

Work was made for man, not man for work

by Richard Cain

One of the best-kept secrets of Catholic Church teaching is its profound message about the purpose and value of human work.

Although this teaching had deep roots extending back to the Old Testament, its formal development is surprisingly recent. The profound social and economic change brought about by the industrial revolution led

Pope Leo XIII to issue his encyclical letter, *Rerum Novarum* (On the Condition of Workers), in 1891.

His letter laid down a set of broad principles concerning the rights and obligations

of workers, employers and the state in a modern economy. These principles are based on the fundamental truth of the dignity of the worker as a human being. The (See *WORK SHOULD*, page 25)



Vol. XXVI, No. 46, September 4, 1987

Indianapolis, Indiana

Marital fidelity and longevity are celebrated

by Margaret Nelson

The Archdiocese of Indianapolis celebrated the married lives of more than 130 couples with its fifth annual Golden Jubilee Mass in the SS. Peter and Paul Cathedral last Sunday, Aug. 30.

The couples, married 50 years or more, gathered with families and friends as Archbishop Edward T. O'Meara presided over a special Mass and renewal of vows.

In his homily, the archbishop told the couples, "For 50 or 60 years you have been showing all those around you what your love for each other is. You have also been showing those around you what God's love is like in your fidelity. From the way you have conducted yourselves, we know what God is like and for that, we thank you." He continued that what can be seen is only a taste of God's love, adding, "If the spark of God's love is so very bright, what, oh what, must the flame itself be like?"

The cathedral was filled with smiling couples and their extended families from every corner of the archdiocese. The archbishop conferred a special blessing on the honored guests.

Seventeen couples, married more than sixty years, were given religious mementoes by Archbishop O'Meara. The longest-married couple represented, married for 68 years, was Andrew and Lorena Kutter of St. Andrew, Richmond. Andrew accepted the gift, since his wife had been recently hospitalized. The Kutters are still members of the church where they were married.

The longest married couples present were Joseph (who is a hearty 96) and Martha Klueh, St. Benedict, Terre Haute; and John and Angelina Mercurio, Holy Rosary, Indianapolis; who have been married 65 years. Thomas and Margaret Doyle, St. John, and Eugene and Colette Dehner, St. Luke, both in Indianapolis, have been married 64 years; and Raymond and 1987 State Fair Senior Queen Rose Miller, St. John the Baptist,



MORE THAN GOLDEN—John and Angelina Mercurio who were married in Holy Rosary Church 65 years ago, receive congratulations

and a religious memento from Archbishop Edward T. O'Meara at the Golden Jubilee Mass Sunday. (Photo by Margaret Nelson)

Osgood; and Orbie and Mary Padgett, St. Michael, Greenfield, 63 years.

Those married 61 years include Stanley and Beatrice Combs, St. Mary, New Albany; William and Mary Garrett, St. Bridget, Indianapolis; Lawrence and Edna Schmutte, Immaculate Heart, Indianapolis; and Leo

and Alma Wagner, St. Michael, Brookville.

Reaching the 60-year mark this year are Alfred and Alma Deffner, St. Michael, Brookville; Cecil and Mary Doyle, Immaculate Heart, Indianapolis; Edgar and Mary Hall, Holy Angels, Indianapolis; Delbert and Hildruth Nicholson, St. Elizabeth, Cam-

bridge City; and Robert and Thelma Tracy, St. Bridget, Indianapolis.

The Golden Jubilee Mass was followed by a reception for the couples and their families, totaling more than 800 people, at the Assembly Hall in the Catholic Center across Meridian Street from the cathedral.

Pope on visit will find vibrant, active U.S. Catholic laity

WASHINGTON (NC)—When Pope John Paul II convenes the world Synod of Bishops on the laity this October in Rome, one of the

freshest images in his mind will be the Catholics he has just met in a 10-day visit to the United States Sept. 19-19.

What will he see on that trip? What do Catholics along the papal route think and feel? What would they like to see happen at the synod in Rome or in church dealings with lay people in the United States?

Lay leaders who were interviewed by National Catholic News Service this summer in papal visit cities across the country described a vibrant, active U.S. Catholic laity—a laity strongly committed to the faith, but also looking for training and guidance. They described a laity that is community oriented and is involved in both social action and ecclesial ministry.

Indifference and alienation were there, too—often expressed, especially by women, in terms of feeling undervalued or unneeded, or in terms of personal disagreement with church positions on such issues as sexual morality, the role of women, priestly celibacy, or social justice.

Marsha Whelan of Miami, first stop on the papal visit, said she would like to see "at least two things" to the Rome synod:

"Emphasize the role of the lay people in evangelization" and "really, really look at the role of women in the church."

Ms. Whelan, Miami archdiocesan evangelization director and president of the National Council for Catholic Evangelization, said consultations for an archdiocesan synod currently under way in Miami have produced lively discussion of generally controversial church issues such as women's role in the church and sexual morality. Among local church issues, the role of the laity in the parish was a central concern, she said.

Margaret Robinson, a Miami synod participant, parish eucharistic minister and full-time volunteer in the archdiocesan papal visit office, said she agreed "100 percent" with the pope on issues such as women's ordination, but she strongly supports greater lay involvement in ministry within current church rules.

Citing her own experience as a eucharistic minister, she said that not only does lay ministry serve other people but "it does something major" to the person who gets involved in ministry.

When Pope John Paul goes to Columbia,

S.C., Sept. 11 in the Diocese of Charleston, he will be in the most rural and sparsely (See *THE U.S. LAITY*, page 20)

Looking Inside

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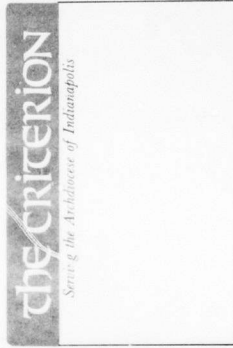
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from the editor

A layman's reflections on the priesthood

by John F. Fink

As you know, the archdiocese is conducting a major campaign to promote religious vocations. Introduced in our parishes last weekend, it is inviting us to submit names of people who might make good priests, brothers or sisters. We should be thinking and praying about this and be ready to offer the names next Sunday, Sept. 13.

During this coming week we will be seeing and hearing newspaper, radio and TV ads on the topic of religious vocations. All this is a way of trying to do something about the shortage of priests, sisters and brothers that will be developing soon.

With this campaign in progress, it seems like a good time for me to offer a few reflections on the priesthood, with apologies to sisters and brothers for neglecting them in this instance. These are, of course, the reflections of a layman.

FOR ONE WHO has been called by God to be a priest, there can be no greater position on this earth, and good priests that I know would not trade their priesthood for any fantasy that you might imagine. To follow the call of God and to do his will is important for all of us, clergy and laity alike, but the call to be a priest seems to be particularly special.

The primary role of a priest, it seems to me, is to be a mediator. The priest stands between God and humanity. He brings the graces and blessings of God to us humans while, at the same time, he sends our hopes and desires to God. As a mediator, he bridges the gap between the human and the divine, between time and eternity.

The greatest way the priest performs his mediation is,



of course, the Mass. While there is really only one true priest and mediator, Jesus Christ the God-man, our priests have the privilege of sharing Christ's priesthood and renewing the eternal human-divine sacrifice that he made on the cross almost two millennia ago.

The eternal priest died for all of us, thereby bridging the chasm of all past, present, and future human evil, called sin, and made it possible for all of us to possess God and his eternal life. By offering Mass, our priests renew this sacrifice, this gift to us, for all people in our own day and age.

How can there be a greater power than that granted to the priest to call down upon our altars God himself in the form of bread and wine, the true presence of Jesus in the Eucharist? God comes to each of us through the consecrated hands of the priest.

BUT THERE ARE numerous other ways that priests perform their role of mediator. They give divine life through the sacraments—baptisms, both infants and adults, confirmation now that that sacrament can be administered occasionally by priests who are not bishops; and the care of the dying must be a special grace for priests as they realize that they are giving a soul a special boost into eternal peace with God.

It has always seemed to this layman that the Sacrament of Reconciliation must be the most difficult for a priest to administer. Frankly, it's not something I would want to do. But that's one reason why I have great admiration for the priests who do perform this service of mediation, who impart God's compassion, understanding and eternal forgiveness. Today, when confessions are less routine, even though fewer, they demand more from priests by way of counsel.

As a mediator, a priest must love people—not people generally but each person specifically. Whether he is

preaching, officiating at a wedding ceremony, or attending the countless meetings the modern priest must have on his schedule, he is always involved with other people. They can be extremely difficult at times, but these are the ones that he must bring to God.

While a priest must love people, the discipline of the church demands that as a married man, I can give only intellectual assent, and not full agreement, to those who call celibacy one of the great strengths of a priest "if he understands it as belonging to no one human so he can belong to and serve all." That was said by Father Ted Hesburgh, who went on to say this:

"Chastity is no big deal if one works at it daily, not fearfully, but resolutely, believing in the commitment we made for one reason only: to give ourselves more fully to God and his people in priesthood. Without this, I would never make the commitment to celibacy. But as an adjunct to a giving, loving priestly life, celibacy is a great strength and indeed a fulfillment—because of so many thousands of wonderful people, young and old, men and women, who instinctively call you 'Father' and mean it."

NOBODY HAS SAID that being a priest is easy, particularly in the difficult, secular, hedonistic and materialistic world of today. But every priest realizes that Jesus will keep his promise to "be with you all days" and he remembers the special rewards in store for those who "left houses or brothers or sisters or father or mother or children or lands for my name's sake."

The good priest realizes, too, that he is the recipient of the graces that flow from our prayers for him. As we pray the prayer for vocations that was distributed at Mass last weekend, let us give special emphasis to the line that says, "Bless those who have chosen to follow you as priests, brothers and sisters."

State Fair Senior Queen is at Golden Jubilee Mass

by Margaret Nelson

State Fair Senior Queen Rose R. Miller and her husband Raymond spent the last afternoon of the fair at the SS, Peter and Paul Cathedral. After 63 years of marriage, the St. John, Osgood couple celebrated at the Golden Jubilee Jubilee Mass.

In fact, being able to participate in the Mass was one of Rose's conditions of entry, according to her daughter-in-law, Inez Miller. "They look forward to the Jubilee Mass," she said, adding that this will be the third year they have attended. The couple's two sons, Martin of Indianapolis and William of Fairfield, Ohio, attended with their families.

Ray was "having as much fun as she was at the fair. He was still beaming constantly; he is so proud of her," Inez observed. Rose Miller's State Fair "duties" as queen included spending several hours a day talking with the people who came through the Senior Citizen's Building at the fair and appearing on a television talk show.

But Rose was treated royally: housed in a nice Indianapolis hotel; honored at a luncheon at the Governor's Mansion and at special

dinners; and given a professional portrait. And, of course, there were the roses, the tiara, the sash, and the trophy. She gets to keep the plaque that signifies the honor.

At the Golden Jubilee reception, Rose reflected on the experience. "It has been absolutely wonderful! It was busy, but every minute counted. I wouldn't take anything for that 10 days."

One of the most exciting things was Rose's first helicopter ride the night before the Mass, to a dinner in her honor. Ray enjoyed the ride, too, but he had been on planes before. This was Rose's first experience in the air, and she said, "We looked down over the State Fair. It was wonderful!"

Her family is one of the reasons 83-year-old Rose Miller was selected for the State

Fair honor. As one of five finalists, she was asked what she thought was the most important thing to do to make this time in her life happy and fulfilling. She answered, "Oh, just live for my family. I have the most gorgeous family in the world."

Besides the two sons and Inez, the family includes William's wife Evelyn, plus seven grandchildren and two great-grandchildren. Inez describes the family as "very nice," adding, "We have a very close family."

Rose has been very active in the Ripley County community, working with youth and homemakers' groups. She served as the adult leader of the county's largest 4-H club for 25 years. She was president of two home demonstration groups. And she is a member of the National Council of Catholic Women. Her hobbies are gardening and embroidery.

Members of that same community had planned a special welcome for Rose's return after a 10-day reign in the state capital.

And Rose Miller said Sunday afternoon, "It will be a relief to get home. It's been a busy, busy week!"

Five priests on sabbaticals

Five priests of the Archdiocese of Indianapolis will be on sabbaticals this fall, according to Father Wilfred E. Day, personnel director for priests.

Fathers Lawrence J. Moran and Carlton J. Beever are attending the Vatican II Institute for Clergy Education at Menlo Park, Cal.

Father Robert F. Drewes will be in Israel for the scripture study program sponsored by the Catholic Theological Union of Chicago.

Father Frederick J. Easton will be at the University of Notre Dame for the program sponsored by the Center for Continuing Formation in Ministry.

Father William W. Ernst will be in Rome for the Institute for Continuing Theological Education held at North American College.

Sabbaticals to enable priests to continue their education and formation are supported by the Easter collection each year.

OFFICIAL APPOINTMENTS

Effective September 1, 1987

REV. THOMAS SCANLON, O.M.I., appointed pastor of St. Bridget Parish, Indianapolis.

Effective September 8, 1987

REV. H. MICHAEL HILDEBRAND, appointed administrator pro tempore of St. Michael Parish, Cannellton and St. Pius Parish, Troy, and continuing his assignment as a full-time instructor of Religion at Providence High School, Clarksville, with residence at Sacred Heart Parish, Jeffersonville.

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

Archbishop O'Meara's Schedule

Week of September 6, 1987

TUESDAY, Sept. 8 — Elections for the Carmelite Sisters, Carmel of the Resurrection, Indianapolis, 9:00 a.m.



SENIOR QUEEN—Rose R. Miller (center) of St. John, Osgood, stands with Lt. Gov. John Mutz and Gov. Robert Orr after being selected at the Indiana State Fair. Rose and her husband Ray observed their 63 years of marriage at the Golden Jubilee Mass. (State Fair photo)



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Commission strives to improve parish liturgies

by John F. Fink

"Liturgy is the center of our religious life and all other activities must flow from that."
"Liturgy is so important in the life of our church and in our parishes that someone must work to make liturgy as good as possible."

These are quotes from members of the executive committee of the Liturgical Commission for the Archdiocese of Indianapolis. They understand that they are the "someone" in that second quote, but they are also working hard to get other "someones" in every parish of the archdiocese.

One of the commission's top goals, the first as a matter of fact, is to facilitate the establishment of a liturgical commission in each of the 11 deaneries in the archdiocese. Those deanery commissions will be composed of representatives from each parish and their purpose will be to disseminate and share information and experiences about liturgical matters—from parish to parish, parish to diocese, and diocese to parish.

The archdiocesan Liturgical Commission has been around for awhile. In fact, it predates the Second Vatican Council, having been first established in 1976. The Office of Worship was established in 1976 on the recommendation of the commission and new guidelines for the commission were set in 1984.

Today the commission is composed of 23 members (although five seats are vacant at present). Of the 23 members, 11 are appointed by the deans of the 11 deaneries and nine are at-large members elected by commission members. The remaining three are *ex officio* members—the director of the Office of Worship (Father Stephen Jarrell), the director of music in the Office of Worship (Charles Gardner), and a representative from the archdiocesan Office of Catholic Education (Benedictine Sister Antoinette Purcell).

The articles of procedure for the commission stipulate that the members "must be fully initiated, practicing members of the Catholic Church who are pastorally sensitive and active members of a worshipping community." Members of the executive committee emphasized that they all have practical experience with liturgy in their parishes and are not living in ivory towers.



EXECUTIVE COMMITTEE—Nancy Hubler; Shirley Richardson Evans, president; Shirley Dreyer and Father Stephen Jarrell make plans for Liturgical Commission programs. (Photo by Margaret Nelson)

When originally established, the commission was all-clerical, but it began to evolve during the mid-'70s. Charles Gardner became the first lay member when he was hired as director of music in 1972. Today the commission is composed of nine lay women, two lay men, two women Religious, and five priests.

Shirley Richardson Evans, an at-large member from Indianapolis, is president of the commission. Other executive committee members are Shirley Dreyer, from the Indianapolis South Deanery, vice president; Nancy Hubler, an at-large member from Indianapolis, secretary; and Father Jarrell.

Other deanery members of the commission are Teresa Eckrich, Indianapolis East; Ann Ely, Indianapolis North; Becky Goebel from Madison, Seymour Deanery; Mary Ann Merz from Sellersburg, New Albany Deanery; Father John Hall, pastor of St. Martin, Yorkville and St. John the Baptist, Dover, Batesville Deanery; and Benedictine Sister Renee Wargel, Tell City. The seats are vacant for the Bloomington, Connersville, Terre Haute and Indianapolis West Deaneries.

Other at-large members are Mary Boedeker, Madison; David J. Burkhard, Indianapolis; Benedictine Father Noah Casey, St. Meinrad College; Father Richard Ginter, pastor of St. Mary Church, Richmond;

Mary Ann Ryan, Lawrenceburg; and Father William Stumpf, associate pastor of St. Luke Church, Indianapolis. One at-large seat is vacant.

The Liturgical Commission was created by the archbishop "to animate and sustain liturgical renewal in the archdiocese as a whole and in each individual community, particularly through appropriate liturgical education policy." It was set up as a policy-making body as well as educational, so it develops general liturgical policy and guidelines for the archdiocese. It also serves as an advisory group to the archbishop and other diocesan groups and makes itself available to help parishes carry out the liturgical programs of the archdiocese.

Policies approved by the commission become effective upon their ratification by Archbishop O'Meara. The archbishop must also ratify the selection or election of members of the commission.

The commission is connected to the larger church through membership in the Federation of Diocesan Liturgical Commissions (FDLC) and through the Bishops' Com-

mittee on the Liturgy. Evans said that the FDLC has excellent regional meetings which are educational and enriching.

The director of the Office of Worship is appointed by the archbishop in consultation with the commission. The director is the administrative officer of the commission, participates in the formulation of policies, and is responsible to the commission for the implementation of those policies.

The commission is now making plans for an archdiocesan celebration of the 25th anniversary of the Vatican II document on the liturgy that began liturgical renewal. The celebration will start on the First Sunday of Advent and continue during 1988, concluding on Dec. 4. The year will be observed as "The Year of the Assembly" to promote a fuller understanding of the role of the assembly in the liturgy.

During the anniversary year, the commission hopes to have a broad-based educational program on the liturgy. Also being planned is a musical gala involving all ages, especially school children and youth.

The commission is also developing a questionnaire to assess the spirituality and the spiritual needs of the people of the archdiocese. This survey will be done this fall.

A new two-phased, two-year Liturgy Ministry Formation Program has been developed, with the first phase to start Oct. 12. Open to anyone who registers through the parishes in the archdiocese, the first phase will provide an overview of worship and liturgical ministry in the church, aimed at the ministries of presider, lector, musician and singer, sacristan and decorator, special minister of Communion, and greeter (usher). (Full details were in the Aug. 21 issue of *The Criterion*.)

The archdiocesan pastoral guidelines on liturgy are now being studied for revision. Promulgation of new policies is expected next year.

The Liturgical Commission meets on the second Wednesday of each month in Columbus.

Everyone invited to Black Catholic lay leadership day

by Richard Cain

A special invitation is being issued to leaders of the larger church community to participate in this year's Black Catholic Lay Leadership Day, according to Doris Parker, chairman of the leadership. The day is sponsored by the Archdiocesan Black Catholics Concerned and will be held Saturday, Sept. 26, from 9 a.m.-4 p.m. at the Catholic Center in Indianapolis.

According to Parker, the purpose of the day is to begin developing a local plan for the Archdiocese of Indianapolis based on the

national Black Catholic pastoral plan. The plan was approved at the recent National Black Catholic Congress held in Baltimore.

In developing the local plan, the key assumption is that the plan will have to have the backing of more than just the local Black Catholic community, according to Parker. "If this is going to work, the whole church is going to have to take an interest in this," she said.

Toward that end, a special effort is being made to invite archdiocesan officials, parish council presidents, heads of boards of education, religious community officials and representatives from other religious organizations in the archdiocese to participate. "Our goal is to have a majority of whites present," Parker said.

Archbishop Edward T. O'Meara, in a letter to priests, also urged that all parishes and church organizations send representatives to the day. "I recommend this day to everyone involved in ministry, but especially to those who have Black people living within your parish boundaries," he wrote. "I would hope that you would attend this day and send some of the lay leaders of your parish."

The day will begin with prayer and a presentation on the national plan by the archdiocesan delegates to the national convention. Those present will then break into groups to discuss specific aspects of the plan.

Father Kenneth Taylor, pastor of Holy Trinity in Indianapolis, said that a number of parishes will have sign-up sheets in the back of the church. Otherwise, to register or for more information about the day, call Holy Angels parish at 776-926-3324.

Matter\$ Temporal

by Msgr. Gerald A. Gettelfinger
Secretary for Temporalities

What Does Education Cost?

The waning days of summer punctuated with tearful good-byes and departures filled with a spirit of high adventure—not without some doubts and anxiety—signal the commencement of another year of formal education. Fruits of summer labor are quickly depleted as the electronic sounds of cash registers sum the costs of purchases "needed for school."

Blank checks are filled in for tuition and books to return as a precious document for historical purposes only. Common currency, mindless machines, senseless paper—and empty pockets are but trail markers in the quest of an answer to the question: "What Does Education Cost?"

As an educator by professional training and experience, I, for one, am convinced that a price tag for education is incalculable. To even raise the question sets us up for frustration—if we are to be satisfied only by a precise figure, an exact cost. On the other hand, it would be foolish not to consider the fact that there certainly is a cost attached to education. Intertwined questions that all would-be parents must include are: What does a baby cost? What will it cost to rear our child? What will it cost to educate this youngster of ours?

In pondering the cost of education, I believe the reason it is so difficult to attach an exact price tag has to do with the pricelessness of gift giving. The giver of a gift cares little about the price so long as the gift communicates what is intended.

Establishing an opportunity for an education is the gift of a family—the gift of the community to its members. Either the family nor the community considers the total cost of providing such an opportunity if education is valued.

If, on the other hand, the family or community sees an education as a consumer product, the attitude toward its costs will be but another burdensome line item in the family budget—it ceases to be gift. Though I fear a tendency toward the latter, there is still evidence that the family and community wish to give the "gift" of an educational opportunity to its members.

To complicate the question even further, if education is gift, one must review the motive of the giver. But to do that, one must know who the giver or givers are. Who are these selfless givers? The answer is a very simple one: members of families, citizens of a community.

Why do families, indeed communities of families, lavish upon their members the priceless gift of an opportunity for an education? Are they driven by obligation? Is it done out of self-defense? Is it the way to guarantee the freedoms of our land? Is it to help members become "productive" citizens of the community and nation? Is the motive patriotism? nationalism? consumerism? materialism? socialism? communism? To be so generous as to endow anyone with such an expensive gift as an opportunity for an education could raise eyebrows of non-understanding bystanders.

In the next few weeks we will explore the issue of the "cost of education." Meantime let us be prayerfully conscious of all our brothers and sisters, young and not so, who are striving to take advantage of the generous gift of educational opportunity. Let us remember, too, those who are impeded, for whatever reason, from pursuing an education.

'Lifesigns' to be on 132 radio stations

The award-winning "Lifesigns" radio youth series has been requested for 26 weeks by 132 radio stations throughout the United States. The series will begin this month.

The programs were produced by the Catholic Communications Center of the Archdiocese of Indianapolis and St. Meinrad College for four years. The national syndication was made possible by a \$20,000 grant from the national Catholic Communications Campaign.

The "Lifesigns" series is being syndicated by Oblate Media Syndication Services of Belleville, Ill. It will continue to be heard in the archdiocese on Sunday on radio stations WICR-FM, Indianapolis, at 11:30 a.m.; WRCC-FM, Rushville, at 6:30 p.m.; and WWWY-FM, Columbus, at 10:30 a.m.

COMMENTARY

What differences among a family's children mean

by Antoinette Bosco

Why is it that one child in a family will do homework without complaint, while another gripes? Why does one child wake up smiling while another opens his eyes and growls? Why does one child understand that a parent means well when it is necessary to punish, while another child will storm around and maintain, "You hate me!"

I've written many times that each child within a family actually grows in his or her own unique environment. Recent research backs this up. The research suggests that in a sense there is not a single family, but rather as many "disparate families" as there are



children to experience them in a household.

The researchers—Robert Plomin, a behavioral geneticist at Pennsylvania State University, and Denise Daniels, a psychologist at Stanford University's School of Medicine—say they are "searching for the life events that make the major differences in how the children turn out," according to a recent report in *The New York Times*.

And they're not looking at what was previously thought to shape personality, such as the order of birth. Coming more to the forefront now are such factors as a child's perceptions of parental affection and discipline, how siblings compare themselves to each other in such matters as parental love, attention and favoritism, sibling jealousy, their popularity with peers and the friends they choose.

One discovery is that key differences in the way siblings are treated in the family

may be more obvious to the children than to their parents. Ask any mother and she can tell you the truth of this.

It amazes me now, after 37 years of motherhood, that occasionally one of my six children will bring up a matter that was of major importance to him or her but which I can't for the life of me remember. This usually has to do with an incident in which siblings were fighting or arguing and one remembers that I favored the other. Or one may recall that I complimented another and ignored him or her.

In their budding adult years, each in turn has on at least one occasion told me that while I did a terrific job in raising him or her, I really bungled it with the others.

The researchers did some of their studies on identical twins, reared apart, and concluded that a genetic base accounts for 30 to 60 percent of one's given personality traits. In a family environment you are dealing with different individuals who have inherited different and complex genes that influence how their brains will work, what they'll look like, how they'll perceive the world and people in it, and so on.

Then there is the matter of how often what one is genetically programmed to be conflicts with what another in the family has been genetically given—to say nothing of how all these little, complex people clash with what their parents have inherited by way of genes.

When you think of it, it is something of a miracle that people in families manage to get along at all or that so many grow up to actually love and like each other.



An old adage held that you could choose your friends but were stuck with your family. That's true, but at least now there is a bit more light on why it is so difficult to have continuous smooth sailing in a family.

It should make us parents feel a little comforted to know we don't hold any magic dust. We alone are not responsible for how our children turn out—not for credit or for blame.

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Economy forcing families to have two incomes

by Lou Jacquet

You've heard all this talk about the media's new obsession with two-income families without kids known as DINKS (Double-Income, No Kids). My wife and I have been talking this over and feel we should create a new category that more accurately reflects our economic status. Hence, TIABs (Two Incomes, Always Broke).

There may indeed be millions of two-income families without children who live on the luxury side of life. But they do not seem to be the kind of folks we meet. While most of the families in our parish have far less than the eight to 12 children that once seemed the norm in Catholic families, a fair percentage of them



have two to four children. It would be fair to say that 96 percent of them could never meet their bills without a second income.

Every time I mention these households where both parents work, I can be sure the following week's mail will bring responses that read something like this: "What's the matter with you? My wife and I raised eight children—and sent them all to college—and my wife never had to work a day outside the home. She was a good mother and I was a good provider. I'll tell you what's wrong: Today's young Catholic couples want everything right now."

I'll pass over the implication in that sentence that mothers who work outside the home are not "good" mothers, and that fathers who need help with the bills from a second income are not "good" providers. It may be true that today's young couples (Catholic or otherwise) do not want to wait 20 years or more to own their first house, as

so many of our parents and grandparents did. Perhaps many of them prefer to buy on credit rather than save toward a major purchase.

But when I think of the young couples in our parish who are raising children, nobody comes to mind who has opted for career advancement and a BMW in their driveway. I do find an economy in which costs for basic goods and services are so high that most families cannot survive on one income. That's why one couple we know gets by with Dad driving a truck and Mom working as the parish secretary, and another pays the bills thanks to Dad's work as a teacher and Mom's hours at the local convenience store. Neither of these couples would leave the children to day-care personnel if they had a choice.

I hear people complain when the U.S. Post Office raises the price of stamps. Last year, aside from mailing columns to editors,

I spend about \$25 on stamps for personal letters. But I spent close to \$5,000 on food, another \$2,500 on utilities, about \$4,000 in payments on a modest three-bedroom house built in the late 1970s, and over \$2,000 on auto payments. The latter might be seen as a luxury (although I need a reliable auto for the 50-mile round trip to work), but the rest are necessities. Add our 10 percent tithe to the church and you can see why families like ours are two-income families, like it or not.

We're not complaining. We have good jobs that pay the bills and leave a little extra for a visit to an amusement park with the kids or a night on the town now and then. But please: no more judgments about our being less-than-respectable parents because the kids come home to an empty house for an hour every day. We'd like to be model parents, if the economy would let us. Until that day arrives, we don't think parents—TIAB or otherwise—should have to apologize to anyone.

Be like Moses and listen to what your father says

by Dick Dowd

Summertime is when fathers come in closest contact with their families. It is a test, I believe, of wit and will. I'm enjoying it again. I revel in my fatherhood, but it took getting used to, I must say.

It has been 24 years since we brought our first born, Joanne, home from the hospital. It's amazing how great each one of those years has been.

First off, of course, being a father helps you understand God a lot better. For instance, with Noah. He gives Noah some pretty explicit instruction about building that boat. So many cubits this way, so many that. He also tells him exactly what to do about the cargo—one elephant is not enough, two are necessary. In fact, two of every species.

Now that's a great and powerful story, but as a father I enjoy it so much more. I know what it's like to try and teach simple skills to the ignorant. I understand how careful and explicit you must be lest the boat shore off only to discover only one elephant aboard or a zebra and a donkey where two zebras should be.

"Be like Noah," I tell my sons. "Listen to your father, as Noah listened to God. Build it my way."



You remember when God was trying to get Moses' attention with the burning bush. "Take off your shoes," he told him, trying to teach him how to dress in public. How I empathize with God as I try to get my own children to understand that there's a right way and a wrong way to dress.



"Be like Moses," I tell my sons and daughters. "Listen to your father, as Moses listened to God. Do it my way."

Our daughters especially help me understand God's way with Mary and Ruth and Esther and Susanna. He is remarkably gentle with them all. He also gives the greatest gift he can to each.

As a father I can better understand his approach to Mary, encouraging her to accept the great responsibility he wished her to undertake. His convincing her that she was not only capable but perfect for the job. And his joy in her acceptance.

I can understand, too, his magnificent concept of the family, as I look on my own. It is a fabulous idea because when husband and wife become mother and father a change takes place. They discover a new way of loving. And, if blessed with several children, they also discover, much to their surprise, it is possible to love each one individually, completely and to the fullest.

I would not suggest that I understand God's love for us. But I am able to love Joanne and Marylouise and Elizabeth and Patrick and Kate and Maureen and Colleen and Michael and Meghan equally and uniquely. And my love has expanded and grown with each new life God has given to Beatrice and me.

So, I can't help but think that God, too,

enjoys the creation of each new child... because, once again, he is sharing life as he did first by creating Adam and then by becoming flesh of our flesh through Mary.

But summer is testing time. And what I pray for now is a little more of his wisdom and ability to deal with my "stiff-necked people" as he dealt with his in Leviticus. And, dear God, how I do appreciate the great amount of effort it takes to bring the pilgrims just one more step on the road to the promised land.

the criterion

1400 North Meridian Street
P.O. Box 1717
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$12.00 per year
\$0.25 per copy

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

Most Rev. Edward T. O'Meara
Publisher
John F. Fink
Editor-in-Chief
Dennis R. Jones
General Manager

Published weekly except last week
in July and December

Postmaster: Send address changes to The Criterion
P.O. Box 1717 Indianapolis, IN 46206

to the editor

Opposes aid to the contras

At last! Central American issues are making front page in *The Criterion*. It is a responsibility of the Catholic press to help readers seriously analyze the situation. These are moral issues that affect peoples' lives. The superficial response of so many who declare Ollie North a "hero" demands that we be challenged.

After serious study of Central America for the past seven years (since the martyrdom of Archbishop Romero and the four American women in El Salvador), I am vehemently opposed to aid to the contras for the following reasons:

1) The real problem in Central America is the economic injustice that is supported by violence. Much of the land and resources are controlled by a few. The majority of the people are desperately poor. The Nicaraguan economy has been drained by Somoza (the dictator who preceded the Sandinistas), by U.S. efforts to isolate Nicaragua economically, and by the current war with the contras. The Sandinistas, in the eight years since they have been in power, have tried to address the poverty, specifically by tremendously successful efforts at improving health care and literacy, and by some serious efforts at land reform (fairer distribution of the land). In a country where a few people own most the land, land reform triggers violent opposition from land owners. The few Nicaraguans who have joined the contras are primarily people whose "privileged situation" has been changed.

2) Nicaragua is a tiny country. Its population is one percent of that of the U.S.; its GNP is not even 1/1000 of U.S. GNP. Given its

history of being occupied by the U.S. Marines from 1912 to 1933, and the history of U.S. armed intervention in the region (1984—overthrow of Guatemalan government; 1961—Bay of Pigs attack on Cuba; 1965—Marine invasion of Dominican Republic; 1983—invasion of Grenada), it is unlikely that Nicaragua would dare attack the U.S.

3) Nicaragua does have ties with the Soviet Union and Cuba. However, the spirit of the people is strongly nationalistic; they have had too much experience of colonial domination. It is well to note that other third world countries including Turkey, India and Egypt have received billions of dollars worth of socialist bloc aid and have retained their independence.

4) Nicaragua does not have the record of human rights abuses (kidnappings, tortures and killings) that have been documented for the governments of El Salvador and Guatemala, both of whom are supported by the U.S. While there have been church-state tensions, including expulsion of some of the clergy who have spoken out in support of the contras, there has been no overt church persecution, contrasting again to Guatemala and El Salvador—where thousands of catechists, religious and clergy have been martyred.

5) Yes, there has been control of information in Nicaragua. The Catholic radio station and the opposition newspaper have been closed down. However, it should be noted that Nicaragua is at war and *La Prensa* was receiving funding from the U.S., the main sponsor of the contras. However regrettable the closing of the newspaper, critics should consider how the U.S. government would respond to a newspaper clearly linked to attacks against the U.S. We need to remember, too, our own struggle to know the truth about what is really going on.

6) The most frequently cited reason for aiding the contras is to "prevent the spread

of communism." Because the people in Central America are desperately poor, and because their experience of a capitalist economic system has been exploitation by the wealthy and multi-national corporations (who use the precious land for "cash crops" for export and pay grossly inadequate wages), the Central Americans are vulnerable to communism with its promise of a "fairer share" of the resources. All of our military efforts supporting the contras in Nicaragua and the unjust governments of El Salvador and Guatemala will never stamp out the cry for justice! Negotiation has a chance where militarization will forever fail. Military efforts only add to peoples' misery.

For these reasons, I believe military aid to the contras and to the other countries in Central America is irresponsible and immoral. We need to be as enterprising and untiring in our efforts at peaceful negotiation as we have been in our efforts at militarization. We also need to stop referring to Central America as "our back yard" and recognize that it is other peoples' home!

Sr. Nancy Brosnan, SP

Osgood

Women priests not laughable

I was sad and disappointed to read one paragraph of Dorothy Ullrich's letter in the Aug. 21 issue. Her third paragraph stated: "The idea of a woman being ordained a priestess is laughable. No matter how many become 'ordained,' they will never be priests (thank God!)." I just want to point out that the idea is

not laughable. I have heard many Catholics, including some clerics, state that they have no objection to women priests. Many Catholics have an open mind in regard to this question, which God through the Holy Spirit will settle in the fullness of time, I am sure, with or without our opinions.

I also want to point out that those who are not openly against this idea of women priests—or, for that matter, a married clergy—are not necessarily for all other liberal positions in the church, nor are advocates of an "open clergy" necessarily for women priests because of radical feminist reasons. I would like to see an open clergy because of an urgent need for more priests in this country and a deep-seated belief that God doesn't teach discrimination—we do. Are differences between men and women primarily for procreative purposes, or are differences intended to dominate every area of our lives? We need to seriously consider this question.

I might point out that I am very grateful to God for the present clergy and Religious, both male and female, that serve us with dedication, love and sacrifice. They are truly a sign of God's presence in our lives. However, are historical trends in this century, toward greater liberation and justice for minorities and women, God's will? This evolution in thought should cause us to reassess or question this barrier in the church against women priests and force us to ask ourselves if the present structure is from men or from God, flexible or inflexible.

I think we should pray very hard for an answer before dismissing women with a laugh because oppression is a grave sin, and, as Dorothy Ullrich pointed out, sin causes Christ to weep.

Virginia Winchell

New Albany

point of view

NBC special missed the mark

by Henry Herx

In anticipation of Pope John Paul II's return visit to the United States, the three television networks have prepared news specials on the relationship between the Catholic Church in America and the Vatican.

The first of these, "God Is Not Elected," aired Tuesday, Aug. 25 on NBC. ABC and CBS plan to broadcast their programs on the evening of the pope's arrival, Sept. 10. Reporters look for an angle in a story, and for the papal visit the angle is that the church is in conflict, with divisions between authority at the top and dissenting Catholics in the pew.

That's certainly the focus of "God Is Not Elected," where Maria Shriver, the program's on-camera reporter and co-writer, opened with a statement about Catholic groups picketing the Vatican Embassy in Washington.

What followed was a more or less people-in-the-street type of journalism that purported to be representative but could not substitute for solid research on a story with complexities. That's hard work, takes time and costs money but it is in the best tradition of broadcast journalism.

NBC's turning the papal visit into a human interest story about "average" Catholics and their personal feelings about the church may be more appealing to viewers than analyzing abstract issues and explaining complicated religious questions, but it is shoddy journalism.

Miss Shriver's human interest approach was a weak one to use to deal with the question of authority and free will in the Catholic

Church. To have handled the subject adequately, Miss Shriver might have talked to a theologian or, perhaps, a bishop or two on the subject.

Most bishops don't have Archbishop Fulton J. Sheen's media presence or the present pontiff's camera savvy. But it seems senseless to a story about the church to represent its hierarchy with a mere 30 seconds of Detroit Archbishop Edmund C. Szoka and a stern-looking insert or two of San Francisco Archbishop John R. Quinn.

The NBC show was lightweight journalism at best. The conflicts within the church are public domain and one has no quarrel with reporting on them. But one has a right to expect that reporters of religion stories do their homework with the same sophistication expected of science or economics reporters.

Not that the NBC report was entirely worthless. It had an excellent segment on the growing importance of Catholic Hispanics for the church in America with an interview of San Antonio's Father Virgilio Elizondo, a knowledgeable, recognized leader of his community. Would that the rest of the program had had the benefit of such informed commentary. The segment devoted to the lack of needed vocations and the shrinking ranks of clergy and nuns was not enlightening, partly because the interviewees were not as articulate as the subject required.

NBC tried to produce a pre-papal visit show for American Catholics and non-Catholics. It missed the mark.

It seems obvious that journalists have decided that the story of the pope's visit is that of American Catholics appreciating his social justice message but rejecting his moral teachings on sexuality. He will prove his media adeptness if he can refocus coverage to emphasize the theme of the visit—the church in service to the world.

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

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CORNUCOPIA

Our scents of memory

by Cynthia Deves

Is it the convergence of the planets or simple biology that triggers déjà vu? This miscellaneous thought struck me recently when I realized that the sight of late summer green was propelling me into a fit of sadness over the end of the season. This is not a new feeling. I've felt it every year with increasing intensity since I became old enough to believe I was mortal.

Sight does things like that to us, and so does smell. When I recently walked into a grade school I'd never laid eyes on before, a powerful odor composed of floor polish, chalk, pencil shavings and moist sneakers hit me full face. I was returned as if by magic to the school I attended for 13 years K-12.

I admired once again the painting of The Dying Indian on the hall wall, the blue velvet stage curtain in the gym, the depressions worn in the middle of the concrete steps. A big "V-J" chalked on the floor at the junior high entrance drifted before my mind's eye, and I remembered my aqua dress with

"hubba hubba" embroidered on the shoulder.

Church smells are so significant, they can almost inspire religious experience all by themselves. Converts report with authority that the pleasantly Elizabethan woody smell of Protestant churches is different from the candle-incense-flower smell associated with Catholic churches. If we could bottle them, we'd make a fortune on holy smells and eclipse TV evangelists (slogan: "don't bother to read or listen, just take a whiff").

The sounds of cicadas, among other things, will also transport me to former times. The minute I hear their reedy little voices, in my imagination they are singing in the bushes again on Grandma's farm while the morning sun explodes overhead in a bright blue sky. Chickens are confusing one another in the driveway, and I think I hear the vegetables growing.

We can hear "Tenderly" or "September Song" on the radio, especially the Walter Huston version, and a 35-year-old romance rolls back to Day One. "Mairzy Doots" brings WWII back for a lot of us, and "Three Little Fishes" almost returns us to the womb.

When women, even those as old and dried up as the wicked witch of the west, hold a

baby, they are often transported to the past by that touch. They feel once again the soft hand resting on their breast as they nurse, or hot baby breath against their neck when the baby is asleep on their shoulder.

We have five senses connected with our biology. But what they can do for us is definitely "cosmic."

vips...

Dr. Martin Marty, professor of Christianity at the University of Chicago and senior editor of *The Christian Century*, will address the Church Federation of Greater Indianapolis' 75th anniversary celebration at 4 p.m. on Sunday, Oct. 18 in Borman Park United Methodist Church, 401 N. Delaware St. Marty was a Lutheran pastor for 10 years and is the author of 40 books. The celebration will follow the theme "Churches United in Spirit—Working Together." Call the Church Federation at 926-3371 for more information.

Gibault School for Boys in Terre Haute recently appointed new members to its Board of Trustees. They are: Marie T. Cummings, Terre Haute; Rev. Paul Knecht, Richmond; Edgar Tongue, Gary; and Charles Wilson of Indianapolis. Wilson, an attorney and law professor, also serves on the board of St. Francis Hospital.

Ruth Kriech, a 1967 graduate of Secunia Memorial High School, has been named the recipient of the Isidore Feibleman B'Nai B'Rith Scholarship to IUPTU. The award is given in honor of the prominent Indianapolis lawyer and civic leader, Ruth, her parents Mr. and Mrs. James Kriech, Sister Lavonne Long and Mrs. Mary Helen Echrich of Secunia were guests at the annual Isidore Feibleman Memorial Awards Banquet at the Columbia Club, when the award was presented. Ruth is a member of St. Philip Neri Parish, Indianapolis.

check-it-out...

Turner Broadcasting System's CNN cable television network will provide live coverage of Pope John Paul II's visit to the U.S. beginning with his appearance with President Reagan on Thursday, Sept. 10. A CNN correspondent will accompany the pope throughout the country. A multi-part series on problems faced by American Catholics today will begin Monday, Sept. 7 during Newswatch at 5 p.m. and again on CNN Evening News at 10 p.m. CNN's Women Today will also do daily reports on issues involving Catholic women.

Clown Ministry training classes will begin Tuesday, Sept. 15 at St. Christopher school cafeteria, 5335 W. 16th St. Those wishing more information may call ski at 317-299-2816.

"The Son's Servant Ministries" will present a Church Ministry Workshop hosted by the Born Again Clowns on Friday and Saturday, Sept. 11 and 12 at Wallace Street Presbyterian Church, 4905 E. 10th St. Born Again Clowns is a local, Christian non-denominational ministry which presents programs of Bible-based skits and music. For more information call Steven "Smiley" Jordan at 352-0938 after 4 p.m.



CONCELEBRATION—Priests of the New Albany Deaconry participate in a special "Back to school staff members of the deaconry as they gather to prepare for the new school year. (Photo by Jerry Finn)



APPRECIATION DAY—Father John Scarla, pastor, receives one of the gifts from Brian Dexter at a special Appreciation Day Mass at St. Barnabas on Sunday, Aug. 30. The occasion was set aside by the parish council to thank all volunteers for their service to the church. Father Scarla was also honored with a banner signed by members.

The Indianapolis Deaconry Council of Catholic Women will hold its First Quarterly Meeting beginning with registration at 9:30 a.m. on Thursday, Sept. 10 at St. Lawrence Parish, 4650 N. Shadeland Ave. Tamara Cochran will speak on anti-pornography. Bring brown bag lunch; coffee and tea furnished.

The Seventh Annual Right to Life Dinner Dance will be held on Saturday, Oct. 10 at the Hyatt Regency in Indianapolis. Social hour begins at 6 p.m. followed by dinner and music by the Locktree String Quartet. Congressman Henry Hyde, author of the Hyde Amendment, will speak. Patron listings for the program book are invited. Tickets are \$25 per person. Call Mary MacWilliams at 846-6396.

The Indiana Council of Churches department of ecumenical concerns will sponsor its 1987 Faith and Order Conference on the theme "Understanding Contemporary Judaism, Linking Belief and Action" on Wednesday and Thursday, Nov. 4-5 at Beech Grove Benedictine Center. Registration fee is \$20 (\$10 students); meals are \$38.35; single room \$20. Mail check payable to Indiana Council of Churches (memo to Faith and Order Conference), 1100 W. 42nd St., room 225, Indianapolis, Ind. 46208.

The Ladies Altar Society of St. Catherine Parish will hold its Annual Craft Fair on Saturday and Sunday, Nov. 14-15. Booths to sell crafts may be rented for \$15; all profits retained by seller. For information on booths call 786-6075.

The Clothes Closet sponsored by Catholic Charities of Terre Haute at 1402 Locust St. needs volunteers to tend the store, sort clothing, etc. The store's hours are 10 a.m. to 2 p.m. Monday through Friday. If you can help call Florence Marshall at 812-232-4978 or Jacque Cronin at 812-232-6144.

Birthing Guild will sponsor a "Maggie of Love" Luncheon/Style Show for the benefit of the pro-life crisis program at 12 noon on Saturday, Sept. 26 at the Ritz Charles, 12156 N. Meridian St. Fashion by Tarkington Tweed will be shown. Donation \$15. For reservations call the Birthing office at 236-1550 by Sept. 21.

The Ad Game

\$25 - A PUZZLE FOR PRIZES \$25

The following readers correctly unscrambled last week's puzzle:

Myrle Anne Achter, St. Patrick, Ind.
Joseph Klue, St. Bernard, Terre Haute
John Geselew, St. Anthony, Carmel
Margaret Sanders, St. Catherine, Ind.
Tommy Jones, St. Thomas, Ind.
Robert Morris, St. Mark, Ind.
Lynell Nelson, St. Jude, Ind.
Mary Helen Ulrich, St. Joseph, Ind.
Herman Brulter, St. Christopher, Ind.
Sharon Williams, St. Anne, New Castle
Missa Miller, St. Gabriel, Connersville
Leona Priddy, St. Gabriel, Connersville
Theresa Daniel, St. Paul, New Albany
Mary Bacon, St. Bartholomew, Columbus
Martha Roush, St. Mark, Ind.
Mrs. Bruno Hecker, St. Boniface, Ellettsville
Paul Hirschauer, St. Joseph, Shelbyville
Celia Donahue, Little Flower, Ind.
Mary Baird, Sacred Heart, Ind.
May Lou Brink, Little Flower, Ind.
Kathleen Lafferty, St. Gabriel, Connersville
J.N. Hermann, Sacred Heart, Ind.
Mary Baumgartel, Little Flower, Ind.
Anna Meyer, Little Flower, Ind.
Robert Grimes, St. Christopher, Ind.
A. Bunker, St. Mark, Ind.
Kerry Morley, St. Mark, Ind.
Mike Ross, St. C. Perpetual Help, New Albany
Laura Eagan, St. Barnabas, Ind.
Barbara Griffin, St. Jude, Ind.
Anna Borch, Holy Trinity, Ind.
Elmer Bevan, Little Flower, Ind.
Lillian Brinker, St. Anthony, Ind.
Charlotte Menard, St. Christopher, Ind.
Audrey Doud, St. Matthew, Ind.
Joanna Ames, St. Louis, Ind.
Margaret Logan, Holy Spirit, Ind.
Karin Ernst, St. Jude, Ind.
Mike House, St. Barnabas, Ind.
Annella Mackintosh, Nativity, Ind.
Vivian Neff, St. Lawrence, Ind.
Ellen Nagel, Holy Trinity, Ind.
Michael Evans, Holy Spirit, Ind.
William Hughes, St. Simon, Ind.
Michael Evans, Holy Spirit, Ind.
Mary Tietz, Sacred Heart, Ind.
Margaret McCuen, St. Joseph, Ind.
Nancy Haas, Holy Spirit, Ind.

Genevieve Watson, Christ the King, Ind.
Celia Henry, St. Gabriel, Connersville
Anne Bruggs, St. Catherine, Ind.
Andrew J. Thomas, St. Joseph, Ind.
Barbara Morris, St. Mark, Ind.
Lynell Nelson, St. Jude, Ind.
Mary Helen Ulrich, St. Joseph, Ind.
Herman Brulter, St. Christopher, Ind.
Sharon Williams, St. Anne, New Castle
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Michael Evans, Holy Spirit, Ind.
Mary Tietz, Sacred Heart, Ind.
Margaret McCuen, St. Joseph, Ind.
Nancy Haas, Holy Spirit, Ind.

Los Stewart, St. Paul, Greencastle
Phil Fischer, St. Thomas, Monroeville
Linda Owens, St. Michael, Indianapolis
Barbara Morris, St. Mark, Ind.
Lynell Nelson, St. Jude, Ind.
Mary Helen Ulrich, St. Joseph, Ind.
Herman Brulter, St. Christopher, Ind.
Sharon Williams, St. Anne, New Castle
Missa Miller, St. Gabriel, Connersville
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Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #4). Congratulations to the winner this week.

Patty Simon, St. Maurice, Napoleon—Your \$25 Check is in the Mail.

Look for "The Ad Game" in Next Week's Criterion!

Association of Religious installs five new officers

by Richard Cain

New officers were installed to two-year terms for the Association of Religious in the Indianapolis Archdiocese (ARIA). The installation took place Sunday, Aug. 30 in a ceremony held at Our Lady of Grace (Benedictine) Convent in Beech Grove.

Installed were: Franciscan Sister Catherine Schneider as president, Benedictine Sister Sharon Bierman as vice-president, Franciscan Sister Christine Ernestes as treasurer, Daughter of Charity Sister Margaret Marie Clifford as communications secretary and Providence Sister Elizabeth Meyer as recording secretary. Their terms will end in 1989.

The association also has three standing committees. Two of them are headed by: Benedictine Sister Marian Yohe, chairperson of the vocations committee, and Providence Sister Mary Ann Stewart, chairperson of the peace and justice committee. The association is presently seeking a Religious

to serve as chairperson of the ongoing formation committee.

The association began in the mid-1960s as an organization for channeling the resources of Religious men and women to meet the needs of the archdiocese and also for serving the needs of Religious.

The association has organized a series of activities designed to bring together Religious and diocesan priests and to help the vocations office develop vocations programs, especially the new program, "Called by Name." The association also provides a list of people in the archdiocese offering spiritual direction.

All of the approximately 1,100 Religious currently living and/or serving in the archdiocese are automatically members of ARIA. Around 200 are active members, according to Sister Catherine. Diocesan priests and lay people can become associate members by paying a small annual membership fee. ARIA also publishes a newsletter for its active members.

Those interested in membership should contact Sister Sharon at Our Lady of Grace Convent, 1402 Southern Ave., Beech Grove, Ind. 46107, 317-787-3287.

more check-it-out

✓ The German-American Klub and 11 other German societies in Indianapolis will sponsor their annual Oktoberfest on the weekends of September 4-5 and 11-12 in German Park, 8600 S. Meridian (S.R. 135).

✓ The Indianapolis chapter of The National Association of Pastoral Musicians will meet at the Catholic Center Assembly Hall on Friday, Sept. 11, for dinner at 6:15 p.m., meeting at 7:15. Those wishing dinner reservations should call Denise Cunningham by Sept. 10 at 317-271-0239.

✓ Marian College, Indianapolis, will present **Mature Living Seminars** from Sept. 15 to Nov. 3. The discussion series for "chronologically gifted" citizens includes discussions of art, music, books, religious education, economics, and the underwater world. Each program of the series will be from 10 a.m. to 2 p.m. in Marian Hall. Lunch may be brought or purchased in the cafeteria. Donation for the total series is \$10. More information may be obtained by calling Marian College.

Ministry-opoly at St. Monica

by Mary Jo Thomas

Parishioners at St. Monica's Parish, Indianapolis, played a unique game of "Ministry-opoly" last weekend as part of a joint picnic and ministry fair sponsored by the evangelization team and the Christ Renewal His Parish continuation committee.

The purposes of the fair were to bring together all the various ministries offered by the parish, to make parishioners aware of what ministries the parish offers, and to offer an opportunity for the people to become part of those ministries. Twenty-six ministries at St. Monica participated.

Booths for the 26 ministries were arranged in the form of a large Monopoly board so parishioners could visit all the booths after the regular Masses and receive information about each group. Parishioners were given

small Ministry-opoly cards which were punched by the various ministries' representatives. If they got five punches they were entitled to put the card in the "community chest" from which seven names were drawn to receive special gifts.

The information provided by each ministry included a profile of the ministry and a list of the gifts a person would need to enrich the ministry. This information will now be given to new parishioners when they register in the parish so they can choose which ministries they want to participate in.

Father Clem Davis, pastor of St. Monica, said that the fair "was a fun way to make new people aware of what ministries are in place and active, and ones they can engage in at the parish. This fair was initiated at the grassroots level, by the people of the parish, and then implemented by them."



NEW OFFICERS—Installed for two-year terms are the new officers of the Association of Religious in the Indianapolis Archdiocese. They are (from left) Franciscan Sister Catherine Schneider, president; Providence Sister Elizabeth Meyer, recording secretary; Franciscan Sister Christine Ernestes, treasurer; Benedictine Sister Sharon Bierman, vice-president; and Daughter of Charity Sister Margaret Marie Clifford, communications.

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Marian celebration

The Marian Year will be recognized by parishioners in the Connersville Deanery with a special Mass at 7:30 p.m. on Tuesday, Sept. 8 at St. Mary Church in Rushville.

The celebrant will be Father William D. Cleary, pastor of the Rushville parish and dean of the Connersville Deanery. Priests from the ten other parishes in the deanery will be concelebrants. The homilist will be Father Francis Bryan, professor of theology at Marian College, Indianapolis.

The parishes in the Connersville Deanery also include St. Michael, Brooksville; St. Elizabeth, Cambridge City; Holy Guardian Angels, Cedar Grove; St. Gabriel, Connersville; St. Rose, Knightstown; St. Bridget, Liberty; St. Anne, New Castle; and St. Andrew, St. Mary, and Holy Family in Richmond.

The public is invited to attend this Marian celebration.

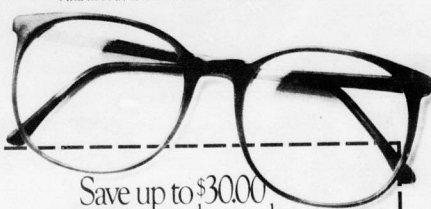
Each life has a special vocation. What does the church teach concerning yours? Watch for the Vocation Supplement in next week's issue of The Criterion.

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One of the 'Ministry-opoly' booths at the St. Monica parish fair.

Network to publicize Medjugorje here

by Richard Cain

Spreading a message about peace and prayer is the goal of a new local group, the Medjugorje Network. The network has scheduled a talk Sept. 18, from 7:30-9:30 at the Ft. Benjamin Harrison Chapel to be given by a recent visitor to Medjugorje.

According to Mary Anne Barothy, one of the network's organizers, the network will serve as a clearing house for information on apparitions of Mary to six youths said to have been taking place near the Yugoslavian village of Medjugorje since 1981. She said the group plans to schedule regular monthly speakers.

The group was formed in the wake of growing interest locally in the apparitions. The idea for the network began when Barothy's mother heard a Lutheran journalist, Wayne Weible, interviewed on a TV talk show about his visit to Medjugorje.

When Barothy contacted the producers of the program for more information, she was directed to contact Weible directly. This gave her the idea to invite him to speak in Indianapolis. He agreed and talks were scheduled in May at several parishes in the Indianapolis area. Barothy said the talks were surprisingly well attended.

"It's vitally important that we pass this message on," Barothy said. "There seems to be a lot of interest but not many places to get information. That's what the network is all about."

When questioned about the fact that the church has not officially approved the apparition claims, Barothy pointed out that no apparition has been approved until long after it was over. "Fatima wasn't approved until 13 years later," she said.

A number of sources have pointed out the irony of the church's stance. Many church officials have discouraged interest in the claims until they are approved. But if there were no general interest in the claims, the church would have no reason to investigate their validity.

The Yugoslavian bishops appear to be divided on the issue of the validity of the apparition claims. The metropolitan archbishop has publicly suggested his belief in the apparitions. But the bishop of the diocese in

which Medjugorje is situated has been openly skeptical about the claims and has requested that all pilgrimages to the site cease until the investigation presently being conducted by the Yugoslavian bishops' conference (the second) is completed.

An earlier investigation organized by the local bishop was completed and the results forwarded to the Vatican.

The messages the youths claim to receive concern an urgent call to conversion, prayer, fasting, frequent participation in the sacraments and living lives of peace.

The Sept. 18 speaker is Mary Ann Schuman. She will give a talk about her visit in April of this year to Medjugorje in the Activity Room of the Ft. Harrison chapel. For more information, call 317-255-7076.



RESOURCES—Mary Anne Barothy holds materials available about Medjugorje.

Yugoslavian bishop bars pilgrimage Masses at Medjugorje

ROME (NC)—A Yugoslavian bishop has banned Masses in his diocese by priests leading pilgrimages to the alleged Marian apparition site of Medjugorje, after repeated calls to end the pilgrimages were ignored, according to an Italian Catholic magazine. Bishop Pavle Zanic of Mostar-Duvno announced the prohibition in late July during a visit to Medjugorje, a small village in his diocese where six young people say they have experienced visions of the Madonna since 1981. The magazine *Jesus* plans to

publish lengthy excerpts of Bishop Zanic's statement in its September issue. National Catholic News Service obtained an advance copy of the article.

Bishop Zanic has expressed strong doubt about the alleged apparitions, which are being studied by a Yugoslavian church commission. He and the Yugoslavian bishops' conference have urged an end to official pilgrimages until the church makes a judgment on the events, but Catholic groups have continued to travel to the site.

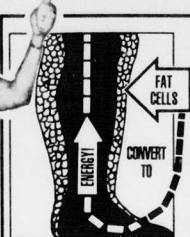
"To priests who organize pilgrimages or come here attributing a supernatural character to these events, I prohibit the celebrating of Mass in my diocese until the commission of the bishops' conference has finished its work," he said.

Bishop Zanic ended his talk with an invocation to the Virgin Mary, to "make those who invent your messages stop" and to accept the prayers of those who are "far away from fanaticism and disobedience to the church."

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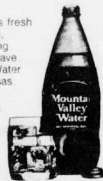
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Meeting smooths tensions between pope and Jews

by Agostino Bono

VATICAN CITY (NC)—The Vatican will consult Jewish experts in preparing a new church document on the Holocaust and anti-Semitism, Catholic and Jewish leaders said in a joint statement at the end of a 65-minute meeting with Pope John Paul II Sept. 1.

They also plan to develop a "special mechanism" for closer Catholic-Jewish contacts, involving the powerful Vatican Secretariat of State, which formulates the church's policies on diplomatic and international issues.

The papal meeting was part of a two-day series of contacts organized to smooth over Catholic-Jewish tensions after the pope met in June with Austrian President Kurt Waldheim, accused by Jewish groups of participating in war crimes as a World War II officer in the German army.

At the end of the meetings, Jewish leaders said they still disagreed with the papal decision to meet Waldheim, but that the contacts with Vatican officials had improved relations and set the stage for important future dialogue on the meaning of the Holocaust and on Vatican diplomatic recognition of Israel.

Regarding Waldheim, we decided "to disagree, agreeably," said Rabbi Gilbert Klapperman, president of the Synagogue Council of America.

"Like all historical events, they pass in time and we look forward to happy, meaningful discussions with the Catholic Church," he added.

After the Waldheim meeting several Jewish groups threatened to withdraw from the pope's Sept. 11 meeting with Jewish leaders in Miami unless they had a substantive meeting with the pope and Vatican officials to discuss the Waldheim controversy.

After the Sept. 1 meeting, none of the Jewish leaders said his group planned to boycott the Miami event.

Catholic and Jewish leaders spoke at a press conference in the Vatican after their session with Pope John Paul at the papal summer villa in Castel Gandolfo, Italy, 15 miles south of Rome.

In their statement, they said the planned Vatican document would help combat attempts to "trivialize" the religious significance of the Holocaust, the murder of several million Jews by the Nazis during World War II. The pope "affirmed the importance of the proposed document" during that day's meeting, the statement said.

Father Pierre Duprey, vice president of the Vatican Commission for Religious Relations with the Jews, said the commission would prepare the document after consulting Jewish scholars.

The press statement said the group discussed the "dismay and concern" felt by Jews over the Waldheim meeting. The issue was raised with the pope and with other Vatican officials, including Cardinal Agostino Casaroli, Vatican secretary of state, they said.

The group met Cardinal Casaroli for 30 minutes prior to the papal meeting.

Catholic participants, the statement said, "acknowledged the seriousness" of the Jewish concerns over the pope's reception of the Austrian president.

The nine Jewish and nine Catholic leaders included members of the Vatican commission on relations with the Jews and the International Jewish Committee on Interreligious Consultations.

Other topics covered included the Vatican's policy against diplomatic recognition of Israel, Catholic teaching on the Jews and contemporary anti-Semitism, the statement said.

The statement also said the Jewish delegation "declared its strong opposition to any and all anti-Catholic manifestations and pledged itself to join with Catholics in opposing them," the statement said.

The Jewish leaders "warmly welcomed" the Vatican decision to issue a document on the Holocaust, the statement said. Catholic and Jewish leaders had already agreed to

study the religious aspects of the Holocaust, during a scheduled meeting in Washington next December.

The planned document also will discuss "the historical background of anti-Semitism," said the statement.

At the meeting with Cardinal Casaroli, the statement said, Jewish delegates were told that diplomatic relations with Israel had not yet been "perfected," but that "good relations" already exist on many levels. Diplomatic recognition of Israel by the Vatican has been a major concern among Jewish groups worldwide.

However, Jewish leaders said the meetings produced an improvement in the Vatican's approach toward Israel.

The press statement pledged future contacts between Jewish groups and the Secretariat of State "where religious and political issues intertwine."

It noted that "the pope welcomed the Jewish delegation as representatives of the Jewish people, to whom the existence of Israel is central."

"Representatives of the Holy See declared that there exist no theological reasons in Catholic doctrine that would inhibit such relations," the statement added.

Rabbi Leon Klenicki, director of interfaith affairs of the Anti-Defamation League of B'nai B'rith, praised the statements.

Papal trip to get extensive coverage

by Sr. Mary Ann Walsh

WASHINGTON (NC)—With 16,000 journalists and technicians accredited for the trip, Pope John Paul II's visit to the United States Sept. 10-19 was shaping up as an extraordinarily heavily covered news event, especially by television.

All three major U.S. television networks produced hourlong specials on the Catholic Church to air before or during the visit.

ABC's Ted Koppel was unable to convince the pope to be on "Nightline" but still plans programs related to the visit. The three networks plan to cover the pope's arrival in Miami live and to anchor their evening newscasts from Miami on that day. In addition, the "CBS Morning News" plans to originate from Miami on arrival day and the following day.

ABC's "World News Tonight" ran a five-part preview series this week on "key issues confronting the church" which the pope will deal with on his tour. Sociologist and novelist Father Andrew Greeley is scheduled to be a special commentator on the network's "Good Morning America" throughout the visit.

NBC aired its hourlong special, "God Is Not Elected," Aug. 25 with a look at American Catholic attitudes on issues such as abortion, birth control and homosexuality. ABC plans to air its special, "The Pope in America," at 9 p.m. Sept. 10, and CBS' "Catholics in America" is scheduled for 10 p.m. the same eve.ang.

The leading newsmagazines—*Time*, *Newsweek* and *U.S. News and World Report*—also are geared up for the visit but generally are keeping their plans secret.

Mother Angelica's Eternal Word Television Network and the U.S. bishops' Catholic Telecommunications Network of America (CTNA) plan live joint coverage of the trip. In addition to being available to the usual receiving points for the two networks, it was announced that the transmission will be unscrambled so that anyone with a satellite dish can tune in the coverage on Galaxy 1, transponder 16.

Dominican Father Gerald Burr, CTNA program director, said the joint venture will include analyses by experts and on-the-spot reports from Barbara Valentine of Santa Fe Productions TV ministry "Heart of the Nation."

Univision, the national Spanish-language TV network, with 409 broadcast and cable affiliates in the United States, has scheduled 20 hours of live coverage, Luis G. Nogales, the network's executive vice president, announced.

National Catholic News Service, which provides news to Catholic periodicals and broadcasters, plans to devote extensive resources to coverage of the visit.

The chief of the wire service's Rome bureau, Agostino Bono, is scheduled to travel to the United States with other journalists on the papal plane and follow the pope throughout the visit. In addition, a half dozen other journalists from NC's Washington headquarters have been assigned to various cities, reinforced by stringers and the staffs of local Catholic newspapers.

Two special NC photographers are slated to travel with the pope and several other photographers are assigned to specific cities.

The news agencies which serve daily newspapers and commercial broadcasters—The Associated Press, United Press International and others—also plan extensive coverage.

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tion to and from St. Vincent for inpatient and outpatient surgery (within a 20-mile radius), physician referral, prescriptions by mail, special arrangements for medical equipment and an emergency response system at home, plus discounts on gifts and food within the hospital. And your membership is absolutely free.

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Filipino bishops call for calm during coup attempt

by Bill Pritchard

WASHINGTON (NC)—Members of the Philippine Catholic hierarchy publicly backed President Corason Aquino's government and made radio appeals to civilians to remain calm during the Aug. 28-29 coup attempt by rebelling military units, said Cardinal Ricardo J. Vidal of Cebu, Philippines.

The church is prepared to exercise its "ministry of reconciliation" in the aftermath of the incident, he said in a telephone interview from his Cebu City residence.

"We are grateful that the crisis is over" and "thank the Lord" the government was not overthrown, said Cardinal Vidal, who admitted feeling fearful about whether the government "would contain the rebellion."

The cardinal said he and other bishops in Manila for a seminar on interreligious dialogue when the rebellion was launched Aug. 29 issued a statement the following day urging Filipinos to support the government and commending soldiers who remained

"faithful to their office (and) the constitution."

The "15 or 16" bishops indirectly criticized the rebels with that praise of loyal troops, Cardinal Vidal said.

The cardinal also said he and Cardinal Jaime L. Sin of Manila broadcast appeals for public calm over Radio Veritas, the Manila-based Catholic station.

Cardinal Vidal said his message, delivered in the Filipino language, urged people to "remain calm and sober and... not encourage any violence" and believe only those reports generated by the government.

Cardinal Vidal recalled that when the fighting broke out "I could hardly believe what had happened."

He said he was not near the shooting, but followed events on television and radio.

Rebel military units attacked the official presidential residence, Malacanang Palace, and TV stations and military bases at the beginning of the coup attempt Aug. 28.



PEACE COMMISSION—Nicaraguan President Daniel Ortega shakes hands with Cardinal Miguel Obando Bravo after meeting with diplomats and the press to announce a four-member National Reconciliation Commission. Cardinal Obando Bravo was named as the church representative on the commission, which is charged with helping to implement the Central American peace plan signed recently in Guatemala. (NC photo from UPI-Reuters)

Nicaraguan leader says exiled clergy can return home

MANAGUA, Nicaragua (NC)—Nicaraguan President Daniel Ortega said two exiled Catholic clergymen are free to return home, as he announced a panel to oversee Nicaragua's compliance with a new peace pact.

The panel includes his strongest critic, Cardinal Miguel Obando Bravo of Managua.

Ortega said in an Aug. 25 press conference that Bishop Pablo Antonio Vega of the Prelature of Juigalpa and Msgr. Bismarck Carballo, who have lived in exile for more than a year after being accused of supporting the U.S.-backed *contra* rebels, may return as a gesture of the Sandinistas' good faith in the peace process.

Bishop Vega, who has made several biting attacks on Nicaragua's Sandinista government in speeches in the United States, reportedly said he would reject the Ortega

offer. The bishop said in an interview last September he would not return to Nicaragua unless Nicaraguans were granted basic civil rights.

Msgr. Carballo was said to be visiting his brother in Miami the day of the announcement. The Nicaraguan clergymen works with Hispanic Catholics at St. Mark's Parish in Hyattsville, Md., a suburb of Washington.

A member of the oversight panel, called the national reconciliation commission, said the government should also allow opposition and church media to reopen.

Msgr. Carballo warned Americans not to "assume the good will" of Nicaraguan government officials in a guest column published in the Aug. 25 edition of *The Washington Post*. "You must expect deeds, not words," he wrote.

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Do you realize just how valuable you are?

by David Gibson

I must learn to value myself—to love myself for the infinitely precious person that I am. This is what I learned watching the instinctive actions of new parents with their infants.

Parents clearly fulfill an invaluable role through the sacrifices they make to feed or clothe or educate a child over the years. But from the first day of a child's life parents are busy at another, less heralded task the value of which is inestimable: It falls to them to affirm their child's worth.

Through the affection they show the child, through time spent and energy expended, parents communicate a message the child must hear. It says, "You make a difference; you are lovable."

Many educators confirm the importance of this message. They believe that children who value themselves will sense that life is meaningful and be able to set off with zest and confidence on life's path.

Obviously, children are not the only people who need affirmation. Gaining and regaining a sense of one's worth is an ongoing need of any teenager or adult too. At any stage in life one might benefit from hearing these words: "Your life matters. If you really knew yourself, you would see that you are lovable."

With that in mind, let's look inside the first encyclical that Pope John Paul II wrote, "The Redeemer of Man." In that 1979 letter to the church, he took up the theme of human worth—a theme he would return to again and again in the years ahead.

The human person is a "unique, unrepeatable reality," the pope stressed several times in the encyclical. In light of what Jesus the redeemer has done—his becoming one of us; his dying and rising—the human person is truly amazing.

The gospel expresses "deep amazement" at the human person's worth, the pope wrote. But what is amazing is not an abstract idea of "humanity," but the "concrete, historical" person—each person.

People are so unique, the pope observed, that each one little by little "writes" a personal history of his or her life. In keeping with the "openness of the spirit within," it is a history to be written through many contacts and relationships with other people.

One might begin to think from that that in "The Redeemer of Man" the pope lost sight of the "redeemer," focusing only on human beings. Not so. Neither did he lose sight of sin's reality or the conditions that threaten to diminish a person.

What he did, however, is show that the redeemer casts a bright light on the mystery of the human person. Jesus Christ "reveals man to himself," the pope said. In Jesus, people encounter a "revelation of love." It is this encounter with love that enables people to know themselves, their true value and worth. Without such an encounter, life remains without sense.

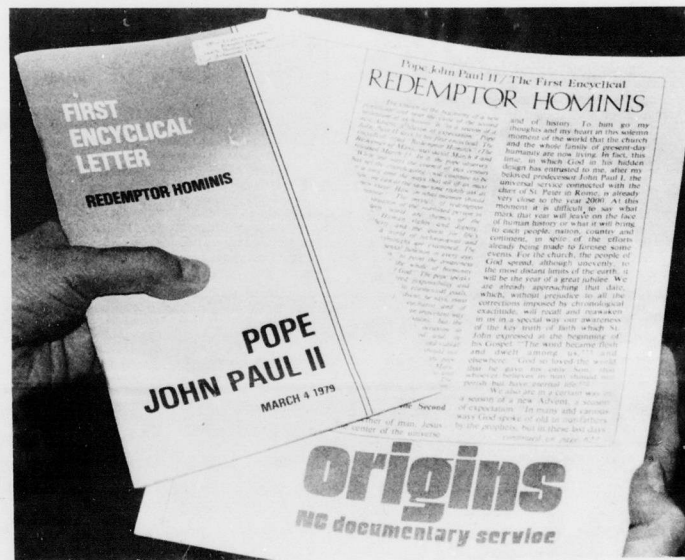
All this tells us something about what the church's mission is meant to be, the pope continued. It is, of course, a mission to direct the gaze of all people toward "the mystery of God" and to help them become "familiar with the profundity of the redemption taking place in Christ Jesus."

At the same time, this recognition of the human person's value turns the church's attention toward human events. The church cannot abandon the human person, the pope concluded. In its mission, "the church of today must be aware in an always new manner of man's situation."

In the 20th century, countless pages have been penned on the sense of hopelessness that can pervade the human condition. The sense of anonymity—a feeling that one is lost in a crowd and that one's actions can't make any difference—has been described repeatedly.

Against such a background came Pope John Paul II in his first encyclical, underscoring the incredible worth of the human person. On one hand, the message seems simple: Life does make a difference; and in light of what Jesus has done every person has grown more lovable.

The implications of the message, however, are vast. It lays a foundation from which to embark with zest and passion on a unique and unrepeatable journey—to begin to "write" one's personal history. And the message is a reminder not to overlook the dignity of others along the journey's route.



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ference, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005-4195. Publication orders only may be placed toll free by calling 800-235-USCC.

Sharing secret world with another

by Jane Wolford Hughes

Once a little girl believed in a secret world existing under the stairway in her grandmother's house. A woman she knew said she also believed in it and the

two of them spun secret stories of the wonders found there.

They grew together, nourishing each other. The woman's life was confined to the care she gave the family's sick and elderly members, her daily trip to the parish church for Mass and her 50 years' task as guardian of the altars and linens.

As the girl matured she embraced life with zest. She traveled to distant places and met the powerful and the poor. Her life was brimming full.

The woman entered into the girl's adventures with delight and gave gifts of what she might have relished had her own life been different: exotic perfumes, white kid gloves and lace handkerchiefs.

But the years began to weigh heavily on the tiny, spunky woman. After her 80th birthday, and for the next few years, the girl—now a woman herself—became her caretaker. They spent much time together, laughing and remembering. In fact, they often rolled over old stones to discover hidden meanings.

God's name frequently came up between them: God's goodness, his love, his care were reference points of the experiences the two women shared.

When that woman died, a part of me went with her. Yet our relationship is not exhausted. It goes on singing in my heart.

Edna—my aunt, my godmother and friend—was my connection to the person I was in the past and therefore (See *PERSONAL PILGRIMAGE*, page 13)

This Week in Focus

With Pope John Paul II's visit to the United States about to begin, Today's Faith turns to one of the great documents of his pontificate, his first encyclical. Titled "The Redeemer of Man," the encyclical vigorously stresses the unique value of each human person's life. It suggests that each person sets out from the first day of life to "write" a personal history through numerous contacts and links with others.

David Gibson, editor of the NC Religious Education Package, points out in his article that gaining and regaining a sense of one's worth is an ongoing task for everyone—children, teen-agers and adults. This theme of our worth at first seems simple. But its implications are vast.

Blessed Sacrament Father Eugene LaVerdiere invites readers to think about the ways each person's unique pilgrimage in life takes shape by reflecting on a personal encounter with an aged Jewish man on

an airplane. It was an unforgettable encounter that gave the priest a new appreciation for the way unique encounters can be uniquely enriching. Father LaVerdiere is editor of Emmanuel magazine.

Jane Wolford Hughes recalls the nourishing relationship she had with her now deceased Aunt Edna. Remembering such relationships is a way for Christians to move forward on their journeys of faith with fresh insight and strength. Hughes suggests. But she cautions that the direction of the human person's pilgrimage is not backward, toward the past, but forward into the future. The writer is an adult religious educator from Detroit, Mich.

Father John Castellet's scripture article observes that Abraham was a mere traveler for much of his life. He became a pilgrim only after God called him and told him to set off at once for a promised land.

Close encounters

by Fr. Eugene LaVerdiere, SSS

One was a eunuch, a high-placed official at the queen's court in Ethiopia returning home from a pilgrimage to Jerusalem. The other was Philip, one of seven deacons appointed by the 12 apostles for service at the Christian table (Acts 6:1-7). Philip had just come from evangelizing the city of Samaria.

The two met on the desert road (Acts 8:26-40). In human terms, their meeting could be credited to chance. In divine terms, it clearly was a matter of providence.

Their conversation was wonderful. The eunuch had been reading in the prophet Isaiah about one who was led like a sheep to the slaughter, but without understanding what he read.

Philip showed him how Isaiah's prophetic word might be read in the light of Jesus. With that, the eunuch felt ready for baptism. So Philip baptized him alongside the road.

Neither could have realized that in their meeting the evangelization of Africa began and the world itself would never be the same.

This story brings to mind a personal story. I am sure all of us have such stories, which can help us understand how unique personal encounters provide personal enrichment if we allow them to. In turn, they illumine the story of Philip and the Ethiopian.

I had taken a window seat on the flight from Tel Aviv to Rome. As I leaned back, an old man caught my attention. He wore a black suit, a long black coat and black hat. Coming down the aisle was a struggle for him. Although I didn't want to, I helped him.

After a little, he said, "You are a good man. Thank you for helping." Then he asked about me. I told him I was a priest, a teacher and student of the Bible returning to America. He told me he lived in Jerusalem and that his home was on the Street of the Prophets.

That day he was a prophet to me.
I learned he had been a member of the Budapest



String Quartet in the 1930s, then fled from the Nazis to Israel. Now, in 1971, he was returning to Germany for the first time.

I asked how at his age he traveled alone. "There is always someone who helps me," he said. I smiled, knowing that today I was the one.

Later I wondered how someone who had suffered so much could be so trusting.

At the Rome airport I helped him up the steps of a bus that would take him to his flight to Germany. Then he turned, bent over and kissed my bald head.

I learned something that day which I still ponder. Our journeys surely were unique, just as those of Philip and the Ethiopian. But how wonderful when unique journeys cross, by human chance perhaps, but surely by divine circumstance!

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The Bible and Us

Middle East traveler becomes a pilgrim

by Fr. John Castelot

Before God called him, Abram was a traveler, but not yet a pilgrim. He and his family led a semi-nomadic type of existence. Traveling through the vast area of Mesopotamia (modern Iraq), he would pitch his tents outside a city for as long as it suited his fancy. Then he would pull up stakes and move on. His modern cultural descendants might be people with motorized homes who drift from trailer park to trailer park.

For Abram and his family, it was a rather carefree existence, but not an idle one. By dint of diligent animal husbandry and some farming, Abram (later known as Abraham) became a wealthy, respected sheik. Religiously he was a polytheist and his chief god would have been the Babylonian moon-god named Sin—a name which didn't mean then what it means today in English.

On balance, though he and his wife Sarah were childless, it wasn't a bad life as long as Abram didn't look too far ahead. If he had taken the long view, he might have said occasionally: "I move around a lot. But I don't really seem to be going anywhere."

That changed when God entered his life. This was not one of the familiar local gods but a strange God who ordered him to leave everything—country, relatives, gods—and take off on a long trip west to a land God would show him.

Now Abraham was no longer just a traveler; he was on a pilgrimage of faith. Leaving behind everything familiar and heading for an undisclosed destination and an uncertain destiny called for tremendous faith and trust.

On one occasion, he had a vision in which God assured him that he would have a son and heir. "Look up at the sky and count the stars, if you can. Just

so... shall your descendants be." Abram put his faith in the Lord" (Genesis 15:5-6). And this really took faith for the Bible reports that Abraham and Sarah were very old.

Eventually, Abraham's first pilgrimage was over; he reached the land promised him. But the more important pilgrimage, that of faith and personal growth, was still in progress.

It reached a climax when God directed him to sacrifice Isaac, the son on whom all his hopes for the future rested.

The biblical account throbs with pathos: "Take your son, Isaac, your only one, whom you love, and go to the land of Moriah. There you shall offer him up as a holocaust" (Genesis 22:2).

Without a word of protest but surely with a perplexed and broken heart, Abraham obeyed. But at the crucial moment, God stayed his hand; Abraham had passed the test with flying colors.

If strong personalities are shaped by crises bravely borne, Abraham became a veritable giant of heroic virtue, a model of faith and trust. His pilgrimage of faith, a model of everyone's, had brought him to personal fulfillment as a human being of admirable stature.

Education Brief

Is it risky to love ourselves?

The person is surprised by his humanity, by his particular dignity among other creatures, and shares this creative, revealing admiration with the Creator: 'What is man that you should be mindful of him...? You have made him little less than angels, and crowned him with glory and honor. You have given him rule over the works of your hands...' (Psalm 8:5-7). ... In these words the psalmist expresses his admiration for man and his astonishment for the Creator's work.

—Pope John Paul II, June 1987, addressing workers in Gdansk, Poland

Is it risky to love oneself?

"All of us have been brought up constantly being reminded that love of self is a dangerous condition," writes British psychiatrist Jack Dominian in his book "The Capacity to Love" (Paulist Press). He explains: "Narcissus watching himself in the pool became totally obsessed with himself, hence the expression narcissistic love." As a result, many fear that utter selfishness is the companion of self-love.

Still, says Dominian, "we are invited to love our neighbor as ourselves. It seems that loving God and our neighbor is intimately connected with loving ourselves."

Others, too, have explored this theme, wondering whether self-love will lead to arrogance or to an excessive self-reliance that isolates them from others, even at home.

Self-love appears risky because people suspect it has the capacity to narrow them, to scale down the scope of their universe to themselves alone. And of

course there really are people who suffer from an isolating narcissism.

What sort of self-love, then, is good?

Dominian writes that "we gradually acquire a sense of ourselves and that on balance it feels more good than bad. That is what is meant by love of self."

This provides a foundation for loving others. Traveling in Poland this year, Pope John Paul II spoke to workers in the city of Gdansk about the admiration people share with their Creator at the very dignity and worth of the human person. But he hardly meant to encourage a self-admiration that could lead to isolation or arrogance among those he addressed.

Neither was that his intention in his first encyclical, "The Redeemer of Man." There he strongly affirmed the human person's worth. But he went on to tell how individuals, from the first moment of life, begin to chart a history through contacts and bonds linking them with others.

Christians who appreciate their own worth, he suggested, will also come to know the value of self-giving and service.

What Do You Think?

- In Pope John Paul II's first encyclical, "Redeemer of Man," he brings home a message about the incredible worth of each individual human being, especially when viewed in light of the redemption. The human person is a unique, unrepeatable reality, says the pope. On the one hand, writes David Gibson, the message appears simple; on the other hand, its implications are vast. What are some of its implications?
- Each person "writes" a personal history of his or her life, the pope suggests. How is this history formed? What is the role of others in it?
- Think about the distinction Father John Castelot makes between a traveler and a pilgrim. What is it? At what point did Abraham become a pilgrim?
- In what sense are you on pilgrimage?

Personal pilgrimage

(Continued from page 11)

fore to the one I am now. And she helped me to realize how each person's singular and unrepeatable pilgrimage in life can be undertaken with others—many others, I now realize, over the course of time.

Each of our personal pilgrimages in life is a paradox: wonderfully, unimaginably separate and unique but connected to other people who move in and out of our lives and are part of the events that shape us.

There is a universal struggle to understand and come to terms with the mystery of ourselves. Sometimes we are helped by others, sometimes it is a lonely quest.

Perhaps a reason why reunions are so popular is that they bring us to those who "remember" us best. People attending reunions may hope to touch again that moment in the past which explains life's later decisions.

Occasionally, reviewing our past helps us move into a new maturity. Without opportunities to re-tell our story, to others or even to ourselves, we could suffer a kind of amnesia that closes off growth.

At the same time, forever glancing over our shoulders or hiding inside our albums or journals doesn't lead automatically to growth. Life's pilgrimage should move forward.

Remembering and retelling our past story shows us where we have been, how unique we are. But the goal of this should be to walk more strongly and with greater understanding into the future.

For pilgrimage is ongoing, like maturing. We move forward with greater ease if we carry less earthly baggage and more fullness of the Spirit.

Happy are we, of course, when others walk with us. Together we have the opportunity to see Christ in each other and to be Christ for each other.

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Children's Story Hour

Isaac Heckler was
searcher for the truth

by Janaan Manternach

As a child in New York City more than a century ago Isaac Heckler loved to eat bread, cakes, cupcakes and cookies. He learned to make them too. He became a baker.

His two brothers owned a successful baking business and Isaac liked working with them. He dropped out of school as a teen-ager to join them in their bakery.

Isaac got to know many workers. He became aware of how little pay many received for long hours of hard work. Isaac was upset to learn how unfair the life of working men and women was. He wondered what could be done.

While still a teen-ager, Isaac felt God was calling him to do something special to make the world a better place for everyone.

One day Isaac stopped at a rally in New York City to listen to a fiery young speaker named Orestes Brownson. Brownson spoke strongly about making the world fairer for working people. Isaac and Orestes soon became friends.

Isaac kept asking himself: "What does God want of me?" Orestes helped him search for an answer. But Isaac was not satisfied.

Then Orestes encouraged him to look into the Catholic Church. Isaac went to Mass and when Mass ended he felt he had found where he belonged. He was baptized in 1844.

Isaac joined the Redemptorist religious order and studied in Europe. He was ordained a priest in England in 1849 and came back to the United States a little later.

Father Heckler soon became a very popular preacher. He preached missions in many parishes and wrote two popular books to draw non-Catholics to the Catholic Church. He was happy and successful.

Then, in 1857, the Redemptorist superior expelled him from the order for disobedience. Father Heckler tried to explain and finally asked the pope for advice. Pope Pius IX urged Father Heckler to start his own religious community.

Back in New York, Father Heckler started a community of priests called Paulists. They preached retreats and missions in many parishes.

Father Heckler began to realize that the printed word could reach Catholics and non-Catholics alike all over America. So he started a magazine called *The Catholic World*. Later he began an illustrated magazine for children called *The Young Catholic*.

Father Heckler also began a Catholic publishing house, which published hundreds of books and pamphlets. These explained Catholic teachings and how Catholics could be good Americans.

By the time he died in 1888, Father Heckler was an influential religious leader. Today the Paulist Fathers continue his mission.

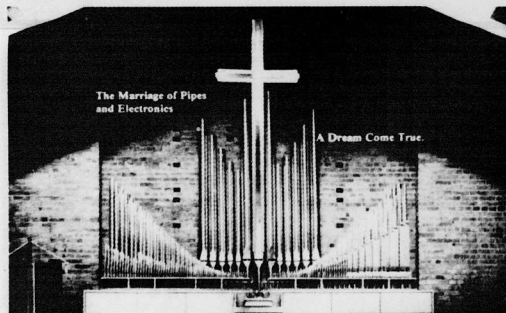


What Do You Think?

When Isaac Heckler was working in his brothers' bakery, what discovery did he make about the life of working people? How did he react to what he learned?

Children's Reading Corner

In "The Daring Game," by Kit Pearson, Eliza is in a boarding school making new friends, learning the rituals of school life and doing well in her classes. She becomes a friend of Helen, a mischievous, unpopular girl who defies authority. A daring game that Helen starts gets Eliza into fairly serious trouble. How Eliza faces the most difficult decision of her life reveals the maturity she has gained and also how much her friend Helen has grown up. It is a story that can help you think about the events that have helped shape your personal history—events in your life's pilgrimage. (Viking Penguin Inc., 40 West St., New York, N.Y. 10010, 1986. Hardback, \$11.95)



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the sunday readings

23RD SUNDAY OF THE YEAR

SEPTEMBER 6, 1987

by Richard Cain

In ancient Israel farmers often would band together before harvest time in order to protect their crops. Sometimes they would even build a tower where they would all stay and take turns watching out for bands of thieves. In the cities, towers were built at intervals in the walls and professionals were hired to watch out for bandits or foreign armies.

In this Sunday's first reading, Ezekiel borrowed this idea—with a twist—to describe his own role as a prophet

People in Ezekiel's time saw everything as reward or punishment from God.

for the people of Israel. The twist is that he put God in the place of the foreign army for whom he was on the lookout.

The people in Ezekiel's time saw everything that happened to them as a reward or punishment from God. One of the ways they thought God punished a nation was to send another nation to conquer it and take away its freedom. It is in this sense that Ezekiel saw himself as a watchman. His job was to keep an eye out for foreign nations that might threaten Israel. If he saw one, he was to warn the people to stop doing evil and return to doing good so God would call back the foreign army that was sent to punish them.

The people in Ezekiel's time also tended to think in terms of collective moral responsibility. If the family or nation was good, everyone was rewarded. If it was bad, everyone was punished.

It's true that to some extent we all benefit or suffer from the actions of

those around us. We are created to be interdependent. But this can be carried too far. Since we do not control others, we are not ultimately responsible for their actions.

But according to Ezekiel we do have a responsibility to watch out for one another's well-being. As a prophet-watchman for Israel, Ezekiel knew it was his duty to warn others about what he saw. But if his fellow citizens chose to ignore his warnings and continue in their evil ways, Ezekiel would not be held responsible for their wrongs.

We find the same balance between individual and collective responsibility in this Sunday's gospel reading.

The passage is taken from a section of teachings by Jesus on the church. In these teachings the focus is not on church organization but on how everyone should treat one another as members of God's community.

As a community we are responsible for one another's well-being. In a sense, we are to be like watchmen. If we see danger, we should share our concerns with one another in loving and appropriate ways.

Showing concern for one another comes more naturally when we realize the power we have as a spiritual community. As the gospel passage makes clear, through our coming together, Christ becomes present to us and to those around us in a special way.

The second reading, taken from Romans contains a wonderful idea. Paul has been talking about the duty of Christians to cooperate with secular authority. Here, he makes a witty leap by comparing the taxes of secular governments with the Christian duty to love. By paying our taxes we fulfill a basic duty we have as citizens. In a similar way, by loving everyone, we fulfill the basic duty we have as citizens in the kingdom of God.

The Pope Teaches The mystery of the Trinity reflected in mystery of humanity

by Pope John Paul II
remarks at his general audience Aug. 19

Today we bring to a close our catechesis on the person of Jesus Christ, the son of God, who reveals to us the mystery of the Blessed Trinity. The Gospels and other writings of the New Testament present various aspects of the fundamental truth about the divine sonship of Jesus. As the son of God, Jesus is the self-revelation of God, disclosing to us the ineffable mystery and intimate life of God as a divine communion of three persons.

There are certain elements of the Old Testament which prepare us for the New Testament revelation about the Trinity, but only the Son of God leads us to this mystery. For as we read in the prologue of John's Gospel, "No one has ever seen God. It is God the only Son, ever at the Father's side, who revealed him." Together with the truth about Jesus' divine sonship, the mystery of the Father and the Holy Spirit is revealed to us, first at the moment of the Annunciation, then at Jesus' baptism in the River Jordan, and again during his public ministry. In the Gospel of John we find many of Jesus' statements about the intimate union that he shares with the Father. During his discourse at the Last Supper Jesus revealed in a definitive way the mystery of the Holy Spirit and the relationship which the Spirit has with the Father and the Son.

Throughout his teaching Jesus opened up new horizons to human reason (see "Gaudium et Spes," 24) concerning the intimate life of the one God in the Trinity of the Father, Son and Holy Spirit. Having completed his messianic mission and in taking leave of his apostles on the day of his ascension, Jesus announced to them: "Go, therefore, and make disciples of all nations. Baptize them in the name of the Father, and of the Son and of the Holy Spirit." With these words he entrusted to the apostles the supreme truth of his revelation: the undivided unity of the Most Holy Trinity.



the Saints

by Luke

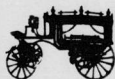
ST BERTINUS (ALSO KNOWN AS BERTIN) WAS BORN SOMETIME EARLY IN THE SEVENTH CENTURY IN COUTANCES, FRANCE, THE EXACT DATE IS NOT KNOWN.

BERTINUS BECAME A MONK AT LUXEVIL. HE WAS SENT TO ASSIST ST OMER, BISHOP OF THEROUANNE, ALONG WITH ST MOMELIN AND ST BERTRAND TO EVANGELIZE THE MORINI AROUND PAS-DE-CALAIS. THEY BUILT A MONASTERY WITH MOMELIN AS ABBOT, AND ANOTHER ONE AT SITHUI, OF WHICH MOMELIN ALSO BECAME ABBOT.

WHEN MOMELIN WAS APPOINTED BISHOP OF NOYON ABOUT 661, BERTINUS BECAME ABBOT OF SITHUI AND BUILT IT INTO ONE OF THE GREAT MONASTIC CENTERS OF FRANCE (IT WAS LATER RENAMED ST BERTIN'S) AND EVANGELIZED THE WHOLE AREA.

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"Mary, Queen of the Rosary." Father James Byrne
"Let Us Begin Now." Father Thomas Stepanski, ST
"At 50 You Begin To Look at Life with Wisdom." Father Gerald Streeter, SJ

Scripture Days (new series)

Sept. 29
Nov. 2

"Hebrew and Christian Scriptures: an Introduction." Father Clement Davis
"Creation Story: Original Sin and Original Blessing." Sister Alexa Suetzer, SP
Dec. 1 "Infancy Narratives." Kevin DePrey

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"Mary, Woman of Hope." Sister Ruth Eileen Dwyer, SP

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Jan. 29-31

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Scripture Retreat — "Matthew Revisited." Father Conrad Louis, OSB
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*A Reflection on vocations from the Archdiocese of Indianapolis
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Vatican Letter

How to become a saint

by Greg Erlandson

Contrary to popular misconception, the Vatican does not make saints, say Vatican officials. It just tries to figure out who they are. But the process of proclaiming someone a saint is complicated, cautious, highly refined and long.

"Declaring someone a saint is a process of discernment by which the church recognizes what God has done," said Msgr. Robert Sarno, a Brooklyn, N.Y., priest and six-year veteran of the Vatican's Congregation for Sainthood Causes. The procedure has roots in the early church, when the faithful venerated Christians martyrs.

As in ancient times, the process begins with the people. The "major criteria" the bishop uses in deciding whether to push a cause for sainthood, said Msgr. Sarno, is whether the individual in question has a widespread reputation for sanctity and is considered a subject of prayer.

If so, and if more than five years have passed since the person's death, the bishop can begin collecting eyewitness testimony and documentation—pro and con—needed to compile a detailed and accurate life record.

After the local church has completed this often-lengthy task, it forwards the material to the Vatican where it is assembled into a "position" to be studied for examples of "heroic virtue," miracles or martyrdom.

Compiled in red-bound volumes lettered in gold, these documents can run to thousands of pages. The volume holding the position on an alleged modern miracle attributed to the intercession of Franciscan Father Junipero Serra, one of the early California missionaries, is 425 pages long.

The position on Mother Katharine Drexel's heroic virtue ran to three volumes and 2,000 pages. She left her wealthy Philadelphia family in the late 19th century to found the Sisters of the Blessed Sacrament for Indians and Colored People.

Unless martyred, a person's life is first examined for examples of living Christian virtues in a manner heroic and worthy of imitation. At the successful conclusion of this step, a person is declared venerable, as were Father Serra and Mother Drexel.

To be beatified, the step before sainthood, a canonically approved miracle must be attributed to the person. Alleged miracles are under study in the cases of Father Serra and Mother Drexel.

Next, for a person to be declared a saint, a miracle attributed to him or her must be canonically proven to have taken place after beatification.

If there are no living eyewitnesses, the congregation uses a board of historical experts to examine the facts of the case.

A board of theologians then surveys the evidence and determines if the person lived a life of heroic virtue or was martyred out of hatred for the faith. The cause is then reviewed at a meeting of the congregation's cardinals and bishops.

The pope makes final decisions at several points in the process, such as when a person is declared venerable. In the case of the canonization, the last step in the cause of sainthood, his decision is considered to be infallible.

An alleged miraculous cure is subjected to the same type of review, except that a panel of medical experts must first judge the event "instantaneous, lasting, and not explicable by modern medical technology," said Msgr. Sarno.

The procedure also includes a determination by theologians of a link between the cure and prayers for a cure.

In the last step on the road to sainthood, canonization, the cardinals and bishops living in Rome are involved in a consultation, called a white consistory, before the cause is sent to the pope for a final decision.

Beatified individuals can receive liturgical honors only within a limited sphere. For example, Masses may be celebrated in their honor by their religious orders, or within their countries. But with canoniza-

tion the liturgical honors are made universal because the church now has assured the faithful worldwide that the person is in heaven and worthy of the accolades.

From introduction to conclusion a saint's cause can take decades.

My Journey to God

Dealing with distractions

by Richard Cain

If you are like me, prayer comes most easily during a block of "quiet time" when you are alone and free from distractions.

However, I live in an apartment and have a family—neither of which is always conducive to having a quiet time whenever I like. Does this mean that there is forever a tension between prayer and my family? No.

For those of us who are "in the world," prayer is a matter of adapting the environment so it becomes a vehicle for prayer, for seeking God. Since God has made everything, everything can, if used in the right way, become a pathway back to God. I remember hearing about a physician who would rise every morning to pray while the rest of his family slept—everyone, that is, except for his little son who would awaken full of life ready to keep his poor father company.

The physician ended up doing his meditating holding his son on his knee. In this way, both father and son were happy.

The key, then, to dealing with "distractions" is to accept them and discover through them the way to God in that particular moment.

(Richard Cain is editor of *My Journey to God*.)

How do you deal with difficulties in prayer. Send your ideas, tips and experiences of prayer to: *My Journey to God*, P.O. Box 1717, Indpls., IN 46206.

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ENTERTAINMENT

Viewing with Arnold 'Stakeout': morality, credibility problems

by James W. Arnold

"Stakeout" is fast food for the brain, but at least it's packaged by people who know how to make a good hamburger-with-cheese. As a cop movie with a lot of action, some comedy and a little romance, plus some intelligence and style, it makes you realize how often you get horsemeat at the box-office.

On the other hand, it can't quite avoid stumbling over a few problems of morality and credibility. Its story is built around the classic male voyeuristic fantasy: man closely observes beautiful woman (legitimately, in this case) from a distance, without her knowledge. He gets to know her, she falls for him and seduces him—all more or less overnight—and they live happily ever after.



Forget the sheer unreality of it. A lot of nasty and pornographic things can be done with this premise, but at least they're not done here by producer-director John Badham ("WarGames," "Short Circuit"). Since it's a cop-on-stakeout situation, it recalls "Sharky's Machine," in which Burt Reynolds became similarly infatuated via telescope with Rachel Ward.

The moral tone in "Stakeout" is somewhat better. The Ward character was a prostitute, and the context was cynical and decadent. Here, the target (Madeleine Stowe) is pretty but respectable, and the cops (Richard Dreyfuss, Emilio Estevez), set up in the house across the street, are, relatively speaking, Boy Scouts.

While the teaser photo in the ads shows both men hiding under a bed next to a pair of glossy spiked heels, the shot in the film is different. The tone is comic, the shoes are ordinary, and only Dreyfuss is under the bed (to avoid getting caught during a search).

The still reveals more about the Touchstone advertising people than it does about "Stakeout."

Stowe is being watched because she's the ex-girlfriend of an escaped killer (Aidan Quinn), who is on his way to pick up money he stashed several years ago in her furniture. Quinn, good-looking but also cruel and crazy, proves a formidable villain. He accounts for most of the action, including the violent prison break that opens the film and tense up-and-down two-man struggle in a sawmill that ends it.

Badham is inventive in exploiting the British Columbia locations (the fictional locale is Seattle), with the talented head of Aussie cameraman John Seale ("Witness," "Children of a Lesser God"). We first see the heroes as they chase a crook around a fish-processing pier, and there are several extended rural highway chases in the Cascades. Outside the police station, workmen casually carve a pair of giant totem poles. The sawmill may be the most ancient of all movie thrill devices, but here it's as menacing as anything in "Alien."

But the movie also tries hard for humor. Dreyfuss and Estevez spark good chemistry as older-younger partners, ragging each other and playing a running series of practical jokes with the police tandem that takes over the stakeout in the morning. Night workers will enjoy the characters' desperate attempts to sleep during daylight hours. But Estevez's role, while likeable and real, is strictly second banana.

Once Dreyfuss, with his familiar loquacious charm, talks his way into the girl's house to bug her telephones,

the contrived romance takes over. Much comic suspense is worked up over whether she'll discover he's really a cop, and if she'll break it off when she finds out, a plot device that was old when it was in Fred and Ginger musicals.

Meanwhile, she's overwhelmed by his niceness and competence as a Ma Bell repairman. He doesn't like to be called "nice"—"I always wanted to be a little bad," he says, "to make my nice better." This kind of scintillating exchange eventually leads to lovemaking, as Estevez sits across the street, tolerating it, munching on cold Kentucky Fried Chicken.

Neither the morality or taste levels here are stratospheric, and the only thing that salvages some grace from it is that it's not casual and does last (presumably) all the way to wedded bliss. We're not sure why they love each other, but golly, they do.

Overall, "Stakeout" amounts to about three wins and two losses, which works out to a higher winning percentage than most movies (or baseball teams) are making this summer.

Fresh and bright police comedy-thriller, but voyeuristic elements, violence, non-marital sex; for mature viewers, with reservations.

USCC classification: A-III, adults.

Recent USCC Film Classifications

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

AIDS story, life in China are among TV programs

by Henry Herx and Tony Zaza

"Just a Regular Kid: An AIDS Story" premieres the ABC Afterschool Specials series airing Wednesday, Sept. 9, 4:55 p.m. on ABC.

The drama directed by Victoria Hochberg focuses upon the prejudices of a small town and the fears of parents and friends of a teen-ager (Christian Hoff) who learns that he has been exposed to the dreaded virus via a contaminated blood transfusion.

Florence Henderson and Ronny Cox are the horrified parents whose son suddenly finds that he's been abandoned to fight for survival alone. His best friend, recently chosen as student health commissioner, struggles to take the right action.

Already well-documented, the dilemma of friends facing AIDS victims is a matter of overcoming fears born of misinformation and prejudice. Whether to get involved at the risk of infection or to remain detached preventing any further community health risk is not the issue. This program denounces isolationist paranoia and reaffirms an attitude of humane compassion in opposition to unreasonable fears and misinformation.

Some biological points are made clear to young viewers about the ways AIDS may be spread. But the program is more concerned with the emotional aspects of abandoning AIDS victims to a solitary fight for life. It is ultimately a drama about the positive results of community spirit and is a worthwhile reminder to parents and educators that faith, loyalty and friendship are healing virtues that should go beyond the surface realities of science and medicine.

"All Under Heaven"

The last, but not least, in a trilogy of programs on life in a Chinese village is "All Under Heaven," airing Tuesday, Sept. 8, 9-10 p.m. on PBS.

This one looks at how the rural community of Long Bow has fared since the Communist Revolution of 1949. One of the peasants sums it up with an old proverb, "A true hero knows how to duck punches."

The people of Long Bow have had to cope with the arbitrary dictates of a government as far away as the emperor used to be. The party line on agriculture has changed over and over again, but the peasants have survived and even prospered.

The village leader explains that the central government is a vast bureaucracy of officials enforcing any given policy, regardless of the vast differences in the nature of the land and farming methods in the different regions of China.

When presented with a policy that was not practical for Long Bow, the leader says, "We'd have to

play tricks." When the village was refused permission to build a cement factory, it was permitted to build a chemical fertilizer plant which it soon converted to making cement.

During the 1970s, the village was turned into a commune that good leadership made quite prosperous. It bought mechanized farm equipment which released workers to start up various industries.

It worked so well that in the 1980s when villagers were ordered to return the land to private farming and lease the commune's industries, they delayed as long as they could. However, once again they have

adapted and are faring quite well under the new private initiative policy.

The theme of the program—indeed of the series—is that tradition is part of the glue holding this rural society together. Communism has improved, haltingly, their agrarian economy by replacing the landlords. By introducing them to the Industrial Revolution, communism has placed them in the modern world.

But as the program demonstrates, these changes have been incorporated without changing their traditional sense of family and loyalty to fellow villagers. It is the story of peasants the world over.

The final images of the program are of a private entrepreneur who has opened a shop at the village crossroads, selling cigarettes and other small items, and of the former commune leader who has decided to go back to farming because no matter what future changes come to Long Bow, he says, "People need food."

The series, perhaps the most revealing, certainly the most human, about the new China, was produced by Carma Hinton and Richard Gordon. Among the underwriters funding it were the Maryknoll Fathers and Brothers and the Catholic Communication Campaign.

TV Programs of Note

Sunday, Sept. 6, 7-9 p.m. (ABC) "Young Again." Rebroadcast of the Disney Sunday Movie about a 40-year-old executive (Robert Ulrich) who yearns for the fun-filled high school days of his youth only to discover the problems and romantic disillusionment of adolescence. Comedy fantasy is more concerned with the matters of the heart than of the mind or spirit.

Sunday, Sept. 6, 9-11 p.m. (ABC) "The Making of a Male Model." Repeat of this beefcake portrait of a young male model exploited by a tough-minded model agency boss (Joan Collins). It is notable because of the tragic death of its co-star, Jon-Erik Hexum, an apparent victim of the alienating star syndrome the movie mirrors.

Monday, Sept. 7, 8-9 p.m. (PBS) "The Road to Ruin." The premiere of a new BBC series, "Only One Earth," reporting on the state of the world's environment, the first of which focuses on Senegal, Mexico and Scotland, where development is causing ecological disasters and ruining the way of life for those who live there.

Monday, Sept. 7, 10-10:30 p.m. (PBS) "Alive from Off Center." Meredith Monk and Bob Rosen evoke the immigrant experience through the art of video in "Ellis Island," a work that combines vocal music, dance and acting.



AGENT—Winston Rekert stars as "Adderly," the only agent in the Department of Miscellaneous Affairs, in a tongue-in-cheek secret agent series that CBS has moved from late night to prime time. The production will air on Fridays until Sept. 11. (NC photo)

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The U.S. laity the pope will find

(Continued from page 1)

Catholic diocese of his visit. It is an area that abounds with tales of lay people doing the day-to-day work of parishes because there aren't enough priests to go around.

"These people don't ask. They do it and they tell you what they just finished," said Trinitarian Father Vernon Danenmann, who heads Catholic churches in Ward and Batesburg, rural parishes 15 miles apart in the west central part of the state.

In every diocese the pope visits, lay people now hold diocesan posts that a few years ago were the exclusive preserve of priests. The Charleston Diocese, where ecumenism is the theme of the papal visit, is one of the few in the country which has a lay person, Peggy Sookkian, as head of its ecumenical commission.

She thinks that "with guidelines and good training" lay people could do far more in the church than they do now. Her ecumenical experience has also put her in touch with women ministers in other denominations, and she believes "there are women in the (Catholic) church who are very well qualified" for similar roles.

Rick Beben, a parish religious education director in the New Orleans Archdiocese, sees the rapidly growing lay involvement in recent years partly as "necessity—we don't have the priests, brothers and sisters" that used to be available to fill almost any full-time church job.

But he adds, "Even if the seminaries were filled tomorrow and all the empty convents were full, the laity should still be playing an integral role." Lay people in ministry are now "less a novelty and more accepted for their competency."

Despite wide publicity given to dropout Catholics, Beben prefers to emphasize what he sees as "a healthy trend"—that among those who stay "fewer are satisfied with just being people in the pews. They want to do more, they want a sense of belonging."

New Orleans is another city on the papal itinerary where Catholics have gone through a wide consultation for a local archdiocesan synod.

Thomas Perkins, who has worked 20 years for the archdiocese on its massive involvement in housing for the elderly and poor, said that during that consultation "the concern that surfaced over and over is that of woman—her role, how she's treated, what her responsibility is."

Another top lay concern was church treatment of minorities, he said. "People do not recognize the needs of black Catholics, as far as their position within the church. There have been some efforts to correct that" but not enough, he said.

From a similar grass-roots consultation on church priorities in the Los Angeles Archdiocese, ministry to youth emerged as the top priority of Catholics. Social justice, education, shared responsibility in the church, family life support and help for families in crisis were other chief priorities.

A nationwide consultation conducted in preparation for this fall's synod showed that the same issues and priorities are among top concerns of Catholics across the country.

From other dioceses along the papal route—San Antonio, Phoenix, Monterey, San Francisco and Detroit—came similar concerns and examples of lay people involved in key church positions.

"Lay influence in the administration of the Archdiocese of San Francisco is particularly high. More than 20 of our offices or agencies are headed by lay persons," said Patricia Hughes, San Francisco archdiocesan director of pastoral ministry. At a papal meeting with U.S. lay representatives in San Francisco, Hughes plans to address the pope on the "emergence of issues related to careers and professional lay ministry in the church."

Jane Wolford Hughes of Detroit, who

headed archdiocesan adult religious education there for more than 20 years, thinks that in U.S. Catholics the pope will see a unique blend of education and commitment to the church.

She believes U.S. Catholics today are suffering "a sense of confusion—even pain—as the church seems to be returning to a greater legalism with less emphasis on the pastoral concerns for the signs of the times. One of the most ignored signs is the faith and competence of the people themselves."

Guy Mikkelsen, head of the Phoenix diocesan agency Foundation for Senior Living, sees grass-roots issues needing more attention. "The church needs to focus energy in developing functional communities in parishes that deal with problems of the everyday world in the context of faith, to help a family's unwed daughter, the person facing unemployment, or the hungry."

Without that kind of church involvement in helping people where they live, church stands on larger institutional or social issues "are far too ethereal for general consumption," he says.

For most Catholics, their local parish or small communities based in the parish or neighborhood are the primary sites of involvement in religious or social ministry.

"What are we going to do with the people who are suffering, who are dropouts, who have drug problems? When we talk about lay ministry, we're talking about all of these areas," says Yolanda Rios Rangel, administrative assistant of the Mexican American Cultural Center, a leading Hispanic Catholic training center in San Antonio.

Mrs. Rios said that Hispanic Catholics, who have traditionally felt excluded from church leadership in the United States, "want to participate... We want to minister to other people. It can't be the parish priest any more."

Father Gerald Barnes, rector of San Antonio's Assumption Seminary, agrees.

"We need to place more trust in lay people," he said.

One reason that the church has lost many Hispanic Catholics to Protestant denominations, he said, is that the church spent too much time looking for "men and women who were educated" to act as lay leaders, while Protestant groups invited people simply to "read the Scripture and share your story." One major obstacle to more full-time lay leadership is money. "You have to have a good treasury," says Charleston's Bishop Ernest L. Unterkoefler. "Any lay man that gets a premier job in the diocese gets a minimum of \$35,000 a year."

The lack of paid positions does not stop lay Catholics from volunteering. "This diocese is volunteer rich," says John Farnsworth, Monterey diocesan youth ministry director. When help is asked for "people come out of the woodwork."

While Pope John Paul is likely to see and hear about the many contributions of active Catholic lay leaders, he is less likely to have contact with those who feel alienated from the church, such as Kathy Crook, a Phoenix Catholic who claims no parish affiliation.

"As far as women in the American church, the pope consistently makes statements that show he doesn't understand," she said. "If he can't validate me as a person, I have trouble validating him as a person. I don't feel like I belong."

Others, however, have found that a sense of alienation disappears as they get involved. Anselmo Valencia of Los Angeles felt he alienated from the church before he got involved as a volunteer in *Proyecto Sembrador* ("Project Sower"), an archdiocesan program to reach out to poor Hispanic migrant workers by providing grass-roots material aid and forming small groups of prayer and discussion on Gospel values.

Valencia said he discovered through his volunteer work a basic trust of participation in the church's mission: "Evangelizing others we evangelize ourselves... My whole life is going better now."

(Contributing to this story were Liz Schevchuk, Barb Frazee, Stephanie Overman, Laurie Hansen, Julie Asher and Sister Mary Ann Walsh.)

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- Sept. 11-13 23rd CANAAN Fall Festival. Pony express, flea market, contests, entertainment. (Call 839-3741)
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Arrest women protesting pope in Washington

by Stephenie Overman

WASHINGTON (NC)—A dozen representatives of women's rights organizations were arrested Aug. 26 at the Vatican Embassy in Washington while protesting Pope John Paul II's teachings and his upcoming visit to the United States.

Among the 12 arrested for demonstrating within 500 yards of an embassy were Sister Judith Vaughan, of the National Assembly of Religious Women; Eleanor Smeal, former president of the National Organization for Women; Frances Kissling, president of Catholics for a Free Choice; and Mary Hunt, co-director of the Women's Alliance for Theology, Ethics and Ritual. They were released later in the day.

Members of the group, calling itself the Papal Visit Coalition, held a banner proclaiming "A Message to the Pope. Women's Rights Are Human Rights." The protest, held on the date celebrated by women's rights groups as Women's Equality Day, was the first of a series scheduled before Pope John Paul arrives in the United States Sept. 10.

The coalition is made up of members of abortion, lesbian, ordination and equal rights organizations.

Before the arrests a protest rally with speeches, songs and banners was held near the embassy. Down the street, members of the Catholic League for Religious and Civil Rights carried signs supporting Pope John Paul.

Patrick Riley, executive director of the Washington chapter of the Catholic League, said the counterprotesters were "not looking for confrontation" but were there "mainly as a demonstration of loyalty to the Holy Father. Some are demonstrating disloyalty and protests. We are demonstrating love for his (the pope's) person and his teachings."

About two dozen of the counterprotesters carried signs while several prayed the rosary.

At the women's rights rally Ms. Kissling said the protesters must send a message not only to Pope John Paul "but to every Catholic woman in the country" because "changing the church is not just changing the pope but changing ourselves."

The Catholics for a Free Choice president said abortion and artificial contraception are global issues.

"The struggle for women's reproductive rights in the Roman Catholic Church is a struggle for our very lives," Ms. Kissling said. It is a struggle "for our personhood, not the personhood of fetuses."

Ruth McDonough Fitzpatrick, national coordinator of the Women's Ordination Conference, told the crowd that "hundreds of women are called to ordination." She said thousands of women support ordination of women, which she said "may come sooner than we think."

Sister Vaughan, a Sister of St. Joseph of Carondelet, urged demonstrators to use Pope John Paul's visit as a time to "find ways to say 'no' to our present system of patriarchy and hierarchy and to say 'yes' to justice."

The National Assembly of Religious Women is a Chicago-based Catholic women's organization.

Sister Vaughan was among the 24 nuns who faced Vatican threats of expulsion from their orders because they signed an abortion-related ad in *The New York Times* in 1984. She was later cleared of the expulsion threat but said she did not retract her views.

Ms. Smeal said the church has worked to block passage of the Equal Rights Amendment and the Civil Rights Restoration Act currently bogged down over abortion because "the church is afraid of women's equality." The church finds that "sex discrimination pays," she said.

"We're good enough to clean the altar but not good enough to serve on the altar as equals," she said. "The cleaning ladies of the church are uniting."

She said there should be "no discrimination. We are all in this together. The decrees of the church have injured women and injured people from all walks of life."

Ms. Smeal praised Mercy Sister Theresa Kane, who in an address to Pope John Paul in Washington in 1979 asked that women be included in all ministries of the church.

"One woman stood before the pope in 1979. She stood tall. She was the first person in 2,000 years to say the obvious and the message went out worldwide. We will say the obvious. The church will change."

A spokeswoman for the Vatican Embassy said the embassy had no comment on the demonstration.

Four days later about 75 people held a "feminist liturgy" with bread, wine and music a block from the Vatican Embassy. Following the ceremony Ms. Fitzpatrick and Diann L. Neu, co-founder of the Women's Alliance for Theology, Ethics and Ritual, took some of the bread and wine and a basket of Women's Ordination petitions to the embassy.

During the ceremony women spoke about why they felt called to the priesthood and how they felt the priesthood must change.

"I trained to become a priest and I testify today as a woman called to priestly ministry," said Ms. Hunt. But, she said, she is considered "... too dangerous ... too radical" to be a priest. "This woman-hating church ... does not deserve my ministry," she said.



WOMEN PROTEST—Outside the Vatican Embassy in Washington, activists kick off their first rally for their "Women's Rights Are Human Rights" campaign. Eleanor Smeal (right), immediate past president of the National Organization for Women, is among a dozen demonstrators arrested.



A coalition of women's groups is planning a series of demonstrations outside the embassy during the two weeks prior to the U.S. arrival of Pope John Paul II. The rally protested what demonstrators called the Vatican's teaching against women. (NC photos from UPi)

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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, 1400 N. Meridian St., P.O. Box 1107, Indianapolis, IN 46206

September 4

Central Indiana Charismatic Renewal (Channel of Peace) will hold a Soup and Bread supper at 6 p.m. followed by 7:30 p.m. First Parish Mass at St. Gabriel Parish, 5813 Sunwood Dr.

September 4-5

St. Simon's Fifth Annual Garage Sale will be held at 8015 Pendleton Pike from 8 a.m. to 5 p.m.

September 4-7

Dr. Marcelline Barron will present an Intensive Journal Workshop at Alverno Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

September 5

Schulte High School Class of 1977 will hold a 10 Year Reunion at 6 p.m. at Terre Haute Ramada

Inn. For information call Mary Kelly Repic 812-232-6587.

The Mens Club of St. Paul Parish, Sellersburg will sponsor a Septembertest beginning at 3 p.m. "The Kaelins" German band, turtle soup, German food, kids entertainment.

The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour devotion at 2 p.m. (note time change) in Little Flower Parish Center chapel, 13th and Bosart. Everyone is welcome.

September 6

St. John Parish, Elmhurst will hold their Picnic featuring a chicken dinner served from 11 a.m.-2 p.m. EST. Adults \$4.50; children \$2. Turtle soup and sandwiches 3-8 p.m. Entertainment for all ages.

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

Soliloquy-35+ for singles over age 35 will meet at 6:30 p.m. in St. Christopher Parish rectory basement clubroom, 18th and Lynhurst for a planning/social meeting. Call 241-6314 for more information.

September 7

St. Anthony Parish, Morris will present its Annual Labor Day Picnic serving chicken or roast beef dinners from 10:30 a.m. EST. Adults \$5; children \$2.50. Fun and games.

Separated, Divorced, and Re-married Catholics will hold a Labor Day picnic. Call 844-5034 or 291-3629 for further information.

A Labor Day Mass for the blessing of labor will be celebrated at 10 a.m. in St. Joan of Arc Church, 42nd and Central. For more information call 283-1940 or 283-5508.

St. Peter Parish, Franklin Co. will hold its 67th Annual Labor Day Festival and Homecoming. Country style chicken dinners served from 10:15 a.m.-2 p.m. EST. Adults \$5; children \$2.50. Carry-out dinners, turtle soup and sandwiches, quilts, games, rides.

September 8

South Central Separated, Divorced and Re-married Catholics (SDRC) will meet for discussion led by Felice Cloyd on "The Emotional Impact of Separation and Divorce" at 7 p.m. at St. Charles Borromeo Church, 2222 E. Third St., Bloomington. For information call Patrick Fitzgerald 812-396-1500.

The Ave Maria Guild will meet at St. Paul Hermitage at 12:30 p.m. Business meeting will follow dessert and coffee. Members asked to bring door prize items.

The Connersville Deanery will hold a Marian Eucharistic celebra-

tion at St. Mary's Church in Rushville at 7:30 p.m. Celebrant will be Father William Cleary; homilist, Father Francis Bryan from Marian College.

September 9

A Luncheon and Carri Party will begin at 11:30 a.m. in St. Mark Parish Hall, U.S. 31 S. and E. Edgewood Ave. Men are welcome.

A Religious Experience series begins from 7:10 p.m. at Beech Grove Benedictine Center with Benedictine Father Noah Casey speaking on "What is a Religious Experience?" Call 788-7381 for information.

The Family Life Office will sponsor a Natural Family Planning Class at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. For information call 262-1596.

September 10

The ICCW will hold its first quarterly meeting featuring Tamra Cochran speaking against pornography. Registration begins at 9:30 a.m. at St. Lawrence Parish, 4650 N. Shadeland Ave. Bring brown bag lunch, drinks furnished.

An Emmaus Walk Evening on "Lord, Teach Us to Pray" will be presented from 7:30-9 p.m. at Alverno Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

September 11

An Indianapolis area Pre-Cana program for engaged couples will be held from 12:45-3:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$15 fee. Pre-registration required. Call 236-1596 to register.

The 50 and over group at St. Andrew, Richmond, will celebrate Eucharist at 11:30 a.m. with a picnic-dinner to follow at 12:15.

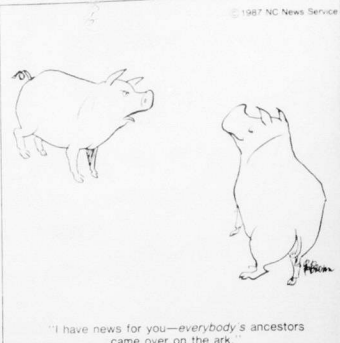
The Indianapolis chapter of the National Association of Pastoral Musicians will have a dinner at 6:15 p.m. and meeting at 7:15, "A Time to Gather," at the Catholic Center Assembly Hall. For dinner reservations, needed by Sept. 10, call Denise Cunningham, 317-271-0239.

Cathedral High School Booster Club will sponsor an All-City 8th Grade Dance at the school, following the Cathedral vs. Terre Haute South football game. Admission to game and dance free for eighth-graders.

September 11-13

A Growing Marriages Weekend for couples married 1-10 years will be presented at Alverno Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

A Fourth Day Retreat for Curialists will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.



"I have news for you—everybody's ancestors came over on the ark."

Central Indiana Marriage Encounter will hold a Marriage Encounter Weekend at the Sisters of St. Joseph motherhouse in Tipton. For information call Ann Miller 788-0274.

September 12

A Charismatic Day of Renewal will be held from 9 a.m.-9 p.m. at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

The Catholic Widowed Organization (CWO) will enjoy a Cook-out at the Fourth Estate picnic ground.

Benedictine Father Boniface

September 13

St. Lawrence Council and Court of St. Peter Claver will host a St. Peter Claver Day celebration beginning with 9 a.m. Mass, followed by a breakfast in Father Conen Hall.

St. Paul Troy will sponsor its annual Fall Festival at 11 a.m. Turtle soup, ham and chicken dinners, and homemade pie will be served. Games for all ages.

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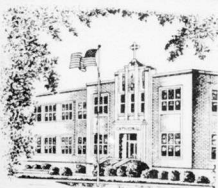
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65 learn how to be life-givers
at the Indy East Deanery lock-in

by Sr. Joen Marie Massura

In cooperation with the CYO and the Pro-Life Office, the East Deanery of Indianapolis sponsored a Pro-Life Lock-in, Saturday, Aug. 22. Sixty-five participants were challenged by Joy Baumgartner, a private family counselor in Indianapolis, to be life-givers and to touch the people in the community with their energizing gifts of youth. The young people were encouraged to believe in love and to believe in being life-givers.

Dick Powell, a theology teacher from Chatham High School discussed with the youth the healthy life-giving ways they can express their sexuality.

It is startling to hear statistics such as these:

• every 31 seconds a teenage girl becomes pregnant,

• 57 percent of these teens keep their babies and try to raise them.

Realistic issues such as these were presented to those

at the lock-in. Catholic values were also taught.

Jo Ann Johnson, a youth minister from St. Andrew parish, made teens aware of the underachievers and how to recognize them. She informed the participants of the effect of a poor self concept. The teens were challenged to help their peers and to be ministers to each other.

Barb Gaffney, a youth minister from Christ the King parish in Indianapolis, and several of the youth, used scripture to show how Jesus was a life-giver. How could teens help the oppressed? How could they be healers? How could they live out the passage from Isaiah 58? These and similar questions were asked the young people.

Following the discussion, the participants visualized their feelings by drawing on large poster paper. One striking symbol used was that of water being poured, washing, healing, passing from hand to hand. Jesus used this symbol of water often and said, "He

who drinks the water that I shall give him will never be thirsty again."

Finally the youth present

were motivated to go out and live their lives to the fullest and challenge others to live and to love.

Music and Life
Windwood on
living the good life

by Charlie Martin, NC News Service

BACK IN THE HIGH LIFE AGAIN

It used to seem to me that my life ran out too fast/And I have to take it slowly/To make the good part last/But when you are born to run/It's so hard to just slow down/So don't be surprised to see me/Back in the bright part of town.

Refrain: I'll be back in the high life again/All the doors that closed one time will open up again/I'll be back in the high life again/All the eyes that watched us once/Will smile and take us in.

You used to be the best to make life be life to me/And I'm hoping you're still out there/And you're like you used to be/We'll have ourselves a time/And we'll dance till the morning sun/And we'll let the good times come in/And we won't stop until we're done.

(Repeat refrain)



SOFTBALL TOURNAMENT—Participants from Sacred Heart, Jeffersonville, include Jenny Faulkenstein at bat, Dale Atkins and Mike Bricker. The New Albany Deanery "End of Summer" celebration also included the monthly youth Mass and a dance. (Photo by Jerry Finn)

We'll drink and dance/And have the world so easily/And though we'll be a sight to see/We'll be back in the high life again/High life/High life/In the high life again.

Sung by Steve Winwood; written by Steve Winwood and Will Jennings 1986 by Island Records Inc.

Steve Winwood wants to be "back in the high life again." For him, this seems to be a life of partying and letting "the good times come in." He tells his friends not to be "surprised to see me back in the bright part of town."

It's vital that we enjoy and celebrate life. God wants us to appreciate this tremendous gift we have been given.

But Winwood's description of the high life seems a bit shallow. Really enjoying life means much more than finding the right place to party. Yet the song does offer two suggestions worth considering.

Winwood is right when he states that our lives can go on "too fast, and I have to take it slowly to make the good part last." He is also on target in noting how difficult it can be to slow down when we have gotten used to life on the run.

Some people seem to make "doing things" the whole focus of life. Their constant cycle of activity steals time away from life's other important aspects, like time for just being quiet, enjoying a sunset with a


friend, some moments for prayer or even time just to relax and have fun. What happens to these busy people is that instead of taking charge of their lives, life runs them.

We get more out of life by balancing activity with periods of quiet and relaxation. If you feel like you are always running out of time, or if you can never find the time to do what you want to do, then you are living life at too fast a pace.

Second, the song reminds us that we need to take time to be with close friends. Real friends have a way of bringing out the best in us. They also help us find more meaning and zest in life.

All of us want to live our lives as fully as we can. To do so is truly to discover the "high life." Making space and time for a variety of life's opportunities, especially those mentioned in this article, is to build a life full of satisfaction.

(Your comments are always welcome. Please address them to Charlie Martin, 1218 S. Rotherwood Ave., Evansville, Ind. 47714.)



Carpet Column

JIM O'BRIEN

CARPET FACTS/ FORECASTS

Consumer demand for the new stain resistant carpets has sparked a dramatic upsurge in man-made carpet fibers, according to a survey of the leading fiber producers.

Nylon remains "the" carpet fiber with 81.4% of the total man-made carpet fiber business for the first seven months of 1987. Olefin takes second place with 10.2% of total man-made fibers, and polyester is in third place with 8.4% of total production.

Dupont predicts that the carpet industry will be a \$20 billion dollar industry in 1987, with 1.24 billion square yards produced. More than 65% of that will be **stain resistant**.

It is also forecast that the average retail price of a yard of carpet will rise to \$11.00, with an average padding and installation add-on of \$5.00 per yard.

As I mention from time to time in this column, the big push will be on this Fall and stain resistant fibers will get top billing advertising-wise.

Just do not get carried away and believe that all your carpet soiling problems are over. The breakthrough is a step in the right direction for the consumer; however, be sure and read the labels on the carpet samples and realize there are "do's" and "don'ts."

All the major carpet mills have supplied us with literature on their various styles which explain the different stain resistant treatments. Come to our store and we will explain this to you and provide literature that should answer any questions that remain unanswered.

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The calendar will appear every other week. Deadline is 10 a.m. Monday of the week the calendar appears. Send information to Youth Calendar, P.O. Box 1717, Indpls., Ind., 46206.

Sept. 18-20 CYO trip to Detroit to see pope, cost \$40

25-26 CYO Quest retreat for freshmen and sophomores at CYO Center in Indpls.

26-27 New Albany Deanery freshman retreat

Oct. 2-4 New Albany Deanery backpacking trip

1 CYO respect life walk-a-thon, pizza party in Indpls.

10-11 New Albany Deanery sophomore retreat

16-18 New Albany Deanery junior retreat

17-18 Connersville Deanery freshman retreat in Cedar Grove

Oct. 29-Nov. 1 Connersville Deanery senior retreat at St. Andrew's in Richmond

Nov. 5-8 New Albany Deanery senior retreat

12-15 National Youth Conference in Pittsburgh (cost will be around \$250)

Work should enhance dignity

(Continued from page 1)

worker, therefore, is not to be treated as a mere thing in the process of production. He or she has a right to a just wage and to organize for protection of his or her rights.

Pope Leo XIII also said the state has a right to intervene in the activities of industry when necessary to protect the worker against exploitation and to ensure his or her right to self-development.

The next big development came with Pope Pius XI's encyclical letter, *Quadragesimo Anno* (Forty Years After), issued on the 40th anniversary of *Rerum Novarum*. It furthered the development of ideas first set forth in Pope Leo XIII's letter—particularly in the area of the common good of society and the responsibility of the state to promote the well-being of all.

Pope Pius XI also said that cooperation rather than conflict should form the basis of how management and labor relate. He proposed that all industries and professions should be organized vertically rather than horizontal class lines. In addition, he advocated partnership contracts between workers and management where workers would share in the management, ownership and profits of the businesses for which they work.

The next pope, Pius XII made clear that the right of private property existed mainly to ensure that each person has access to the material goods needed for his or her full development as a human being.

Pope John XXIII in his encyclical letter, *Mater et Magistra* (Mother and Teacher) made clear that the benefits of economic

development should not just benefit those living in the more industrially developed areas of the world. Farmers and farm workers and the poor in lesser developed areas of the world should also share in the material rewards of more industrialized societies.

The Vatican II document, *Gaudium et Spes* (The Church in the Modern World), along with Pope John XXIII's letter *Pacem in Terris* (Peace on Earth) and Pope Paul's letter *Populorum Progressio* (On the Development of Peoples) increasingly focused on the relationship between economic justice and world peace. They make clear that world peace can only be ensured when workers everywhere are treated with justice and enabled to properly support themselves and their families through their work.

Pope John Paul II has strongly emphasized the church's social teachings in his own speeches and writings. In his encyclical letter *Laborum Exercens* (On Human Work) he makes clear that work is one of the key things that makes humans unique in creation. Through work, humans image God the Creator. Therefore, work should always enhance the dignity of the worker.

Pope John Paul II said in his letter that new technological and social developments are revolutionizing the nature of work and society. Therefore, they present both a grave challenge and a wonderful opportunity. In this time of profound economic and social change it is vital to keep in mind the basic Christian moral principles that govern human work and society in order that human work will not undermine human dignity but advance it.

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Book Reviews

Helping the most abandoned

Brother Mathias, Founder of the Little Brothers of the Good Shepherd, by Carol Lovato. Our Sunday Visitor (Huntington, Ind., 1987). 288 pp., \$8.95.

Reviewed by E. Francis Hanlon

The life of Brother Mathias is a story of a man who orchestrated his own spiritual variation of the ancient Christian theme of love and devotion, emphasizing that compassion is for everyone. It also is an account of a dedicated person who served in widely separated places and circumstances.

Brother Mathias was born in Waterford, Ireland, on March 15, 1900. In 1916 he joined the order of St. John of God, which was dedicated to help the poor and the needy.

In 1927 he and two other brothers started their charitable work in Montreal. Brother Mathias, as provincial, played a major role in the work in getting help for their projects. Within 14 years, they had built five institutions: a refuge serving 200 men, a hospital with 500 beds, a soup kitchen, a home for epileptics and a convalescent home for 75 residents.

During this time, however, things did not always run smoothly for Brother Mathias. By 1941 he had become embroiled in conflict with other members of his order regarding priorities and goals. There was criticism and dissension concerning hospital administration and practice of religious life in Montreal.

In 1950 he was in Ireland where "he was being asked to give up all that he had done, everything that had been accomplished in the United States. He was being asked to start over."

In September a dispensation was issued which ended his

ties with the order. He wanted to go back to America, where he had done work in Los Angeles and Boston.

He went to Albuquerque, N.M. In January 1951, he founded the Little Brothers of the Good Shepherd. The purpose of the organization was "the care and assistance, both spiritual and corporal, of all poor, afflicted and unfortunate members of Christ, of every condition, more especially, the most aban-

11 delightful and heroic women of faith

Saints for Contemporary Women, by Sister Mary Hester Valentine, SSND, Thomas More Press (Chicago, 1987). 213 pp., \$11.95.

Reviewed by Ruth Ann Hanley

Back in the '50s a chauvinist said, "The worst you can do to a woman is ignore her." Today it would be safe to say, "It's your loss if you ignore the 11 spunky women in this little volume."

The first thing a reader notices is the abundance of research supporting each biography. The second realization is that the author has chosen the right and bright facts to carefully and lovingly reconstruct each woman's story.

Though the recall of these gallant women will likely bring a throb of pride to many womanly hearts, the stories are neither political nor self-serving. Though they show woman at her best, they show her serving God and church as faithful daughter. They show saints and almost saints.

doned of whatever race or creed that they may be. This includes fallen youth, convicts, derelicts, and all unfortunate." Because of his drive and dedication the ensuing years of this decade were fruitful.

In 1977 the first general chapter meeting of the order was held. A new brother general was elected. After this event Brother Mathias made this moving statement: "It's all so simple, just love God, love our Blessed Mother, and love the poor. I love you all. Thanks a lot."

Carol Lovato, who teaches American history at Albuquerque High School, has written a fine book of challenge, conquest and conflict. It is also a timely one when the bishops are asking for a more strenuous effort to take care of the poor.

(Hanlon is a retired journalist active in spirituality and service.)

What's Happening

St. Vincent Hospital's monthly calendar of healthful events.

Heart Health: Assess Your Risk

This workshop offers a personal computerized health risk appraisal and feedback. A physician discusses the results, emphasizing health risks prior to and after heart disease. Instructor: Michael B. Weeks, M.D.

September 9
7:00-9:00 pm
Fee: \$5
Call: 846-7037

Eating Disorders Information Group

Individuals interested in learning more about these disorders are invited to attend this free program. Medical professionals present different issues concerning eating disorders at regular monthly meetings of the support group. Meetings are held in the conference room at the Meridian Medical Center, adjacent to St. Vincent Carmel Hospital on the third Tuesday of each month.

Tuesday, September 15
7:30 pm
No fee
Call: 846-7270

Be Trim

Be Trim is a lifestyle education program in which you learn how to control your weight without deprivation and sacrifice. During the program you learn about both the psychology and physiology of eating so you can make positive choices about your eating behavior.

September 16
Noon to 1:00 pm
Free orientation
Call: 846-7037



St. Vincent Hospital
and Health Care Centers

Adolescent Grief Support Group

St. Vincent Stress Center has formed a teen support group for adolescents, age 12 to 19, who have lost a significant other. The group will discuss the grief process and other pertinent topics.

Monday
6:30-7:30 pm
Call: 846-7675

Survival Skills for the Bereaved

Topics to be covered include normal grief, personal finances, investment options, healthy eating, feeling like the fifth wheel, your house and car, medical problems of the grieving, understanding your medical bills, telling children about death, and life after support groups.

Tuesday, 9/15
6:00 pm
Thursday, 9/17
1:00 pm
Free
Call: 875-4675

Family Support Groups

For persons living with a chronic illness, incurable illness or life-threatening disease, family members and friends are welcome. St. Vincent Stress Center, Hospice Day Room.

Monday
7-8:30 pm
Free
Call: 875-4644

Parent Enrichment Seminar

Four session seminar to enhance parenting skills of parents of pre-school to college age children. Assists in enhancing mutual needs of love, respect and encouragement for parents and children. For information on times, costs and date, call the Learning Support Center of St. Vincent Stress Center, 872-4200.

Life Philosophy: A Spiritual Perspective

Your philosophy is the basis of major and minor decisions throughout your life. Come and examine your philosophy and how it relates to your spiritual well-being.

September 23
7:00-9:00 pm
Fee: \$10
Call: 846-7037

Maternity Tea

You are invited to enjoy tea and hear a registered nurse discuss emotional and physical changes of early pregnancy (first four months). There will be time for questions and answers and a little socializing too.

September 26
10:00-11:30 am
No fee
Call: 846-7037

Impotence Education Group

The monthly meeting of the Impotence Education Group will take place on September 16, 7:00 pm in St. Vincent Hospital's Schaefer Rooms B & C. Ronald Sapagowski, M.D. will speak. Partners are welcome and encouraged to attend. For more information and registration call 871-3399.

Emergency Medical Technician Class

A St. Vincent Emergency medical technician class is scheduled to begin September 14. The class will be held Monday and Friday from 6:30-9:30 pm. Please call 871-2916 for more details.

Smoke Stoppers

Now there's a way to quit smoking once and for all. Smoke Stoppers is a comprehensive program addressing the body's and mind's dependence on cigarettes. If you are ready to "kick the habit," call now.

September 28 or 29
7:00-9:00 pm
Free orientation
Call: 846-7037

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.)

† BAKER, Floyd, 83, St. Bridget, Aug. 20. Father of Betty Jean Hunt and Floyd Baker Jr.; grandfather of 15; great-grandfather of 49; great-great-grandfather of 28.

† DAGON, John R., Sr., 74, St. Pius X, Indianapolis, Aug. 17. Husband of Frances Goss; father of John R., Jr., and Mary F. Field; grandfather of four; brother of Patricia Nattermann and Mary Margaret Westenberg.

† FISCHER, Elizabeth A., 52, St. Mary, Greensburg, Aug. 21. Wife of Richard W.; mother of Rick, Tim, David, Gary, Constance, Kinker and Krista; daughter of Mr. and Mrs. Martin Horner; sister of Paul, Tom, Joe, Mike, Louis and Larry Horner; Mary Gaylor and Theresa Widloff.

† FISHER, John A., Sr., 70, Holy Spirit, Indianapolis, Aug. 21. Husband of Mary M.; father of Thomas F., Mary Ann, Margaret Vasquez, Ellen Dorsett, Julia Thornton and Bridget M. Hughes; grandfather of 12; brother of Patrick J., James V., Providence Sister Ann Regina and Paul A.

† GALLAGHER, Eleanor, 79, St. Catherine of Siena, Indianapolis, Aug. 19. Wife of Edward; mother of Jane Lewis, Mary Ellen Martocchia and Joseph.

† GERTH, Ronald L., 49, St. Ambrose, Seymour, Aug. 20. Husband of Connie L. James Gerth, father of Julia C. and Patrick James Gerth; son of Mabel C. Gerth, brother of Daniel L. Gerth and Teresa Kriete.

† GETTELFINGER, Josephine Giff, 89, St. Michael, Bradford, Aug. 25. Mother of Benedictine Sister Ann Janette and Sister Norma Gettefinger, Thelma Lewis, Jean Krejci, Carol Chappel, James, Frank, Harold and Tom Gettefinger; grandmother of 25; great-grandmother of 25; great-great-grandmother of 25.

† HART, Jesse L., 72, St. Bridget, Aug. 24. Husband of Arzera Hughes Hart; father of Elwin, Phil E., Susan Nichols, Bobbie L. Clay, Arzella Whitaker and Regina D. Gardner; grandfather of 11; great-grandfather of six.

† KIESEL, Athelene, 70, Little Flower, Indianapolis, Aug. 17. Mother of John H., Kathleen L., Lyons and Debra L. Peters; grandmother of nine; step-grandmother of five; great-grandmother of seven; sister of Charles R. Harlan and Betty J. Eversole; sister-in-law of Helen E.

† MCCARTIN, J. Frederick "Fritz," 85, St. Mary, Albany, Aug. 20. Husband of Lorena; father of Thomas, Donald, David, Ronnie, and Bonnie Shuttles; brother of Bernard, John T., Agnes Walters and Alice Popp; grandfather of 21; great-grandfather of 21.

† O'CONNOR, Helen M., 73, St. Paul, Tell City, Aug. 20. Wife of Thomas P.; mother of Dennis, Loretta England, Bridget, and Rita Hindman; sister of Bonita Metz, Dorothy Silver and Norma Vaughn.

† SAUTTER, Robert Lee, 82, Aug. 19. Husband of Winnie Alma; father of Donna Schoch; grandfather of five; great-grandfather of two.

† SCHULTZ, Clarence W., 85, St. Paul, Tell City, Aug. 7. Husband of Minnie; father of Benedictine Sr. Mary Jonathan and Bernice Hartz; brother of Bertha Mandel; grandfather of three; great-grandfather of five.

† TRESSLER, Helen C., 87, St. Joan of Arc, Aug. 23. Mother of Thomas P. Tressler, Jr. and Nancy Leszcynski.

Recent film classifications

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication and the United States Catholic Conference (USCC) on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

A-I—general patronage;
A-II—adults and adolescents;
A-III—adults;
A-IV—adults with reservations;
O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the * before the title.

Adventures in Babysitting A-III
The Alamo A-I
Amazing Grace and Chuck A-II
Angel Heart O

The Aristocats A-I
Assassination A-III
Back to the Beach A-III
The Bedroom Window A-III
The Believers A-III
Benji the Hunted A-III
Beverly Hills Cop II A-I
Blind Date A-I
The Big Easy A-III
Blind Date A-I
Can't Buy Me Love A-III
The Care Bears Adventures in Wonderland A-I
The Chumpkin Adventure A-I
Circus 2 O
Critical Condition A-III
Deadline A-IV
Dirty Dancing A-III
Disorderlies A-II
Dragnet O
*M Charing Cross Road O
Ernest Goes to Camp A-III
Extreme Prejudice A-III
The Fringe Dwellers A-III

From the Hip A-II
Full Metal Jacket A-IV
Gardens of Stone A-III
The Gate A-III
The Good Father A-III
Good Morning, Babylon A-III
Gothic O
The Hamlet Hilton O
Harry and the Hendersons A-IV
Heartbreak Ridge O
Hollywood Shuffle A-II
Hoosiers A-I
Hot Pursuit A-III
Innerspace A-II
Ishtar A-II

Jaws: The Revenge A-II
La Bamba A-II
Lady and the Tramp A-I
Lethal Weapon A-III
The Living Daylights A-III
The Lost Boys A-III
Maid to Order A-III
Making Mr. Right A-III
Masters of the Universe A-II
Million Dollar Mystery A-III
The Monster Squad A-II
Morgan Stewart's O
Coming Home A-II
The Mosquito Coast A-III
Mother Teresa A-I
Nadine A-II
Nightmare on Elm Street, III O
No Way Out A-III
Over the Top A-II

Personal Services O
Ping Pong A-I
Platoon A-III
Police Academy 4 A-III
Predator A-III
Prick Up Your Ears O
Project X A-II
Radio Days A-III
Raising Arizona A-III
Revenge of the Nerds II: Nerds in Paradise A-III
Rita, Sue and Bob Too! O
River's Edge A-III
Robocop A-III
Roxanne A-III
The Secret of My Success O
Snow White and the Seven Dwarfs A-I
Spaceballs A-III
Stakeout A-III

Steele Justice O
The Stepfather O
Straight to Hell A-III
Street Smart O
Summer School A-III
Superman IV: The Quest for Peace A-II
Sweet Lorraine A-III
Tampabay A-III
Three for the Road A-II
Tin Men O
The Untouchables A-III
Waiting for the Moon A-III
Wanted Dead or Alive A-III
The Whistle Blower A-III
Who's That Girl A-III
Wild Thing A-III
Wish You Were Here A-III
The Witches of Eastwick O
Withnail and I A-III

Mo. Teresa asks Gorbachev to allow her nuns into Russia

ROME (NC)—Mother Teresa of Calcutta said she has written to Soviet leader Mikhail Gorbachev asking permission for her Missionaries of Charity to work in the country.

The Nobel Prize-winning nun said she made the formal request at the end of a six-day visit to the Soviet Union. She said she thought "there was a good feeling" about her offer on the part of government officials.

Following her return to Rome, Mother Teresa met Aug. 28 with Pope John Paul II at the papal summer villa in Castel Gandolfo, Italy, the Vatican announced. No details of the meeting were made public.

In her letter to Gorbachev, Mother Teresa said, she complained that the Missionaries of Charity have both active and contemplative, or cloistered, nuns. "I said, choose what you want. This would be my gift to Russia," she said.

"We'll see what he answers," she added.
She said "it would be wonderful" to be able to open a mission in the Soviet Union. Her order, whose charitable efforts include help for the starving in Africa and AIDS victims in the United States, is active in 77 countries.

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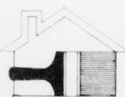
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Where the pope will visit

The Motor City: A mix of cultures

by Julie Asher
Part of a papal visit preview series

DETROIT (NC)—Detroit is a symbol of U.S. industry, its name almost a synonym for the automobile. The city that put the country on wheels is the birthplace of mass production and the producer of 22 percent of U.S. automobiles, trucks and tractors.

When Pope John Paul II visits the Motor City Sept. 18-19, the last stop in the United States before he leaves for Canada, he'll find a mix of cultures from Polish to black to Lebanese and a sampling of various economic levels. He'll see a major U.S. city whose riverfront is being remodeled with chrome and glass high-rises while at the same time some major streets radiating from downtown continue to be lined with boarded-up, abandoned buildings.

It's the country's sixth-largest city, with a population of about 1.2 million, of whom 760,000 are black. Total population of the metro area is 4.5 million. Growth has spurred beyond the city's river-hugging confines to include several suburban communities.

Headed by Archbishop Edmund C. Szoka, the Archdiocese of Detroit has a Catholic population of over 1.4 million. About 60,000 Catholics are black. There are 949 priests, 2,500 women Religious and 340 parishes.

The archdiocese has six auxiliary bishops, including Bishop Moses B. Anderson, one of the nation's 11 black bishops. Another auxiliary, Bishop Thomas J. Gumbleton, has been a vocal critic of U.S. policies in Central America and the nuclear arms race.

The pope is to give three major speeches:

- To Polish-Americans in Hamtramck, a Polish city surrounded by Detroit.

- To the nation's permanent deacons and their wives, the first address of its kind and in an archdiocese that has one of the country's oldest and largest deacon programs.

- One on social justice.

Social justice will be a key theme for this city, where the murder rate is the highest in the country and where unemployment, poverty and a school dropout rate of 70 percent plague the black community.

"Turbulence is native to this community," said Father William Cunningham, a Detroit priest who directs a major job-training program in the city called Focus: HOPE. "It's a union town, practically the citadel of unionism... but also a very vocal civil rights environment."

An ongoing challenge for the church is easing the economic strains of city parishes.

Auxiliary Bishop Dale J. Melczek, who heads the papal visitation team, estimated there are 114 city parishes for 200,000 Catholics.

Population shifts have been a major factor in urban parish losses, with racism a contributing factor. As the population in the city became increasingly black, white Catholics moved to the suburbs, reducing parish income.

Urban parishes are headed toward a cumulative deficit of \$19 million by 1990, according to a task force that recently recommended to Archbishop Szoka that the parishes conduct detailed self-studies in light of the deficit projections.

The task force, headed by Auxiliary Bishop Patrick Cooney, did not recommend closing parishes but urged each to study the situation realistically.

Bishop Anderson said the city's large churches and complexes "testify to the faith of certain ethnic groups (that founded them), but those who are left are incapable of keeping them up."

He said the archdiocese gives \$2 million to the schools and \$1 million to poor city parishes "hoping it is not just a matter of survival but that they can be much more creative."

The bishop said the archdiocese is committed to the city, keeping its chancery and other offices in the city, which has helped keep the urban area "more stable."

"Archbishop Szoka's relationship to the black community is exceptionally good, and aid to city parishes and schools has increased appreciably," said Wyatt Jones, who heads the archdiocesan Office for Black Catholics and works to make known the needs of the black community and to sensitize church institutions to racism.

But he noted that Detroit and the larger church must recognize "what it means to be black and Catholic... and be constantly aware of racism."

"We have a different energy as a people, and the black Catholic arena gives us the ability to do something (about problems facing blacks)," he said. "We as black people have to do advocacy for ourselves. We need to begin in the black community to train people to take on roles of leadership."

Against the backdrop of the city's turbulence, including one of the nation's worst race riots in 1967, has been the church's own turbulence.

Under the leadership of Cardinal John F. Dearden, archbishop from 1958 to 1980, Detroit became a leader in implementing many of the reforms of the Second Vatican Council.

The cardinal, called "the unobtrusive liberal," repeatedly stressed communication and reconciliation. But Catholics wrangled over the council's meaning.

Some Detroit firsts included: an archdiocesan synod in 1969 involving lay people in reshaping the church; lay persons appointed in unprecedented numbers to decision-making and policy-making posts; and establishment of a system of autonomous parish councils.

When the cardinal retired in 1980, Archbishop Szoka was named his successor. In an unusual move the pope called the new archbishop to meet with him the morning of the announcement and to convey the appointment to him in person.

Frank Teskey, chairman of Detroit's 1,400-member chapter of Catholics United for the Faith, said he thinks the archbishop is "going in a good direction," pointing to an announcement that the archbishop planned to end communal penance services which included general absolution.

Last March the archbishop wrote a pastoral letter in which he said that conditions for general absolution do not exist in the archdiocese.

"I think he's trying to bring the Catholic Church here in communion with the universal church," Teskey said.

Jane Wolford Hughes, a religious education consultant who headed archdiocesan adult education for over 20 years, said she felt the church has moved into "a very institutional model" and she would like to see it again become a church of "shared responsibility. There still has to be a magisterium to protect the body of faith. But the Spirit does move among the people."

In recent years the church has paid less attention to "the faith and competence" of laity, Mrs. Hughes said, adding that fewer women in particular are in top positions in Detroit.

Two women in archdiocesan offices are Mercy Sister Mary Korb, head of finance and administrative services, and Dominican Sister Patricia Simpson, the delegate for Religious.

But Bishop Melczek estimated that in Detroit, more than in most dioceses, more women are pastoral associates, religious education coordinators, Christian service directors, principals of schools and parish council members.

Lay Catholics, he said, are active in an archdiocese that he said may have fewer priests per Catholics than most.

"That's a mixed blessing. On one hand the priests are stretched further than they should be," he remarked. "On the other hand it does encourage the greater involvement of the Religious, deacons and lay people in the work of the church."

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