

Trip was celebration of faith, Archbishop says

by John F. Fink

The visit of Pope John Paul II to the United States was "a marvelous celebration of the unity of our faith, a manifestation, which you could not possibly contrive or

command, of the strength of our unity," Indianapolis Archbishop Edward T. O'Meara said last Friday.

He had just returned to Indianapolis after meeting with the pope and the other U.S. bishops in Los Angeles. He had nothing but

good things to say about that important meeting.

"My first unhappiness about that meeting was when I saw the headline in a Los Angeles newspaper that indicated that the Holy Father had scolded the bishops," he said.

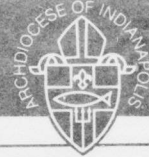
"That just isn't what happened. The three hours we spent with the pope were just the opposite of that."

He said that the bishops had tried a new experiment—a "structured dialogue" (See ARCHBISHOP, page 2)

The CRITERION

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Pope, bishops cover wide range of issues

by Jerry Filteau

LOS ANGELES (NC)—His frontal attack on dissent from church teaching made front-page headlines nationwide when Pope John Paul II met Sept. 16 with the U.S. bishops, but the pope and bishops covered a wide range of other issues as well.

The pontiff said it was a "grave error" to think one could be a "good Catholic" while dissenting from some of the church's moral teachings. He singled out dissent on abortion and on "sexual and conjugal morality, divorce and remarriage."

He also said it was wrong to hold that such dissent "poses no obstacle to the reception of the sacraments"—a comment that drew extensive questions from reporters at a press conference with an official of the U.S. bishops' conference later.

During the half-day meeting, however, the pope also called on the bishops to:

► Get more involved in their Catholic colleges and universities "to safeguard and promote their Catholic character."

► "Present as effectively as possible" the church's teachings against artificial contraception and promote natural family planning.

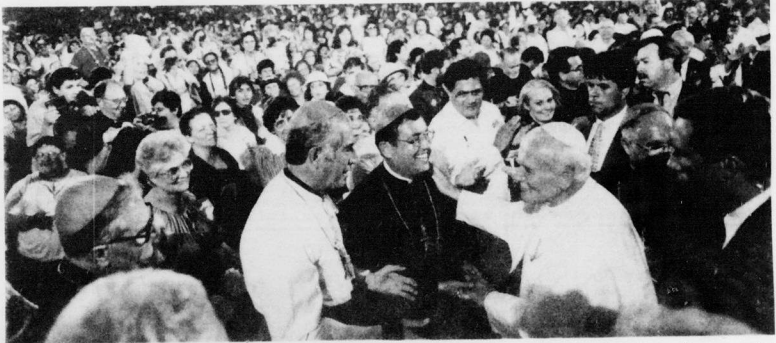
► Maintain church discipline restricting

"the use of general absolution" as a substitute for individual confession.

► Uphold the church's "unpopular" teaching on homosexual activity "in the pastoral care that you give to homosexual persons."

► Respect the primary "right and duty of parents" in any sex education programs.

Pope John Paul also quoted his predecessor Pope Paul VI at some length in supporting the efforts of the U.S. bishops to main-



HISPANIC WELCOME—At Our Lady of Guadalupe Plaza in San Antonio, Pope John Paul II greets some of the 3,000 people gathered for his address on parish ministry. Speaking

in Spanish to the largely Hispanic audience, the pope called the Texas parish "a family of families." (NC photo by Joe Rinkus Jr.)

tain a consistent ethic of life and "oppose whatever wounds, weakens or dishonors human life."

The pope did not do all the talking at the meeting. In fact, his talk was divided into four sections, and he delivered each separately in response to a presentation.

Cardinal Joseph L. Bernardin of Chicago led off for the bishops, after a brief welcome to the pope by Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops.

"The majority of Catholics in the United

States have a deep faith and accept the church as described in the conciliar documents of Vatican II," Cardinal Bernardin said.

He said non-Americans may have the impression of a "certain rebelliousness" among American Catholics, but this is due to their tradition of freedom. Many Americans "almost instinctively react negatively when they are told that they must do something, even though in their hearts they may know they should do it," he said.

In response Pope John Paul stressed

the role of the successor of Peter in assuring church unity, and the need for all local churches to retain full communion with the Holy See.

Archbishop John R. Quinn of San Francisco, the second bishop to speak, addressed the issue of church moral teaching in a changing and questioning society.

Archbishop Quinn said there are "critical new realities" confronting the U.S. church which bishops and moral theologians are trying to deal with.

(See POPE, BISHOPS, page 28)

Pope was stern lecturer, compassionate pastor

by Agostino Bonzo

VATICAN CITY (NC)—During the 10 days of his hectic visit to the United States, Pope John Paul II showed American Catholics that he is a stern moral lecturer and a compassionate pastor.

In 45 speeches and in meetings with

groups in nine dioceses representing the diversity of American Catholicism, the pope was exemplifying the old Christian adage: hate the sin, but love the sinner.

His tough frontal attacks on Catholics who dissent from church teachings were tempered by the daily hugging, kissing and touching of people, including victims of AIDS.

The underlying theme of his actions and words during the Sept. 10-19 visit was simple: U.S. Catholics need to be united through strong adherence to church teachings.

Symbolic of the pope's attitude was his approach to homosexuality and homosexuals.

He strongly reaffirmed church teachings that homosexual acts are always immoral and told the U.S. bishops to clearly announce this teaching although it is "unpopular."

Yet he also met a group of homosexuals, all AIDS victims, in San Francisco, chatted with them briefly and touched them.

In informal remarks to journalists he also said homosexuals are not "outcasts" and their place is "in the heart" of the church.

"To understand the pope you cannot just look at what he says. You have to look at his gestures, what he does," said Vatican press spokesman Joaquin Navarro-Valls on the final day of the pope's visit.

Taken in context, the pope's strong statements are not harsh criticisms but "moral

challenges" to overcome problems, Navarro-Valls said.

The pope's strongest attack on dissenting Catholics came in a Sept. 16 talk to the U.S. bishops when he criticized "a tendency on the part of some Catholics to be selective in the adherence to the church's moral teachings."

It is a "grave error" to think a person can be a good Catholic and still dissent from church teachings and to think that this dissension "poses no obstacle to the reception of the sacraments," he added.

The pope's concerns were expressed against the backdrop of polls showing disagreement among many Catholics with papal teachings on birth control, abortion, women priests and married priests.

This dissent is interpreted by the pope and his Vatican advisers as an inappropriate application to core church issues of the American tradition of tolerance for dissenting views.

Church teachings are a matter of religious conviction, the pope said.

"It would be altogether out of place to try to model this act of religion on attitudes drawn from secular culture," the pope said.

"Dissent from church doctrine remains what it is, dissent" as such it may not be proposed or received on an equal footing with the church's authentic teachings," he added in his speech to the bishops.

Yet in the same talk and in other speeches, he encouraged pastoral programs and approaches which reach out to separated and divorced Catholics, homosexuals, and Catholics who practice artificial means of contraception.

He also encouraged the bishops to develop closer links with dissenting theologians.

(See POPE WAS, page 9)

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the criterion

Serving the Archdiocese of Indianapolis

from the editor

The pope's meeting with media leaders

by John F. Fink

The pope's personal magnetism, or perhaps the aura of his office, continued to be shown during his visit to the U.S. People who disagree with him still are anxious to see him and touch him.

The best example I saw of this was at the pope's meeting with media leaders at Universal City in Los Angeles. Since the meeting took place where it did, it was heavily weighted toward motion pictures, so there were many movie moguls present.

I happened to be seated near Phil Donohue and his wife, Marlo Thomas. After the pope's talk, when it became apparent that he was going to walk up the middle aisle, Marlo made a beeline to the end of the row so she could shake his hand as he passed. Marlo has publicly disagreed with the pope's teachings, but was obviously fascinated by the man. (Donohue, however, continued to stand next to me, about 10 feet from the pope passed. Since I have had three private meetings with this pope, I felt no need to try to touch him on this occasion.)



IT WAS INTERESTING to see the Hollywood celebrities lining up to try to touch the pope, just like their fans do to them. Bob Hope, Charlton Heston, Patty Duke, Merv Griffin, Loretta Young and many others preened as they awaited an introduction, and L.A.'s Archbishop Roger Mahony made sure the top stars were introduced.

About 1,450 people were invited, but there were quite a few empty seats, so I would guess maybe 1,200 were present in the hotel ballroom. All seats were assigned and we few members of the Catholic press invited to the meeting

were interspersed among the Hollywood stars, so my seat was in the sixth row, 11 seats from the middle aisle, near the Donohues, Ed Asner and Roddy McDowell. I wondered if the one who assigned seats was making a political statement when he/she put them to the left of the pope and Hope, Heston and Young to his right.

I couldn't help but get the impression that some of the stars came to see the pope while others came to be seen. Hope, Young and Heston left soon after the pope did but others stayed around to talk with the press. The most popular interviewees were Donohue, Asner, Ricardo Montalban and Charles Durning. Durning's portrayal of Pope John XXIII was on PBS the following night, but I'm sure it was just a coincidence that he showed up at the hotel, with his publicist, a couple hours early and was among the last to leave. I told him that I recognized him because his picture was in last week's *Criterion*.

IN ALL OF HIS interviews (I listened in on several), Phil Donohue picked up on the pope's advice to the media that they should listen. The pope had said, "In order to foster a dialogue, you yourselves, as communicators, must listen as well as speak. You must seek to communicate with people, and not just speak to them." Donohue kept making the point that the pope should take his own advice and listen to the dissidents in the church, those who disagree with him on issues like divorce, birth control and abortion.

Asner praised the pope's talk for its emphasis on the power of the media "for great good or great evil, to build or destroy, uplift or cast down," but he said that the pope's admonition to "not let money be your sole concern" would have no effect at all on Hollywood because "money decides things here, not great principles."

I talked with two of the men who helped put together the pope's speech—a priest in L.A. who prepared a draft and

an archbishop in the Vatican who helped polish it. Both were happy with the finished product. They purposely chose to emphasize the positive and many of the people in the audience were surprised, but pleased, that the speech was an exhortation rather than a castigation.

Filmmaker Peter Bogdanovich said that he expected the pope "to be tougher on us given some of the things we put out here." He continued, "One thing that rang a bell with me was the remark that even the smallest decision can affect millions for good or evil. I thought of decisions I've made and would like to unmake."

Jack Valenti, president of the Motion Picture Association of America, commented that "there are things we are guilty of that it doesn't hurt to remind us of."

Patty Duke was there as president of the Screen Actors Guild. She admitted to being what she called "a fallen Catholic," but she is sending her children to Catholic schools.

Charlton Heston remarked about the pope's mastery of the media. "The papacy requires a leader of enormous stature," he said. "There has never been a great religious leader who was not a significant performer."

Merv Griffin noted that the pope was "talking to the most powerful people in the media. If just one percent of (what he said) got through, he's made great inroads."

WHILE WE WAITED for the pope's arrival, we watched his televised meeting with youth in the Universal City amphitheater nearby. The highlight of that was the song by Tony Melendez, a 25-year-old man who was born without arms, who sang and played a 12-string guitar with his feet and toes. There was spontaneous applause from the media people watching on TV. And when the pope hopped off the stage and went to Melendez and kissed him, there were a lot of wet eyes among the people in our ballroom.

Marian College marks 50th anniversary

by Margaret Nelson

On Sept. 15, 50 years after the first day of classes on the Marian College campus in Indianapolis, a special Mass marked the occasion. Chaplain Father Francis Bryan presided.

In his homily, Father Bryan spoke of the "monumental contributions to the church, the archdiocese and the state. It has prepared hundreds of teachers for Catholic schools, directors of religious education, and thousands of committed lay men and women... who are very visible on boards of education, in youth work and in liturgy." He stated that these are the people who do much of the work of the church, adding, "If you took Marian College out of the picture, the history of the church in Indiana would be much different."

The Oldenburg Sisters of St. Francis began the Marian College campus on the James A. Ellison estate in 1937, beginning with 24 women students and a faculty of 16. Father John Doyle was chaplain. In response to a request by Archbishop Paul Schulte, the college admitted men students in 1954. Today the college has about 1,100 students, with 5,300 alumnae.

Franciscan Sister Gertrude Marie, a member of the original staff, was present at

the Mass and a luncheon in Allison Mansion that followed. She said, "It is a real thrill to witness the fervor of all those present at the Mass—the faculty, students, friends and sisters. The music was especially inspiring, with the students participating. In other words, it gave me great joy and hope for Marian to witness the all-around care given the Mass."

Sister Gertrude continued, "Father Bryan's homily gave me a new hope. Marian is still striving after the ideals dreamed of by the founders. I think of all that Mother Clarissa dreamed of. In her 90th year she asked to be brought in a wheel chair to start a penny drive so a new hall could be built.

And it was. Through the years, so many wonderful people have been involved to make Marian what it is today."

Sister Adelaide, who began part-time teaching in the first year of summer school "in the old green house," was on the full-time staff in 1939. She commented, "It's great to see the enthusiasm and how things have developed. I've been back; I've never lost contact. I'm surprised at how many of the old things are still here."

The next scheduled event on the Marian College 50th anniversary celebration will be the Oct. 11 opening of a historical exhibit of photographs and documents to continue through November.



Sister Gertrude Marie

Archbp. O'Meara on pope's meeting with bps.

(Continued from page 1)

whereby four bishops made presentations to the pope and he responded. The bishops were all asked to suggest five topics for discussion and Archbishop O'Meara said that he was pleased that the four topics finally chosen were all on his list. The papers were prepared well in advance of the pope's trip so that he would be able to prepare thoughtful responses, the archbishop said.

"This was a very effective way, perhaps the only practical way, to enter into discussion," Archbishop O'Meara said. "The four bishops did a very masterful job of recounting the pastoral challenge that Catholics face in our country. An immense amount of ground was covered about our contemporary church. Our four bishops helped the pope to see how life is lived in the church in the U.S. Nothing significant was missed in the presentations. He heard it like it is."

"On the other hand," he continued, "we heard him. He confirmed us and affirmed us in our faith." The archbishop said that he

didn't hear anything new or surprising. He also noted that the pope received long spontaneous applause at the end of the meeting.

"The Holy Father also took some time to tell us how helpful this meeting had been for him," Archbishop O'Meara said. "This happened both at the end of the meeting and again at the end of the meal we had with him. He said that he wanted this dialogue to continue. He really experienced our church. He has gone back to Rome enriched by his visit just as the church in our country has been enriched by his visit."

The archbishop credited the media for their coverage of the pope's visit. Because of that coverage, he said, everybody knew that he was here and heard what he had to say.

"Can you think of any other human being in the course of human history who has been seen by more of his fellow humans than this pope?" Archbishop O'Meara asked. "He sells himself by what he says. He articulates peace, love, justice, real human values. He speaks of God and addresses the ills of the person and the human community."

"There is great consistency in what he says," the archbishop continued. "He's not arbitrary. What he says is grounded in the dignity of human life, an awareness of human destiny. That's what the people are responding to—both his person and his role in the church."

Archbishop O'Meara participated in the pope's liturgy in Phoenix as well as in Los Angeles. He commented that he learned

from the pope how to celebrate. "The Holy Father delivered authentic homilies," he said, "his words related to the readings of the day."

Archbishop O'Meara's Schedule

Week of September 27, 1987

SUNDAY, Sept. 27 — 150th anniversary of the founding of St. Vincent de Paul Parish, Shelby County, Eucharistic Liturgy at 3 p.m. with dinner following.

MONDAY, Sept. 28 — Meeting with the clergy of the Bloomington Deaneary, St. Paul Catholic Center, Bloomington, 11 a.m.

WEDNESDAY, Sept. 30 — Orientation workshop for new pastors and religious priests new to the Archdiocese, SS. Peter and Paul Cathedral Rectory, Indianapolis, 12:45 p.m. luncheon.

FRIDAY, Oct. 2 — Inauguration of Fr. Eugene Hensell, O.S.B., as president/rector of St. Meinrad Seminary, St. Meinrad, Eucharistic Liturgy at 10:30 a.m.

FRIDAY & SATURDAY, Oct. 2-3 — Board of Overseers meeting, St. Meinrad Seminary, St. Meinrad



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Archdiocesan Catholic Charities

Pope urges greater service to the poor

by Robert H. Riegel
Secretary, Archdiocesan Catholic Charities

Catholic Charities is a witness to "the commitment of Catholics of the United States

to human solidarity." These were the opening remarks in Pope John Paul's Sept. 13th address to the 73rd annual Catholic Charities convention in San Antonio, Texas.

As part of the overall papal visit theme,

"Unity in Service," the Holy Father focused especially on our need to commit ourselves to service to the poor, the oppressed, and all who are afflicted "in any way." Such service flows out of the very nature of a loving God and is reinforced by scripture, tradition, and the long history of the church. The pope pointed out as beautiful examples the work of America's female saints, Mother Cabrini and Elizabeth Seton, who worked to help the poor and offer the church's ministry to people of every race and creed.

John Paul listed four different ways of viewing poverty and "the poor": material deprivation, spiritual impoverishment, lack of freedom, and violation of one's human rights and dignity.

We must be concerned with all of these, not just the first, said the pope. He then went on, in one of the most powerful parts of his talk, to challenge us who suffer from what he called the "poverty of selfishness." There are many, he said, who choose to be "poor" by choosing to keep and not share their possessions, those who have but do not give, those who are "imprisoned" by their own material goods.

The Holy Father went on to stress the dignity and rights of every person, and to urge that the church continue to speak up not only for help for those in need but for change in those structures of society that prevent people's growth to human dignity and self-reliance. He strongly criticized the use of force to bring about such change, and looked at "social sin" as beginning in our individual hearts and actions. While he stated that "no institution can replace the human heart and personal initiative" in dealing with suffering, he also affirmed the role of the church's formal ministry in changing society and serving those in need.

Pope John Paul was strong in his praise and thanks to the people of America for their help in providing resources to the rest of the world. He urged us to even greater concerns

for the people of poorer nations, concluding that "the path of solidarity is the path of service."

Prior to his address to the Holy Father was himself addressed in pictures, words, and song about the role of Catholic Charities in the U.S.

Bishop Joseph Sullivan, our episcopal liaison, introduced a brief video showing the many works of Catholic Charities throughout the U.S.—refugee resettlement, counseling, adoption and unmarried mothers programs, emergency shelters, soup kitchens, services to the aging, child care, and a variety of other responses to God's poor and afflicted.

Board president Dr. Mary Ann Quaranta described Catholic Charities as "attorneys for the poor" for the past 78 years, not only in its direct service, but in its history of legislative and social justice involvement. She also praised the special American values of pluralism and diversity in which the service of the church in America has developed.

Father Thomas Harvey, national director of Catholic Charities U.S.A., shared with the Holy Father a vision of the future, focusing on the baptismal call to service to bishops, pastors, and to all the laity. He called upon the pope to continue his message of and commitment to social justice to all, and he urged the pope and the church to have patience with the problems and crises we now face in a period of change and growth among our people.

The papal visit was the centerpiece of the Catholic Charities annual meeting. His message served as a reaffirmation of deliberations and concerns expressed throughout the various programs and workshops offered there. His call for both service to those in need and a transformation to a society in which the personal worth and dignity of each person becomes a central goal was a call that, we hope, echoed his view of the work of Catholic Charities in America.



OUTSTANDING—Recipients of the Indianapolis North Deanery Outstanding Educator Award are (from left) Norm Hipskind, St. Matthew; Sheila Gilbert, Christ the King; and Ivy Menken and Marita Washington, of St. Andrew. (Photo by Margaret Nelson)

Indianapolis North Deanery recognizes top educators

by Margaret Nelson

The Indianapolis North Deanery Board of Education recognized 20 educators at a liturgy and reception at St. Lawrence Church on Wednesday, Sept. 16 at 7:30 p.m. Four were selected to receive special plaques for their outstanding contributions.

Marita Washington, director of Small World Pre-School and vice-principal of St. Andrew School was selected as outstanding professional educator/administrator. Washington developed a new academic curriculum which is being shared with other schools in the state. A member of Phi Delta Kappa, she is active in the Urban Parish Cooperative assembly task force, the Indiana Licensed Childcare Association, and was named outstanding black woman in Indiana by the National Council of Negro Women. She is active in parish religious education and serves as Eucharistic minister.

Ivy Menken, teacher of 7th and 8th grade math, science, physical education and religion at St. Andrew School received the plaque as outstanding professional educator/teacher. Menken coordinates curriculum and textbook review and selection. She supervises the Chapter I computer program and math contests, serving as a consultant for the Indiana math and science proficiency guides, and its leadership and resource network. A member of the archdiocesan physical education curriculum

committee, she developed a physical education program for the school and served as an athletics coach.

For the third category, out-of-school religious education, Sheila Gilbert, who has taught religious education and First Communion preparation at Christ the King for 17 years, was the selection. Gilbert has worked with the St. Vincent De Paul Society for seven years, presently serving as its president. She served as Girl Scout coordinator for 16 years. Named by Indianapolis Public Schools as a continuing service volunteer of the year, she headed adult education for the public schools for five years. Presently, she is administrator of Alverno Retreat Center and serves on the board of Catholic Social Services.

Norm Hipskind of St. Matthew, long active in the renewal program, was selected as the outstanding educator for adult programs. Involved in adult education since the second Vatican Council, Hipskind formed multi-parish groups to discuss its teachings. He served on a parish school committee before there were boards of education and assisted the Office of Catholic Education in planning the current board structure and process. He has been active in adult catechetical work and led a core group in the parish Renew program. Hipskind, the current president of the St. Matthew parish council, is a member of its board of education and trains and schedules Eucharistic ministers. He is a member of the Serra Club.

St. Lawrence pastor Father Joseph Beechem, presided at the Mass. Priests from North Deanery parishes, Father William Stump, St. Luke; Father James Farrell, St. Andrew; Father Jeff Charlton, St. Pius X, and Father Anthony Volz, Christ the King, concelebrated.

In his homily, Father Beechem spoke of the contributions of these educators in the growth of the church and called the occasion "a Mass of recognition for all the great Teacher has done for us."

In presenting the awards, the North Deanery Board of Education President Dr. William Kelley congratulated all the nominees as "Christian professionals who care enough to step in and make a difference." The recipients of the awards for the previous two years were also recognized.

A reception in the new church social rooms followed the liturgy.

Matter\$ Temporal

by Msgr. Gerald A. Gettelfinger
Secretary for Temporalities

What Does a Catholic Education Cost?

Having narrowed the focus of our discussion to Catholic schools, the question as to the cost of Catholic education has been sharpened. We will continue the discussion of Catholic schooling as only one aspect of Catholic education.

Last week I mentioned a critical element in the funding of Catholic schools. That essential element is the will of the larger community. The economy of our Catholic parishes, for the most part, is based on a perseverance of middle incomes. Parents of Catholic school students alone could not bear the complete cost of Catholic schooling if it included the capital cost and capital maintenance of the school plants. These are provided through the broader based parish funding of all operations, that is, through the Sunday offerings of all parishioners and capital campaigns which include the entire parish. It becomes clear, then, that unless there is the willingness on the whole parish to make the necessary commitment of plant and money for a school, many Catholic students would not have an opportunity to attend a Catholic school.

It is important to note that the will of the community is not necessarily based on the availability of financial resources in that same community. The Catholic school must be seen by the parish or inter-parish community as a value, one worth funding at considerable expense to all. In other words, those who do not choose to send their children to the Catholic school as well as those who do not have children must perceive the value of Catholic schooling.

If they do not, the will to keep the school will wane; the tuition necessary from the remaining few school-families will rise to an unbearable level; families will withdraw students until the school can no longer operate. Catholic schooling, if it is to remain available to all in the Catholic community, must maintain a community effort. If not, only the private schools under Catholic auspices will remain for a very few.

Value of the School: Perceived vs. Real

Note that the perception of value promotes willingness to support something as much, if not more so, than the real value. For instance, a Catholic school may provide an excellent program of academics and religion but project a shoddy image; that image, though inaccurate, carries more weight than the true value. Good communications and good relationships with the community are necessary to maintain the will to keep the school as a valuable institution of learning.

To take the perception of value one step further issues a challenge to all who are involved in Catholic schooling. Some perceive that a parish or group of parishes must maintain a Catholic school at all costs even when that school is not providing a sound education. To bear the title of "Catholic School" establishes instant credibility; value is perceived in the name alone. To bear the name is not enough. If we are to be involved in providing Catholic schools at great cost to school families and Catholic parishes at large, we must deliver excellent programs of religious education integrated with an equally sound academic education. If we do not do that, we fall short of the perceived value of our Catholic schools.

The formula to fund Catholic schools is usually: tuition + community support + fund raising activities—capital expense of building and grounds. We will take a closer look at the "formula" next week.



Archbishop hosts St. Meinrad students

Indianapolis Archbishop Edward T. O'Meara was host to about 120 students from St. Meinrad College last Saturday, Sept. 19.

The archbishop was celebrant of a Mass for the students at SS. Peter and Paul Cathedral. During his homily he reflected on the meeting last Thursday of Pope John Paul II and the U.S. bishops. Lunch followed in the Catholic Center.

During the afternoon, Msgr. Gerald Gettelfinger, pastor of the cathedral, conducted a tour of the recently-renovated cathedral. While in Indianapolis the students also stopped at the Children's Museum, the Hoosier Dome and the Convention Center before having dinner at Union Station.

COMMENTARY

To Talk of Many Things Don't underestimate today's young people

by Dale Francis

Nothing is simple. There is concern that many young Catholics seem to have abandoned their religious faith. There are no certain statistics as to how many there are, but it is agreed there are many.

There is no consensus as to why this is. Obviously, there are many factors. There is in the secular community a general rejection of authority and of objective moral standards. So it is not strange that this should influence young Catholics. Finally, although not much note is taken of it, it has been true in other generations that there have been young Catholics who have periods of alienation from the church. Many outstanding Catholics



today went through that period of temporary alienation from the practice of their faith.

But a bishop who writes to me about this says his concern is that the catechetical teaching that young Catholics receive is not complete enough, that the young people are not being given the foundation of firm teaching of Catholic doctrine. If young Catholics drift away, the question is whether they have the solid foundation to which they might return. He wasn't making a judgment, he was just raising a concern.

It isn't easy to find good information. But I find a source for information in a report made in the Diocese of Pittsburgh, not intended to be a record of information but a survey made for the purpose of guiding the diocesan program of catechetical teaching.

In 1986 and 1987, 3,500 Catholic secondary school freshmen and sophomores were given a questionnaire. There were 75 questions on comprehension of Catholic doctrine, 30 on

religious attitudes and 15 on religious practices. Names were not signed to encourage complete honesty. The questionnaire was not intended as an achievement test, but rather as a diagnostic instrument, to give information that might guide the teaching program.

Sister Elizabeth Ann Stock, diocesan educational consultant for secondary school catechesis, said that there was a significant increase in the comprehension of doctrine between seniors and freshmen. She found this positive and encouraging. But she also said there was a realization that some of the increased doctrinal comprehension might have occurred in the natural development in adolescent years. It is obvious that in the Diocese of Pittsburgh there is a serious and careful effort to develop an outstanding catechetical program.

The results of a survey of religious attitudes and practices were even more interesting. Despite some of the dire projections of youth attitudes, what was learned from this survey is hopeful.

Among students surveyed only 10 percent said they did not attend Mass, although another 20 percent said they were seldom at Mass. But 70 percent attended Mass regularly or at least occasionally.

Prayer had meaning for 70 percent of the students who said they prayed for their own needs and the needs of others. That same 70 percent said they considered a personal relationship with God important and they believed God loves them unconditionally.

There were 19 percent who said they regularly or occasionally considered a religious vocation and another 20 percent said they had at least thought about a religious vocation.



Seventy percent recognized an inherent responsibility to reach out to the community and 30 percent said they were involved in serving the poor.

Eighty percent recognized the reality of sin and the presence of objective standards of morality. But the influence of the secular community showed in that 40 percent thought sexual intercourse was not wrong outside of marriage, and the same 40 percent thought living together before marriage was all right.

But clearly, there is among these young people an attitude still close to the church and to God. They need our encouragement.

The Yardstick

by Msgr. George G. Higgins

For several years Labor Day editorials, columns and television commentaries have been bearish or downbeat on the state of unions in the United States. Last year stood out in the left left the impression that the labor movement was irreversibly on the skids.

For example, *The Wall Street Journal*, granting that the labor movement is by no means negligible even in decline, argued that it has seen its best days and must be willing "to accept less."

This year, however, *The Journal* was bullish and upbeat about labor's prospects. In a front-page Labor Day report, it concluded in a more optimistic tone that "signs are emerging that the long free fall in the influence and prestige of organized labor is



ending and that unions may be nearing a resurgence."

Similarly, *The New York Times* reported recently that there is now "a sense that labor may be about to turn the corner on its trouble, if only because the news concerning unions is no longer all bad."

Both *The Journal* and *The Times* highlight the fact that at least a handful of influential business leaders and management attorneys are also beginning to acknowledge that labor is gaining momentum and that this year "could be a real turning point."

That's good news. It gives reason to hope that the business community may be coming to realize that free and effective trade unions are indispensable to a free society. This change of heart is long overdue.

As former Secretary of Labor Ray Marshall argues persuasively in a new book, a strong labor movement is crucial to the success, indeed the very survival, of the American economy ("Unheard Voices: Labor and Economic Policy in a Competitive World").

Marshall's basic premise is that improved U.S. economic performance and competitiveness require greater worker participation at every level of the economy. In other words, what is required "for both economic and political reasons" is a system of industrial democracy (worker participation in workplace decisions) and economic democracy (worker ownership).

There is a striking similarity between Marshall's recommendations and those put forth in the U.S. bishops' pastoral letter on the economy. Like the bishops, Marshall argues that worker participation requires strong and effective unions.

In his judgment, unions are integral and necessary institutions in a democratic market system. "Economic democracy without (labor) organizations," he says, "would be like political democracy without political parties."

Unfortunately, however, as Marshall's book and at least a dozen other recent books amply document, American industry has yet

to endorse this proposition across the board. "Despite some temporary accommodations in the '40s," Marshall writes, "the prevailing preference of most American employers has been to operate non-union."

Sad to say, the White House, intentionally or not, made matters worse by smashing the air traffic controllers' union in 1981. Many employers took this as a sign that union busting was fashionable, not to say patriotic.

Up to now, the labor movement has not responded in kind. It has continued to work within the system and, increasingly, has been willing wherever possible to experiment with new forms of labor-management cooperation.

But as A.H. Raskin, semi-retired dean of U.S. labor reporters, warns in the Sept. 7 edition of *Newsweek*, anti-labor employers "will be making a calamitous mistake if they interpret labor's seeming docility as a signal to go for the jugular." Union busting, he says, points in only one direction: toward disaster. A word to the wise...

The Human Side

Is education in the United States too limited?

by Fr. Eugene Hemrick

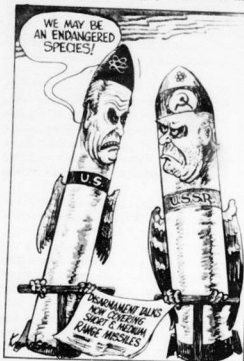
How many times have you heard the complaint that today's youth don't know the Ten Commandments, the seven sacraments and the other basics of religion? Now a charge of a similar nature has been made by the National Endowment for the Humanities. A study by NEH found students lacking in the areas of history, literature and foreign languages.

The study found that 68 percent of high school students who were asked could not place the Civil War within the correct half-century and a high percentage lacked knowledge of many of the most important works in literature and history. The study blames this knowledge gap on a combination of emphasis on the humanities and an over-emphasis on skills in American education.

As I read the report, I remembered a summer vacation spent in Europe with a university student. In Paris we visited the Louvre museum and walked through its

ancient Roman section with busts of Caesar, Cicero, Claudius and Nero.

Although he was a brilliant student in computer science—highly skilled—he had



little knowledge of these people of history nor did he know any of the history of Paris. This made him a tourist in the worst sense of the word. As we walked through the museums, his lack of historical knowledge caused our conversation to revolve around home. The city's history, literature and language were truly foreign to him.

A knowledge of history and of languages helps to open people up to the world and the nations around them. Education in this sense builds bridges between people; it is a tool for international communication.

But what happens to Americans who don't know their own history and literature? Are they like tourists in their own land? Each people become too numerous, too at risk, condemning our heritage to death?

And as wars in the Middle East and Central America heat up wouldn't it be wise for Americans to look beyond the technological skills that education can provide? The tool for communication provided by an education that treats history and languages seriously is growing only more necessary in our world today.

Knowledge of this type begets respect and respect is basic to the world of peace we all desire. It will be a disaster if our youth do

not obtain the kind of education that provides the foundation for such respect.

Without an education in the humanities, people will not know what their own nation stands for, let alone understand other nations. People will find it easy to harden their hearts toward others.

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TO THE EDITOR

Schmid not given due credit

I read with interest the article in the August 28 issue of *The Criterion* entitled "The State Gears Up for the Family." I believe an oversight occurred in the report, in that the one person most responsible for drafting the legislation, guiding it through the hearings, and obtaining the necessary legislative and executive support, was not given due credit.

I refer to State Representative George Schmid of Indianapolis. Mr. Schmid's leadership in heralding this important legislation into law was exemplary. His Christian interest in promoting family life matters should give us renewed faith in our government.

Thomas L. Jeatran

Indianapolis

Priest shortage is God's plan

A different perspective on the priest shortage:

Did you ever think it might be part of God's plan for us?

Look back to Jesus' prayer for unity in the book of John: "I do not pray for them alone, I pray also for those who will believe in me through their word, that all may be one as you, Father, are in me, and I in you; I pray that they may be one in us that the world

may believe that you sent me" (John 17:20-21).

Look at all the different times and schedules of our Sunday Mass, which is supposed to be the main gathering of all the worshippers, the official coming together of the church body. There is a Mass on Saturday evening, another one for early Sunday morning, one in the middle of the morning and then sometimes another one on Sunday evening. Some parishes have even more than this. All of these Masses need an officiating priest and look at how they split up the body!

I know in my parish, when there is a special occasion, a common celebration like our 75th Jubilee Mass, it was really glorious. All of the church family was attending and there was a real spirit of unity. Everyone left edified and inspired because they had tasted of that unity.

Maybe a gathering of forces is in order—one Sunday Mass of larger proportions, of more significance in the parish, or parishes. Combine parishes. I know it would be difficult to work out, more inconvenient, but shouldn't the Mass be the most important thing on the Lord's day? Our schedule should be built around it, not the other way around.

Joan Hammes

Indianapolis

Belief in Fatima message

This is in regard to Father Dietzen's answer to a question concerning devotion to Our Blessed Mother and belief in apparitions in his column in the August 28 issue. I read

Father Dietzen's articles and agree with him on most issues. However, on this one, I can't agree.

He suggests that many who promote devotion of Mary imply that she outshines Jesus in mercy and compassion. He quotes a statement of Jacinta, one of the three shepherd children of Fatima, in which she tells of what Our Lady of Fatima told her in an apparition that occurred after the sixth and last apparition to the three children on Oct. 13, 1917. Our Lady said to Jacinta, "The Blessed Mother can no longer restrain the hand of her Divine Son from striking the world with just punishment for its many sins." Father Dietzen then says, "You see the problem?" Frankly, I don't and neither have the past five popes.

There is documented proof that Our Lady of Fatima accurately foretold World War II in one of the apparitions in 1917. She told the children that, if mankind kept offending God, there would be another and greater war than the one then going on, hence the great light in the sky in January of 1938, just as she had foretold, followed just a little more than a month later by Hitler's march through Central Europe.

She also foretold that, if men did not mend their ways, communists would eventually rule the world. This was at a time when no one was ruled by a communist government. Today, more than one half of the people on earth are ruled by communist, atheistic governments, and millions have been killed because of their religious or political beliefs.

As I stated, five popes have openly and vehemently stated and shown their belief in, and acceptance of, the Fatima message. As an example, Pope Pius XII once said, "Let them (priests) enthusiastically preach the message of Fatima." He also, in 1960, stated, "If we're ever to have peace on earth, it will be only through the message of Fatima."

Pope John Paul II has stated, "The message of Fatima is more urgent and more

relevant today than it was in 1917." There are other examples I could quote, but this shows you that our popes do not see the problem that Father Dietzen seems to think he sees.

Winifred E. (Bud) Moody

Indianapolis

(Editor's note: Father Dietzen did not imply that the Fatima apparitions did not occur. In fact, his column said that it was "officially recognized by the church." His problem was with a quotation that implies that Mary might outshine Jesus in mercy or compassion. While the church recognizes the message of Fatima, it could not recognize that particular quotation.)

Good tool on Old Testament

I have just read your story on Professor Conrad E. O'Heureux in the Aug. 7 issue of *The Criterion*.

I am hoping you can tell me where I might buy his book, which I believe is called "Life Journey and the Old Testament." I am particularly interested since your story says his book is on practical ways that teachers can enable people to apply the Bible to their own lives. Since I am a teacher of our adult learning term, this seems like a very good tool to use.

Ann Floyd

Ellettsville

(Editor's note: The book "Life Journey and the Old Testament" can be ordered from Life Journeys, 335 Spirea Dr., Dayton, Ohio 45419 at \$8.35 each plus \$1 shipping and handling for the first book and 50¢ for each additional book. Inquiries seeking Professor L. Heureux as a speaker can be directed to the same address. The telephone no. is (513) 297-073.)

POINT OF VIEW

AIDS and misplaced fear

by Gail Quinn

Fear can be healthy. When we heed our rational fears we often keep ourselves and others free from harm. Fear can also get out of hand, and misplaced fear can keep us from doing things we ought to do.

A case in point is the current AIDS controversy.

For some time now we have been bombarded with the message—from public health officials and the private sector—that sex with condoms is "safe sex."

However, health officials now fear that the campaign to encourage condom use may have created a false sense of security in many people whose behavior continues to place them in jeopardy.

According to the August 18 *New York Times*, "Officials note that condoms have been widely rejected as a method of birth control because they frequently fail, and say the devices may be no better—in fact, may be worse—at curtailing AIDS." Some experts estimate the failure rate for condoms (as a method of birth control) at 10 percent; others at 20 percent.

Because of the "safe sex" message many people have suppressed their rational fear of contracting AIDS, and have pursued behavior patterns that put them in danger.

Some of us have irrational fears about AIDS. We fear getting AIDS from casual contact, which cannot happen. Some even believe there are AIDS germs floating through the air waiting to infect people.

Last November Mother Teresa's Missionaries of Charity opened the Gift of Peace, a home where persons with AIDS and other terminal illnesses can find care and compassion. The facility sits on a 12-acre lot belonging to Catholic Charities on the outskirts of

Washington, D.C. Since it opened the home has welcomed 25 persons with AIDS, 10 of whom have died. Over the years the building housing the Gift of Peace has served as a convent, orphanage, school and offices for other services.

Responding to neighborhood complaints, a local zoning board has ruled that the home is in violation of zoning regulations. Neighbors complain they are afraid because persons with AIDS are walking around the area. One person said that "a kleeenex could fall out of the trash, blow over into my yard and be picked up by my daughter and she could get the disease."

And yet others in the area say they have never seen residents of the Gift of Peace, except for the sisters. Most residents, they say, are too ill to walk a flight of stairs much less wander around a 12-acre lot. These neighbors are delighted to have the Missionaries of Charity in their neighborhood, where the sisters have become an integral part of the local and parish community.

It is too soon to tell what will happen. Says Archbishop James Hickey of Washington, "The one thing that cannot be permitted to happen is for the District of Columbia to reject the loving care offered by the Missionaries of Charity and to turn our backs on the homeless terminally ill."

The controversy surrounding the work of Mother Teresa's sisters with people who have AIDS centers on fear. Today, when most nursing homes do not accept AIDS patients, we cannot let our irrational fears isolate people with AIDS from the rest of the community. They need care, love and compassion, not our anger, fear or prejudice.

The AIDS epidemic is serious. And it is scary. But it is a situation that calls for level-headed thinking. A little more rational fear on the part of those whose lifestyles endanger them, and a little less irrational fear on all our parts, will go a long way.

Gail Quinn is the director of program development for the National Conference of Catholic Bishops' Office for Pro-Life Activities in Washington, D.C.

INVITATION FROM THE CHANNEL OF PEACE TO CELEBRATE

A Charismatic Mass

HELD ON THE FIRST FRIDAY OF EACH MONTH AT SELECTED PARISHES.

Date: October 2, 1987

St. Michael
812 Jefferson Blvd.
Greenfield, IN 46140
Phone: (317) 462-4240

Soup and Bread Supper — 6:00 PM
Praise, Worship and Mass — 7:30 PM
Celebrant — Rev. Stephen J. Banet



"May God our Father and the Lord Jesus Christ give you grace and peace." (I Cor. 1:3)



Welcome to
The Cathedral
of
SS. Peter & Paul
14th and Meridian Streets

Sunday Masses
Saturday Anticipation 5:00 PM
Sunday Morning 10:30 AM

cornucopia

Wrong itch at wrong time

by Cynthia Dewes

When they reach a certain age people like to describe their aches and pains in detail, salivating over pinched disks and arthritic joints and savoring every emergent symptom. They bore their families, strangers and stray dogs with unsolicited chronologies of their illnesses beginning with the first bout of hiccups in mother's womb. They commit hospital bills to memory in hopes that questions will be asked later.

Bridge parties deteriorate into upmanship contests in which the players escalate ailments. World events are dated by the year, season or moment when someone whacked his knee into the size of a melon, or teetered on the edge of pneumonia.

Metamucil ads begin to look good. Science and health programs shown on TV at odd hours command a small but rapt audience. Browsing among the non-prescription remedies in the drugstore replaces cruising the adult magazine rack.

Just as the young jog and eat alfalfa to

ward off the erosion of age, so the older crowd lines up its pill containers in the face of a more proximate enemy. Medical advice columns torn from newspapers, information gleaned under the hair dryer from doctors' receptionists, friend-of-a-friend consultations about symptoms—all are amulets against inevitable decline.

This voodoo becomes really depressing when the problems in question are not even world class. The heavy stuff—angina, bleeding ulcers, diabetes—are not joking matters. But poison ivy?? Surely the World Health Organization does not even list it on its computer. Next to hang nails and paper cuts, is there a less important ailment?

It is humiliating when the family pill lineup on the breakfast table includes important stuff like penicillin and digitalis—and the cortisone displayed there is not even for arthritis, but for the ubiquitous ivy. For an allergy without status (even hay fever hits the evening news every summer), poison ivy demands a lot of attention.

The incongruity of age and ivy exists because mature adults are not expected to frequent the woods or languish in grassy meadows. If victims reveal that they were exposed to poison ivy while working in their own yards, they are courting further

ridicule. Everyone knows that older people are supposed to be good gardeners who tolerate no weeds in their shrubbery.

Next time the hormones hit alignment, and the urge to tear into that jungle which separates your house from daylight takes over, pick up the phone and hire a gardener. It'll be cheaper than the medical bills. And it won't make you itch.

vips...



Denise Henderson will enter the formation house of the Comboni Missionary Sisters Congregation in Lansdale, Pa. on Oct. 2. Later she will resume studies to become a medical missionary physician for the order, which works primarily in Africa as well as in North and South America and the Middle East. The missionary congregation was founded by Bishop Daniel Comboni in 1872 in Verona, Italy and now numbers 2,200 sisters worldwide. Henderson is the daughter of Mr. and Mrs. Willie Henderson and is a member of St. Thomas Aquinas Parish in Indianapolis.

Samara Lathrop, a junior last year at Cardinal Ritter High School, was honored recently by the Veterans' Hospital volunteer office for 300 hours of service she performed from May through August. Lathrop is now a senior at Immaculate Conception Academy in Olenburg.

Nine students from Catholic schools in the Indianapolis area have been named as semifinalists in the National Merit Scholarship competition. They are: from Brebeuf Preparatory School, Jennifer A. Delaney, Christopher W. Doble, Kent J. Goffinet, Carey N. Lumeng, Jessica Proctor and Catherine S. Todd; from Cathedral High School, Sean H. Harman and Lawrence M. Lillig; and from Chatham High School, Margaret R. Boyce.

Providence Sister Lawrence Ann Liston, archdiocesan director of schools, was recently appointed to the new Advisory Board Committee to the State Board of Education by Dr. H. Dean Evans, state superintendent of public instruction. The committee was created by Senate Bill 133 (now Public Law 215). Sister Lawrence Ann is also chairperson for the non-public schools section of United Way of Indianapolis.

check-it-out...

Secina's Booster Club will sponsor a **Chuckwagon Buffet** to welcome parents of freshmen on Sunday, Sept. 27 at the school. Cocktails will be served at 5 p.m. and dinner at 6 p.m. For tickets call Secina High School at 356-6377.

Women who are high school seniors or older are invited to experience **The Benedictine Way** during Vacation Experience Weekends at Our Lady of Grace Convent in Beech Grove on the weekends of Nov. 6-8, and Feb. 26-28, 1988. For more information contact Benedictine Sister Marian Yohe, Our Lady of Grace Convent, 1402 Southeast Ave., Beech Grove, Ind. 46107, 317-787-3287.

The Alumnae Association of Cathedral Girls' High School in New York City will hold its Reunion Mass and Luncheon beginning at 11:45 a.m. in St. Patrick's Cathedral on Sunday, Oct. 18. Tickets at \$28 must be reserved by Oct. 12. For information write: CHS Alumnae, 350 E. 56 St., New York, N.Y. 10022.



Mary Rita Jacobi of St. Michael Parish, Bradford, examines one of the quilts to be given away at a **Turkey Shoot** sponsored by the parish on Sunday, Sept. 27. The shoot will begin at 11 a.m. and continue until dark. Dinners will be served from 11 a.m. to 3 p.m. and drawings for one-half beef, cash and a whole hog will be held.

A Francisfest celebration in honor of St. Francis of Assisi will be held from 10 a.m. to 6 p.m. on Saturday, Oct. 3 at Alverna Retreat Center, 8140 Spring Mill Rd. A soup and bread dinner will be served from 12 noon to 4 p.m.; bring \$1 and a can of soup to contribute. Franciscan Crown Rosary at 2 p.m.



POSTULANTS—Three postulants joined the Congregation of the Sisters of Providence in August. Shown here with (standing, from left) Providence Sisters Kathleen Leonard, novice director, and Joan Slobig, postulant director, are (seated): Marilu Covani, Veronica Hurby and Theresa Boland. Covani, a widow for the past ten years, will work in Indianapolis as a cytotechnologist. Hurby holds a degree in criminal justice and has been involved in law enforcement in California. Boland will teach fourth grade at St. Matthew School in Indianapolis. A fourth postulant, Rose Chin, entered the postulancy in Taishan, Taiwan and is now completing theology courses.

The Ad Game

\$25 -- A PUZZLE FOR PRIZES -- \$25

The following readers correctly unscrambled last week's puzzle:

Mary Keston, Holy Trinity, Ind.
Mary Keston, Holy Trinity, Ind.
Rose Mary Soren, St. Andrew, Richmond
Stephen Codrigan, St. Gabriel, Ind.
Maryanne Moran, St. Mary, Indianapolis
Jeanette Wolf, St. Paul, Bloomington
Maureen McGowan, Little Flower, Ind.
Charlotte Murrell, St. Christopher, Ind.
Bernice Roseman, Holy Name, Ind.
Eileen Egan, Lady of Grace, Ind.
Mrs. Carmel Schuman, Holy Spirit, Ind.
Pat Schneider, Little Flower, Ind.
Betty Meyer, St. Vincent, Shelbyville
Mary Ellen Grove, St. Michael, Greenfield
Maureen McGowan, St. Bernadette, Ind.
Hermine Bruder, St. Christopher, Ind.
Anne Bridges, St. Catherine, Ind.
Mary Soren, St. Matthew, Ind.
Louise Waga, Lady of Grace, Ind.
Maureen Duncan, Little Flower, Ind.
F. H. Herman, Sacred Heart, Ind.
Heidi McCullough, St. Ann, Ind.
Pauline Hutchinson, St. Catherine, Ind.
Karen Dwyer, St. Jude, Ind.
Genevieve Nelson, Christ the King, Ind.
Joy Carter, St. Jude, Ind.
Paul Hirschauer, St. Joseph, Shelbyville
Mary Ding, Holy Spirit, Ind.
Aileen Korns, St. Michael, Ind.
Cathy Potter, St. Jude, Ind.
Elizabeth Thane, St. Roch, Ind.
Sharon Williams, St. Anne, New Castle
Margaret Carson, Christ the King, Ind.
MaryEllen Iman, St. Vincent, Bedford
Donna Ruff, St. Michael, Brookville
Laurie Eager, St. Bernadette, Ind.
Leona Pitts, St. Gabriel, Connersville
Missie Miller, St. Gabriel, Connersville
Lisa Owens, St. Michael, Greenfield
Ruth Adams, St. Anthony, Jeffersonville
Kathleen Miller, Lourdes, Ind.
Anna Meyer, Lady of Grace, Ind.
Chris Cargany, St. Joseph, Ind.
Lillian Brainer, St. Anthony, Connersville
Anna Branch, Holy Trinity, Ind.
Sandra Howley, St. Joseph, Shelbyville

Cass Ewald, St. Paul, X, Ind.
Nancy Adams, Holy Cross, Ind.
Jude Taylor, St. Joseph, Ind.
Jeff Wolff, St. Michael, Greenfield
Stacy Montgomery, St. Michael, Bloomington
Lore Neighbour, St. Monica, Ind.
Sarah Curbett, St. Monica, Ind.
Mary Richardson, Holy Trinity, Ind.
Marion Kuyler, Holy Name, Beech Grove
Michael Howell, St. Gabriel, Ind.
Robert Gimes, St. Christopher, Ind.
Betty Mulvaney, Natick, Ind.
Pat Hays, St. Paul, Greenfield
Margaret Senese, St. Andrew, Richmond
Edith Lecher, St. John, Ellettsburg
Joanne Schott, St. Mark, Ind.
Anne Neuse, Holy Trinity, Ind.
Pat Kennedy, St. Holy Name, Beech Grove
Anne Zimmer, Lady of Grace, Ind.
Shirley Taylor, Holy Trinity, Ind.
Joseph P. Kuhn, St. Benedict, Terre Haute
Madeline E. Akers, St. Ann, New Castle
Marlene Rette, St. Nicholas, Summit
Toni Colata, Lady of Grace, Ind.
Greenwood
Mary E. Telford, Sacred Heart, Ind.
Mary McCormick, St. Rose of Lima, Franklin
Margaret Sanders, St. Catherine, Ind.
Judy Hicks, Lady of Grace, Ind.
Judy Parker, St. Anthony, Ind.
Audrey Dowd, St. Matthew, Ind.
Patsy O'Day, St. Anthony, Ind.
George E. Augustine, Christ the King, Ind.
Arthur G. Meier, Little Flower, Ind.
Mary J. Hall, St. Martin, Matinsville
Jean Senese, St. Anthony, Clarksville
Conan McCarty, Little Flower, Ind.
Cora Donahue, Little Flower, Ind.
Lisa J. Stewart, St. Paul, Greenfield
Alice Richards, St. Bernadette, Ind.
Carol Pruitt, St. Gabriel, Connersville
Florence Mullins, St. Mary, Rushville
Michael M. Korns, St. Mary, Greenburg

St. Beck's, Convent, Olenburg
Suzanne Norwood, St. Mary, Greenburg
Matt Hancock, St. John, Ellettsburg
Joy MacLean, Assumption, Ind.
Mike Houder, St. Bernadette, Ind.
Dorothy Kallen, St. Maurice, Greenburg
Roy Schumacher, St. Mary, Westport
Roy Martin, St. Nicholas, Summit
Margaret E. Jones, Holy Family, Olenburg
Debbie Cato, St. Lawrence, Lanesburg
Willis L. Rombault, St. Mary, Batesville
Marge Kinn, St. Benedict, Terre Haute
Margaret Oeding, St. Benedict, Terre Haute
Rita K. Kunsler, St. Boniface, Fort
Lucille Hubert, St. Patrick, Brookville
Mrs. Fred Elder, St. Mark, Greenwood
Elizabeth Bates, St. Jude, Ind.
Kathy Miller, Assumption, Brazil
Marjorie Hunter, St. Louis, Batesville
Joanne Kuyler, Lourdes, Ind.
Louise Douch, St. Benedict, Terre Haute
Mary Hennessy, St. Dennis, Westport
Clark L. Baker, St. Joseph, North Vernon
Dorothy Kapp, St. Mary, North Vernon
Maddie Meyer, St. Paul, Sellersburg
Mary L. Sands, Perpetual Help, New Albany
Mary Feltner, St. Augustine, Ind.
Josephine C. Schetter, St. Mark, Ind.
Doree Vooght, St. Louis, Batesville
Cindy Thad, St. Paul, X, Ind.
Josephine C. Schetter, St. Mark, Ind.
Jim Weinberger, St. Roch, Ind.
Tom Burger, St. Christopher, Ind.
Margaret J. Blaney, St. Rita, Ind.
Aloysius Bille, Little Flower, Ind.
Angie Berlin, St. Mary, North Vernon
Phyllis A. Gehrlich, Natick, Ind.
Martha Rouser, St. Mark, Ind.
Mark Bette, St. Mary, North Vernon
Rita Hays, St. Gabriel, Connersville
Ruth Ann Condra, St. Mary, Newburgh
Jon, Nehalem, St. Holy Name, Beech Grove
Vernice Mevaul, St. Boniface, Ellettsburg
Martha Sands, Perpetual Help, New Albany
Mary Anne Kappel, St. Patrick, Ind.

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(TIE-BREAKER) DKNISKI
KIDS INK

Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #4). Congratulations to the winner this week...

Mary Ellen Grove, St. Michael, Greenfield—Your \$25 Check is in the Mail.

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

outdoor liturgy at 4:30 p.m., Sondag dancers, strolling troubadours, handmade crafts and more will be featured. Call 257-7338 for more information.

✓ The New Albany Deanery Youth Ministry will offer several learning opportunities for adult youth ministers this fall. Included are two series: Faith Themes in Adolescent Catechesis, featuring "Service," "Sexuality," "Morality and the Catholic Church," and "St. Paul and His Letters" from 7 to 9:30 p.m. on Tuesdays, Oct. 6, 13, 20 and 27 at the Aquinas Center in Clarksville; and Basic Catechesis, from 10 a.m. to 12:30 p.m. on Tuesdays, Nov. 3, 10, 17 and 24 at the Center. Also offered are a program on "Dealing With Satanism and the Occult" from 7 to 9:30 p.m. on Tuesday, Nov. 3, and "Creative Use of Audio Visuals" from 7 to 9:30 p.m. on Thursday, Nov. 19; Call the Center at 812-945-0354 for more information.

✓ The National Council of Catholic Women (NCCW) will sponsor a **Respite Orientation** for prospective volunteers beginning with registration at 9:30 a.m. on Thursday, Oct. 1 in room 212 of the Catholic Center, 1400 N. Meridian St. \$3 fee includes lunch. Respite volunteers give temporary relief to caregivers of handicapped and elderly persons, allowing them to spend a few hours away from home. For information or registration call 251-7920 or 236-1550.

✓ The Couple to Couple League will teach a series of four **Natural Family Planning** classes at St. Joseph Parish in Corydon, beginning at 2 p.m. on Sunday, Sept. 27.

✓ The Guardian Angel Guild will hold its semi-annual meeting, Mass and luncheon beginning with registration at 10:15 a.m. on Wednesday, Oct. 14 at Northside K of C, 7100 N. Keystone Ave. \$7 cost. Send reservations to: Martha Dalton, 323 S. Webster, Indianapolis, Ind. 46219, 359-6565.

✓ The Sisters of Providence have established an office for **ministry research** in the archdiocese to assist older, active religious to obtain ministries outside the classroom. These teaching sisters have acquired skills which may be helpful to school principals and teachers, and now seek full-time and part-time positions. For more

information contact Providence Sister Suzanne Brezette at 635-7171.

✓ A College Information Night on the **Women's External Degree** program of St. Mary of the Woods College will be presented by Mary Lou Mann at 7 p.m. on Tuesday, Sept. 29 at the Bartholomew County Public Library, 5th and Lafayette, Columbus. For information contact: Office of Admissions, WED Program, St. Mary of the Woods College, St. Mary of the Woods, Ind. 47876, 812-535-5107.

✓ Volunteers are sought by Catholic Social Services to serve as "extras" in the **filming of crowd scenes** in a motion picture from 7:30 a.m. to 6 p.m. on Saturdays, Oct. 24 and 31. Entitled "Eight Men Out," the film concerns a sports scandal centered on the Chicago White Sox baseball team in 1919. Meals and costume will be provided and CSS will earn money for each volunteer. Call 236-1547 or 236-1548 for information and to volunteer.

✓ St. Joseph of Carondelet Sister Julia Wagner will conduct a **Leisure Day** on "Catholic Evangelization in the Modern World and the Role of Women" from 9 a.m. to 2 p.m. at the Sisters of St. Joseph conference center in Tipton. A \$7 offering includes conference, liturgy and luncheon. Send written reservation with \$2 non-refundable deposit three days in advance to: Betty Hawkins, St. Joseph Conference Center, R.R. 3, Box 291A, Tipton, Ind. 46072.

✓ The University of Dayton will present its **Annual Open House** beginning with Mass at 10 a.m. in the Chapel of the Immaculate Conception on the campus, 300 College Park, Dayton, Ohio. Information on financial aid, student services, academic programs etc. will be presented. Call the UD admissions office at 513-239-4411.

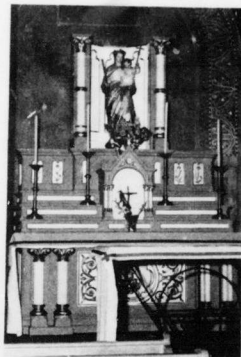
✓ A **shrimp sale** on Saturday, Oct. 3 in the Lufkins/Compushop parking lot in Lafayette Square Mall shopping center on Lafayette Road will be the first annual fund raiser conducted by Americans for African Adoptions, Inc. AFAA is a non-profit, licensed adoption agency which helps Africa's children by placing them with American families. For more information call 271-5814.

Pilgrimages to Monte Cassino

Continuing a tradition that began 117 years ago, the Benedictine monks of St. Meinrad Archabbey will sponsor pilgrimages to the Shrine of Our Lady of Monte Cassino on each of the four Sundays in October. The public is invited to participate in the Marian Year services which begin at 2 p.m. CDT and last approximately 45 minutes at the shrine, located one mile east of the archabbey on state highway #62.

Services include a homily followed by recitation of the rosary. Speakers and topics this year include: Benedictine Father Barnabas Gillespie, "Mary's Pilgrimage of Faith," Oct. 4, (Universal Rosary March held at 2 p.m. this Sunday); Benedictine Father Simeon Daly, "Now and At the Hour of My Death," Oct. 11; Benedictine Father Columba Kelly, "Mary, the Sign of Our Resurrection Hope," Oct. 18; and Benedictine Father Guy Mansini, "The Perpetual Virginity of the Blessed Mother," Oct. 25 (held at 2 p.m. EST because of time change).

During the month of October, Mass will be offered at the shrine every Tuesday, Thursday and Saturday at 7 a.m. CDT.



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IN STYLE—Featured in the Birthline benefit, "Love Works Magic" Fashion Show and Luncheon on Saturday, Sept. 26, will be fashions from Tarkington Tweed, Inc. modeled here by (from left) Pat Chandler; Kelli Norwalk, owner; and Jamie McClaine. The event will be held at the Ritz Charles, Inc., 12156 N. Meridian to benefit pregnant women who call the Catholic Social Services-sponsored crisis line for medical assistance, counseling, maternity and baby clothes, and other help. (Photo by Margaret Nelson)

4 Franciscan Sisters advance in formation

by Sister Mary Lynne Calkins, OSF

Four women recently took steps in their formation as Sisters of St. Francis of Oldenburg, Indiana. Sister Roberta Pentecost made her temporary vows Aug. 8. Sisters Becky Koors, Mary Flynn and Sherry Wessel were received into the novitiate at Oldenburg on Aug. 7.

A native of Superior, Wisc., Sister Roberta made her home in Springfield, Mo., until her entrance into the Oldenburg com-

munity in 1984. Since her profession of vows, she has worked in St. Louis in management of housing facilities for low-income families through the Catholic Commission on Housing there.

Sister Becky, a native of Greensburg, attended St. Mary elementary school and Greensburg Community High School. She received her degree in social work at Indiana University. While working at a local nursing home during high school as a Gold Teen, she developed an interest in working with the

aging. She worked at the Central Indiana Council on Aging in Indianapolis and the Area 11 Agency on Aging in Columbus, Ind. During her novitiate, she will spend some time visiting with the retired Sisters.

Sister Mary is the daughter of Robert and Frances Flynn of New Castle. She attended Tri-Junior High School in Straughn and received her degree in accounting at Marian College. She has been employed at Brown-Ing Day Mollins Dierdorff architectural firm and at Public Service Indiana in Plain-

field. She will assist in the Oldenburg Sisters' treasurer's office during her novitiate.

Sister Sherry, of Cuyahoga Falls, Ohio, has a degree in public administration and a master's degree in early childhood development. She will assist in the occupational therapy center at the motherhouse and provide leadership for a local Brownie troop during her novitiate.

All three novices will participate in an inter-community novitiate program sponsored by several religious communities in Indiana, Ohio and Kentucky. The program will consist of two days of study and activities per week at St. Ann Convent, Melbourne, Ky.



TAKING NEW STEPS—Four women taking steps into the future with the Sisters of St. Francis of Oldenburg are (from left) Sister Roberta Pentecost, Sister Becky Koors, Sister Mary Flynn and Sister Sherry Wessel. Sister Roberta recently made her temporary vows and Sisters Becky, Mary and Sherry were received into the novitiate.

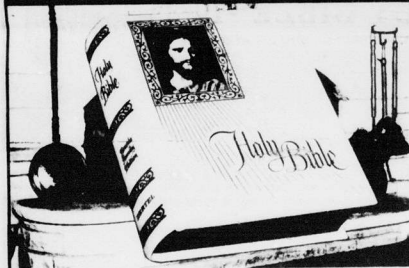


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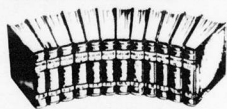
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John Paul II finds enthusiastic crowds in Detroit

by Margaret Nelson

About 100,000 people attended the Sept. 19 Mass with Pope John Paul II at the Silverdome in Pontiac, Michigan, during the final liturgy of his 10-day visit to the United States. In his homily, he challenged the Church to measure the things of this world by the standard of the kingdom of God, "not the other way around."

After his entrance to a tumultuous ovation in the domed stadium, the Holy Father cried the inside arena in his popemobile, drawing wild applause from each section as he turned to it. Later while processing around the front of the altar with the cardinals and bishops, he touched the hands of all those close to his path.

In the pope's homily on the gospel parable of the laborers in the vineyard, he called the workplace the earthly vineyard. In the same tone as his remarks on social justice in Detroit's Hart Plaza earlier in the day, he called the Church to "focus attention on the dignity and rights of workers, to condemn violations of that dignity and those rights, and to provide guidance for authentic human progress."

"On the other hand," he said, "the vineyard is an image of the Kingdom of God." He explained that the parable is describing two different standards. In the earthly vineyard, justice is measured by things and in the Kingdom of God, it is the giving of a gift, the greatest being "the gift of self... (which) cannot be measured in material terms."

The enthusiastic applause reached its height at the end of the Mass when the pope, in spontaneous remarks, thanked the people in Detroit and the U.S. for the hospitality they had shown in the last 200 years to people of all races and nations and now to "the successor of Peter" during his 10-day visit. "I hope and I wish... to bring deeper unity of the Church and the people of the United States, and not only this nation, but this universal Church."

The Detroit Lions' football stadium resounded with the voices of a 1,200-member choir and the accompaniment of a 45-piece orchestra. There were 700 Eucharistic ministers to distribute to the many thousands of Catholics, including the media.

The pope's address on social justice issues in downtown Detroit at Hart Plaza earlier in the day attracted a crowd of about 350,000 people. Larger crowds were expected, but the newspapers and television had warned that the public would not be permitted on roads and highways within ten miles of the site. And many remarked that the tower was so remote from the crowd that they could see it better on television.

But those who were there must have felt the warmth that the Holy Father dispensed. Each time he turned slightly to wave, thousands more responded with waves and joyful shouts which combined to make a roar of recognition.

In his talk, the pope launched a challenge to the people of Detroit and all the people of the United States to recognize the interdependence of the peoples of the world. He explained, "For the disciple of Christ, solidarity is a moral duty stemming from the spiritual union of all human beings, who share a common origin, a common dignity, and a common destiny." Pointing to the need to promote a new worldwide solidarity, he cited the efforts of the United Nations.

The crowds in Detroit applauded whenever references were made to cooperation among different races and cultures. And those who heard the Hart Plaza address loudly supported the pope when he challenged, "Nobody can say anymore: 'Let others be concerned with the rest of the world.' The world is each one of us!"

Pope John Paul II concluded his Hart Plaza talk with a call to prayer, stating, "In the tradition of the Church, any call to action is first of all a call to prayer." His last words to the crowd there were, "God Bless America!"

Probably the most solid support was accorded the Holy Father during his mid-morning talk in Ford Auditorium with 900 permanent deacons from around the nation. The wives of married deacons were also invited and recognized for their contributions at this, the largest-ever gathering of these ordained men.

During a video which demonstrated the work done by these ministers to those in need of ministry such as the poor, the elderly and the sick, a song was sung. It was Jesus! Father Dan Schutte's "Here I Am, Lord," which graphically states the various social needs. Gradually, the whole assembly of almost 2,000 people joined in a touching impromptu response to the words of the song.

The pope called the deacons "a great and visible sign of the working of the Holy Spirit," adding, "I give thanks to God for the call you have received and for your generous response." He said that the heart of the diaconate is "to be a servant of the mysteries of Christ and, at one and the same time, to be a servant of your brothers and sisters."

Challenging the men to also be "a positive influence for change in world," the pope pointed out that "gospel truth often contradicts commonly accepted thinking, as we see so clearly today with regard to evils such as racism, contraception, abortion, and euthanasia—to name a few."

The qualities of a servant to which all believers, especially deacons, must aspire, were defined by the Holy Father as "fidelity to Christ, moral integrity and obedience to the bishop." And he reminded the permanent deacons that they are committed to lifelong spiritual formation.

As the pope left the Ford Auditorium, taking his usual "long way out" to shake hands, a chant swelled to full strength from the audience: "John Paul II, we love you!"



DIACONATE—Pope John Paul II meets with permanent deacons from around the nation, the largest such gathering ever, at Ford Auditorium in Detroit. (Photo by Margaret Nelson)

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Pope was role modeling

(Continued from page 1)

The pope "is not saying that those who do not accept all the teachings are out of the church," said Archbishop Daniel Pilarczyk of Cincinnati, vice president of the U.S. bishops' conference, after the meeting with the bishops.

Vatican and U.S. church officials saw the pope's words as a stimulus to developing better pastoral programs to deal with dissenting Catholics.

During the trip the pope was also "role modeling" for the bishops, showing them how to be pastoral by getting out and mingling with people, said Norbertine Father Alfred McBride, an information officer for the U.S. bishops during the papal trip.

"I would like to think that bishops would be inspired by the pope's example of pastoral energy in visiting various groups of people," said Father McBride.

One immediate effect of the trip could be greater efforts at counseling by confessors and pastors on the church's teaching on birth control, he said.

"There is also the duty of the pastor to propose natural family planning as an alter-

native" to couples using practices banned by the church, he added.

But after the pope left the United States, questions still remained whether his message would take root once the cheering died down.

"This is going to be a long process," said Father McBride.

At the level of the Vatican and the U.S. bishops, the stage has been set for an ongoing process of evaluating the U.S. situation, taking advantage of the "ad limina" visits to the Vatican scheduled next year for the U.S. bishops.

An "ad limina" visit is required every five years by a bishop to report on the status of his diocese to the pope and Vatican officials.

Also, in 1989, a major meeting is planned between Pope John Paul and Vatican officials, the top leadership of the U.S. bishops' conference.

The meeting will give the pope an opportunity to assess whether the bishops have also become stern lecturers and compassionate pastors.

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Men, women Religious cheer pope

by Sr. Mary Ann Walsh

SAN FRANCISCO (NC)—Pope John Paul II Sept. 17 met enthusiastic men and women Religious who stood on pews, cheered and welcomed him to St. Mary's Cathedral in San Francisco.

The pope, in a speech interrupted by applause 15 times, warned the 3,000 nuns, brothers and priests not to stray from official church teaching when they try to reconcile the church with American culture.

"Adherence to the magisterium (church teaching authority) is an indispensable condition for a correct reading of the signs of the times," the pope said to an audience which included seminarians, cloistered nuns, and sisters and brothers both in and out of habits.

The pope described members of religious orders as having "an important role in the church's dialogue" with U.S. culture. But he stressed that "the first law of this dialogue is fidelity to Christ and to his church."

"The faithful have the right to receive the true teaching of the church in its purity and integrity, with all its demands and power," he said.

"When people are looking, or a sure point of reference for their own values and their ethical choices, they turn to the special witnesses of the church's holiness and justice—to you Religious," he said.

"They expect and want to be convinced by the example of your acceptance of God's word," he added.

In speeches before the pope's address, a nun and a priest both called for recognition

of women in the church, though neither mentioned ordination of women specifically.

Sister Helen M. Garvey, president of the Leadership Conference of Women Religious, which represents 130,000 American nuns, said sisters "desire for ourselves, and for all believing women, complete incorporation in the church."

Sister Helen, who heads the Sisters of Charity of the Blessed Virgin Mary in Dubuque, Iowa, added that "in its critical decision-making responsibility, the church needs the fullness of women's gifts and the strength of women's commitments."

Sister Helen also said that women "contend with the reality of sin in the church" when they meet an "inability to dialogue with an openness born of love."

Marianist Father Stephen Tufes, president of the Conference of Major Superiors of Men and former superior general of his order in Cupertino, Calif., said the 8,500 brothers and 22,000 priests who belong to religious orders also are "hopeful about recognizing the rightful role of women—Religious or lay, married or single—in the church in the United States."

The pope did not bring up the issue of women in his talk.

At a press conference afterward, Sister Helen said she raised the issue because "ordination of women is a symbolic issue for many women." She also said that she has not given up on women being ordained despite the fact that the previous day, in an address to the U.S. bishops, the pope again ruled it out.

She also said women had made strides

since 1979, when Mercy Sister Theresa Kane asked the pope for recognition of women in the church at a similar meeting in Washington. "In 1979, an opinion was offered that had not been solicited." In 1987, "our opinion was solicited," she said.

Father Tufes also was applauded when he urged that brothers be permitted to hold major offices in religious orders which have both priests and brothers as members. The Vatican recently told one order, the Franciscans, that brothers cannot hold top positions.

"In our United States context, which highlights equality of rights, opportunities and duties for all, we believe that effective promotion of the vocation of the brother is best realized when brothers have the possibility of equal access to positions of governance," he said.

In his talk, Pope John Paul also praised the three-year study of U.S. Religious which he ordered in 1983. Following the study, led by Archbishop John R. Quinn of San Francisco, "there now exists a fresh cooperative spirit between your religious institutions and the local churches," the pope said.

Participants in the meeting afterward expressed a mixture of joy and disappointment.

Mercy Sister Pauline Borghello, principal of St. Gabriel's School in San Francisco, said she was disappointed the pope "didn't answer the questions put forth" by Sister Helen. At the same time she said she was moved when she was able to touch the pope as he entered the cathedral because "he's our spiritual leader" and "a very holy man."

Another nun, Franciscan Sister Mary Peter Schwin, a teacher at a school for emotionally disturbed boys, found the pope's talk "beautiful, inspiring and encouraging."

Jesuit seminarian Patrick Hutchkins of Kansas City, Mo., said the talk "inspired a lot of love" for him because of the "dialogue involved."



KISS FROM THE POPE—Pope John Paul II kisses a child during a visit to the pediatrics ward at St. Joseph's Hospital in Phoenix, Ariz. (NC photo by M. Okoniewski)

Pope John Paul II dedicates U.S. church to Blessed Virgin Mary

by Laurie Hansen

LOS ANGELES (NC)—Pope John Paul II entrusted the entire U.S. church to the Virgin Mary during a Mass at Dodger Stadium Sept. 16.

He made the dedication to Mary during his two-day stay in Los Angeles, the sixth stop of his 10-day trip to the United States.

The dedication also took place during the Marian year which began in June and will continue through the Feast of the Assumption next Aug. 15.

The pope, listing bishops, priests, Religious, deacons and laity, said at the Dodger Stadium Mass he would entrust to Mary all the "holy people of God."

In particular, he said, "I entrust to you the families of America, in their quest for holiness, in their struggle against sin, in their vocation to be vital cells in the body of Christ."

The Mass, attended by an estimated 57,000, focused on the theme of ethnic diversity.

The pope said he also entrusted to Mary "all the women in the church and the cause of their true human advancement in the world and their ever fuller participation in the life of the church, according to the authentic plan of God."

He asked that women discover in Mary the "secret of living totally their femininity in fulfillment, progress and love."

The pope asked Mary's protection for U.S. young people, her care for the elderly and dying, and her strength for single people.

"I entrust to you all those engaged in the great Christian struggle of life," the pontiff said, asking special assistance for "those weighed down by the problems of life."

"Console the suffering. Comfort the sad and dejected, those tormented in spirit, those without families, loved ones or friends," said the pontiff.

He appealed for the poor and needy and those subject to discrimination. "Come to the help of the unemployed. Heal the sick. Aid the handicapped and disabled, so that they may live in a manner befitting their dignity as children of God," he said.

The pope asked for Mary's prayers so that "citizens may work together to conquer evil with good, oppose violence, reject war and its weapons, satisfy hunger, overcome hatred and remedy all forms of personal, social, national and international injustice."

He ended his plea to Mary by asking her to strengthen Catholics in their obedience to the commandments and fidelity to the sacraments.

"Lead the church's children with all their Christian and non-Christian brethren to eternal life," the pope urged in his prayer.

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The Difference Between a Spot and a Stain

The new stain-resistant fibers that are taking the industry by storm present a unique challenge to the industry. Today's consumer wants more and expects to get it when purchasing these carpets. Retailers will have to be more aware and familiar with dirt, spots and staining agents.

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Generally, a spot is just something that has attracted soil to one small, specific, localized area, just inches in diameter. A spot may appear under the dining room table, at the entry from the kitchen to the family room or anywhere that spills or drops result in a single spot or a series of small ones.

Spots are temporary conditions, which in most cases can be removed.

Stains, in cases that do not involve stain-resistant fibers, can be permanent, as they are due to an invasion of a foreign substance which changes the color in the carpet fiber.

No matter what a carpet is made of or what it is treated with, spots, stains and soiling cannot be prevented. So, before you think you can start using light colors where you never could before, STOP!!! You still can't. The nature of stains and plain old dirt should spark common sense and logic.

Whenever in doubt, call in a reputable professional carpet cleaner. "Do-it-yourself" remedies often cause more harm and compound the original problem.

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- Oct. 29 "Mary in Scripture and Church Teaching." Richard Cain, assistant editor, *The Criterion*.

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We are called to be reconcilers

by Neil Parent

Our family outing was beginning to fall apart. The hot summer sun had caused the temperature in the car to rise to an uncomfortable level, the traffic was becoming snarled and, to make matters worse, our two older daughters were arguing in the back seat.

"Look," I warned them for the third time, "I want you to stop this bickering. Your arguing is really getting on my nerves and we're going to have an accident in all this traffic."

Pausing only slightly to take note of my rising anger, the girls went at it again.

That did it. The last vestige of restraint drained from me like the sweat running down my temples. Stopping the car on the side of the road, I reached around the back of the seat and rapped the offenders across their legs.

"Ouch," cried the older. The younger one's eyes widened, but she didn't let out a peep. The ride back was long and silent.

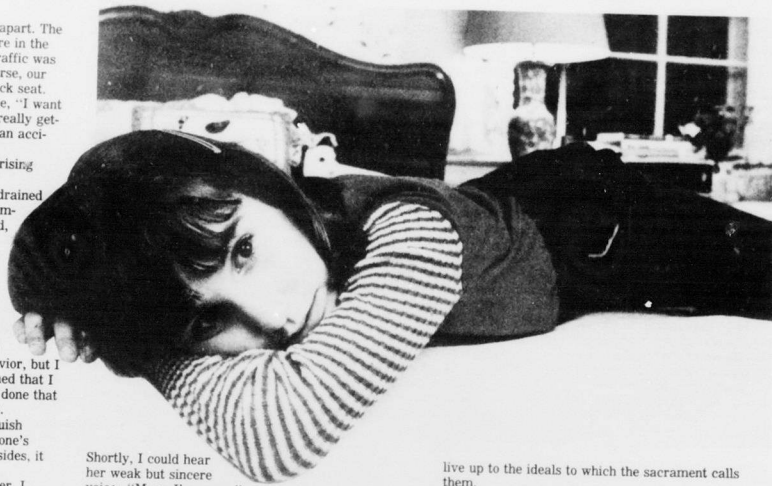
When we arrived home, I asked the two girls to stay in the car while my wife took our youngest daughter into the house. I once again reprimanded them for their poor behavior, but I also apologized for smacking them. I explained that I did not permit their hitting others, yet I had done that very thing to them. I asked their forgiveness.

My oldest daughter helped lessen my anguish by quickly responding, "That's OK, Dad, no one's perfect." The younger one added, "Yeah, besides, it didn't hurt." After hugging, we went inside.

Arriving home from work a few weeks later, I discovered that my middle daughter had been sent to her room for talking back to her mother. I went upstairs and found her lying face down on the bed. Flopping down beside her, I first inquired about the incident and then suggested that she apologize to her mother. "I won't," she snapped.

I explained that all of us do things that hurt other people, and when that happens it is important that we apologize and ask forgiveness. She was unmoved.

Finally, I referred to the incident that occurred on the family outing and spoke of how difficult it was for me to apologize in that situation. This seemed to make an impression on her. After listening for a few more minutes, she slipped off the bed and went downstairs.



Shortly, I could hear her weak but sincere voice: "Mom, I'm sorry."

There is power in the mutual expression of forgiveness and reconciliation. The more we pardon or are pardoned, the more we come to value and actively seek reconciliation in our lives. It is as though the grace of God that heals human alienation compounds with each forgiving act.

When the sacrament of reconciliation is celebrated today, it often begins with a communal service in which people pray and prepare together. In this way, people benefit together from the celebration of God's compassionate mercy.

On such occasions, people pray for God's gracious forgiveness and for his help to live more peaceful lives. They also pray for one another, that they can

live up to the ideals to which the sacrament calls them.

The sacrament of reconciliation has a way of pointing back to the acts of forgiveness already occurring in the life of the believing community. In a sense, the sacrament is a beautiful testimonial to the belief that as disciples of Jesus, we are both forgiven and called to be forgiven.

As God forgives us, so are we to forgive others. As God reconciled the world to himself in Jesus, so are we to be reconcilers—at home, at work, in the neighborhood, between groups, races, nations.

This ministry of reconciliation is one that we Christians need to take seriously, especially today when divisions among people have such profound consequences for the human family. Indeed, it is perhaps our most important ministry.

An inside view of the Catholic confessional today

by Katharine Bird

One of every three people who comes to Jesuit Father John Haughey for confession—the sacrament of reconciliation—has been away a long time. Many come right out and say, "I'm nervous. I haven't been in awhile. You'll have to help me," said the pastor of St. Peter's Parish in Charlotte, N.C.

Father Haughey's response is "to celebrate immediately and express my joy they have come." Often this turns into a prayer: "Let's rejoice that grace and faith and need and hope have brought you here."

People returning to this sacrament after a long time have "a lot of tension and stress about them,"

said Father William Hoffman, pastor of St. Jude's Parish in Atlanta, Ga. "But it doesn't take long for them to realize this is a sacrament of healing and forgiveness."

During a face-to-face confession—50 percent of the confessions in each parish—Father Hoffman often traces the Sign of the Cross on the returning penitent's forehead with the words, "May God forgive you and bring you peace."

To help the penitent get started, both priests take their clues from what the person has said. "I usually try to let people know I understand where they're coming from, that I'm not trying to make it any more difficult than it is," said Father Hoffman. Often he

asks, "How long has it been? From the last time you came to confession, what are the things you remember?" People always have two or three things "weighing on their mind," he observed. "Then I may go over the commandments and it awakens other things. They're always grateful for that."

Father Haughey tries to create a context of prayer for the sacrament. Often he tells people, "The healing power of God wants to come to you through me. Forget about me and tell the Lord the things you're sorry for, the things offensive to him."

Sometimes he finds that people "need categories" to help them. So he talks with them about matters such as charity or fidelity or cheating.

To describe confession, Father Hoffman sometimes uses the image of God as the divine physician. In consulting a medical physician, a person can't talk in generalities, the priest said. "You have to be specific—I hurt, right here on my thigh. I want it healed."

"I encourage people to approach the sacrament" the same way, to be specific about what troubles them so God can heal them, Father Hoffman said.

Toward the end of the confession, Father Hoffman likes to make a connection between forgiving others and being forgiven ourselves. In his experience, people who have been away from confession for some time usually are harboring resentments toward others, toward a former spouse, an alcoholic parent, a church representative.

Tailoring his queries to the particular situation, Father Hoffman gently asks people about possible ill feelings. He asks them whether they could forgive these people. In his experience this forgiveness helps people to understand the forgiveness they seek themselves.

This Week in Focus

What is it like to go to confession—the sacrament of reconciliation—after being away for a period of several years? What is the place of confession in one's growth as a Christian?

Religious educator Neil Parent tells a story to illustrate how important it can be in ordinary life to say "I'm sorry." He says that the forgiveness encountered in the sacrament of reconciliation challenges every Christian to fulfill a reconciling ministry. Parent is a staff member with the U.S. bishops' Department of Education.

Katharine Bird interviews two pastors, Jesuit Father John Haughey and Father William Hoffman, asking how they help people who are coming to the sacrament of reconciliation for the first time

in a long time. Bird is associate editor of Today's Faith.

Father Lawrence Mick tells about three people—different in a number of ways—and the reasons they shared for approaching the sacrament of reconciliation. He is pastor of St. Patrick's Church, Glynnwood, Ohio.

Father John Castolot's scripture article looks back to the notion of the covenant in the Old Testament. This illustrates the power and personal nature of the bond between God and his people. When the people turned away from God, they were keenly aware that they were breaching this sort of bond, he says. Father Castolot teaches scripture at St. John's Seminary in Plymouth, Mich.

Finding a place for penance

by Fr. Lawrence Mick

►She was 17 and on her first retreat. Life at home was pretty sad, she said. She and her sister were always fighting and she had been yelling at her mother a lot. Her relationship with her boyfriend also troubled her because they were both having a hard time not "going all the way."

Her grades were dropping because she hadn't been studying and her friends had talked her into drinking to excess several times lately. "My life is a mess right now," she said, "and I want to change things somehow."

►He was in his 30s and had come to the Lenten penance service. He had tried to live a good life, he said, and thought he was doing a good job. But recently, he had begun to worry about a practice common at his work. It was customary for workers to take home small tools and other items without permission. He had been doing it for years, he said, but in the past few months he had begun to realize that it was really stealing, so he had decided it was time for him to break the habit.

►She was in her 60s, recently widowed, and had come on a Saturday afternoon. Like most surviving spouses, she had lots of memories and lots of regrets. She prayed for forgiveness for the little ways she felt she had failed her spouse during their life together. But mostly, she said, she knew she had to put a big part of her life behind her now and learn how to serve God in a new way. What that new way would look like was not at all clear yet, but she knew God was asking new things of her.

These three people found a place for the sacrament of penance in their lives. As different as their various situations were, they all found that this sacrament could help them to grow spiritually. There are several things that these three people had in common that can help others understand the role of penance in the lives of Christians.

The three all recognized the need for a change in their lives. They all felt that God was asking something new of them. All recognized that they were responsible somehow for past behavior for which they desired forgiveness. They all wanted to do better in the future at following the call of the Lord.

There is one word that describes all of this: "conversion." Conversion is not just an experience for those who are joining the church; it is basic to the whole Christian life. Each of us is called to a continuing life of conversion, to an ongoing process of turning away from sin and giving our lives more completely to God.

Penance is the sacrament which celebrates that continuing conversion. In this sacrament, we rejoice in the mercy of God that makes conversion possible and we commit ourselves to continue along the journey of conversion.

Sometimes people come to the sacrament with only a vague sense that things are not right and they need a change. Then in the experience of the sacrament, they come to see more clearly what must change and what God is asking.

Sometimes I find that people become aware of what must change, but are not sure they want to make the commit-

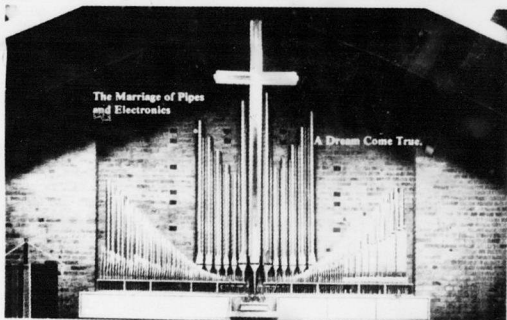


ment. In the experience of the sacrament, they find their resolve strengthened and go forth ready to make a real change in their lives.

At still other times, people come with the decision already made; then the experience of the sacrament is a reaffirmation of that commitment and

a celebration of the mercy of God at work.

No matter where any of us are in the process of conversion, the sacrament of penance offers a golden opportunity to further the process and to celebrate the love and patience of the God who calls us.



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The Bible and Us

Jews: people of the covenant

by Fr. John Castellet

History's first recorded religious persecution by a hostile power raged in the second century B.C. Syria's Antiochus IV was attempting to stamp out the religion of the Jews, with frightening success.

To bolster the Jews' faith and courage, a man wrote a book known today as the Book of Daniel. It contains one of the most moving acts of contrition ever penned (Daniel 9:3-19).

In the name of the whole people the author acknowledges that if they are suffering, it is because they have not been faithful to their covenant with God. "We have sinned, been wicked and done evil. . . . We have not obeyed your servants the prophets, who spoke in your name. . . . We are shamed even to this day: the men of Judah, the residents of Jeru-

salem and all Israel, because of their treachery toward you."

Yet, the same author gives a reminder that God is compassionate and forgiving.

The Israelites of biblical times had a keen sense of enjoying a special relationship with God—a covenant. They owed that relationship to God who rescued a gang of slave laborers from servitude in Egypt and, incredibly, formed them into a people, a nation. They were uniquely his people and he was their God. This was the covenant: an intimate relationship between God and Israel.

Like many covenants of the day, it had stipulations to observe. The basic ones were summed up in the Ten Commandments. When an Israelite sinned, it was not just a question of breaking a law, but of offending the divine partner to the covenant.

The prophet Hosea spoke of this in terms of marital infidelity: God was the groom, the people his bride. Sinfulness was "adultery."

In one classic plea for mercy, Psalm 51, we hear the psalmist say: "Against you only have I sinned and done what is evil in your sight." This psalm was attributed popularly to David after his sin with Bathsheba and the murder of her husband Uriah.

Whether it was David's prayer or not, it reflects his sentiments after the prophet Nathan confronted him with his sins: "Then David said to Nathan, 'I have sinned against the Lord.'" (2 Samuel 12:13). Notice, not just against Bathsheba and Uriah but "against the Lord"—that sense of breaching a covenant.

Of course, breaching a direct relationship with God is not the only dimension of sin. Because most sins are committed directly against other people, reconciliation must be brought about on that level too.

Jesus pointedly reminded his hearers of this: "If you bring your gift to the altar and there recall that your brother has anything against you, leave your gift at the altar, go first to be reconciled with your brother, and then come and offer your gift" (Matthew 5:23-24).

Education Brief

Sacrament of Reconciliation: a healing of the human spirit

"I wish to heal, not accuse," St. Augustine said, referring to the exercise of the pastoral activity regarding penance, and it is thanks to the medicine of confession that the experience of sin does not degenerate into despair.

Pope John Paul II in his 1984 Apostolic Exhortation on Reconciliation and Penance

Good health is of more than casual interest to people today. Take the expanding number of joggers, walkers and aerobic exercisers for example. They testify that good health is not just something to read and talk about, but something to pursue actively. "Exercise is the best medicine," might be their motto.

Not uncommonly these people see exercise as a medicine or healing agent, with far-reaching effects. Perhaps they hope it will help control the stress in

Over and above the sacrament's judicial character, however, it needs to be recognized that the sacrament promotes "a healing of a medicinal character," the pope said.

He reminded readers that in the gospels Jesus Christ frequently is seen as a healer. From the church's early days, he added, Christ's redemptive work was called the medicine of salvation. This is the Christ who is encountered in the sacrament of reconciliation, he emphasized.

The rite for the sacrament of reconciliation alludes to a healing aspect, the pope observed. People are perhaps more sensitive to this aspect today, seeing in sin "the element of error, but even more the element of weakness and human frailty," he said.

How far reaching are the healing effects of the sacrament of reconciliation?

Food for Thought

In "Reconciliation: Sacrament With a Future," Servite Sister Sandra DeGidio says this sacrament "celebrates the reality that human beings can grow, change, heal and be healed, forgive and be forgiven, renew themselves and their world, become more whole and blossom into greater beauty." And the sacrament "is not an isolated event in the individual lives of Christians," she says. Instead, it is part of one's participation in the total life of the penitent church. The sacrament, she writes, "has the power, if we accept it, to fashion us into a new people who share with Christ a common history, a common journey and a common freedom to move forward into a new way of life." (St. Anthony Messenger, 1615 Republic St., Cincinnati, Ohio 45210. 1985. Paperback, \$4.95.)

The gospels often show Jesus as a healer.

their lives. By reducing stress, their exercise regimens would ultimately help them achieve healthier attitudes, a healthier ability to relate to others, a healthier approach to work.

Actually, the lofty goals of some exercise buffs include nothing short of a sense of well-being and a new lease on life.

In any event, you can see that "healing," "medicine" and "health" are ideas that interest people greatly today and in which they find profound meaning.

When Pope John Paul II discussed the sacrament of reconciliation in a 1984 message to the church, he observed that people today seem to have a special sensitivity to the healing aspect of the sacrament.

The pope first pointed out that according to an ancient traditional idea, the sacrament is a kind of judicial action. As such, it takes place before a tribunal—but a tribunal of mercy, he stressed.

What Do You Think?

- Neil Parent finds that the forgiveness encountered in the sacrament of reconciliation reaches into the lives of individuals, challenging them to become forgivers themselves. There is an ordinary ministry of reconciliation that needs to be practiced regularly in homes, workplaces and in the world at large, he suggests. What is your idea of a forgiving person?
- Do you tend to think of a forgiving person as weak or strong?
- What makes forgiveness difficult to express in ordinary life?
- Is it difficult to ask forgiveness from others?
- Why is it important for followers of Christ to foster reconciliation and forgiveness?
- Have you ever wanted to go to the sacrament of reconciliation, but hesitated because it has been a long time since you last went? After reading Katharine Bird's article, do you think it would be difficult to return to this sacrament after a long absence?

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Children's Story Hour

Dominic Guzman talks about the truth

by Janaan Manternach

The priest and the innkeeper started arguing just after dinner and argued all night long. As the sun lit up the morning, the innkeeper finally admitted that the young Spanish priest was right. The man gave up his false beliefs.

That story is often told about Father Dominic Guzman. It gives us a glimpse of his passion for truth. He spent all his energy helping people understand and live their faith as Catholic Christians.

When Dominic was 7, his rich and noble parents had sent him to live with his uncle, a parish priest. The young Dominic had studied hard for years. When he was about 25, he was ordained a priest.

Dominic lived a happy life, sheltered from the world around him. But this all changed when he was sent on a long journey to Rome. Along the way he learned firsthand that many people knew little about their Catholic faith. And it was on this journey that he is said to have argued all night with the innkeeper.

The innkeeper and thousands of former Catholics believed in what is known as Albigensianism. They believed the world and the human body were bad, that there were no sacraments and that God's Son could never have become one of us.

When Dominic reached Rome, he

met Pope Innocent III. They talked about the Albigensians. Then the pope sent Dominic to southern France to preach the truth.

About 1207 Dominic and a few companions began to teach and preach, walking barefoot from town to town. They lived in poverty, eating whatever people gave to them. They studied and prayed together. They went to the inns and marketplaces to teach and preach to anyone who would listen. They became very popular.

Then in 1216 the pope agreed that Dominic's community could become a new religious order. Dominic chose the name Order of Preachers for his new order. But many people called them Dominicans because he was their leader.

Unlike the older religious orders whose members stayed in monasteries, Dominic and his companions went out to people wherever they were.

Dominic traveled and preached all over Spain, Italy and parts of France. He set up many new Dominican houses. He also started an order of Dominican nuns.

Finally, worn out by work, Dominic died in Italy in 1221. He was 52.

In 1234 Pope Gregory IX declared Dominic a saint. Today thousands of Dominicans, men and women, continue his work all over the world. The church honors St. Dominic each Aug. 8.



What Do You Think?

What does the word "forgiveness" mean? How can you be a forgiving person?

Children's Reading Corner

The act of making up, of reconciling, happens over and over again in each of our lives. It is a process through which we can grow more accepting and more forgiving of ourselves and of others. In "Every Living Thing," by Cynthia Rylant, there are 12 short stories. Each story reveals what redemption is like in daily life, how a new fullness of life develops in our actual lives. Three stories, "Slower Than the Rest," "Papa's Parrot" and "Shells," are unusually good because of what each main character needs and receives. This in turn deepens each character humanly and spiritually. (Bradbury Press, 866 Third Ave., New York, N.Y. 10022. 1985. Hardback, \$9.95.)

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the sunday readings

Ezekiel 18:25-28
Psalm 25:4-9
Philippians 2:1-11
Matthew 21:28-32

25TH SUNDAY OF THE YEAR

SEPTEMBER 27, 1987

by Richard Cain

The famous "Serenity Prayer" used by Alcoholics Anonymous goes something like this: "Lord, give me the courage to change what I can, the patience to accept what I cannot change and the wisdom to know the difference."

This beautiful prayer says that three things are necessary in order to enjoy serenity: courage, patience and wisdom. Of the three, wisdom is the most essential. For without wisdom the greatest courage will only dash me to pieces against what cannot be changed while the greatest patience will only tragically blind me to what might easily be left behind.

This Sunday's first reading from Ezekiel gets at the same three things but from a different angle. Ezekiel prophesied during a time of crisis for that part of Israel known as Judah. It was a time of national disgrace when the Babylonians conquered the Promised Land and took many into exile.

The passage prior to the one from which the reading comes tells us that many of the citizens of Judah had a cynical way of looking at their situation. They had a proverb which said: "Fathers have eaten green grapes, thus their children's teeth are on edge." In other words, their suffering was a punishment from God for evils done not by them but by their ancestors.

There is some truth in the saying. To some extent I am a product of my environment. For example, abused children are more likely as adults to become abusive parents. As a member of the human family, I am affected for better or worse by the actions of everyone else.

But I should not carry this too far. God has given me a certain amount of personal freedom. And with this free-

dom comes the responsibility—and the opportunity—to act. In other words, I cannot simply blame everything that happens to me on outside causes. I must have courage as well as patience. To me this reading is really a challenge to be wise, to look inside myself and discern what in my life I must accept and what, on the other hand, I really do have the power to change. In this passage I sense God saying, "My love and grace are there for you; what are you waiting for?"

To me, the gospel reading is a great consolation. It is the Parable of the Two Sons. A father asks his two sons to work in the fields. One says "yes," but never does it. The other refuses, but then regrets this and goes out to work anyway. For me, this brings into focus how important and worthwhile it is to change for the better—even if I seem to have a sorry record from the past. For God, it is not words, but action in the long run that counts. So even if I have been turned away from God for a long time, if I turn back and really carry out what God wants for me to do, it is to God AS IF I HAD DONE WHAT GOD WANTED IN THE FIRST PLACE!

God preserves no memory of how long it took for me to get moving. I can really turn over and start a new leaf. It is Satan who burdens me with heavy thoughts about my past resistance, making me think I can never be free of my mistakes. Satan wants to rob me of my courage—and ultimately of my God-given wisdom.

The second reading is a hymn taken from Paul's Letter to the Philippians. It tells the story of another Son who answered his Father's call to go out into the field. This son is Christ.

This tremendous hymn describes how the second person of the Trinity "emptied" himself of his divinity to become the human Jesus. Even more,

the Saints

ST. VINCENT STRAMBI



VINCENT WAS THE SON OF A PHARMACIST. HE WAS BORN ON JAN. 1, 1745, IN CIVITA VECCHIA, ITALY. HE RESISTED HIS PARENTS' WISH THAT HE BECOME A DIOCESAN PRIEST, THOUGH HE STUDIED AT THE DIOCESAN SEMINARY. HE WAS ORDAINED IN 1767.

HE JOINED THE PASSIONISTS IN 1768 AFTER ATTENDING A RETREAT GIVEN BY ST. PAUL OF THE CROSS.

VINCENT BECAME A PROFESSOR OF THEOLOGY AND WAS MADE PROVINCIAL IN 1781. IN 1801 HE WAS APPOINTED BISHOP OF MACERATA AND TOLentino. HE WAS EXPELLED FROM HIS SEE IN 1808 WHEN HE REFUSED TO TAKE AN OATH OF ALLEGIANCE TO NAPOLEON. VINCENT LATER DISRUPTED MURAT AND HIS TROOPS FROM SACKING AND DESTROYING THE TOWN OF MACERATA.

VINCENT IMPOSED REFORMS IN HIS DIOCESE THAT CAUSED THREATS TO HIS LIFE. HE LABORED FOR HIS PEOPLE DURING A TYPHOUS EPIDEMIC AND RESIGNED HIS SEE ON THE DEATH OF POPE PIUS VII TO BECOME ONE OF THE ADVISERS OF HIS OLD FRIEND POPE LEO XII IN ROME.

VINCENT DIED ON JAN. 1, 1824, HIS 79TH BIRTHDAY, AND WAS CANONIZED BY POPE PIUS XII IN 1950. HIS FEAST IS SEPT. 25.

Jesus then allowed himself to be emptied of everything—even his life and reputation—through death as a common criminal. But through this, God filled Jesus up with everything in the universe and beyond and made him Lord of all.

One thing I feel God is asking me to

be emptied of is my pride, to have my marriage, my work, my time work out as I want them. Letting myself be emptied of these expectations is painful. But deep down inside, a bit of wisdom tells me I will be much happier if I have the courage and the patience to make and let it happen.



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The Pope Teaches How scripture shows Jesus is both divine and human

by Pope John Paul II
remarks at his general audience Sept. 9

We continue today our catechesis on the revelation that Jesus Christ is both truly God and truly human. Jesus referred to his divine personhood by using the expression, "I am." This is the same name by which God identified himself to Moses in the Old Testament, saying, "I am who am." This name defines God not only as the absolute but also as the one who entered into a covenant with Abraham and his descendants, and who sent Moses to free Israel from the bondage of slavery in Egypt. Hence the expression "I am" refers, in addition, to God's saving power, denoting the God of the covenant who is "Emmanuel," God with us.

In the gospels, Christ's use of the phrase "I am" confirms the attributes of his divine being. For example, he said, "I am the way, and the truth, and the life, no one comes to the Father but through me." Since only God can be the fullness of truth and life, these words bear witness to the fact that Jesus is God.

Similarly he said, "I am the light of the world. No follower of mine shall ever walk in darkness; no, he shall possess the light of life." We have further confirmation of Jesus' divinity when he told Martha, "I am the resurrection and the life." The resurrection is the definitive sign that the Son of Man gives eternal life to whoever believes in him.

There are other eloquent Old Testament expressions for God that Jesus used to describe himself. The first among these is the image of the shepherd, while also there is the figure of the bridegroom. In the context of what Jesus did and said during his earthly life, these images acquire their full meaning. As truly God and truly human, Jesus accurately described his salvific mission when he said: "I am the good shepherd, the good shepherd lays down his life for his sheep."



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Question Corner

Divorce and remarriage

by Fr. John Dietzen

Q I am a Catholic woman who has never been married. My Catholic fiancé has been married twice before. His first marriage was in the Catholic Church and lasted only five months. I have seen a photocopy of the annulment decree granted by the county in which he was married.

Is this comparable to, or acceptable as, a church annulment or is that a separate document?

He was married several years later to another non-Catholic in a non-denominational Christian church. That marriage lasted two stormy years.

Is there any hope for us to be married in the church so that we can both again be practicing Catholics? (California)



A Since divorces are so easily obtainable, annulments of marriages are not common in civil courts. These courts do grant them on occasion, however, in certain types of cases and under clearly defined conditions.

A civil decree of annulment does not substitute for a declaration of nullity by a Catholic tribunal. While some conditions for the annulment may be similar or identical, the parish priest of either yourself or your fiancé would need to pursue the case through your own diocesan offices.

Judging from the information you give, his seems to be a case well worth pursuing in that way.

Since your friend is Catholic and presumably was

at the time of his second marriage in another church, that marriage in itself should present no obstacle to your marriage and full practice of your faith as Catholics.

I realize too well that sometimes these rules occasion inconvenience and pain. But when you allow yourself to go beyond that, isn't it true that you are concerned and that you esteem Christian marriage enough to want to share it with your friend, only because countless other couples have considered that kind of marriage and those rules important enough to honor and respect?

For your own happiness and for the good of us all I hope you will decide to be among them.

Please talk to your parish priest or a priest friend and ask him to help you.

Q I am a practicing Catholic and wonder about any rules regarding my marriage to a Methodist who has been divorced. Is it still all right for me to marry him? Can I receive the sacraments? Sometimes I wonder if rules are nearly as important as the love we have for one another. (Colorado)

A If by rules you mean certain ways of doing things that one is expected to follow, I doubt that you really believe we should do away with them.

Even in your letter you say you want to marry this man. If rules aren't important, why bother with marriage? Why not just start living together?

Isn't it because you know you'll lose something very special if you just ignore everything and every-one else because you love each other?

Any kind of real and significant rules are intended to keep us from destroying or losing something important in our lives, individually or as a society. The Catholic community is no different than any other in this matter.

As a church, as a Christian family, we hold certain realities very sacred and vital to our life. Marriage is right near the top of the list.

Without going into details about specific rules, that is the simple reason we Catholic Christians have regulations about marriage. We want to safeguard those things without which marriage would become just another minor arrangement of life.

(A free brochure explaining Catholic regulations on membership in the Masons and other organizations is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 784 N. Main St., Bloomington, Ill. 61701.)

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

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Family Talk
Lonely
and unhappy

by Dr. James and Mary Kenny

Dear Dr. Kenny: I am 17 years old, a senior in high school. I don't know what to do with my life or where I should go next. To make matters worse, nothing really makes me feel good anymore. I don't feel close to anyone. I also feel like I'm just barely surviving. I've lost God in my life.

I am not suicidal, but I don't have any desire to keep going. When I do things for other people, I feel as though I have to ask myself what's in it for me to justify doing it. I feel like I'm in a swirl trying to figure this out, as if one thought set off a flood.

I have considered shutting myself off completely to not have to deal with the problem. I am confused. Please write me back. (Michigan)

Answer: Don't shut yourself off. Stick to routines. Plan your day to keep busy, even though the tasks may seem empty and unfulfilling. Don't isolate yourself from other people, especially persons of your own age. Keep company, even though you may feel phony and out of place.

Find someone you can trust, preferably someone your own age. Your friends, especially in adolescence, will be your strength.

Tell your friend exactly how you feel. Say what you have told me in your letter. Most people have experienced at least temporarily what you are going through.

All of us suffer dry spells in our lives, times when nothing seems to matter. We have no motivation to do anything. We feel alienated from life itself and part of us does not even care.

This feeling of emptiness goes by many names. In adolescence, it often is called an identity crisis. You are between stations in life, having shed the dependency of childhood and still not made the basic life commitments of career and mate, choices which tend to give life meaning and purpose.

That is another name for what you are experiencing, a crisis about the meaning of life. At times, we all look past everyday realities and sometimes we feel overwhelmed with the meaninglessness of our daily actions.

Some religious persons have referred to this as a dark night of the soul, an emotional plateau when love and caring take a holiday. Our emotions seem to dry up and nothing matters.

Still others would call it depression, a sad and lonely feeling that goes beyond mere disappointment at events that have not worked out to our liking. Everyone suffers through depressed times in his or her life.

Pray. Offer what you have to God, a dry and discouraged and rudderless soul.

The dry spell or identity crisis which you are experiencing may last up to three months. If it continues longer, I would suggest that you see a psychologist or social worker for help in relieving it.

Whatever else you do, maintain the usual routines and companionship of daily life, even though you may need to force yourself. You are not likely to shake this mood by thinking it through alone. Share your emptiness with someone you can trust.

You are not alone. God himself understands. Others have felt this lethargy. Stay with it and seek professional help if your enthusiasm does not return soon.

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

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Vatican Letter

A data addict's delight

by Agostino Bono

For statistics lovers, the Vatican has its own version of the numbers game that rivals the best of sports facts and figures. The annual Statistical Yearbook of the Church compiles figures ranging from the worldwide Catholic population to the number of people allowed to remarry because church courts have accepted the presumed death of a spouse. In between are statistics which provide insights into other important aspects of church life.

The yearbook is prepared by the Vatican's Central Statistics Office and based on information gathered from the world's ecclesiastical jurisdictions. Because of the voluminous data which needs to be processed, the yearbook is always two years behind the times.

For example, the 1985 yearbook was published this July. It shows that in 1985 the worldwide Catholic population was 866.7 million and that 93 people received church court decisions declaring their spouses dead.

The yearbook also shows that lay people are the primary religion teachers in mission lands, a Soviet block country has the most priestly ordinations and the United States accounts for about 80 percent of the marriage annulment cases.

So, let's delve into the yearbook and play the Catholic numbers quiz.

Q: Pastoral centers where congregations worship are the hub of church life. How many parish centers exist worldwide?

A: There are 383,364 pastoral centers and a worldwide ratio of 2,222 Catholics per pastoral center. The Vatican defines pastoral centers as parishes, quasi-parishes, mission stations and chapels where people regularly attend services. Africa has 80,667 centers and a ratio of 901 Catholics per center. Central America has 11,523 and a ratio of 8,518 Catholics per center.

Q: Which countries have the most priestly vocations?

A: Poland and the United States, but the number is

rising in Poland while it remains static in the United States. The 1985 figures show that Poland led in two categories: 703 priests were ordained, and it had 8,089 major seminarians. The United States was second in both categories, with 533 ordinations and 7,131 major seminarians. The United States led in number of diocesan priests leaving the active ministry, 141. The worldwide figure was 546.

Q: How many people were baptized?

A: Nearly 17.7 million. Of these 91 percent were children under age 7. This figure is almost exclusively children born into Catholic families. Of those over age 7 baptized, an indication of conversion, Zaire was the country with the most—240,018. Africa was the continent with the most people over age 7 baptized with 798,351, slightly more than half of the world total.

Q: How many Catholic marriage ceremonies were there?

A: 4.03 million. Of these 8.1 percent were mixed marriages. The percentage of mixed marriages has been static throughout the 1980s. The United States had the most mixed marriages, 112,931, more than all of Europe.

Q: What about annulments?

A: There were 108,867 annulment cases decided in local and regional church courts. Almost 80 percent were decided in favor of annulment. Most of the cases, 85,577, were in the United States and almost all were decided in favor of annulment. The United States also has the most Catholic matrimonial advice centers, 794. More than half the annulments worldwide were granted for invalid consent at the time of marriage. At the other end of the scale, unconsummated marriage and impotency was cited in 146 cases with Italy having the largest number, 91. And impotency was cited in 146 cases with Poland having the largest number, 62. At the end of 1985, 63,772 cases were pending.

My Journey to God
A Dear Prayer

(Marie M. Hatch of Indianapolis wrote: "I am enclosing this dear prayer of Blessed Claude de la Colombe. I do not recite it daily but reserve it for those occasions when I need a special 'lift.' It is always comforting..." Here is the prayer.)

O Jesus! You are my true friend, my only friend. You take part in all my misfortunes, you take them on yourself; you know how to change them into blessings.

You listen to me with the greatest kindness when I relate my troubles to you, and you have always balm to pour on my wounds.

I find you at all times, I find you everywhere, you never go away; if I have to change my dwelling, I find you there wherever I go.

You are never weary of listening to me, you are never tired of doing me good.

I am certain of being loved by you; my goods are nothing to you, and by bestowing yours on me you never grow poor; however miserable I may be, no one more noble or clever or even holier can come between you and me, and deprive me of your friendship; and death, which tears us away from all other friends, will unite me forever to you.

All the humiliations attached to old age or to the loss of honor will never detach you from me, on the contrary, I shall never enjoy you more fully, and you will never be closer to me than when everything seems to conspire against me, to overwhelm me, and to cast me down.

You bear with all my faults with extreme patience, and even my want of fidelity and my ingratitude do not wound you to such a degree as to make you unwilling to receive me back when I return.

O Jesus, grant that I may die praising you, that I may die loving you, that I may die for the love of you. Amen.

Send your ideas and experiences of prayer to: My Journey to God, P.O. Box 1717, Indpls., IN 46206.

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ENTERTAINMENT

Viewing with Arnold 'Hill': Still another Vietnam War movie

by James W. Arnold

"Hamburger Hill" is the most conservative ideologically in the recent run of Vietnam combat movies. It's also the most traditional in structure, proving again that liberals have no monopoly on anti-war sentiments.

The surprise, perhaps, is that it's astonishingly well done and easily belongs on the same field with "Platoon" and "Full Metal Jacket." The focus is relentlessly on infantry combat, with the staged action as harrowing and terrifying as a documentary.

That aspect may not be much fun for audiences. In fact, the original *Hamburger Hill* (May, 1969) wasn't much fun. It was an insignificant pile of earth that some commander, perhaps thinking it was still World War II, ordered the proud 101st Airborne, the Screaming Eagles, to assault and secure.

The men went up 11 times before a thin remnant (the company suffered 70 percent casualties) won an empty victory. Both the event and the film itself recall the cruel WW II battle of Monte Cassino, immortalized in a famous John Huston documentary. But at least taking Mt. Cassino made sense.

Director John Irvin, an Englishman who was actually in Vietnam in 1969 making a documentary, had his cast out in Philippine locations reliving the misery. Again and again, for the last half of the movie, relieved only (as in reality) by rest breaks, they move up into the smoke, withering mortar and automatic weapons fire, sliding back in the mud, zapped on one tragic occasion



by helicopter gunships from their own side. Nearly everyone dies or is horribly wounded. It may not be the ultimate war-is-hell sequence, but it's close.

The creative praise does not belong totally to Irvin, whose previous credits include "Turtle Diary" and the TV mini-series, "Tinker, Tailor, Soldier, Spy." Writer-producer James Carabatos' debut film, "Heroes" (1977), was one of the first to deal sympathetically with the postwar problems of Viet vets. He also scripted "Heartbreak Ridge," last year's Clint Eastwood epic, which glorified the Grenada invasion but was basically a tribute to the combat soldier.

That is also the perspective of "Hamburger Hill." It's not political in saying the war was a good idea. The tone is clearly tragic and elegiac: honoring the memory of those who suffered and died. But it is political in attacking, in one way or another, practically everyone who opposed the war, from liberal politicians and TV news crews to "long-haired" college war protesters.

Carabatos argues that these men should've been supported. It's really an ironic paradox, as indeed it was at the time. The peace movement people were the only ones who really wanted to get the GIs out of places like *Hamburger Hill*, and eventually they did.

(The film's opening titles are intercut with the marble walls of the Vietnam Memorial in Washington.)

The story line traditionally follows a squad within a platoon, picking them up in a losing search-and-destroy mission a few weeks before they are sent to Hill 937. The actors are new, and it takes a while for a few characters to emerge. Dylan McDermott and Steven Weber are sergeants close to the men, trying desperately to prepare them to



STAR QUALITY—Actor Charlton Heston shakes hands with Pope John Paul II at a meeting with communications people in Los Angeles. Behind Heston is actor-comedian Bob Hope. (NC photo by Joe Rimkus Jr.)

survive. Morally, they are neither heroes nor bad guys, but their courage earns respect.

Tom Quill registers strongly as a green recruit who is a fast learner and finally the last face we see in the movie as he looks down over the carnage with tears on his cheeks. Courtney Vance and Michael Patrick Boatman are also stickouts as black soldiers with vastly different but memorable personalities.

"Hill" also explores the essential Vietnam subjects:

► The brothers—the men do it and talk about it, and the film seems to accept the practice without irony as a break from the tension and fear of combat.

► Race conflicts—whites and blacks are in an uneasy truce, together in battle, but edgy and hostile when off the line. The film suggests that the blacks were their own support group, and that too often their defensiveness brought on racial incidents. But in the end, it's not the big issues that count, but personal, squad-level relationships. That's what men die for.

► The Vietcong—little sentimentality about the enemy here, but great respect for his fighting skill. This time, when the GIs find a dead enemy's wallet, they simply take the money. No lingering over the human connections, the photos of girlfriend and family. Like most 1980s movies, "Hill" is

brutal in its realistic use of language (as well as battle wounds). But there is a small reward in a scene where a soldier asks his buddies how they'll talk when they get home. The stinking language is something else about the war they will have to unlearn and forget.

Director Irvin has an eye for the picturesque that is often stunning and (thankfully) beautifully distracting: helicopters flying over mist-shrouded valleys, a Viet child in front of a bright umbrella, three men embracing a dying comrade in the rain, as a rescue chopper roars in behind them, too late. It's as if the strength of their arms together will keep his life from slipping away.

(Powerful combat film, with graphic violence; realistic army vulgarity, brotchen scene; satisfactory for mature viewers.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Amazon Women on the Moon	O
Fatal Attraction	O
The Pickup Artist	A-III
China Girl	O
House II: The Second Story	A-II
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.	

Independents versus public broadcasting

by Tony Zaza

The stormy relationship between independent producers and public broadcasting has been brought to its most critical point in a decade—a congressional subcommittee plans to hold oversight hearings to evaluate the performance of the Corporation for Public Broadcasting.

Long at odds with the corporation's policies and practices, independent producers have decried its rejection of independent projects in favor of those developed by PBS station management and programming personnel.

According to the Association of Independent Video and Filmmakers, with 4,000 members, the CPB has "failed to fulfill its congressional mandate to ensure smaller independent producers access and funding, failed to guarantee the diversity, creativity and innovation that Congress recognized and determined was best provided by independents."

A check of PBS programming over the past five years indicates overwhelming selection of major series produced by stations and large independent agencies.

According to the group of independents, despite massive increases in CPB's appropriations, funding is increasingly distributed to series production, station co-productions and larger independents.

While one may argue that glossy, high-budget, well-made shows with the mark of professionalism and experience are necessary to compete in the mar-

ketplace with the high-powered commercial networks and cable, it does appear that quality programming produced by independent and minority groups have not been given access to the public airways.

Public broadcasting has become the distribution point for the more cerebral and culturally enriching programming that networks have found hold little interest for advertisers. Although some marketing research polls indicated that the most enriching programs have come from public broadcasting, market shares have fallen far short of expectations.

Moreover, established producers, frustrated in their attempts to sell top-notch cultural programming to the networks, come to the PBS marketplace with an advantage over the competing smaller independents who have neither the manpower nor the finances to impress the PBS programming review boards.

Furthermore, PBS station managers disagree markedly over programming needs. Demographic differences of regional audiences seem to account for the fact that many local stations do not carry some of the larger series fed nationally through the PBS system. Given their limited capital, station managers bid and buy selectively, opting for the most programming hours for the least amount of dollars.

Public broadcasting does, in fact, have a serious problem—an identity crisis which has failed to resolve itself during the past 20 years of turbulent experimentation.

It's time to take a long look at priorities and determine if a new agency is needed to support the produc-

tion, acquisition, promotion and distribution of the creative output of a truly independent voice.

TV Programs of Note

Sunday, Sept. 27, 8-9 p.m. (PBS) "Amazonia: A Burning Question." As Brazil attempts to make use of its vast Amazon forest, it has been causing loss of irreplaceable life forms. This program in the "Nature" series looks at one ecological project that is determining the minimum size of forest area needed to protect its various forms of wildlife.

Sunday, Sept. 27, 9-11 p.m. (PBS) "The Tale of Beatrix Potter." Special two-hour rebroadcast of a "Masterpiece Theatre" dramatization of the life of the chronicler of Peter Rabbit and his friends who have enchanted generations of children. Potter's life is followed from her quiet protected childhood through her career as a writer and illustrator of children's stories.

Monday, Sept. 28, 8-9 p.m. (HBO cable) "Mandela." Fact-based drama on the life of South African human rights leader Nelson Mandela (Danny Glover) and his change from passive protest to armed struggle.

Monday, Sept. 28, 10-11 p.m. (PBS) "The Health Century." The second program in this new series looks at heart disease, diabetes and brain disorders, documenting the progress of heart surgery and organ transplants as well as new discoveries in genetics that hold great promise for the diagnosis and treatment of these diseases.

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GENERAL SUMMARY

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Religious Orders:
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and Archabbots

Dates of Mary Immaculate
Order of Friars Minor:
Cincinnati Province
St. Louis Province

Order of Friars Minor Conv.
Society of the Divine Word
Society of Jesus
St. Maur Benedictines

Clergy in Archdiocese

youth CORNER

'Awesome' says armless guitar player of kiss by the pope

by Kathleen Mitchell

LOS ANGELES (NC)—For Tony Melendez, the 25-year-old armless guitar player who was hugged and kissed by Pope John Paul II at the youth teleconference in Los Angeles, one word described the papal gesture—"awesome."

"I can't believe it. It was the highlight of my life," he said. Melendez played his guitar with his feet and sang for Pope John Paul in the emotional climax to the Sept. 15 teleconference. The event linked the pope and 6,000 youth at Universal Studios with youth groups in three other cities.

After the song Pope John Paul broke from the script, jumped down from his stage and approached Melendez on the musician's ministege. The pope reached up and touched Melendez's legs, motioned for the musician to bend down, and then kissed him on the cheek.

Melendez, a member of Our Lady of Guadalupe Parish in Chino, Calif., was born in Nicaragua without hands and arms and with a clubfoot. His mother had taken thalidomide, which was commonly prescribed as a sedative until the 1960s, when it was found responsible for severe birth deformities when taken during pregnancy.

CYO offers retreats for high school youths

The CYO has planned a number of retreats during the school year for high school students. The Christian Awakening retreat for seniors is Feb. 17-20 (registration deadline Jan. 15). The three Search retreats for juniors and seniors are Jan. 29-31 (registration deadline Dec. 28), March 18-20 (registration deadline

Feb. 19) and May 13-15 (registration deadline Apr. 8). The Quest retreats for freshmen and sophomores are Dec. 11-12 (registration deadline Nov. 13) and March 25-26 (registration deadline Feb. 26). For more information, contact the CYO Office, 580 E. Stevens St., Indpls., Ind., 46203 317-632-9311.

Melendez told reporters that no words were spoken during his encounter with Pope John Paul, but the din of the crowd would have drowned out any words anyway, he said.

"I really felt honored. Very, very honored," he said.

Just a couple weeks earlier he had played on a street corner in Laguna Beach and accepted the donations of passers-by, he said. Singing in the Universal Amphitheater itself was the fulfillment of a dream because many times he had gone there to watch his favorite artists perform.

At the teleconference Melendez played "Never Be the Same," composed by Ron Griffin, a nationally known Catholic musician who got his start in the Los Angeles area.

Melendez has played the guitar for nine years and has been invited to tour as far as Texas and Washington state. He once appeared on "Real People," a nationally syndicated TV show, and on "Thirty Minutes with Father Michael Manning," a Catholic evangelization program based in Riverside, Calif.

His guitar is tuned to a natural chord, he said, so that his toes need only close over frets to change chords.

In his address at the teleconference, Pope John Paul contrasted young people who seem to have everything but commit suicide with those who even with serious handicaps are beacons of hope to those around them.

Asked if the pope was speaking about him, Melendez said, "No."

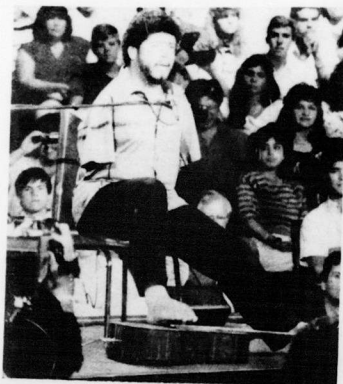
"I feel very normal," he said.

His experience makes him agree with the church's stand on abortion. "They take away a life—something that could be real, real important," he said.

He also said he feels strongly about the harmful effects of drugs.

Melendez's family moved to the United States when he was a year old, primarily to seek treatment for him, he said. He was fitted with artificial arms and wore them until he was 12 or 14, but discontinued their use out of frustration.

"I could do so much more with my feet," he said, adding that he has even gone skiing.



'AWESOME' EXPERIENCE—Armless guitar player Tony Melendez plays a song with his feet during the youth teleconference in Los Angeles. At the song's conclusion, Pope John Paul II comes down from the stage and kisses the young man. The member of Our Lady of Guadalupe Parish in Chino, Calif., later described the pope's gesture as "awesome." (NC photos by Joe Rimkus, Jr.)

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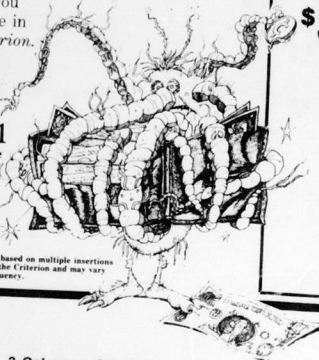
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Youth greet pope with screams and service

by NC News Service

In Denver 2,000 young people greeted the pope's televised image with deafening screams. In St. Louis there was total silence when the pope spoke. And in Portland, Ore., youth volunteered to help the city's poor and homeless.

The three sites were linked electronically with Los Angeles Sept. 15 when Pope John Paul II led a youth teleconference. The meeting, "I Call You Friend—Papal Spacebridge '87," originated at the Universal Amphitheater in Los Angeles, the sixth stop on the pope's Sept. 10-19 tour.

The pope talked about teen suicide, about hope, and about his own childhood and said he always makes it a point on his trips to meet with young people. He fielded questions from both the Los Angeles audience and the three linked sites.

In Denver the youth screamed, chanted and waved signs when the pope came on the air at the Regency Hotel. Two signs read, "Come ski with us" and "Colorado: A Mile High."

Denverites Bobby and Vannie Stransky, both 22, asked the pope about the vocations of married couples in the service of the church.

"It was the next best thing to talking to God," Stransky said after the teleconference.

"What he said gave us plenty to chew on. Our vocation in life is through our family. Having a family is where it starts."

The pope told them that being a "Christian new family" was their most fundamental ministry. The couple has been married 15 months.

In St. Louis, where the meeting was televised at St. Louis Cathedral, a fanfare played before the telecon-

ference, mimes raced down the aisles carried colorful streamers, and dancers waved shiny paper butterflies and fish-shaped kites.

As the pope appeared on the screen the crowd of 1,900 young people broke into applause. The clapping, cheering and waving of banners lasted several minutes.

When the pope spoke, "You could have heard a pin drop," said Father James Mitulski, St. Louis regional director for the teleconference. "They were really wanting to hear what he wanted to say" and that was exciting, he said.

Chris Johnson, a high school student from St. Louis, asked what "motivated" the pope to come to the United States now.

"Ahh," the pope responded. "Perhaps it means that I should not come?" After the chorus of "no's" died away, he



WAITING HER TURN—Aleksandra Giedwojn, sophomore at St. Mary's Academy in Portland, Ore., waits her turn to speak with Pope John Paul II during a teleconference linking youths in four U.S. cities with the pope in Los Angeles. Aleksandra was going to speak with the pope in Polish but time ran out. (NC photo by Ted Doty)

explained that Christ "wasn't always invited, but he went—he went."

In Portland nearly 3,000 clapping, cheering young people at Civic Auditorium took part in the teleconference.

To prepare, 60 Portland-

area high school students had volunteered their time and energy to help the city's poor and homeless the previous Saturday. A videotape of that day of service was Portland's gift to the pope.

Students worked in soup

lines, delivered and served food to shut-ins and helped clean and paint a new St. Vincent de Paul building.

(Contributing to this story were Harry Bishop in Denver, Teresa Coyle in St. Louis and Alison Miller in Portland.)

Music and Life How to start a conversation

by Charlie Martin, NC News Service

RIGHT ON TRACK

Gonna make a move that knocks you over/Watch this turn this one's gonna/Put you away/But I'm doing my very best dancing/Every time you're looking the other way

Refrain: I could move out to the left for awhile/I could slide to the right for awhile

I could get up and back/Right on track/But is right on track/I's that gonna get you back

I've been trying to get your attention/And I'm very, very close to/Thinking of a way/I could be big and tough/And other funny stuff/But you just keep looking the other way

How far away can you go/And still be dancing with me/Would you mind staying in the vicinity/I've not been faring badly/But I would gladly take you back, back

There must be some kind of bad connection/'Cause this music does not/Sound the way it did/I got to get up and back/'Cause I've been off track/And that may be just why you disappeared/But now I've got you/In the corner of my eye/And I've got one more move/I can try

Recorded by the Breakfast Club;

written by Dan Gilroy and Stephen Bray

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Making your best move on the dance floor can be fun. But is it an effective ploy for gaining another's attention? The Breakfast Club's "Right on Track" suggests that this approach might not work. Even a "move that knocks you over" may be missed or fail to impress that guy or girl that you are interested in.

So what is the best way to get someone's attention? Many times we notice someone we are attracted to but we feel insecure about making the first contact.

Some people think that putting on an act impresses others. They try to be overly funny or begin playing the role of Mr. or Ms. "cool."

Most such acts fail for a simple reason: Personal attraction is based on being real. People can see through an act. None of us are attracted to phonies.

Perhaps the best way to meet someone is to be genuinely friendly. Go up to someone and introduce yourself.

Then ask some open-ended questions that can be answered with more than a yes or no. Such questions invite the other person to share some information about himself or herself.

And show genuine interest in what the other is saying. Try to make good eye contact while remaining pleasant and friendly.

For a first conversation, it is best not to talk too long. Five to 10 minutes is a good beginning. Before ending the conversation, be sure of the other person's name. If you are interested in talking to the person again, try to find out if the individual plans to be at the next dance, youth meeting or event you attend.

Everyone can become skilled at meeting people. If you feel uneasy about what I have suggested, practice with a friend. Not every beginning contact will lead to an ongoing relationship, but initiating conversations will build your self-confidence.

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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, 1900 N. Meridian St., P.O. Box 117, Indianapolis, IN 46206.

September 25

St. Joseph Church #5290 K of C will present a Dinner Theatre featuring a comedy entitled "Cookin' With Gus" at 4332 N. German Church Rd. Cocktails at 6 p.m., dinner at 7 p.m., show at 8:30 p.m.

A Turtle Soup Supper and Fish Fry featuring genuine turtle soup will be held at St. Nicholas Parish, Sunman. \$1,000 drawing, games, amusements.

September 25-26

A Myers-Briggs for Married Couples will be presented from 7:30-9:30 p.m. Fri. and from 9 a.m.-4 p.m. Sat. at Beech Grove Benedictine Center. Call 317-788-7381 for information.

St. Thomas More Parish, Mooresville will hold its 4th Annual Apple Fest and Pig Roast from 5-11 p.m. Fri. and from 11 a.m.-11 p.m. Sat. Games, drawing, games, free dance, craft and flea market.

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September 25-27

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

A Women's Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

A Women's Serenity Weekend will be held at Fatima Retreat House, 5353 E. 56th St. Call David Stewart, 255-8133 for further information.

September 26

The Archdiocesan Office for Pastoral Councils will hold a Parish Pastoral Council Regional Workshop from 9:30 a.m.-3 p.m. at St. Columba Parish, Columbus. Pre-registration required.

Terre Haute Deaconry Religious Education Center will sponsor its annual religious education conference on "Creating a Climate of Justice" from 9 a.m.-3 p.m. at the Hulman Center. For information call 812-252-6400.

Archdiocesan Black Catholics Concerned (ABCC) will hold a Lay Leadership Day from 9 a.m.-4 p.m. at the Catholic Center, 1400 N. Meridian St. \$12 at the door. Call 595-3324 or 631-2539 for information.

South Central Separated, Divorced and Remarried Catholics (SDRC) will sponsor a 50s Dance from 8 p.m.-midnight at St. Charles Church Hall, 2222 E. Third St., Bloomington. \$5/person. For more information call Patrick Fitzgerald 812-336-1590.

Birthing Guild will hold a "Love Works Magic" luncheon/style show beginning at 11 a.m. at the Ritz Charles, 12136 N. Meridian St. Reservations by Tarkington Tweed. Call 226-1550 for information.

Single Christian Adults will host a Wine and Cheese Party at 8 p.m. at Little Flower Parish Center, 13th and Bosart. For information call Karen Seal 899-2390 or Cindy Eriengbaugh 241-0351.

The Simeanna Club will sponsor a Spaghetti Dinner from 1-4 p.m. in the cafeteria at St. Patrick

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September 27

A Sign Mass for the Deaf is celebrated at noon every Sunday in Holy Spirit Church, 7243 E. 10th St.

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

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

St. James Parish, 1155 E. Cameron St. will hold a Homecoming Sunday for all former and current members. Mass at 8 a.m. followed by breakfast in Father Beth Hall. Fathers Mark Svarczkopf and Don Quinn and Sister Carolyn Strack will extend a warm welcome.

Mother Theodore Circle #56, Daughters of Isabella will sponsor a Card Party at 2 p.m. in Little Flower cafeteria, 14th and Bosart. Tickets \$1.25. Door prizes and refreshments.

St. Mark Parish, Perry Co. will hold a Shooting Match for beef, pork, ham and turkey beginning at 11 a.m. Food, country store, quilts, games.

St. Lawrence Singles will hold a picnic at Forest Park in Noblesville. Call 546-4065 or 543-4921.

St. Michael Parish, Bradford will sponsor its annual Turkey Shoot and Chicken Dinner served from 11 a.m.-3 p.m. Shoot begins 11 a.m. Quilts, games, booths.

St. Gabriel Parish, Indianapolis will celebrate its parish feast day with an Outdoor Mass at 10:30 a.m. on the west side of the church, followed by a reception. No 8 a.m. noon Mass today.

Seecina Bouders' Club will sponsor a Chuckwagon Buffet to welcome freshmen parents, beginning with cocktails at 5 p.m. at the school. Tickets \$7. Call 356-6377.

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September 28

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for a picnic dinner, games and small group discussions. For more information call 236-1596 days or 844-5034 or 291-3629 evenings.

September 29

A Marriage Enrichment Evening "With Family and Friends" will be held from 7:30-10 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd. Presenter: Franciscan Father Martin Wolter. Call 257-7338 for information.

Benedictine Sister Juliann Babcock continues the Clay as Meditation series with "Letting Go and Letting Be" from 9:30-11 a.m. or 7-9:30 p.m. at the Benedictine Center, 1402 Southern Ave., Beech Grove. Call 788-7381 for information.

Benedictine Sister Cornelia Gust continues The New Testament: An Overview series from 9:30-11 a.m. or 7-9:30 p.m. at Beech Grove Benedictine Center. Call 788-7381 for information.

Mature Living Seminars continue in a new series from 10 a.m.-2 p.m. in room 251 of Marian Hall, Marian College. \$2 donation. Bring bag lunch or buy in cafeteria.

Father Clem Davis will present a Scripture Day on "Hebrew and Christian Scriptures: An Introduction" from 9 a.m.-2 p.m. at Fatima Retreat House, 5353 E. 56th St. \$8 cost includes non-refundable deposit. Pre-registration required one week in advance. Call 545-7681 for information.

New Albany Deanery Youth Ministry will hold a program on "Understanding Early Adolescents" for parents, adult cate-

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chists and youth workers from 7-9:30 p.m. at the Aquinas Center, Clarksville. Call 812-945-0354 for information.

September 30

Father James Farrell will present a Leisure Day on "The Realities of Loving" from 9 a.m.-2 p.m. at Fatima Retreat House, 5353 E. 56th St. \$5 cost (\$3 per child) includes \$5 non-refundable deposit. Pre-registration required one week in advance. Call 253-7681 for information.

October 1

A Scripture Series begins at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

The ACCW will sponsor a Respite Orientation for women from 10 a.m.-2 p.m. in room 212 at the Catholic Center, 1400 N. Meridian St. \$3 fee includes lunch. Call 251-7920 or 236-1501 to register.

October 2

Central Indiana Charismatic Renewal will celebrate First Friday Mass at 7:30 p.m. following a Soup and Bread Supper at 6 p.m. at St. Michael Parish, 512 Jefferson Blvd., Greentield.

First Friday devotions of Rosary and Way of the Cross at 11:45 a.m. will precede the noon Mass at St. Mary Church, 317 N. New Jersey St. Refreshments served afterward.

St. Pius X Council, K of C, 2100 E. 71st St. will precede the noon Mass at St. Mary Church, 317 N. New Jersey St. Refreshments served afterward.

October 2-3

A Large Rummage Sale will be held from 10 a.m.-4 p.m. both days

at St. Augustine Home, 2345 W. 96th St.

October 2-4

Benedictine Father Conrad Louis will present a Scripture Retreat on "Matthew Revisted" at Fatima Retreat House, 5353 E. 56th St. Call 253-7681 for information.

October 3

The fourth presentation of the Living Rosary will be sponsored by the Ultrava of St. Louis Parish, Batesville, assisted by the Knights of St. John and Knights of Columbus at 1:30 p.m. in Batesville High School gym. Theme for the Marian Year: Right to Life.

New Albany Deaneary Youth Ministry will present a Deaneary Catechism Affirmation Day for all deaneary catechists from 9:30 a.m.-12 noon. Call 812-945-0354 for information.

A Franciscan celebration in honor of St. Francis of Assisi will be held from 10 a.m.-4 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

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

St. Michael Parish, 30th and Tibbs will hold an Octoberfest featuring Bavarian food and music from 6:30-11 p.m. \$5/single; \$15/couple. For tickets call 631-4844, 637-6176, 291-7855 or 925-0622 by Sept. 28.

October 4

A Rosary March will be held at 3 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd. Celebrant and guest speaker: Father Victor P. Schott.

Soliloquy-35+ will meet at 6:30 p.m. in St. Christopher Parish rectory basement clubroom, 16th and Lyndhurst. Call 256-4817 for information.

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

Holy Family Parish, Oldenburg will present its Annual Fall Festival. Chicken and roast beef dinners served 10 a.m.-2 p.m. slow time. Turtle soup, cafeteria supper at 4 p.m., booths.

A Natural Family Planning class will be held from 9 a.m.-12 noon in room B-17 of St. Louis Parish school, Batesville. Call 812-934-3338 or 812-934-4054 for reservations.

Socials:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C, Pius X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Roch, 7-11 p.m.; K of C Council 27, 1386 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 228 N. Country Club Rd., 6 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Natne, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 457, 1386 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

No homilies by laity, only priests and deacons

by John Thavis

VATICAN CITY (NC)—Only ordained priests and deacons may give sermons during Mass, and bishops who have allowed lay people to give them will have to stop the practice, a Vatican commission said in a ruling approved by Pope John Paul II.

The ruling said local bishops cannot give dispensations from Canon 767 of the church's legal code, which says the homily is reserved to ordained ministers because it is a part of the Mass liturgy.

The decision by the Commission for the Authentic Interpretation of Canon Law was made public at the Vatican Sept. 19. Taken at the commission's plenary assembly in May, the decision was approved by the pope in June, a Vatican statement said.

Msr. Julian Herranz, secretary of the canon law commission, said the ruling fol-

lowed reports that lay people had given sermons in some European countries and in the United States.

"This is something that's been done with the permission of a bishop, who acted in good faith. Now they will have to correct (the situation)," he said.

He said there had been some danger of confusing the lay and clerical roles on the issue, with the sermon seen simply as a form of catechesis.

During his Sept. 10-19 visit to the United States, Pope John Paul emphasized keeping lay and clerical roles in their own spheres.

Mgr. Herranz said the ruling does not prohibit lay people from giving talks at sacred celebrations of the Word when there is no priest or deacon available. That is a common practice in many parts of Latin America, Africa and Asia, where priests are unable to visit parishes every week.

Communion for users of birth control decided case by case

SAN FRANCISCO (NC)—The issue of whether a Catholic who practices artificial birth control may receive Communion is a matter to be settled "between individual and confessor," said Archbishop John R. Quinn of San Francisco.

Archbishop Quinn spoke at a press conference Sept. 18 at the end of the pope's visit to San Francisco. He was commenting after the pope, in an address to the U.S. bishops, said it is a "grave error" to think that dissent from church teaching "poses no obstacle to the reception of the sacraments."

Asked at the news conference if the pope's comments meant Catholics who practice artificial birth control are "bad Catholics," Archbishop Quinn responded that "there are causes, factors which can diminish people's guilt in certain matters."

"It's not easy to make a judgment," he added.

"It could be possible to judge less harshly about people's moral guilt in some of these matters," he said, although this "does not absolve the church" from preaching its moral position.

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Pope asks laity to be 'sign of contradiction'

by Agostino Bono

SAN FRANCISCO (NC)—The Catholic laity must be a greater "sign of contradiction," challenging the widespread secularism, relativism, consumerism and hedonism of U.S. society, said Pope John Paul II.

In a harsh criticism of U.S. society, he said these present "new challenges and new temptations" to American Catholics as they engage in their primary church role of infusing Christian values into the world around them.

Other points made by the pope at the Sept. 18 San Francisco meeting with lay leaders included:

- ▶ Encouraging pastoral programs for divorced and separated Catholics, but reaffirming church practice of not admitting divorced Catholics who have remarried outside the church to Communion, although he invited them to attend Mass.

- ▶ Praising lay participation in church ministries but warning not to let this blur the distinction between laity and priests.

- ▶ Reaffirming church teaching that every conjugal act "must always be open to bringing forth new life."

- ▶ Telling lay people to root their activities in a strong spiritual life based on regular Mass attendance.

The pope also said "the access of women to public functions must be ensured" because of the equal dignity of men and women. But he did not discuss the issue of ordaining women.

The pope praised "those separated and divorced Catholics who, despite their loneliness and pain, are striving to preserve their fidelity."

"The church assures them not only of her prayers and spiritual nourishment, but also of her love, pastoral concern and practical help," he added.

"The church reaffirms her practice of not admitting to eucharistic Communion those divorced persons who have remarried outside the church, nevertheless, she assures these Catholics too of her deep love," he said.

The church encourages them "to attend the eucharistic sacrifice" in the hopes that they will "undertake a way of life that is no

longer in contradiction to the indissolubility of marriage," the pope added.

The pope also said the laity should take the lead in challenging what he described as an increasingly secularized, materialistic and morally relativistic society.

"You are in the forefront of the struggle to protect authentic Christian values from the onslaught of secularization," he said.

"We face an insidious relativism that undermines the absolute truth of Christ and the truths of faith, and tempts believers to think of them as merely one set of beliefs or opinions among others," he added.

"We face a materialistic consumerism that offers superficially attractive but empty promises," Pope John Paul said.

"We face an alluring hedonism that offers a whole series of pleasures that will never satisfy the human heart," he said.

"All these attitudes can influence our sense of good and evil at the very moment when social and scientific progress requires strong ethical guidance," he added.

Those who lose their Christian faith through "these and other deceptions" often commit themselves "to passing fads, or to bizarre beliefs that are either shallow or fanatical," the pope said.

"All the Catholic laity are called to live the Beatitudes, to become leaven, salt and light for the world, and sometimes 'sign of contradiction' that challenges and transforms that world according to the mind of Christ," he said.

The pope especially appealed to laity "in public service, education, business, science, social communications and the arts."

He also praised "increasing lay participation in all areas of ecclesial life," calling it a "great flowering of gifts in the service of the church's mission."

But he also warned that without being rooted in "sound Catholic ecclesiology" such activity runs the risk of "clericalizing" the laity or "laicizing" the clergy and robbing each "of their specific meaning and their complementarity," the pope said.

Prior to his speech, the pope heard Donna Hanson, chairwoman of the U.S. bishops' advisory council on the laity, ask for greater acceptance of lay ministry within the church.

Lay woman who addressed pope did not seek headlines

SAN FRANCISCO (NC)—Donna Hanson, the woman who asked Pope John Paul II for greater acceptance of lay ministry within the church, did not seek headline coverage, she said before the speech.

Mrs. Hanson, chairwoman of the U.S. bishops' National Advisory Council and secretary for social ministries in the Diocese of Spokane, Wash., addressed the pope Sept. 18 at a meeting with U.S. lay representatives in San Francisco's St. Mary's Cathedral.

"I doubt very much that what I have to say will strike the Holy Father like a bolt of lightning," Mrs. Hanson said prior to her speech, which addressed the concerns of Catholic women, ethnic minorities, homosexuals and inactive clergy.

"My talk does not shy away from controversial themes, but I have no intention of making headlines," said Mrs. Hanson.

Her 15-minute presentation was part of the "structured dialogue" approach used throughout the pontiff's Sept. 10-19 visit to the United States. Copies of speeches were sent to the pope, who read them and wrote in advance the responses he would give during his U.S. visit.

Mrs. Hanson is former director of Catholic Charities for the Diocese of Spokane and consultant to the U.S. bishops' Committee on the Laity. A member of the National Advisory Council for four years, she has acted as its chairwoman for one year.

The suggestion that she address the pope originated with a group that met to plan the papal visit to San Francisco last October.

The actual invitation came in January, she said.

During her speech to the pontiff, Mrs. Hanson said lay ministers are "involved as never before, but acceptance by both clergy and the people of God has not been fully realized."

"Accustomed as I am to dialogue, consultation and collaboration, I do not feel that I am always heard," she added.

Mature questioning rather than dissent puts the American laity "among the best educated and the most theologically trained in the world," she said.

"In my cultural experience, questioning is generally not rebellion nor dissent. It is rather a desire to participate and is a sign of both love and maturity," she said in her speech.

Prior to her talk, Mrs. Hanson said she felt that the U.S. church had undergone tremendous change since the pontiff's 1979 visit to the United States.

She cited the U.S. bishops' pastoral letters on war and peace and the economy which, she said, "have given witness to our national need for dialogue and collaboration in addressing common issues of concern."

"The Hunthausen affair, too, has touched a similar need for consultation and the respect for legitimate authority," said Mrs. Hanson. A Vatican investigation of Archbishop Raymond G. Hunthausen of Seattle and his pastoral policies and subsequent loss of some of his authority provoked wide controversy in the United States.



UNDER THE DOME—At the Louisiana Superdome in New Orleans, Pope John Paul II speaks during a meeting with black bishops. Among them are (from left) Bishops J. Terry Steib, Moses B. Anderson, James P. Lyke, Eugene A. Marino and Archbishop Philip M. Hannan of New Orleans. (NC photos by Joe Rimkus Jr.)

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Pope encounters small but vocal demonstrations

by NC News Service

From Miami to Detroit, Pope John Paul II's Sept. 10-19 U.S. trip prompted small but vocal groups to demonstrate both for and against the pope's positions.

Demonstrators also used the trip to target government—not papal—actions.

In several cases, the demonstrations were sparked by disagreements with the church's statements on homosexuality and women, including its refusal to ordain them, and by such Jewish concerns as the Vatican's failure to recognize Israel.

But protests were also heard from Native Americans, who criticized early Christian missionaries' treatment of Indians, and from Protestant fundamentalists and others opposed to the pope's visit for religious reasons.

Some of the largest demonstrations

occurred in San Francisco, where some 2,000 activists Sept. 17 protested Catholic stands on homosexuality, the ban on women's ordination and the pope's June meeting with Austrian President Kurt Waldheim.

The demonstrators converged a block from Mission Dolores, where the pontiff met with victims of AIDS, their families and friends. In addition to the "pope go home" slogans chanted by the demonstrators, some held banners repudiating the pontiff with such statements as "The Holy Father Is Neither."

The next day about 200 protesters chanted "shame, shame" near St. Mary's Cathedral, where the pope met with lay people.

In Miami, first city on the papal itinerary, protesters challenging church positions on women and homosexuality gathered outside that city's St. Mary's Cathedral.

The next day, John Paul's meeting with

Jewish leaders drew about 25 Jewish demonstrators who criticized Vatican policies.

In New Orleans, 10 persons held banners backing separation of church and state, Vatican recognition of Israel, reproductive freedom for women, and human rights and dignity for lesbians and homosexuals in a demonstration Sept. 12 outside Archbishop Philip M. Hannan's residence, where the pope spent the night.

In Los Angeles, less than 100 protesters turned out Sept. 13-16 near St. Vibiana's Cathedral rectory, where the pope stayed.

Some displayed placards stating: "Listen to Women as Jesus Did," "Priests Die of AIDS," and "Welcome King of the Hypocrites." The group included members of a primarily Catholic group, Women for Change in the Church, advocating women's ordination. Sometimes the protesters were motivated by religious differences.

In Columbia, John Paul met with an ecumenical delegation. But as thousands cheered his visit there, groups of up to 100 fundamentalist protesters demonstrated at papal stops.

A scuffle broke out along the papal motorcade route Sept. 15 in Los Angeles when a small group of papal well-wishers tore down signs displayed by a Taiwan-based Christian group that called the pope "the tool of Satan."

Before John Paul's visit in Carmel, Calif., Sept. 17 to the Carmel Mission Basilica, site of the grave of Father Junipero Serra, Secret service agents moved a group of Native Americans attempting to hold a prayer vigil.

A group called Pageant of Conscience staged a protest a few blocks from the mission. Some Native American groups have accused Father Serra of beating Indians who tried to leave his missions.

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Book Review

Careful look at health care

Health Care and Its Costs, edited by Carl J. Schramm. Norton (New York, 1987). 301 pp., price not given.

Reviewed by Bro. Ronald D. Pasquarello

It would not be exactly accurate to say that this book contains everything you wanted to know about health care costs but were afraid to ask. It, however, almost does that. It is chock full of information, but not for the average reader, though a bit of effort has been made to simplify the language. It seems to me to be required reading for religious and secular health care advocates.

The dilemma the book addresses is the escalation of health care costs: Medical care price inflation has been and is still running at more than twice the rate of inflation in other sectors. One way to get a grasp of the size of the problem is to think about the fact that, in 1984, 10 percent of the cost of an American-made automobile went for health care.

The issues the book addresses in a series of comprehen-

sive essays are the structure and financing of the health care delivery system, public opinion about health care costs, the changing role of the doctor, the implications of a rapidly aging population, long-term care, and the impact of technology on health care costs.

The American polity is unique, so it cannot readily copy the comprehensive health care programs of most of the other Western nations—though it ought to take some guidance from the liberal health care benefits they lavish on their citizens. The situation as it works in this country is deplorable. There are 37 million uninsured Americans (a figure that includes those who earn a minimum wage and part-time workers as well as the chronically unemployed), and another 16 million with inadequate coverage. There is little aid for the American citizen to deal with the cost of catastrophic illness.

One thing the book makes clear is that getting the government out of health care and leaving it to the private sector

is not the answer. The ability of for-profit providers to produce comparable services at a lower cost than similar not-for-profit providers has not been borne out by the evidence. If you have to follow profit, then your tendency is to treat the least severely ill and best-insured patients.

We cannot continue to ignore the implications of escalating health care costs, an aging population and a declining birth rate. There is no good reason why this affluent nation should be without a comprehensive health care financing structure and delivery system that can meet the demands of tomorrow. Whether we accomplish reform by establishing a stronger role for the private sector, by reorienting the delivery system, by empowering more public intervention or by pursuing a combination approach, as this book makes clear we must act now.

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 with it.)

* ARMSTRONG, Little Sister of the Poor Adolphe Marie, 86, St. Augustine Home, Indianapolis, Sept. 16.

* BELIN, Ruth M., 84, St. Joseph, Shelbyville, Sept. 11. Mother of George R., Jr.

* BUTLER, Mary B., 90, St. Philip Neri, Indianapolis, Sept. 11.

* CLAMPITT, Irvin L., 68, St. Jude, Indianapolis, Sept. 12. Husband of Mary Louise Whalen; father of Carol Lynn Perkins and Brenda Butler; son of Delpha A.; brother of Mildred Bolander, William, Eugene, and Delpha L. Bobbett.

* CODARMAZ, Juanita M., 71, St. Gabriel, Indianapolis, Sept. 9. Wife of Tanaza; mother of Jacqueline E. Russell, Norbert D., Anthony A., David R. and Stephen P.; grandmother of 13; great-grandmother of one.

* CONNOLLY, Bernard, 71, St. Jude, Indianapolis, Sept. 16. Husband of Thelma Golay; father of Lawrence, Edward and Michael; brother of Mary Louis Nally, and Thomas; grandfather of 10; great-grandfather of one.

* FLISPART, Mary Irene, 88, St. Mary, New Albany, Sept. 8. Mother of James F., John C., William P. and Margaret; grandmother of 20; great-grandmother of 27.

* GAMBELL, Morris G., 61, St. Ann, Indianapolis, Sept. 2. Husband of Helen James; father of David, Anthony, Gerri Dreher, Jeanne Hoagland and Therese Howe; brother of Lloyd, Rose Strough and Therese Harlan; grandfather of 10.

* HAUKE, Anna J., 85, Christ the King, Indianapolis, Aug. 24. Mother of Waldo.

* MARTIN, Raymond, 84, Nativity, Indianapolis, Sept. 14. Husband of Mary.

* MASTRO, Betty M., 62, St. Margaret, Mary, Terre Haute, Sept. 14. Wife of Frank; mother of Linda Swinford, Ruth Lowe and Donald Hart; sister of Kathryn Hart, Mary Gutish and James Keep.

* MATTINGLY, Loretta, 70, Nativity, Indianapolis, Sept. 2. Wife of Earl; mother of Judy Neligh and Karen Wheatley.

* QUACKENBUSH, Phyllis, 94, St. Jude, Indianapolis, Sept. 13. Wife of Jerry J.; mother of W. Joyce May, William, Larry, David and Gene; sister of Mary Catherine Anderson, William and Joseph Raney; grandmother of nine.

* SPARES, Margaret, 89, St. Jude, Indianapolis, Sept. 15. Mother of Mary A. Horton and Wiley A.; grandmother of eight; great-grandmother of eight.

* SPEER, Bernetta M., 57, St. Jude, Indianapolis, Sept. 11. Wife of Andrew; mother of Larry K. Denison, James and Robert Chapman, Mary Weaver, Patty Swanson and Margaret Rocks; step-mother of Thomas, and Carol Sue McLaughlin; daughter of Margaret Raab; sister of Jack Huff; grandmother of 11.

* SPRAY, Arthur, 94, St. Ambrose, Seymour, Sept. 5. Father of Mary Helen Ramsey, grandfather of three; great-grandfather of six.

* SUTTMAN, Lawrence H., 86, Christ the King, Indianapolis, Aug. 26. Husband of Matilda.

Sr. Mary Donatus dies

ST. LOUIS, Mo.—St. Joseph of Carondelet Sister Mary Donatus Richard died here Aug. 12 at the age of 90. She had been a member of her congregation for 70 years.

As an elementary teacher, Sister Mary Donatus taught at Sacred Heart School in Indianapolis from 1919-1924. She also taught at St. Roch School in Indianapolis from 1924-1928, serving as principal there from 1929-1930.

Sister Mary Donatus received the Mass of the Resurrection on Aug. 17 at Nazareth Home and was buried in Nazareth Cemetery. She is survived by a nephew, Richard A. Ahrens of St. Louis.



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Exiled priests return to cheers and firecrackers in Nicaragua

MANAGUA, Nicaragua (NC)—Two exiled priests returning to Nicaragua were greeted at Managua's airport by a cheering crowd with drums and firecrackers.

Msr. Bismarck Carballo, director of communications for the Archdiocese of Managua, and Father Benito Petit, an Italian who worked as a parish priest, returned to Nicaragua Sept. 12. They were accompanied on the flight from Miami by Cardinal Miguel Obando Bravo of Managua.

"One of the rights I was deprived of has been restored; I'm back in my homeland," Msr. Carballo said as he stepped off the airplane at Sandino International Airport.

"I hope that peace will be a reality, that there will be an amnesty for all prisoners, that the state of emergency will be lifted and that Radio Catolica and the newspaper *La Prensa* will be reopened," Msr. Carballo told reporters. (The Nicaraguan government announced on Sept. 20 that the radio station and the newspaper could reopen without censorship.)

He went from the airport to his former parish to celebrate Mass.

Msr. Carballo, an outspoken critic of the Nicaraguan government, was barred from re-entering his country June 28, 1986, as he was returning from a conference in Paris aimed at reconciling Nicaragua's contending factions. During his exile, he worked with Hispanic Catholics at St. Mark's Parish in Hyattsville, Md., a suburb of Washington.

Msr. Carballo had been in charge of Radio Catolica, a church-owned station shut by the government Jan. 1, 1986. The government said the station deliberately failed to broadcast a New Year's speech by Nicaraguan President Daniel Ortega.

He also had worked with *Iglesia*, an archdiocesan publication. Government officials seized its first issue in October 1985 and said the monsignor had failed to register the news bulletin.

Father Petit was one of 10 foreign priests expelled from Nicaragua in July 1984. At that time, Nicaraguan immigration authorities issued a statement saying the men "violated the laws of the country and were carrying out labors against

the government and taking part in plans to provoke a confrontation between the church and the state."

Father Petit, who worked in Nicaraguan parishes for 25 years before he was banned, said he never lost hope that he would be allowed to return.

Ortega announced Aug. 25 that the two priests and Bishop Pablo Antonio Vega of the Prelature of Juigalpa could return to the country unconditionally. Bishop Vega, expelled July 4, 1986, rejected the offer. Last September he said he would not return to his country unless Nicaraguans were granted basic civil rights.

At the airport Sept. 12, Cardinal Obando Bravo said the priests' return made many Catholics happy, "but peace is not made of this alone."

"We hope to see concrete measures," the cardinal said. Cardinal Obando Bravo had traveled to Miami for Pope John Paul II's Sept. 10-11 visit there. The exiled priests joined him on the trip home.



JOYFUL RETURN—Father Bismarck Carballo is greeted by well-wishers as he arrives in Managua, Nicaragua, for the first time since July 1986 when he was barred from the country by the Sandinista government. (NC photo from UPI-Reuters)

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Paraguay cracks down on church activities

by Greg Erlandsen

VATICAN CITY (NC)—The government of Paraguayan President Gen. Alfredo Stroessner is mounting a crackdown on the Catholic Church which has included banning a procession of seminarians and suspending a radio broadcast of the Mass, according to a Vatican Radio report.

Despite Pope John Paul II's plan to visit the South American country next May, "the confrontation between the government and the church in Paraguay becomes every day more open," Idle Silveiro, editor of a Paraguayan Catholic weekly, told Vatican Radio.

"The situation will be always more tense," it is evident that the government wants to exploit the papal visit for political purposes," Silveiro added.

The church in Paraguay has become increasingly outspoken in its criticism of the Stroessner government.

Recently police banned a procession by seminarians, saying it was illegal, and suspended the broadcast of the Mass via radio in the city of Concepcion.

President Stroessner has held power for 33 years. His regime has been accused of human rights violations. This year a U.S. State Department report on human rights practices said that in 1986 "the use of police to suppress public rallies increased dramatically in Paraguay."

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Pope, bishops cover a wide range of issues

(Continued from page 1)

Among moral challenges in America he cited affluence, high divorce rates, widespread abortion, the sexual revolution, U.S. global military and economic power, and the challenges posed by rapid scientific and technological advances, the "dramatically altered" status of women in society, and the changed views and expectations that have come with a high education level of U.S. Catholics.

It was in response to Archbishop Quinn's address that Pope John Paul denounced dissent and a "selective" approach to church moral teachings.

Archbishop Rembert G. Weakland of Milwaukee, third speaker for the bishops, said the church in the United States "can boast of having the largest number of educated faithful in the world."

Speaking about the laity, Archbishop Weakland described changes in the social, professional and educational level of U.S. Catholics to argue that "this demands a new kind of collaboration and a wider range of consultation on the part of the teaching office of the church." An authoritarian style is counterproductive, he said.

He also stressed the desire of U.S. Catholics "to contribute their skills and knowledge to the life and growth of the church."

This is particularly true of women, he said. "There are no words to explain so much pain on the part of so many competent women today who feel they are second-class citizens in a church they love."

In discussing "the advancement of women" in his response, Pope John Paul said that "the aim of all the church's efforts on behalf of women" is "to promote their human dignity," but he reaffirmed the Catholic Church's position that "women are not called to the priesthood."

While acknowledging that U.S. Catholics are among the most educated laity in the world, he asked whether they are using their ability "to exercise great influence upon American culture" and make it clearly reflect Christian inspiration.

Archbishop Daniel E. Pilarczyk of Cincinnati, NCCB vice president and the last of the bishops to speak, said, "The ministry of the church in the United States is in a state of turmoil and crisis... but it is not the turmoil and crisis of death and decay, but of development and of life."

Archbishop Pilarczyk said the bishops were concerned about statistics showing a decline in religious vocations and a drop in the ratio of priests to Catholics over the past quarter century.

But there are many hopeful signs as well.

such as expanded lay ministries, the growth of the permanent diaconate, new appreciation of religious life, growing awareness of the need for evangelization and the growth of spiritual renewal programs throughout the church, he said.

Pope John Paul said the "more active participation of the laity in the mission of the church" was "encouraging," but he warned Catholics to see lay ministry and priestly ministry as complementary, not in opposition to one another.

The pope stressed the need to pray for priestly and religious vocations and actively recruit them.

The pope's long prayer-and-dialogue session with about 300 of the almost 400 U.S. bishops was held at Our Lady Queen of the Angels high school seminary in San Fernando, a small city within the city of Los Angeles.

While the meeting was closed to the press and the public, all the texts from it were released.

At the start of their meeting, Pope John Paul and the bishops recited morning prayer together at Mission San Fernando, one of the original California mission churches, adjacent to the seminary. It was the first time that a reigning pope had visited a mission founded by Father Junipero Serra.

After the closed-door meeting, which ran about 45 minutes past its scheduled time, the pope joined the bishops for a picnic luncheon.

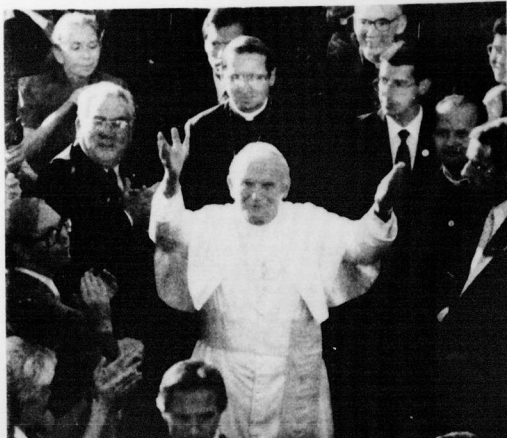
At a packed press conference afterward, Archbishop Pilarczyk told journalists that the atmosphere was "very cordial" and the pope gave "great encouragement" to the bishops.

Responding to several questions about the pope's reference to dissent as an obstacle to receiving the sacraments, the archbishop said Pope John Paul "is not saying that those who do not accept all the teaching are out of the church."

Traditional pastoral theology would still have to be applied to dissent in the spiritual state of individuals involved in dissent, he said, and what the pope was doing was rejecting views that say there is simply nothing wrong with dissent.

"The Holy Father, I think, wants to be very careful to underline the fact that Catholic teaching is not a kind of grocery store where Catholics are free to take what they want and not take what they want," he said.

The NCCB official said the church has always preached hard teachings, and it should not change them simply because they are challenged. "The status of church teaching is the same this afternoon as it was this morning (before the pope spoke)," he said.



APPLAUSE FOR THE POPE—Pope John Paul II acknowledges the applauding crowd as he walks through St. Vibiana's Cathedral in Los Angeles. Behind him is Archbishop Roger Mahony of Los Angeles. (NC photo by Mike Okoniewski)

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