

Bishops' synod on the laity gets underway

by Greg Erlandson

VATICAN CITY (NC) — A year later than scheduled, members of the hierarchy have gathered in the Vatican's synod hall with Pope John Paul II to ponder "the vocation and

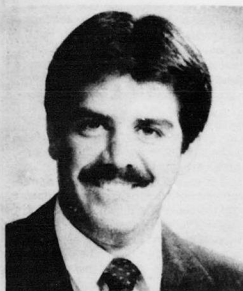
the mission" of the world's nearly 840 million lay Catholics. The synod is scheduled from Oct. 1 to Oct. 30. Originally scheduled for 1986, the laity synod was delayed a year because of the 1985 "extraordinary synod" marking the anniversary of Vatican II.

Because of the enormous diversity of experiences included in the laity theme, synod organizers encouraged widespread consultation. Last April the pop ordered publication of the synod's working paper, or "instrumental laboris" to stimulate (See SYNOD ON, page 38)

The CRITERION

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Indianapolis, Indiana



Michael C. Prosser

Prosser is director of development

Michael C. Prosser has been appointed the new director of development for the Archdiocese of Indianapolis by Archbishop Edward T. O'Meara.

Prosser, 38, was director of development and alumni relations at Trinity High School in Cleveland, Ohio. Before that he was involved in social work counseling.

He received a bachelor's degree in sociology from Xavier University in Cincinnati and a master's degree in social work from The Catholic University of America.

Prosser said that his immediate goals are to meet with a wide variety of groups in the archdiocese and to structure the development office. Among other things, the development office conducts the Archdiocesan Annual Appeal.

Prosser assumes the post previously held by Cathy Verkamp, who will remain in the development office as associate director. Verkamp was associate director until 1985 when she was named acting director and then director. She plans to be married next month.

Looking Inside

From the Editor: What will happen at the synod on the laity? Pg. 2

Matters Temporal: What does a Catholic education cost? Pg. 3

Commentary: Has the pope "compromised" on issues? Pg. 4

Point of View: A lesson from Mother Goose. Pg. 5

Mary in Our Faith: Her role in the liturgy. Pg. 9

Today's Faith: Music in the worship life of Christians. Pg. 11

Movies: Monthly list of film classifications. Pg. 35

Laity synod: Will it focus on lay role in the church or in the world at large? Pg. 35

Did pope seek clemency for death row woman?

by NC News Service and John F. Fink

Pope John Paul II used "confidential channels" during his U.S. trip to appeal for clemency for a young woman on Indiana's death row who had asked him for help, a Vatican spokesman said, but a state official said that the governor had not seen the appeal.

Vatican press spokesman Joaquin Navarro-Valls said Sept. 26 that Pope John Paul sought clemency for Paula Cooper, a young woman awaiting execution in Indiana for a murder she committed when she was 15 years old.

But Indiana Gov. Robert Orr had received no such message from the pope as of Sept. 28, said his press secretary, Dolyne Pettigill. She said Orr "will not intercede" while Miss Cooper's death sentence is being appealed through the courts.

Navarro-Valls said the pope made his views known Sept. 17. He did not say what channels the pope used.

Indianapolis Archbishop Edward T. O'Meara said Monday that he had not heard anything from the Holy See or the Vatican nuncio's office in Washington about a message from the pope. He also said that he did not have a copy of any letters from Miss Cooper to the pope.

He also said, however, that a letter from Miss Cooper addressed to the pope arrived in his office last week. It was a sealed letter, he said, and it was passed on to the nuncio's office without being opened. This happened after the pope is supposed to have made his views known on Sept. 17.

Archbishop O'Meara also said that he did not talk with the pope about the matter during the pope's visit to the United States.

Although he has not been involved, the archbishop said that, "If the Holy Father would wish to intervene I would be supportive because it reflects my views, expressed often, against the death penalty for anyone."

He said that the Indiana Catholic Conference has taken a stand against capital punishment, stating: "We reject the use of lethal means to solve social problems whether those problems involve unwanted pregnancies, burdensome hospital patients, or convicted killers."

Miss Cooper, now 18, was sentenced to death after pleading guilty to stabbing 78-

year-old Bible teacher Ruth Pelke to death with a butcher knife in 1985.

She and three young accomplices entered the woman's home intending a robbery. The condemned teen said she was under the influence of marijuana and alcohol when she killed Ms. Pelke.

She appealed her sentence and, although not a Catholic, asked the pope in a letter sent by her lawyer for help in having her sentence commuted.

"The Holy See and the Holy Father, through confidential channels, have already made known their point of view, aimed at obtaining clemency for Paula Cooper, underlining the human and humanitarian aspects of the case," Navarro-Valls said in a written reply to journalists Sept. 26.

"We have not received anything in an official way or an unofficial way," Ms. Pettigill said.

Orr was in Oregon for his mother-in-law's funeral when Navarro-Valls made the announcement. He was "surprised" by the statement, Ms. Pettigill said, but "expressed appreciation to the pope for his concern for humanity."

During his trip to the United States, the pope told journalists he intended to raise his concerns about the case during his visit. He did not elaborate at the time.

Miss Cooper's sentence has become a public cause in Italy.

Ms. Pettigill said Orr has received "hundreds and hundreds of letters" from Italians and other Europeans asking him to lift the death sentence.

The case has raised far less interest at home, she said.

"I wouldn't say we've received 100 letters from people inside Indiana," the press secretary added.

In 1983, the pope appealed unsuccessfully for clemency in the case of Robert Sullivan, a convicted murderer who was executed in Florida two days after the papal appeal. The Vatican at international meetings has opposed capital punishment.

Life supplement

A special "Respect Life" supplement, using material from the National Conference of Catholic Bishops' program, will be found in this issue beginning on page 19.



Barbara Hayes

Hayes to get Respect Life Award

by Margaret Nelson

Respect Life Sunday will be observed in the Archdiocese of Indianapolis by a special Vesper Service at 4 p.m. (EST) this Sunday, Oct. 4, at St. Peter and Paul Cathedral in Indianapolis. Following the Vesper Service, the 1987 "Respect Life Award" will be presented to Barbara Hayes of St. Andrew, Richmond, by Archbishop Edward T. O'Meara during the fifth annual Respect Life Dinner.

A new activity will be added to this year's event in cooperation with the Catholic Youth Organization. About 250 young people from all over the archdiocese will participate in a Youth Respect Life Walk-a-Thon. The youth will meet at the parking lot at the rear of the Catholic Center, 1400 North Meridian, at 2:30 p.m. to be transported to Monument Circle. The walk will begin at 3 p.m. and end at the Cathedral with the youth participating in the Vesper Service. A pizza party for younger participants will follow (See RESPECT LIFE, page 10)

Colleges to get Lilly grants

by John F. Fink

The Catholic colleges located within the Archdiocese of Indianapolis will all benefit from grants announced this week by Lilly Endowment Inc. of Indianapolis.

Marian College and St. Mary of the Woods College will each receive grants of \$500,000 and St. Meinrad College will receive \$250,000.

In addition, Martin Center College will also receive \$500,000. Martin Center College is not a Catholic college but it was founded by Benedictine Father Boniface Hardin and part of the campus is in the former St. Francis de Sales Church.

The grants are included in Lilly grants to 51 independent colleges, 25 of which are in Indiana. The grants ranged from \$125,000 to \$500,000. Other Catholic colleges in Indiana receiving grants are the University of Notre Dame, St. Joseph's College in Rensselaer and St. Francis College in Fort Wayne.

St. Mary of the Woods College plans to use its grant to refurbish Le Fer Hall. Marian will create a new and improved student center by renovating the Fisher Estate. St. Meinrad will consolidate five present centers into one new communications center. Martin Center College will use the money to renovate the St. Francis de Sales plant.

the CRITERION

Serving the Archdiocese of Indianapolis

from the editor

What will happen at the synod on the laity

by John F. Fink

The long-awaited Synod of Bishops on the laity has finally convened in Rome for a month-long examination of "The Vocation and Mission of the Laity in the Church and in the World." I say "long-awaited" because it was postponed a year because of last year's extraordinary synod and also because of the long preparation for this synod.

The consultation for this synod, here in the U.S., was far greater than that for any other synod. It has been estimated that more than 200,000 people participated in meetings at the parish, diocesan, regional and national levels.

The four bishops elected by their brother bishops as U.S. delegates, and the two alternates, have attended many of the consultation hearings and have heard the wide range of concerns and the diversity of interests of the U.S. Catholic laity. One of the *periti* advising the delegates is Dolores Leckey, director of the bishops' Committee on the Laity, who, I feel, knows more about the diverse views of the laity than anyone else in the country.



SO THE U.S. BISHOPS are going to the synod well prepared. Furthermore, we know what they're going to say, because they have told us. They have chosen as their theme "Co-discipleship for the Mission of the Church in the World," a theme that includes four basic theological concepts: We are all disciples of Jesus Christ; all of us share responsibility for carrying out his mission; the church's mission is the extension of Jesus' proclamation and promotion of the Good News in the service of the kingdom; and, while the church's understanding of its own nature is described in Vatican II's "Dogmatic Constitution on the Church," its

mission to the world is best expressed in the "Pastoral Constitution on the Church in the Modern World."

As president of the U.S. bishops' conference, St. Louis Archbishop John May will probably be the first U.S. delegate to speak, and he is going to emphasize the importance of the parish as the primary place for spiritual development, ministry and reaching out in mission to the world. His focus will include the roles of the pastor, lay ministries and collaboration in ministry.

CARDINAL JOSEPH BERNARDIN of Chicago will, diplomatically I'm sure, point out that the title of the synod suggests divisions between vocation and mission and between the church and the world. The U.S. bishops' theme uses the phrase "the church in the world," which, they say, "we find more helpful." The cardinal plans to say that lay ecclesial ministries are viewed as being in support of the lay vocation in the home, the workplace and the political process.

Milwaukee's Archbishop Rembert Weakland plans to talk to the synod about the role, status and treatment of women in the church "within the broader cultural movement toward mutuality in relationships between women and men." He will use much of the same material the bishops are using for their planned pastoral letter on women's concerns.

Finally, Bishop Stanley Ott of Baton Rouge, chairman of the bishops' Committee on the Laity, will address the ways lay people can grow spiritually. He intends to point out that, in the U.S. experience, this can happen in the family, at work, and in the parish. He will call for liturgies and preaching "that address the real needs and experiences of the laity at home and at work."

This is what the U.S. bishops intend to say. We must remember, though, that they are only four out of 230 delegates and the format of the synod provides an opportunity

for each of them to make an opening statement. However, each is limited to five-to-eight minute talks, so they cannot be too substantive.

Furthermore, the whole format of the synod is not the most efficient. The order of presentation does not provide for the members of particular delegations to speak in sequence, and neither does it allow for the many talks to be given in any logical sequence. It is only in the in-depth discussions in language groups after the initial presentations that the real work of the synod takes place. It's at that time, too, the U.S. delegates have said, that they intend to introduce other issues of concern.

SO WHAT WILL come out of the synod? Can it be a success? To a great extent, that depends upon your expectations. Surely there will be no radical changes; the laity won't be taking over the leadership of the church. But if you expect a greater understanding of the role of the laity in the church, how the laity can grow spiritually, and how the laity should be bringing the church into the marketplace and the political process, I believe it will be a successful synod.

It seems probable that the theme of co-discipleship, that the U.S. delegates are going to propose, will be accepted by the other bishops and by the pope. It's difficult to see how they could disagree with the idea that we are all disciples of Jesus and all of us, clergy and laity alike, share responsibility for carrying out his mission. It's one thing, though, to agree with the concept and something else to explain how it is supposed to work in practice.

Even if this synod does not meet everyone's hopes, the consultations will have been worthwhile. As the U.S. delegates have said, "We will keep in mind all that we have heard during the consultations . . . and all that we have heard provides a future agenda for the church in the United States."

Father Bernard Strange, civil rights activist, dies

by Richard Cain

Father Bernard L. Strange, 81, who devoted most of his life to working for justice for blacks, died Thursday, Sept. 24, at St. Vincent's Hospital in Indianapolis. He had been hospitalized for a broken hip.

The funeral was Monday at St. Rita's in Indianapolis, the mother church of the black Catholic community which he helped build and where he served as pastor for over 35 years. He was buried in the family plot in St. Joseph Church Cemetery in Bramble.

Father Strange was especially noted for his tireless efforts against racial and economic discrimination and for developing innovative programs to improve the life of black Catholics within the archdiocese.

At the funeral Archbishop Edward T. O'Meara noted the influence Father Strange had on Bishop Joseph Ritter who was head of the Diocese of Indianapolis in the 1930s and 1940s. When Bishop Ritter was made archbishop of St. Louis in 1946, he issued a pastoral letter desegregating the Catholic schools there. It is said that the success of this action influenced the Supreme Court in its 1954 landmark decision against school segregation, "Brown vs. Board of Education."

Born June 8, 1906 in Bramble in what is

now the Evansville Diocese, Father Strange was ordained a priest in St. Meinrad Archabbey Church May 22, 1934. After a year as assistant pastor at St. Joan of Arc in Indianapolis, he was assigned to St. Rita's, a parish of 250 people with a weekly collection of \$13. Both the church and school were housed together.

During the next 37 years, Father Strange helped build and pay for a new church, school, convent, rectory, office facilities and

two gymnasiums. The congregation grew 10-fold. He also helped build the St. Peter Claver Center in Indianapolis.

Father Strange was a leader in the movement to desegregate the Indianapolis Catholic High Schools in the 1930s. He arranged the first high school football game played in Indianapolis between a white team, Cathedral, and a black team, Crispus Attucks.

Later, he worked with the NAACP as membership chairman of the Indianapolis

chapter. In the 1960s he participated in Martin Luther King, Jr.'s march on Washington, D.C.

Father Strange received many awards, including the Indianapolis Urban League's "Best Regards" award and the first Peace and Justice award from the Indianapolis Archdiocese Priests' Senate.

"He was always with us and close to us like a family," said Rita Guynn, who knew him from her childhood at St. Rita's and now teaches there. She said that one time when he was being given an award, the presenter asked those present in the audience who were relatives to stand. "All the people from St. Rita stood," she said. "It was about half the people."

The Respect Life program

My dear Family in Christ:

On this special day in the life of the church in the United States, we proclaim to all our strong belief in the dignity of human life. We give thanks to God for the many persons who have made the Respect Life program one in which we take pride as U.S. Catholics. We renew our efforts to make this program reach every individual within our country.

In this archdiocese we are especially grateful to the many persons who tirelessly serve to bring and sustain life. We commend Lifeline and St. Elizabeth's Home and other groups in the deaneries who carry on similar assistance. The special work of St. Vincent's and St. Francis hospitals is recognized. They are institutions of which we are proud. Providence Retirement Home in New Albany, St. Augustine Home, St. Paul Hermitage and the congregate living homes give that uniquely needed witness in this day when euthanasia is fast rearing its ugly head. Gbault Home in Terre Haute, the Damien Center, those special agencies and volunteer groups such as St. Vincent de Paul who care for the poor, hungry, and homeless are all special to the archdiocesan family. We salute them as well as the many groups and organizations outside the church who are in the same helping mode of service.

The Indiana Catholic Conference unwaveringly presents the consistent ethic of life in our legislature. The church is indebted to the many members of Network who carry the message of impending legislation throughout the state. The results of the Indiana General Assembly this past session are evidence of their effectiveness.

Involvement of our youth is growing. Our archdiocese now has a chapter in the National Youth Pro-Life Coalition. Begun a year ago, this effort deserves the support and encouragement of all.

On the parish level we sincerely recognize the efforts of the parish Pro-Life Activities Committees and the dedicated efforts and participation of all parishioners. That is where it all begins and takes root. In our parish commitment ceremonies on Sunday each one of us will give thanks to God for past accomplishments and recognize the monumental task ahead. The concerns and issues are out there, and their name is legion.

Sunday afternoon, in the cathedral, the Vespers service will be a celebration of thanksgiving to which all are invited to pray with and for our many needs and concerns. There, gathered in prayer, we can be a visible church, a sign to society of our dedication to the future.

Begging God's blessings on all, I am

Sincerely yours in Our Lord,

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



Father Bernard L. Strange

Archbishop O'Meara's Schedule

Week of October 4, 1987

SUNDAY, Oct. 4 — Archdiocesan celebration of Respect Life Sunday, Vespers Service, SS. Peter and Paul Cathedral, Indianapolis, 4 p.m., followed by the 5th annual Respect Life Dinner with presentation of the Respect Life Award, Catholic Center.

MONDAY, Oct. 5 — Meeting with the clergy of the Batesville Deanery, Sherman House, Batesville, 11 a.m.



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Bishop Pinger honored for 50 years as bishop

by Margaret Nelson

At a special celebration at St. Augustine Home, Archbishop Edward T. O'Meara cited the work of Bishop Henry Ambrose Pinger, who marked his 50th anniversary as a bishop on Sept. 21. And the archbishop recognized the service of the retired priests of the Archdiocese of Indianapolis.

The archbishop quoted a reading from St. Augustine's sermon on pastors which noted the two aspects of the role of pastor, as a Christian and as a leader. He read, "I am a Christian for my own sake; I am a leader for your sake," adding, "Many persons come to God as Christians, but not as leaders."

After commenting on the work of Bishop Pinger in Chowsun, China, and his imprisonment by the Japanese and the Chinese Communists, the archbishop commented, "I am very deeply touched that these priests of his would make the trip to be with him on this occasion." Seven priests from the seminary in Bishop Pinger's diocese celebrated the Mass with him. Six of them now serve in Taiwan.

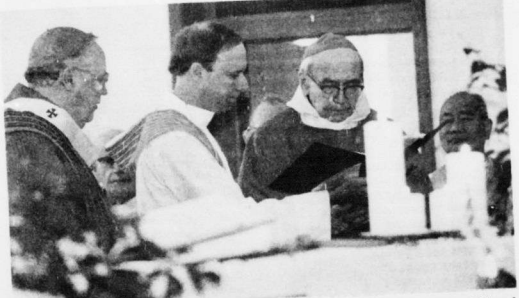
Noting that every third human being in the world speaks some form of the Chinese

language, Archbishop O'Meara said that the church there has been "cut off" from the rest of the Catholic world. But he added, "We have not forgotten the great Chinese people. We remember them in our prayers."

Some 20 retired priests and many of the active clergy of the archdiocese were present for the Mass. The archbishop thanked the older priests for their service and "the witness and willingness that you show at the present time." He added that each retired priest is "willing to do as much as he can and a little bit more."

About 30 members of the Pinger family from near his home in Bernard, Nebraska, joined in the celebration. His great-nephew, Father Tom Griesen, stood next to Bishop Pinger as he celebrated the Mass. The youngest to attend was the bishop's great-great-niece, five-month-old Kayanne Hamling. A daughter of Larry and Charlene Hamling. A group of Franciscan sisters from his Sacred Heart province in Missouri were also present for the occasion. And a large number of residents of the W. 86th St. facility were in attendance.

St. Augustine's, where Bishop Pinger has resided for 19 years, hosted a luncheon for



CELEBRATION—At the altar during the Sept. 21 Mass are (from left) Archbishop Edward O'Meara, Father Stephen Jarrell, Bishop Henry Ambrose Pinger, and Father Augustine Wang.

those who attended the Mass. The home is operated by the Little Sisters of the Poor. The 90-year-old bishop, who was ordained in 1924, celebrates Mass every morning in the

St. Augustine chapel. Cards bearing Bishop Pinger's coat of arms were distributed. His motto is "Mhi vivere Christus est," or "For me to live is Christ."

Urban Parish Cooperative assembly to be Oct. 16-17

by Margaret Nelson

The Indianapolis Urban Parish Cooperative (UPC) will hold its second annual assembly at the Catholic Center on Friday and Saturday, Oct. 16-17.

The opening liturgy will be at 7:30 p.m. Friday in St. Peter and Paul Cathedral, with Msgr. Gerald Gettelfinger, pastor of the cathedral, officiating. Father Kenneth Taylor, pastor of Holy Trinity, will deliver the homily. Music will be provided by St. Rita Gospel Ensemble. A reception will follow.

The meeting is designed to give parishioners of the ten member churches an opportunity to work together in addressing the problems and needs of center city ministry. This year the focus will be on church growth and evangelization through schools. The speaker will be Dr. Nathan Jones, an educational consultant for the Chicago schools.

The Saturday program will begin at 8:30 a.m. at the Catholic Center. Archbishop Edward T. O'Meara will present a message to the group. Dr. Jones' keynote address to the assembly will be on the question: "How

does a Catholic school impact the total life of the parish?" Group discussions will follow.

Jones will make a second presentation after lunch on "Concrete strategies to ensure Catholic education in center city schools." Small groups will discuss this approach and respond in a discussion with Jones before the wrap-up session. The assembly will gather for a final prayer at 4:30 p.m. Saturday. Parishers participating in the UPC are Holy Angels, Holy Cross, Holy Trinity, St.

Andrew, St. Bernadette, St. Bridget, St. Joan of Arc, St. Peter and Paul Cathedral, St. Philip Neri, and St. Rita, all of Indianapolis.

There is no charge for members of UPC parishes to attend the assembly. Non-members will pay \$5. Lunch will be provided in the Catholic Center staff lounge on Saturday. Registrations, which close Oct. 6, may be sent to the UPC office at 500 E. 42nd St., Indianapolis, Ind. 46205, or phoned to Doris Campbell, 317-283-6179.



ASSEMBLY TASK FORCE—Discussing the UPC annual meeting are (from left) Divine Word Father Ponciano Ramos, pastor of St. Rita; Mike Blair, St. Rita; Charles Green, chairperson, St. Andrew; Immaculate Heart of Mary Sister Mary Kinney, UPC administrator; Gary Rietdorf, St. Joan of Arc; Jose Werle, Holy Cross; and Marita Washington, St. Andrew.

St. Vincent's, Shelby County celebrates sesquicentennial

by Margaret Nelson

On Sunday, Sept. 27, Archbishop Edward T. O'Meara presided at a 3 p.m. Mass at St. Vincent de Paul Church, Shelby County, celebrating the 150th anniversary of the parish. Almost 20 priests celebrated.

After the Mass, a reconstructed monument to the founding pastor, Father Vincent Bacquelin, was blessed. A banquet and anniversary program followed. Father James R. Dede, pastor of the parish, said that the anniversary program followed. Father James R. Dede, pastor of the parish, said that the anniversary program followed. Father James R. Dede, pastor of the parish, said that the anniversary program followed.

The recognition of the sesquicentennial began in January with liturgical banners being placed in the church. In April, the Sisters of St. Francis were recognized for their

contributions to the parish life. And in June, a homecoming picnic welcomed all present and former members and staff.

The original frame church was replaced by a very ornate and elaborate structure in 1880. However, this building was destroyed by fire on Holy Thursday in 1924. Because there was evidence of arson and it happened during a period of intense Klu Klux Klan activity, this group was blamed for the destruction. The statue of St. Vincent was all that was saved. It can be seen in the front of the present Gothic-style church which was renovated in 1981. New stained-glass windows added in 1982. Last fall, the church tower and steeple were restored.

Father Dede has been the pastor at St. Vincent's for seven years and was the administrator for one year before assuming the pastorate.

Matter\$ Temporal

by Msgr. Gerald A. Gettelfinger
Secretary for Temporalities

What Does a Catholic Education Cost?

It is the parish council through the planning process that makes the decision on the presence of a Catholic school in the parish or the collaboration with another parish or parishes to maintain an inter-parochial school. It is action of the parish council after receiving a recommendation from the board of education that determines the availability of a Catholic school, not the action of the board.

In like manner, as noted in constitutions of parish boards of education, it is the parish council that decides on the funding of the parish school. The formula for that funding, as mentioned last week, has multiple elements. They include tuition, parish community support and fund raising activities. It does not include capital expenses for plan, whether for expansion or maintenance. The parish council, having collaborated with the board of education, establishes the appropriate portions that each of these elements of the formula will provide toward the funding of the per pupil cost of the operation of the parish Catholic school. Let us look at each.

Catholic School Tuition

A Catholic school must look to tuition for the bread-and-butter funding. But one would be hard put to find a Catholic school operated solely on tuition. Funding of a Catholic school nonetheless must be found in the greater part from tuition, that is, the identifiable payment by the family or the student toward the per-pupil cost. An example: Let us assume a per-pupil cost of \$2,000 in the parish school. The tuition is the direct charge levied toward that cost. If the formula called for tuition to bear 60

percent of the per-pupil cost, each student would be charged \$1,200. What does your parish charge for tuition? Is it identifiable?

Catholic Community Support

This element begins to bring a fuzziness to the formula. For the sake of clarity let us set aside all the capital costs for building and maintaining a parish school as distinguished from operational costs. Again our example: Let us assume that of the per-pupil cost of \$2,000 the parish council decided that the whole parish, the broader Catholic community, would subsidize each pupil 30 percent of the total or \$600. What percent of the per-pupil cost does your parish pay for each student? What is the actual dollar amount?

Fund Raising Activities

This aspect of school funding gets lost and is sometimes not recognized as a true part of the formula that it is. Note that in our example there is 10 percent of the per-pupil cost still unfunded. Where will the remaining \$200 per pupil be found. The burden of finding it typically rests with the principal and parent-teacher organizations. These efforts toward raising money must not be seen as unimportant or trivial. They indeed are part of the overall effort of the parish toward providing Catholic schooling for parish members who choose to use it. The fund-raising activities element differs from the other two in that it reaches out to a broader community, beyond parish membership and boundaries embracing individual donors and corporate ones as well. How much does your school raise toward the per-pupil cost?

This latter element is less defined and is often ill-conceived in its purpose and pursuit. It leads us to the much broader issue of development programs for school or parish operations. The broader framework of development includes the more narrow concept of fund raising. In the weeks to come you will hear much about development.



COMMENTARY

If I had a chance to 'do college' over again

by Lou Jacquet

For reasons mostly economic in nature, I never had the chance to attend a Catholic university, though between 1968 and 1977 I did spend a total of eight years in college classrooms and have a couple of sheepskins on the wall to prove that I put in my time.

Those were interesting years for me, as I learned a great deal about life outside the classrooms and now and then a few things inside of it as well. But if I had the chance to "do college" over again (like doing lunch, but more expensive) I believe that I would do almost everything differently the second time around.



I would surely worry less about grades and spend more energy on listening to lectures for what they might have to teach me that I could use later. I would take fewer required courses and pursue those that truly interested me. And, this time, I'd study more about religion and faith, two areas that I had to pick up on my own much later when it became obvious that the career I had studied for was never going to work out. The course of study that I would pursue this time around at a Catholic university might be something like the following. I think it would benefit many of today's college students to take a similar route.

1. An immediate six-month, hands-on internship at a soup kitchen or as a staff volunteer at a social service agency such as Catholic Charities or St. Vincent DePaul. I'd require freshmen to do the internship before they ever took a note in a classroom; reading

Thorstein Veblen's theory of conspicuous consumption in Econ 101 takes on a whole new meaning to someone who has taken food to a single mother of four in a tenement slum.

2. Fluency in a language that enables the student to serve the needy at home or abroad. The French I took was a lovely language, but with our church soon to be 25 percent Hispanic in the U.S., Spanish would have been a far wiser choice.

3. Two semesters of church history. Too many of today's Catholics demonstrate an appalling lack of knowledge about anything in the church prior to Ray Repp and folk Masses. We are a church with a rich tradition; our college graduates should know as much about their faith as they do about the Treaty of Versailles and Management Theory. We have too many Catholics who believe that Christ spoke Latin and ate fish on Friday.

4. A satisfactory mix of the humanities and technology. We seem to be graduating, of late, a large number of students with superior computer and business skills but no "soul"—they've skipped Shakespeare, Descartes, Aquinas, Mozart, and Appomattox and lots more in search of a salable skill.

5. A non-negotiable 30-day retreat just prior to graduation. Students need a true desert experience in which they are led through a rigorous retreat and asked to come to grips with their commitment to the Lord. No touchy-feely retreats with Father Witlir or Sister Psychologues allowed.



6. A final written and oral exam to demonstrate that the student goes into the world able to articulate his or her faith. Should include ability to explain the Beatitudes, the Synoptic Gospels, church councils, various heretics and their errors, the rudiments of the Catholic classics, and a clear understanding of how church teaching has remained consistent through the ages while adapting to each age.

Do you think any Catholic universities would try it?

She gave up too easily, but then that happens...

by Antoinette Bosco

One recent evening I was at the grocery store about 9:30. I was tired after working a long day and I needed when I had filled my cart with what I needed. Ahead of me in the checkout lane was a woman and her 12-year-old daughter with a large order already on the counter.

When the groceries were bagged, she handed the clerk a check and a card of identification. The clerk said she had to get the check cleared and called the person in charge.

Since I was standing right there, I was privy to what happened and it was not pleasant. The word coming back over the phone was that the check was not properly



authorized. The clerk asked the customer, "What kind of a check is this?"

The woman answered, "It's a child support check. It's good."

But it wasn't good according to the store which only takes payroll checks and approved personal checks.

The clerk then asked, "Couldn't you write us a check?"

The woman, embarrassed by this time, said she didn't have enough money to write a check. With a gesture of discouragement at her grocery cart, she said, "I'll have to leave these." Then she and her daughter walked out.

I questioned the young clerk about the check and she said it was a check from the city's social services department.

I asked her why the store wouldn't take a check that was obviously good. She shrugged and said that was store policy.

I've been upset ever since. As a single parent myself, I have great empathy for the

woman. I don't know how many other children she has at home but my guess is that her life isn't easy or pleasant.

She gave up too easily but that happens when you feel diminished and embarrassed. I remembered, painfully, the many times I was put down as a divorced, single mother and I recalled how often I felt I was an outcast in a society that seems to have no tolerance for people who happen to be down on their luck or different.

I saw such a person about a month ago in my editorial office. Again it was around 9:30 a.m. and a man in his early 30s knocked at the door. He was homeless and asked if there was a place in town where he could sleep.

I knew that by law the town provided for the homeless. The problem was it was night and the building was locked. The procedure was that a homeless person had to go to the police station to make arrangements for the night's shelter.

The young man said he couldn't go to the police for fear he'd be put in jail for vagrancy or loitering. I gave him coffee and a piece of cake and he went on his way.

He was just another outcast in this world, like the lepers of old, or children with AIDS who are forced out of school.

As a society, somehow we don't seem to be disturbed about how we subtly slot people as outcasts, even when such judgments are absolutely contradictory to being a Christian.

Jesus made it very clear that the way we treat others is the way we are treating him. He never diminished anyone. He probably would have found a way to help that single mother get her groceries.

Surely he would have done something to make her feel less diminished. I didn't, though I wish I had. But at least the incident made me remember that no one is an outcast in the presence of a true Christian.

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Looking for sense from 'that Notre Dame theologian'

by Dick Dowd

It was a delight to see Notre Dame's famous theologian, Father Richard McBrien, in one of Ted Koppel's little boxes on my television a few days before the pope came.

I am a regular reader of Father McBrien's simple prose in the Catholic press and there he was—resplendent in coat and tie as befits college professors. He looked older, alas, than his ordination photo which appears with his column.

But then I too have aged since I first began reading the Connecticut priest in the '60s. I edited a Catholic newspaper back then and, with the brass assurance of all editors, occasionally took him to task for sloppy writing, lapsed logic and unnecessary straw-man construction.

Like all good columnists he completely ignored me.

Ted asked his panel if they thought the pope might "scold" America for its sins? As I heard Father McBrien respond I was brought back 25 years to the days when I used to call him up and argue about his column in my paper.

First Father McBrien said 1987 was dif-

ferent from 1979. Good, said I. But then he added that this was because the pope had "compromised" on a number of issues, mentioning his recent reception of top Jewish leaders in Rome, the Archbishop Hunthausen case, and a few others where it appeared from the professor's chair in Indiana that the pope had "compromised" his position.

For a scholar like Father McBrien it may



have been the right term—but not for the rest of us general, unscholarly-type Catholics.

Perhaps Father McBrien was thinking back, in this Constitutional bicentennial year, to the Great Compromise that produced a Senate based on sovereignty (two senators per state) and a House of Representatives based on size (with one representative for so many citizens).

That compromise was a noble and successful effort to bring the union together. It came from two very different kinds of political entities—populous states and sparse ones seeking to form a more perfect union.

Or he may have been casting back to the great Kentucky politician, Henry Clay, who managed to preserve the union twice through political compromises in the first half of the 19th century.

Compromise in papal terms is simply not the right word. The pope did not compromise either political or spiritual positions in any of these cases. He did not "give in," which is what my children take "compromise" to mean today.

He listened, certainly. And he approached each problem anew (as a judge may do on rehearing a case in court). He may even have brought to bear the old saw that "circumstances alter cases" as he got new insights or new information.

What word should Father McBrien have used? For us simple folk in the pew he might have said "accommodate," "rethink" or

even "change his mind," positive images all—advances even, if you believe, as I do with Cardinal Newman, that there is development in doctrine.

So, after a quarter-century of following Father McBrien in the press, my thoughts are often those of the computer operator who tries to look on the bright side as the high speed printer spews out page after page of underdecipherable code.—Well, I don't see that it makes much sense, but I do love to admire the quantity of the output."

the CRITERION

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TO THE EDITOR

Self-respect and respect for life

The first semester's senior religion classes at Cathedral High School in Indianapolis are entirely devoted to social justice issues, which ultimately means the respect of human life.

Whether the issue is abortion, just treatment of our elderly and the poor, treatment of children, the threat of war and the arms race, prejudice and discrimination, or our attitude toward the sick and dying, the senior religion classes think it is important to challenge everyone, including ourselves, to respect life.

We want the community to know that we too are concerned about the unborn and the quality of life for everyone.

It is obvious to us, as we study about the tremendous needs of others, that we need to take a good look at ourselves. We believe that if every individual has self-respect that they in turn cannot help but respect the life of others. So we are issuing a challenge, as our teachers often issue to us. Have a little self-respect, respect life!

Cathedral High School Senior Class
President, Vicki Schneider
Vice President, Tory Callaghan
Secretary, Meshell Dinn
Treasurer, Mike Crowley

Indianapolis

Pro-life and the mentally ill

As Respect Life Sunday approaches, we think about all the things involved in the Respect Life Program: abortion, euthanasia, war, poverty, the elderly, handicapped and hunger. We often forget to include in our pro-life groups a group which most definitely should be included as far as pro-life work goes, the mentally ill. Mental Health Awareness Week is Oct. 4-10. The National Alliance for the Mentally Ill joins the American Psychiatric Association in calling attention of all Americans to the following facts.

Mental illness is a disease of the brain and an illness and is not somebody's fault. It is not caused by deficiencies in personal character. It is not caused by individual weakness or poor family life. Serious mental illnesses are medical illnesses, just like cancer or diabetes.

Mental illness afflicts the rich, poor, all

racism and classes and strikes men, women and children. Typically, it strikes people during late adolescence or young adulthood. Mentally ill people occupy more hospital beds than persons suffering from cancer, lung and heart diseases combined. The heartbreak families suffer is indescribable. Mental retardation is often thought to be the same as mental illness. The mentally retarded have a diminished intellectual capacity usually present since birth. Those with mental illness are usually of normal intelligence although they may have difficulty performing at a normal level due to their illness.

Not all mentally ill people seek help because of fear, denial, pride and stigma. Recovery is as varied as are mental illnesses. There are new treatments which are promising. Some people have no more than one episode in a lifetime. Others are controlled with medication. Some get well. Some get well and then get sick again. Some can deal even better with mental illness once they have experienced it since they can prevent a severe episode by knowing the early symptoms including: impairment in thinking, delusions and changes in behavior.

Families have united nationwide for emotional support to advocate for increased research and improved care and to educate the public in the hope of reducing the stigma attached to mental illness.

The South Central Indiana Alliance for the Mentally Ill is one of over 740 groups around the country and is affiliated nationally. There are 13 such groups in Indiana. We meet on the first and third Tuesdays at the First Christian Church in Columbus. Additional information can be obtained by calling 812-663-6370 or 812-372-9667.

Linda L. Ricker
Greensburg

Abortion and the catechism

All of you Catholic ladies, inclined to be pro-abortion, etc., do you remember a dear little nun, Sister Mary Agnes—all of us no doubt had a cherished little nun we dearly loved by that or similar name—and do you not remember the old Baltimore Catechism?

From kindergarten through Catholic college we learned the meaning of each of the 10 Commandments. When we arrived at number five, "Thou Shall Not Kill," your catechist went in depth in explaining thoroughly God's meaning, as he or she did with each Commandment.

If your parents are ill and become an inconvenience—remember they cared for,

in many cases, as many as 10 or more of you—but not one of you has the time nor patience to care for just the two of them; would you murder them?

When His Holiness, Pope John Paul II, the Vicar of Christ, came to visit the United States, it is a shame that there were demonstrations with such nonsense as asking him to change some of God's Commandments to suit the lifestyle of the country in which we live. The demonstrators embarrassed themselves before the many non-Catholic women who are anti-abortion.

Mary Etta Abernathy
Indianapolis

Wrong parish

We were very pleased to read the article about our family in the Sept. 11 issue of *The Criterion*. However, we would like to clarify the mention of our parish. While Steve grew up in Christ the King, we have been, and continue to be, proud members of Immaculate Heart of Mary Parish.

Steve and Ellen Miller
Indianapolis

Pope said 'Get in line!'

Very amusing but sad to read and hear so many commentators including bishops describe Pope John Paul II's message as "mild and compassionate." One headline read: "Pope Gently Points U.S. Catholics Toward Core Beliefs" (*The Criterion*, Sept. 18). To me, his message sounds like: "Get thee behind me, Satan"—"behind me" meaning: "Get in line!"

How often have we all heard something like: "If the pope doesn't watch out, he'll drive everybody out of the church!"

This situation is similar to that early time when so many walked away from Christ when he said, "I am telling you the truth. If you do not eat the flesh of the Son of Man and drink his blood, you will not have life in you" (John 6:53). Christ did not say, "Hey, come back! I really didn't mean that!"

Jerome W. Schneider
Jasper

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Sunday Masses

Saturday Anticipation 5:00 PM

Sunday Morning 10:30 AM

POINT OF VIEW

A lesson from Mother Goose

by Shirley Vogler Meister

One early morning in late spring while sitting by a lakeside, my husband and I watched a goose and her small goslings waddle near us.

"I wonder what the mother would do if I picked up one of her babies?" I asked.

As though the goose knew exactly what I'd said, she marched over to me with a determined air, then suddenly bent down and fiercely pecked me from foot to knee. Luckily, I was well-booted and wearing heavy denim; otherwise I would have suffered more from the startling attack.

Had Mother Goose actually understood what I'd said? Of course not. She simply sensed that our presence was threatening to

her goslings, and she instinctively protected them.

If my husband and I had approached her nest of eggs before the little ones were hatched, the goose would have been just as adamant. In the bird and animal kingdom, both males and females often vehemently fight for their young, warding off intruders; and they are known to do this even before the birthing process. They defend the unborn as well as the offspring.

In the civilized world, however, unnatural abortion is readily accessible, and many decisions for abortions are too lightly made. Women—and men by their negative participation—also injure babies prenatally and postnatally through drug and alcohol abuse. Moreover, infant and child abuse, both physical and mental, is becoming alarmingly prevalent.

Civilization can learn a lesson from Mother Goose and her friends in the natural world. With some exceptions, most of them protect their helpless young.

Can humankind do less?

CORNUCOPIA

Shopping for answers

by Cynthia Dewes

Erosion of a marriage is a slow process that takes months or years. Recrimination, misunderstanding and general indifference take time to lead to crisis. But just go shopping with a husband, and Tammy Wynette will be wailing D-I-V-O-R-C-E on the stereo in no time.

The original idea is to go shopping together, to consolidate time, transportation and effort. It's a simple task which looks workable on paper (code name: list) where it says modestly: wedding gift, plumbing hardware, gym shoes. In theory, there's no arguing with the logic of it.

The first inkling of trouble comes with an obligatory period of grumbling while husband changes from scruffy work clothes to scruffy bumming around -lothes, transfers his wallet, pulls up his socks and finds the car keys. After back-to-back arguments on the way to the shopping center about which purchase should come first, a compromise is struck. Wife one, husband zero.

In the store, the bridal registry reveals that the wedding couple desire only sterling silver, crystal and fine china, not necessarily in that order. Husband is depressed by this fact; he sulks while wife gushes over platinum rims and wangs goblet edges with her fingers. Finally, another compromise, and they buy a smoke alarm. Wife one, husband one.

Gym shoes for husband are next. What he has in mind are all-purpose sneakers, exactly like his old ones, with a price tag in the neighborhood of \$5. He is amazed and offended to find that a shoe salesman trained in Athletic Shoe Jargon is necessary to translate each shoe's designer label and advertised mission.

Not only that, \$5 is no longer in the neigh-

borhood and indeed, has left the country. Husband departs wearing his old sneakers, peeling the wife en route from a display of Italian tooled celtic hip boots.

Husband cheers up at the sight of plumbing supplies in the hardware store. His pace, which had been olympic, slows. He twangs the edges of ceramic commodes and gushes over galvanized drain traps. It takes two people to carry his purchases to the car, but at least they don't need gift wrapping.

Is there a mysterious explanation for such differences in male and female shopping habits? Can it be that there's a tiny "Born to Shop" gene in the female chromosome, and a "Determined to Save" counterpart in males?

Or is sex role conditioning in early childhood the reason why most women like to examine every item in a five-story department store, and most men like to stay at home reading do-it-yourself manuals?

If genetic composition is the answer, so be it. If it's environmental conditioning, be prepared for economic disaster when there's a role reversal. Big boys like big toys.

check-it-out...

✓ Fatima Retreat House, 5353 E. 56th St. will present its annual Italian Festa featuring spaghetti and meatballs, Italian bread, wine and dessert from 1 to 7 p.m. Adults \$5; children under 12 \$2. Drawings will be held for an Aran afghan knitted by Providence Sister Mary Isabelle, and a week in a Florida condo. Call 317-945-7681 for reservations or buy tickets at the door.

✓ A 50-state Rosaries for Peace Rally will be held at 7:30 p.m. on Monday, Oct. 12, Columbus Day, at the Washington Monument in Washington, D.C. Entitled "Great Rosary Crusade '87," the event will include a candlelight procession and a rosary featuring a Hail Mary to represent each state. The evening will close with Solemn Benediction

of the Blessed Sacrament at the outdoor Sylvan Theatre.

✓ Marian College Theatre Department will present four plays this season. They include: "The Odd Couple," directed by Danny Johnson on Oct. 22, 23, 24, and 25 at 8 p.m. in Peine Arena Theatre; "The Lion, The Witch and The Wardrobe," directed by Mary Ellen Healy on Dec. 3, 4 and 8 at 10 a.m., and Dec. 6 at 7 p.m. in Marian Auditorium; "Fiddler on the Roof," directed by David Edgecombe on Feb. 18, 19, 20 and 21, 1988 at 8 p.m. in Marian Auditorium; and "Variations on a Religious Theme," directed by Beth Taylor on April 21, 22, 23 and 24 at 8 p.m. in the Outdoor Amphitheatre. Season tickets cost \$10 for adults and \$5 for students; single tickets are \$3.50 for adults and \$2.50 for students. Contact: Dept. of Speech and Theatre, Marian College, 3200 Cold Springs Rd., Indianapolis, Ind. 46222, 317-929-0292 or 317-929-0123.

✓ Special Marian Devotions will be held in the Batesville Deaneary on the first three Sundays in October. They include: Oct. 4, St. John Parish, Enochsburg, 2 p.m. slow time; Oct. 11, St. Mary Parish, Aurora, 2 p.m. slow time; and Oct. 18, St. John Parish, Osgood, 2 p.m. slow time.

✓ A four-part workshop to assist church teams in assessing their levels of growth and understanding group development will be held from 7-10 p.m. at Beech Grove Benedictine Center on four Tuesdays, Oct. 6, 13, 20 and 27. Called Growing as a Group, the sessions include: "Growing as a Group," "Productive Meetings," "Creative Decision Making," and "Everyone's a Winner: Managing Conflicts." \$5 per session. For registration call 317-788-7581.

✓ Bloomington Daughters of Isabella plan an "Arts in Color" Cards and Games Party for 7:30 p.m. on Tuesday, Oct. 20 at St. John the Apostle Parish Hall, 3410 W. Third St. Admission is \$1.50 payable at the door.

✓ An Autumn Outside Prayer Service will be co-sponsored by Bloomington Knights of Columbus and Daughters of Isabella councils at 4 p.m. on Sunday, Oct. 18 at St. Charles

Borromeo Church. Guest homilist is Marianist Father Bert Buby from the University of Dayton. The service will include scripture readings, a Living Rosary, Benediction of the Blessed Sacrament, and a pitch-in picnic. Bring lawn chairs and a covered dish; beverages and plate settings will be provided.

✓ The Jubilee Players of St. Simon Parish in Indianapolis will hold Open Auditions for a production of George Herman's religious drama "Two From Galilee" at 7 p.m. on Sunday, Oct. 4 and at 8:30 p.m. on Monday, Oct. 5 in Feltman Hall, 8400 Roy Rd. Actors needed are nine women and 11 men, ranging from 14-year-olds to people in their late 40s or 50s. Also needed are stage crew members and technical assistants. The play will be produced on the weekend of Dec. 11-13. For information call director Sandra Hartlieb evenings at 317-546-1057.

vips...

✓ Claudia E. Cummings is among 1,500 semifinalists named Sept. 30 in the 1988 National Achievement Scholarship Program for Outstanding Negro Students. Cummings is a student at Brebeuf Preparatory School in Indianapolis.

✓ Jesuit Father Thomas C. Widner of Indianapolis has been named an Associate Editor of *American* magazine. Father Widner was a priest of the Indianapolis Archdiocese before entering the Jesuit order. He served the archdiocese as editor of *The Criterion* for eight years, taught high school English and was involved in parish work.

✓ The director of development and public relations at Our Lady of Providence High School, Liz Vissing, spoke at two major conventions recently. On Sept. 30 she spoke on "Grateful Grads Give Time and Money" at the National Catholic Development Conference in Baltimore; and today she is speaking on "Conducting a Capital Campaign Successfully" at the annual Ohio Catholic Education Association meeting.

✓ Dr. M. Desmond Ryan, executive director of the Indiana Catholic Conference, will be among speakers at the Respect Life Week Lectures sponsored by St. Vincent Stress Center at 3 p.m. on Tuesday, Oct. 6. Dr. Ryan will focus on family issues which may be debated in the November 1987 election campaign and in the 1988 Indiana legislature. These include: surrogate parenthood, prenatal care, parental leave, adoption, and babies whose mothers are in prison.

The Ad Game

\$25 — A PUZZLE FOR PRIZES — \$25

The object of this game is to simply unscramble the names of *Criterion* advertisers. If you need help, you have a definite "Ad"vantage... the answers can be found in the advertisements in this issue of *The Criterion*.

Below you will find the names of five *Criterion* advertisers, each followed by a series of boxes. Unscramble the letters and place each letter in its appropriate box (example: MAFITA would become FATIMA). The sixth advertising name will be used as a tie breaker (see rule #4 below).

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1) Anyone can enter "The Ad Game" with the exception of employees of the *Criterion* and their families.
2) Entries must be received on or before noon on the first Tuesday following publication of the game.
3) All entries must be accompanied by the name and address of the person submitting the answers.
4) In case of a tie, the winner will be picked at random from the winning entries received.

The Solution and Name of the Winning Entry will be Published in the next issue of *The Criterion*

Cathedral parish conducting census

by Mary Lou Steed

SS. Peter and Paul Cathedral is conducting a census in order to identify the Catholics living within its boundaries.

The last census, taken in 1960, recorded nearly 3,000 members but only slightly more than 200 are registered today. Many changes within the area account for the decline in membership. Much of it has been commercialized and many residences have been demolished. At the same time historic districts have been restored and renovated.

Work on the census began during the summer when Lisa Julka, a student at the University of Notre Dame who spent the summer at the cathedral, prepared the materials that will be used by the census takers. This week volunteers began to telephone parishioners.

During the first weekend in Lent St. Meinrad seminarians and Newman Club members from Indianapolis and Bloomington campuses will canvass residents living within the boundaries of the cathedral.



ICC COORDINATORS—Archdiocesan Indiana Catholic Conference (ICC) deanery coordinators attend a training session in Indianapolis to enable them to work with parishes and organizations within their deaneries to form ICC information/action networks to influence public policy. Participating are (from left) Virginia Back, Batesville; Jim Elliott, Indianapolis South; Bob Tomaszewski, Terre Haute; Betty McKinley, Indianapolis East; Fern Murphy, Indianapolis South; and Immaculate Heart of Mary Sister Mary Kinney, archdiocesan ICC coordinator.

New Cathedral Kitchen

by Margaret Nelson

On Sunday, Sept. 27, Ann Kirk, caterer and manager of the cafeteria at Secunia High School, gave a party for the Cathedral Kitchen "givers." An open house was held to honor volunteers who donate, collect or grow the food, for those who prepare and serve up. And special invitations were extended to those who prepared the new facility for service. The space was provided by Msgr. Gerald A. Gettelfinger, pastor of St. Peter and Paul Cathedral.

The lower level of the former Cathedral Parish elementary school, at the southwest corner of N. Pennsylvania and E. 14th Streets in downtown Indianapolis, has been brought to like-new condition by the donation of time and most of the materials by members of six trade unions. Members of the Painters Local #47, Electricians Local #481, Central Indiana Construction Trades Council, the carpenters, Plumbers Local #440, Sheet Metal Workers Local #20 and Bricklayers Local #3 helped renovate the area so that serving of the dinner could be moved from the old Cathedral social center. Each

group was given a plaque by the St. Vincent de Paul Society.

Contributing to the kitchen are the archdiocesan purchasing department, Atlas Super Market, Catholic Charities, Colonial Bakeries, Community Action Against Poverty, 56th Street Food Emporium, Gleaser's Food Bank and Hurst Food Supplies.

Also aiding the project are Kennington Post American Legion, Kroger Food Stores, Little Sisters of the Poor, L.S. Ayres, St. Vincent de Paul, Sexton Foods, United Way of Indianapolis and Villa Napoli Restaurant. Some 24 parishes and agencies that provide for the poor are given any excess foods collected.

Between 150 and 200 homeless people are served a hot dinner every Sunday afternoon at the Cathedral Kitchen. The program began almost five years ago. The nearly 100 volunteers are from 12 parishes throughout Indianapolis.

Breakfast of peanut butter and jelly sandwiches, surplus rolls and coffee is served to the hungry daily from the facility by a Cathedral parish team headed by the pastoral minister, Providence Sister Rita Clare Gerardot.



KITCHEN HELPERS—Among workers for the Cathedral Food Kitchen are (from left) Bill Quigley, Alice McGovern and Lauren Basile. The facility formally opened in its new location Sunday. (Photo by Margaret Nelson)

Christ-like youth ministers

by Tim George

Be Christ-like and bearers of Christ to one another. That was the challenge Benedictine Father Boniface Hardin, gave to the youth ministers of the archdiocese Sept. 13 in Columbus. The talk was part of Youth Ministry Day, a program developed for adults working with youth throughout the archdiocese.

Father Hardin, president of Martin Center College in Indianapolis, introduced the theme of Christ-centeredness in his opening talk.

However, many were also fascinated by Father Hardin's appearance and style. He could have easily been mistaken for a Baptist minister, especially when during the talk he called upon his audience to proclaim "I believe," or later when during the closing liturgy he exclaimed, "let the church say 'Amen.'"

"Sometimes we have to articulate our belief," Father Hardin said.

After the address, the participants had a chance to learn as well as share ideas by attending workshops on a variety of topics. The topics included dealing with stress,

allowing the gospel to come alive in today's youth culture and understanding adolescent problems.

Many of those attending said the day was valuable, not only because of the content, but also because of the opportunity to experience and talk with others who love working with youth.

Another highlight of the day was the multi-cultural panel of experts facilitated by Father Hardin. The panel discussion provided the opportunity for those of different cultural backgrounds to express their feelings toward the church as well as society in general. Father Hardin challenged the youth ministers to have multi-cultural discussions at their own parishes.

"It was a great exchange of information," said Ed Trumpey, a member of St. Luke parish in Indianapolis. "There was so much said and so much to be learned. I wish I could hear it all again."

Father Hardin concluded the program and the day by reminding everyone to remember their foundation in God from which we come: We are all one because each of us has been created by the same God.



LITURGY—Father Boniface Hardin celebrates with youth ministers.

St. Joan of Arc mission open to all

A Mission Week on the sacramental life will be held Oct. 10-14 at St. Joan of Arc Church in Indianapolis. It is open to all.

Father Al Lauer from Cincinnati will preach the mission. He has a daily radio program, "Daily Bread," and a publication, "One Bread, One Body," containing a daily scripture study. He also conducts Bible teachers' training classes.

The mission will begin Sunday at 7:30 with the theme of Baptism. It will continue for the next three nights starting each night at 7:30. Monday's theme is Confirmation, Tuesday's is Eucharist and Wednesday's is Reconciliation. The Sacrament of Reconciliation will also be available on Wednesday. St. Joan of Arc is located at 4200 N. Central Ave. in Indianapolis.



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AS

National Black Catholic Pastoral Plan is adapted for archdiocese

by Sr. Gail Trippett, C.S.J.

Bringing the National Black Catholic Pastoral Plan to life locally was the subject and goal of last Saturday's black Catholic Lay Leadership Day.

Around 140 black, white, Hispanic and Oriental Catholics served as living witnesses of the universality of our faith as they met at the Catholic Center to adapt the plan to the needs of the Archdiocese of Indianapolis. The plan was approved last May at a national congress in Washington attended by 10 archdiocesan representatives.

Using prayer as the foundation, the participants at the lay leadership day engaged in a cooperative spirit to unfold the needs of the Catholic Church as related to the black experience in Indianapolis.

The experience of the day was the church at its best. "The day was terrific," reflected

Mike Gaal of St. Monica. "As a result of the Lay Leadership Day, I became aware of the National Black Catholic Pastoral Plan, and I haven't seen anything I can't fully support." Gaal (rhymes with Nile) expressed the sentiment of many who participated in the day.

Dividing into three sections, the participants dealt with three different topics: (1) "Being Black and Catholic," (2) "Leadership and Pastoral Ministry," and (3) "Outreach: Community, School and Parish." The three larger groups further divided into subgroups within each major category. These small working groups became the energy of the Spirit working throughout the day.

The National Black Catholic Pastoral Plan became the pastoral plan of the entire Catholic community rather than the pastoral plan of Black Catholics as initially believed by some participants. The day's experience

moved participants to the realization that the focus on specific concerns related to the black Catholic experience serves to unify our efforts as Catholics and strengthens the likelihood of success.

The closing ceremony beautifully captured the spirit of the day. United by the light of Christ, people of all colors received by candlelight, the light that reminded all present that we are one body. As one body, problems and concerns cease to be your problems or my problems but become OUR problems.

Therefore, united we move forward with a fuller understanding of each other and the God we all serve.

Reconvening as one large assembly, each section highlighted the major concerns of their group. It was evident the group assembled was of one accord. Each group expressed concern about the same issues. Among those surfacing was a need for adult and youth education, a need for an evangelistic view shared by the whole community and the establishment of an office for black ministries. The lay leadership day ended realizing this was just the beginning of the work necessary to make the pastoral plan a success. The commitment of the participants who are willing to continue to work on the later phases is a sign of hope for the future of the Catholic community of the Archdiocese of Indianapolis.



LAY LEADERSHIP—Discussing roles of blacks in Catholic leadership are (from left) Anna Sanders, Divine Word Father Ponciano Ramos, Kay Collum, Sister of St. Joseph of Carondelet Gail Trippett, Gary Rietdorf, and Bernice Harrison. (Photo by Edward C. Squires)

Theater with a message is slated for Terre Haute

On Monday, Oct. 19, St. Mary of the Woods College Conservatory Auditorium will host professional live theater with a message.

"Between the Times," is an original dramatic and musical interpretation of the recent pastoral letter of the U.S. Catholic bishops on social teaching and the economy. Written by two Chicago professional actors, Tom and Paul Amandes, the production will weave the spiritual and social message of the pastoral into an hour of songs, comedy, poetry and drama.

The Peace and Justice Commission of St. Mary of the Woods College and the Terre Haute Deaneery Renew program are co-sponsoring the program with Chicago Call to Action (CTA), a social justice organization.

The show's script and lyrics draw heavily on the actual text of the pastoral, along with testimonies of workers and families on economic situations. Archbishop Rembert Weakland of Milwaukee, chairman of the economics pastoral committee commented, "The message is powerful and strong, but you receive it with all that delightful music so it goes down a little easier." He compared it to his mother's cod liver oil.

The idea for the show came when members Tom Amandes and his wife, Jamie, were attending a CTA meeting where ways to make the economics pastoral come alive in local parishes were being discussed. Someone suggested that they turn the pastoral into a musical. Tom and Paul and their wives took up the challenge. The 1,400-member CTA group promoted the show, which has since been seen in many Chicago city and suburban parishes.

The show runs the gamut from humor to pathos. In a comic interpretation of a gospel parable, the rich man who shuns the beggar Lazarus languishes in a modern hell, condemned to watch slides of the devil's vacation in Florida. A bluesy number argues that "there ain't nothing wrong with bein' rich, long as ain't nobody bein' poor." The testimony of a farmer forced into bankruptcy and a steelworker left jobless lead to "The Quota," a haunting lament of a single mother in a dead-end factory job.

Every performance includes a discussion between cast and audience on ways to promote economic justice in daily living.

Those wishing more information on the 7:30 p.m. Oct. 19 performance may call the Religious Education Center, 812-232-8400.



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Mary in Our Faith

Vatican II emphasized the role of Mary in church's liturgical life

by Richard Cain
Twelfth in a series

For those who remember the days before Vatican II, it might now seem as though Mary no longer has an important place in Catholic public worship. Gone is the widespread use of votive Masses of Our Lady, and public devotions to Mary during May and October are less well attended than they used to be—if they are held at all.

But actually, Mary's role in the liturgy has been going through a process designed to reveal its roots more clearly. The process began with Vatican II when the council declared that popular devotions "should harmonize with the liturgical seasons in accord with the sacred Liturgy... and lead people to it."

But the rush to reform the liturgy has led to an overreaction in some areas. Many have forgotten that the council also emphasized the place of Mary in the liturgical life of the church. As Mark Searle, a liturgist at Notre Dame, has said: "In cutting back on the number of Marian feasts, the post-conciliar reform was trying to highlight the involvement of Mary in the work of our redemption. The work of the reform was not a pruning back so much as a recovery of roots, undertaken at a point where the luxurious undergrowth was in danger of obscuring the sources of its life."

To find Mary's proper role in the liturgy, it is necessary to understand the purpose of liturgy. The Vatican II "Constitution on the Sacred Liturgy" (*Sacrosanctum Concilium* in Latin), calls it "the summit toward which the activity of the church is directed" and "the font from which all her (the church's) power flows."

This is because through the liturgy, we tell, relive and celebrate the story of our salvation. At the heart of the story we celebrate each Sunday is Jesus Christ, who "by the power of the Holy Spirit, was born of the virgin Mary" in order to save us.

Mary, then, has a vital role in that story. That is why she also has a vital place in the liturgy. As she once helped to bring Christ to us, now she helps bring us to Christ by reliving his story.

But in the liturgy we do more than look back to remember. We also look forward in hope to the complete fulfillment of our salvation at the end of time. As the first human after Christ to receive the full fruits of salvation, she is a model, a promise of what we are all becoming.

Therefore, Mary has a second role in the liturgy. She is our elder sister in faith. Her example gives us encouragement to strive for the fullness of salvation God holds out to each of us through the liturgy.

The "Constitution on the Sacred Liturgy" puts it this way: "In celebrating the annual cycle of the mysteries of Christ, Holy Church honors the Blessed Mary, Mother of God, with a special love. She is inseparably linked with her Son's saving work. In her the Church admires and exalts the most excellent fruit of redemption, and joyfully contemplates, as in a faultless image, that which she herself desires and hopes wholly to be."

Here again, we see the two roles: (1) Mary is "inseparably linked with her Son's saving work," the story of our salvation. And (2) in Mary the church "joyfully contemplates... that which she herself desires and hopes wholly to be."

This contemplation is not merely a kind of appreciation, a looking at from afar. Rather, through the liturgy we become what we celebrate. Our action is both symbolic and real. That is why it is important not to look at Mary as someone on a lofty and distant pedestal—as someone totally different from us. That is to cut ourselves off from Mary and deny the power of God's action in the liturgy.

No, Mary is a friend, a sister, a mother, a coach, a distinguished colleague. We look on her TO BE LIKE HER.

And Mary has always pointed toward Christ. This Christ-centered approach to Mary was brought out in a document called "Devotion to the Blessed Virgin Mary" (*Marialis Cultus* in the Latin) written by Pope Paul shortly after the Vatican II Document on the Sacred Liturgy was published.

In it he walked a fine line between discouraging abuses and ecumenical openness. "He wanted to promote the best things about

Mary in our tradition," said Father Stephen Jarrell, director of the Archdiocesan Office of Worship.

One of the things Pope Paul stressed was that Marian devotions are not meant to compete with or replace the liturgy. Rather they should lead us to the liturgy.

An example of using a Marian devotion in a way that competes with the liturgy would be to say the Rosary during Mass. This while good in itself necessarily involves ignoring the liturgical action. It is doing a good at the expense of the better. But praying the Rosary beforehand is an excellent way to prepare for the liturgy.

"Mary should never be disconnected from Christ and the Church," Father Jarrell said. "The liturgy helps to preserve the proper relationship of Mary to Christ. That's why private devotions need to be subservient to liturgy."

Pope Paul went on in his document to discuss how Mary is a model of the spiritual attitude with which the Church celebrates and lives the divine mystery contained in the liturgy. He focused on four different ways in which Mary models the church in worship.

► Mary is the attentive Virgin who listens to and receives the word of God with faith. She could receive it because she had developed deep habits of openness to the Lord. And her openness made it possible for her to become a gateway for God to enter the world in human form. In the same way, the church through the liturgy seeks to be open and attentive to the word of God so that it may proclaim it to the world.

► Mary is also the virgin in prayer. Scripture gives numerous examples of her recognizing the presence of God in her life: praising God with Elizabeth in her Magnificat, informing her Son of a human need at Cana, and finally joining the Apostles in the upper room as they sought coming of the Holy Spirit. In the same way, the church through the liturgy seeks to make prayer the center of its life.

► Mary is also the virgin mother. Her faith is a faith of action. It bears results. Pope Paul pointed out how in a similar way the church prolongs in the sacrament of baptism the motherhood of Mary. For through baptism, people experience a new birth. They become one with Christ and therefore children of God.

► Finally, Mary is the virgin presenting offerings. As Mary and Joseph presented Jesus back to God in the Temple, so the church presents an offering in liturgy to God.

By making her life an offering to God, Mary becomes the model not only of the church's worship, but of our own personal worship. For her "yes" is an example of the way to make all of life an act of worship.

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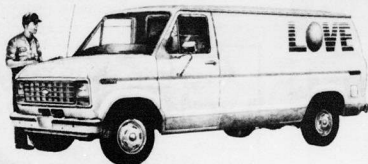


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Soviets changing attitude, Lugar told

by John F. Fink

"By November all prisoners of faith (in the Soviet Union) will be freed," the Soviet Union's top official on religious matters has told U.S. Senator Richard Lugar (R-Ind.). Furthermore, the Soviets will allow the opening of 12 new Catholic churches and the printing of 100,000 Bibles this year, Konstantin Kharchev, chairman of the Council on Religious Affairs for the Soviet Union, told Lugar during a recent meeting in Lugar's office in Washington.

Lugar reported on the meeting in a press release.

According to Lugar, Kharchev said that, in a spirit of glasnost, the Soviets will attempt to change their ways on human rights abuses and the denial of religious freedoms. Kharchev admitted that "we committed mistakes in our relations with religion" but that those in the present government are trying to correct those mistakes. He said that many of the changes must require new laws and the passage of those laws will take time because the "new thinking must replace the old thinking."

Lugar said that he had asked for amnesty

for more than 200 Christian prisoners who have been jailed for religious reasons and Kharchev replied that all prisoners of conscience will be freed by November.

Besides the opening of 12 new Catholic

churches, Kharchev told Lugar that, recognizing the shortage of priests, the Soviets would also try to open new seminaries.

Kharchev said that the printing of Bibles would be limited to 100,000 because of a short-

age of paper. When Lugar asked if the Soviet Union would accept more Bibles if they were provided by American churches, Kharchev replied, "We must finish with this first step, then we will see."

Kharchev told Lugar that the Soviet Union is slowly moving toward greater tolerance of religious practices. Parents who want their children to receive religious education are now allowed to do it.

Respect Life Award to Barbara Hayes

(Continued from page 1)

in the Catholic Center lounge. Each walker will be given a "Youth Respect Life" T-shirt designed by Denise Purdie and Susan Traub, coordinators of the youth participation.

Also new this year is the poster contest for students from kindergarten through grade 12. A plaque will be presented to the winners during the Respect Life ceremonies.

Mrs. Hayes will receive the Respect Life Award for her 20 years of service to Birthright, a crisis service for pregnant women. A cum laude graduate of Mundelein College in Chicago, Hayes taught high school English for five years before moving to Houston, where she became a social worker. Starting as a volunteer in her parish, she opened a

Birthright branch in north Houston that grew from three to 25 volunteers.

When the Hayes family moved to Richmond, in 1982, Barbara became a member of the Pro-Life Committee. She has worked with Birthright in Richmond since its inception there in 1983 and is presently its director. The service receives 3,000 calls a year and helps about 100 women in the office each month. Hayes, the mother of three students at St. Elizabeth Seton School, also serves as the regional consultant of Birthright in Indiana. Her husband, Bill, is chairman of the Pro-Life Committee at St. Andrew.

Archbishop Edward T. O'Meara will preside at the Vesper Service during which he will install the archdiocesan Pro-Life Activities Advisory Council and all pro-life

chairpersons from parishes throughout the 39-county archdiocese. 1987-88 marks the 16th year of the Respect Life program in Catholic dioceses throughout the U.S.

The director of the Office of Pro-Life Activities for the archdiocese is Rev. Larry P. Crawford. His assistant is Myrna Vallier. Deanery chairpersons include: Eva Westhafer, Batesville; Michael Trapp, Bloomington; and Georgene Gillman, Connersville.

In Indianapolis, the East Deanery chairperson is Pat Elliott; North Deanery, Jim Schmitz; South Deanery, Stephen Hinds; and West Deanery, Daniel Clark.

Joan Smith is chairperson for the New Albany Deanery; Wayne Brisco, Seymour; and Jo Ann Lutgiring and Hugh Judd, Tell City.

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Singing engages whole person in worship

by Cindy Liebhart

Some years ago, Mercy Sister Suzanne Toolan's high school students thought she was the author of St. John's Gospel. "They would come in on Monday and tell me that one of the readings at Mass on Sunday was from one of my songs," the composer laughed.

That wasn't all bad. In fact, Sister Toolan related, some of the same students have come back to her over the years and told her those songs "have helped them through trying times of their lives."

For a composer who tries through music to make the words of scripture come alive in people's lives, that might be considered high praise. Perhaps best-known for her 1970 song "I Am the Bread of Life," Sister Toolan recently composed an entrance song—incorporating 20 languages spoken in the San Francisco area—for Pope John Paul II's Mass in Candlestick Park.

Music has the power to unite a worshipping assembly, she said. "Music is a language that crosses through other languages and cultures. Good music passes through the barriers of age and race and social status."

Music also "helps us to use our whole person—voice, breath, emotions—in a way that pulls us beyond ourselves," she said. "My sound is united with the sounds of others and together it makes a sound you couldn't do by yourself. It is a way of communally expressing faith in a deep, deep way and yet a very earthy, bodily way."

Scripture also forms the base for much of the liturgical music Father Michael Jonas composes. "The Psalms, for example, which are the backbone in my prayer and the prayer of the church... eventually will well up into a song," he said.

Father Jonas, a priest of the St. Paul and Minneapolis Archdiocese, jokingly described some of his early works, heavily influenced by popular folk music of the 1960s, as "The Mamas and the Papas Go to Mass."

Today he regards his musical style as "very American" and "eclectic." He counts the work of George Gershwin and Aaron Copland as influences upon him, along with Broadway music and Appalachian folk music. A bit of the blues even creeps into his songs.

But the music is always grounded in the text, he said. "I try to allow a worshipping assembly to grasp the meaning of that text and then express it themselves." His much-loved song "On Eagle's Wings" provides a good example.

Father Jonas attributes the immense popularity of that song to two main factors. First, the scripture text that underlies the song, Psalm 91, "is stunningly beautiful" with its image of God as a mother eagle protecting and caring for her offspring, he said. Second, the words are clothed in a grand melody that "mirrors the strength and confidence of the text." Quite simply, it moves people.

"There are all sorts of worshipping communities struggling to express their faith," Father Jonas noted. The question for composers becomes "how do you find a way of giving expression to their faith, their struggle, their search, their spirituality."

Music is an "integral and necessary part of worship," Father Jonas said. "It allows certain ritual

acts to take place that without music could not take place." He pointed to the acclamation sung just before the Gospel reading as an example. When the Alleluia is sung jubilantly, people "experience the meaning of the text. Singing it engages the whole person—and the whole assembly—in praising God."

Both Father Jonas and Jesuit Father John Foley, also a composer, draw distinctions between their music and "personal witness music" or the "Christian easy listening" often heard on the radio. That kind of music is intended much more for private reflection and meditation. Music at Mass is meant to be an

expression of the faith of the community, said Father Foley, whose songs include "One Bread, One Body" and "Dwelling Place."

During the liturgy "you do not ordinarily have personal testimony," he said. Likewise, the music is not intended to express the faith of the individual alone, for "we have gathered to listen and to express our faith." Liturgical music "knits together the many into one," Father Foley added.

Said Father Jonas, "Composers in the mainline liturgical churches are servants of the assembly. They write for a singing church."



Never try to teach a pig to sing?

by Fr. Lawrence Mick

"Never try to teach a pig to sing," said a greeting card I once received. "It's a waste of time and it only annoys the pig." Because of my great interest in music, I got a kick out of the card, especially when I heard that Martin Luther once called a congregation a herd of pigs because he was so upset with their unchristian lives.

Some music leaders, trying to get parish congregations to sing at Mass, may think the parallel is accurate; the effort often seems a waste of time and the only clear result is that people get annoyed.

Nonetheless, I persist in my belief that people can learn to sing at church services and will enjoy singing if given half a chance. In working with parishioners, I find that many complain about how difficult it can be to sing in church. Their complaints often are similar: "I don't know those hymns, the music is too slow or uneven, and they play everything too high!"

Any parish that is serious about wanting people to participate musically in the liturgy must be willing to put time and effort and money toward that goal. The first prerequisite is to have musicians and music leaders who are competent to lead a congregation.

They do not need a master's degree in music. (Praise God if they have one!) But they need to be able to play the hymns with proper accompaniment, keep a regular and lively tempo, and know how to use their instrument effectively to lead others, whether organ, guitar, flute or whatever. Some parishes are able to find competent volunteers. But there are times when poor musicianship is tolerated because it costs so little.

Second, a congregation needs a consistent repertoire of music. That does not mean using the same hymns every week; it means that music has to be familiar to people. This requires the use of a solid hymnal as the basic resource. Having a hymnal is important especially for introducing new music to a congregation. Here is an approach that I have found very successful in several parishes.

► The week before the song is to be used for the first time, teach the refrain or the first verse before Mass. Take the verse a section at a time and repeat each section often enough for people to grow comfortable with it.

► The next week, take time for a brief review of the new music just before Mass and use it during the service.

► Use the new piece the following week as well and again within the next two weeks. Then it can be set aside for a time, but not so long that it can be forgotten.

Obviously, that approach does not allow teaching a lot of new music in a short time. But giving people manageable doses at a time can build up a rich repertoire over a year or two.

Attention to these basics can work wonders in the worship life of a parish.

This Week in Focus

How important is music in the worship life of Christians? Music is a "language" of faith, a means of expressing faith, according to the writers in this week's edition of Today's Faith.

Cindy Liebhart interviews three contemporary church composers whose music will be recognized by most readers: Mercy Sister Suzanne Toolan, Jesuit Father John Foley and Father Michael Jonas. How do they create music for the worshipping community? Father Foley stresses that music in a church setting is not meant to be an expression of the individual's faith alone, but an expression of the faith of the community. Liebhart is associate editor of Today's Faith.

Stanley Konieczny interviews three music directors, Gary Beckmann, Father Ron Brassard and Joan

Kloekner. They explain some steps they follow in choosing music for the liturgy. Konieczny is associate editor of The Messenger in Belleville, Ill.

Father Lawrence Mick gives a tried and true recipe for teaching new music to a congregation. It is a method he has used in several parishes with considerable success. Father Mick says. He is pastor of St. Patrick's Parish in Glynnwood, Ohio.

Father John Castellet points out that despite King David's reputation for many other things during his event-filled life, the memory of his great ability as a musician and composer lives on. Since time immemorial, the role of music in the life of the synagogue and the church has been recognized, the biblical scholar adds.

Preparing music for Mass

by Stanley Konieczny

One purpose of music during the Mass "is to build community," stated Father Ron Brassard, director of music and liturgy at the National Shrine of Our Lady of the Snows in Belleville, Ill. But to build a community through music can be a special challenge at the shrine where, on a summer Sunday morning, Father Brassard may have 600 to 1,000 worshippers scattered through a 6,000-seat amphitheater.

"It is difficult to find music that is singable, but beautiful and well-crafted," Father Brassard admitted. "Yet good music can take the faith experience and bring it to a new level of expression."

Father Brassard experienced this during the shrine's annual Youth Sing Praise program. "We had a soloist, who did a gospel piece, 'Taste and See.' I looked out and I saw 70 teens and young adults with tears in their eyes because they were so moved by what he was doing and by their participation in this Mass," the priest recalled.

"I would like to see people touched in some way at the celebration of the liturgy," he said. "I am not advocating we start playing with people's emotions. I simply want to use music to communicate honestly with people, to inspire them. Great music can do that."

"Music has the power to evoke feelings, experiences, ideas and emotions that the spoken word cannot," said Gary Beckmann, music director at St. Teresa of the Child Jesus Parish in Belleville, Ill.

He said music is a special form of prayer. "Music should not be looked at as something that takes up space and time during Mass," said Beckmann. For him, the ability to pray through the music is an important factor to consider when deciding what music should be sung by the community during a Mass.



Not incidentally, he and members of his choir make a retreat each year at St. Meinrad Archabbey in St. Meinrad, Ind., where they join the monastic community for the church's Liturgy of the Hours and the Eucharist.

Among other factors to consider in planning music for the Mass are the scripture readings for that day and other themes of the liturgy—such as the theme of thankfulness. Beckmann begins by going through the scripture readings, choosing several pieces of music to correlate with them. And he frequently uses a song of thanksgiving after Communion to remind the con-

gregation that it has gathered together to celebrate and give thanks.

For Beckmann, all the elements of good liturgical music come together during memorial services for retired Belleville Bishop Albert Zurawski, who died in March 1987. The music for the service of the reception of the body at the diocese's Cathedral of St. Peter was somber.

Yet by the day of the funeral liturgy, the music had a lighter, more joyful tone to convey hope in the resurrection. Through music, the diocesan family found an outlet for the varied feelings associated with death.

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The Bible and Us

Sing to the Lord a new song of praise

by Fr. John Castelot

How did a little shepherd boy become a member of the royal household in biblical times? There are different traditions to explain the ascendancy of David, but one has a rather modern ring.

King Saul, in our terminology, was afflicted with periodic spells of severe depression. His attendants suggested what we might call music therapy. Saul took their advice and told them to find a skillful harpist. A courtier listed David's credentials and "thus David came to Saul and entered his service."

Whenever Saul had an attack, "David would take the harp and play and Saul would be relieved and feel better for the evil spirit would leave him" (1 Samuel 16:14-23).

David went on to far greater things, but none blotted out the memory of his musicianship. By the time the book of Chronicles was written some 600 years after his death, David was credited with the organization of the whole complex musical system of the temple with its large staff of singers and instrumentalists.

All these traditions indicate the important role music played among the Israelites. As early as Exodus 15, Moses and the people sang a triumphant

hymn to celebrate their successful crossing of the sea. And the song of Deborah in Judges 5 is accounted one of the oldest bits of Hebrew poetry.

The psalms were hymns used in worship. Though many originally were individual prayers, they were adapted eventually to express the faith and religious sentiments of the people as a whole. And they were sung, not just recited. Many came with indications of the accompaniment to be used, like Psalm 4, which carries the rubric "with stringed instruments," or Psalm 5, "with wind instruments."

Since the law forbade making images of anything, we have little or no idea what the instruments referred to in the Bible looked like. However, the same instruments were used in surrounding cultures, and artistic works in those places included representations of musicians at work.

As a result, we can form mental images to go with the names of the instruments mentioned. It is quite a list: a small drum like a tom-tom; a lyre with strings made of sheep gut; a small, hand-held harp; a rectangular, 10-stringed zither; a flute, a woodwind something like an oboe; a ram's horn used for assembling the congregation on certain feasts; a buglelike horn used mostly for military signals.

It is impossible to imagine what the music would

have sounded like. But judging from the preponderance of percussion instruments, the accent would have been on rhythm rather than melody, although melody certainly played a part in vocal music.

The book of Psalms ends with a bang: "Praise the Lord in his sanctuary... praise him with the blast of trumpet, praise him with the lyre and harp, praise him with timbrel and dance, praise him with strings and pipe. Praise him with sounding cymbals, praise him with clanging cymbals" (Psalm 150:1, 3-6).

A sad note is struck in Psalm 137, but it shows how much music meant to the people: "By the streams of Babylon we sat and wept when we remembered Zion. On the aspens of that land we hung up our harps, though there our captors asked of us the lyrics of our songs, and our despoilers urged us to be joyous: 'Sing for us the songs of Zion!' How could we sing a song of the Lord in a foreign land?"

There is the frequent invitation to "sing to the Lord a new song of praise" (Psalm 149:1). And all this echoes loudly in the days of the Christians when we hear: "Sing gratefully to God from your hearts in psalms, hymns and inspired songs" (Colossians 3:16).

Education Brief

Music creates a sense of community among people

Sacred music should... stimulate love among the brethren. It should form the community, bringing about the fusion of voices and of hearts, and reuniting souls in one great yearning in the praise of God, Creator of the universe and Father of all.

—Pope John Paul II speaking at the Pontifical Institute of Sacred Music, November 1985

Music by nature is dynamic. Each piece of music moves forward at a certain pace, whether slow or fast; driving forces within the music give it a distinct flavor.

In fact, people often will describe a musical work as powerful. They speak of the stirring effects of the music—its power to reach within them and to move them. Or they speak of the ability a song or symphony has to communicate a mood that is "melancholy" or "passionate" or "exciting" or "relaxing."

Music is a dynamic sort of language. It speaks to people. It is a dynamic form of expression that addresses more than the listener's ear. It speaks to the heart. Within the church, music is a "language" of faith. For those who hear it, music has the power to evoke instincts of faith. It elicits a response from people—a response of the heart. In addition, music—like prayer—helps to express the faith of those who perform it or sing it. Music is a form of prayer in the church.

The power of music to create a sense of community among people is of particular interest in the church. Everyone understands how music draws people together and gives them a sense of shared purpose in other settings: at football rallies, for example. In a related way, music can help to develop a sense of unity among those who worship together in the church. This potential to form people into a community is such that in some places certain compositions seem almost to be identified with a parish's "personality."

All of this makes the task of parish music leaders

What Do You Think?

- Why do people describe certain works of music as "powerful"? What power can music have?
- For our writers, music is a powerful "language" of faith. It is a way to express faith. What are some other ways faith is expressed by people? Why is music an effective language for faith?
- What roles are fulfilled by music in the Sunday liturgy?
- After reading the article by Cindy Liebhart, what are some of the main goals of contemporary composers of music for the liturgy?
- Think of a song used at Mass that you particularly like. Why do you enjoy it? Is it a form of prayer for you? Does it have a message?

challenging. They must choose music that can speak to the hearts of people and evoke the instincts of faith; music that will help people to express their faith; and music that will do much more to unite than to divide the people.

Music is a universal language. Almost larger than life, music can lift up spirits and foster joy. This is a language used to express the inexpressible. No wonder it has found a place in the church's worship down through the centuries!

Food for Thought

Music is of great importance among the many signs and symbols the church uses to celebrate its faith, says "Music in Catholic Worship," published by the U.S. bishops' Committee on the Liturgy. Chosen with care, music "can serve as a bridge to faith as well as an expression of it." But, the booklet advises, the purpose of liturgical music is to serve and never dominate: "Music should assist the assembled believers to express and share the gift of faith that is within them and to nourish and strengthen their interior commitment of faith." The booklet adds that music can unveil "a dimension of meaning and feeling, a communication of ideas and intuitions which words alone cannot yield. This dimension is integral to the human personality and to growth in faith." (Office of Publishing Services, U.S. Catholic Conference, 1312 Mass. Ave. N.W., Washington, D.C. 20005. 1983. Paperback, \$3.75.)

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Children's Story Hour

Mysterious music
in So. America jungle

by Janaan Manternach

A black-robed priest sits alone in the steamy dark jungle near a magnificent waterfall, wet and weary after battling the river and falls. He begins playing a flute. Beautiful music mingles with the jungle noises.

Soon there is silent movement in the heavy, green bush. Cautious, curious eyes appear between the long green leaves. Slowly natives armed with spears push through the branches and surround the priest.

Without looking up, he keeps on playing beautiful music. The lovely sounds captivate the jungle natives. When the priest stops, they touch the flute. He lets them try to play it. The Indians still are cautious but they invite the music maker to go with them into the jungle.

That scene from the recent movie "The Mission" is based on the lives of courageous, creative missionaries in South America almost four centuries ago. They used the power of music and other arts to enrich the lives of the native peoples and to share with them the good news of Jesus Christ.

One of the missionaries was named Roque Gonzalez. He was born in Assuncion, the present capital of Paraguay, in 1576. His ancestors were Spanish colonists.

Roque learned early how badly his own Spanish people and the Portuguese

treated the Indians. Traders hunted, trapped and sold the natives as slaves.

Father Roque went as a Jesuit missionary to the Guaycuru tribe living along the Paraguay River. He learned their language, Guarani. He told them about Jesus and also taught them to play music and make musical instruments, to build buildings and to grow crops. He lived as the Indians lived and ate what they ate.

The ruins of the settlements founded by Father Gonzalez and his companions still can be seen in Paraguay, Argentina and Brazil.

In these settlements the Indians were safe from the slave traders. They lived as good Catholics and provided for the needs of the sick and weak. They became skilled artists, musicians and craftsmen.

Visitors from Europe were astonished to hear skilled Indian orchestras and choirs at Sunday Mass in huge churches in the middle of the jungles.

The Indians respected and loved Father Gonzalez and his Jesuit companions. But a witch doctor named Nezu was jealous of the Jesuits' influence. He plotted to kill the Jesuits. On Nov. 15, 1628, as Father Gonzalez left the chapel after Mass, one of Nezu's friends killed him and another Jesuit and threw their bodies into the chapel and set it afire. In 1934 Pope Pius XII beatified Father Gonzalez and two companions. Their feast is Nov. 15.



What Do You Think

What was it about the Indian settlements founded by Father Roque Gonzalez and his Jesuit companions that astonished European visitors?

Children's Reading Corner

Music often is part of the big celebrations in our lives. "I'm In Charge of Celebrations," by Byrd Baylor, is a unique and special book that talks about the meaning of celebrations. For her, celebrations are the moments when she responds to something ordinary, but does so in a way that is extraordinary. Mostly the book reveals her attitude of reverence, of wonder and of surprise at God's creation. (Charles Scribner's Sons, 597 Fifth Ave., New York, N.Y. 10017. 1986. Hardback, \$13.95.)

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the sunday Readings

27TH SUNDAY OF THE YEAR

OCTOBER 4, 1987

by Richard Cain

William Sydney Porter (better known as O. Henry, the famous author of short stories) once compared a story with a moral to the stinger of a mosquito. "It bores you and then injects a stinging drop to irritate your conscience."

This Sunday's first reading from Isaiah is a song with a moral. (It might have even been a take-off on one of the songs which the Israelites often sang during their harvest celebrations.) But Isaiah's song fits Porter's pattern perfectly. First it disarms the Israelite listener with a seemingly mundane story of a vine grower. But at its end the Israelites would have found a stinging drop that should have given their consciences a great irritation.

The song is cleverly constructed to achieve the intended effect. It is about "a friend" who plants a vineyard. The friend does everything a vine grower should do in order to get an excellent crop. He selected good soil, cleared it and turned over the earth. He planted the best vines and constructed a wall and a watchtower to guard against animal and human foes.

But all the vineyard yielded was wild grapes. The literal translation here reads "stinking" grapes, the kind that rot before they are even ripe. The author then plays on our sympathy. What more could the vine grower have done, he asks. What more is there to do except to abandon the field?

Now comes the clincher. The vine

grower is God and the vines are Israel, God's chosen people.

The final verse describes the kind of crop the Lord was looking for among the people: "(God) looked for judgment, but see, bloodshed! (God looked) for justice, but hark, the outcry!" According to my commentary, the Hebrew word for "judgment" ("mishpat") means "the revealed will of God covering the totality of an individual's duties to God, to other people and to him- or herself." Similarly, the Hebrew word for "justice" ("sedeqa") means the proper human response to God's "mishpat." It may be a particular duty or to the quality of a person who lives according to God's "mishpat."

In the Hebrew there is a witty double play of words here, between "judgment" ("mishpat") and "bloodshed" ("mispah") and between "justice" ("sedeqa") and "outcry" ("se'eqa").

The sense so beautifully communicated here is that people have changed what God has commanded. And in doing so, they have made their lives into the opposite of what God has desired.

In this Sunday's gospel reading, Jesus tells a parable which is almost identical to Isaiah's harvest song. However, he makes a few critical changes which heighten the sense of opposition between God and humanity. In the first reading, Israel was the vine. In Jesus' parable, Israel is now a tenant farmer. In Isaiah's song, Israel's crime was to

the Saints

SS. FROILAN and ATILANUS, Bishops


BORN IN LUGO, GALICIA, SPAIN, IN 832, FROILAN BECAME A HERMIT WHEN HE WAS ONLY 18 AND ATTRACTED NUMEROUS DISCIPLES, AMONG THEM ATILANUS, WHO JOINED HIM WHEN HE WAS ONLY 15. THEY ORGANIZED THEIR FOLLOWERS INTO A BENEDICTINE COMMUNITY AT MORERUELA, OLD CASTILE, WITH FROILAN AS ABBOT. THEY THEN FOUNDED SEVERAL OTHER MONASTERIES.

IN 900, FROILAN BECAME BISHOP OF LEON, AND AT THE SAME TIME ATILANUS (WHOSE FEAST IS OCT. 5) WAS NAMED BISHOP OF ZAMORA.

THEY ARE BOTH CONSIDERED THE RESTORERS OF BENEDICTINE MONASTICISM IN WESTERN SPAIN. FROILAN DIED AT LEON ABOUT THE YEAR 905. HIS FEAST IS OCT. 3. ATILANUS DIED AT ZAMORA IN THE YEAR 916.

produce bad fruit. In Jesus' parable, their crime is to murder the son of the owner of the vineyard. Jesus ends the parable with the same challenging question: "What do you suppose the owner of that vineyard will do to those tenants when he comes?"

It is here that both readings reveal themselves to be prophecies. It is important to note that here as elsewhere, biblical prophecy is never written in stone. Its purpose is to warn precisely with the hope that the hearers (See SUNDAY READINGS, page 17)

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The Pope Teaches

Human problems have become world problems

by Pope John Paul II

excerpts from his Sept. 21 address on social justice in Detroit

... All major problems that concern the life of the human person in society have become world problems. A worldwide economic crisis (has) brought home the fact that there exists an increasingly interdependent economy. The continuing existence of millions of people who suffer hunger or malnutrition and the growing realization that the natural resources are limited make clear that humanity forms a single whole. Pollution of air and water threatens more and more the delicate balance of the biosphere on which present and future generations depend and makes us realize that we all share a common ecological environment. Instant communication has linked finance and trade in worldwide dependence.

The church's social teaching sees this new solidarity as a consequence of our faith. It is the attitude, in the international reality, of those who heed the Lord's commandment: "Love one another as I have loved you" (John 15:12). It is the consequence of our faith in the mystery of creation: that God has created every human person in his own image and likeness. Every human being is endowed with the same fundamental and inalienable dignity. Every individual is called to acknowledge this fundamental equality within the unity of the human family. Everyone is invited to respect the common destiny of everyone else in God. Everyone is asked to accept that the goods of the earth are given by God to all for the benefit of all.

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. In creating us to live in society, in a close network of relations with each other, and in calling us through redemption to share the life of the Savior not merely as individuals but as members of a pilgrim people, God himself has created our basic interdependence and called us to solidarity with all. This teaching is formulated in an incomparably effective manner in the parable of the good Samaritan, who took care of the man who was left half dead along the road from Jerusalem to Jericho. We all travel that road and are tempted to pass by on the other side. Referring to the Samaritan, who was moved by compassion, Jesus told his listeners: "Go, and do the same." Today, Jesus repeats to all of us when we travel the road of our common humanity: "Go, and do the same" (Luke 10:37).



Question Corner

Marriage outside church

by Fr. John Dietzen

Q Recently I was invited to the wedding of a Protestant friend and a divorced Catholic who is not free to marry in the church. It was his first marriage and her second. I attended the wedding and reception because of my friendship for the groom and because I worked for him for almost 15 years. Was my attendance a serious sin in the eyes of God and/or the church?

On another occasion my nephew married a divorced Protestant before her minister. Again, after a bout with my conscience I attended because of my love for my sister and her family.

Sad to say, situations like these arise more frequently lately in my life and I have had to struggle with my conscience. People seem to have their own ideas of what is proper or right. Can you help me understand what is expected in these circumstances? (Massachusetts)



tiously, is not about to deliberately do something you know is wrong.

It's rather a matter of choosing what seems best among several options, none of which is perfect and without its pain.

It seems to me a few of which are worth considering. One is that circumstances are quite different from one situation to another. Your attendance at your Protestant friend's wedding, for example, easily could be recognized as a demonstration of your friendship for him, not a judgment on the Catholic character of the marriage.

Obviously the situation with your nephew is not the same. Your responsibility and desire to be clear about what you are doing is more direct and immediate. There may even be other adults and children in the family who could one day be in the same circumstances.

Family Talk

If school is in the wrong

by Dr. James and Mary Kenny

Dear Mary: We have a 13-year-old boy who attends Catholic grade school. He has been almost a model student for eight years. My problem is with his school.

When asked what he was doing so long in the bathroom, he replied back, joking with his lunch mother, "Now what did I do?" The head lunch mother heard him.

He was ordered to the principal's office because the principal heard him raise his voice at the lunch

Insaf as you have responsibility to give them good example and good witness, you obviously wish to avoid any misunderstandings about your convictions and beliefs.

Let's say right here also that you need have no hesitation or guilt over making those convictions known. It's not hard to feel pressured in these situations today by the claim that everyone has the right to "do his own thing."

But that goes both ways. You have just as much right to do your own thing, even if it means saying "I don't agree with what you're doing." With a little thought I'm sure you can make your point with tact and kindness.

This need be done only once. If he loves you he will appreciate your concern even if he doesn't agree with you at the moment.

My own conviction is that in such circumstances much more is gained by honey than vinegar. Decide what you think is best. Then hope they accept the love and care which lies beneath whatever you do.

(Questions for this column should be sent to Father Dietzen at Holy Trinity Parish, 704 N. Main St., Bloomington, IL 61701.)

1987 by NC News Service

A Decisions such as this, which face you and countless others, always are painful. They involve several obligations which seem in conflict: to show your love and affection to the people involved; not to give scandal by appearing to approve something you do not; not to alienate loved ones even though they're doing something you consider wrong; to give the right message and example to others in your family about how Catholics believe and act; and so on.

First, please realize that we're not talking here about sin, mortal or venial. Someone like yourself who is praying and reflecting over the matter so conscientiously,

mother. He was given an infraction paper and threatened with expulsion. He was told he was a disgrace by the principal and yelled at terribly by two grown adults.

I called and was told that my son was disrespectful and no child will talk that way to an adult. My son was never permitted to speak with the principal or teachers together in a calm situation. I had to sign the infraction paper and return it.

I have two other boys going to this school. How can I help them so they are understood and not yelled at?

It seems seventh and eighth graders are always yelled at and given orders. There is rarely a friendly smile, a pat on the back or even a good morning said.

My older son could never go to school without worrying about something going wrong that day. It is hard to tell him to be tolerant when my heart is breaking too. I get tired of making excuses for the teachers and nuns.—Pennysylvania

Answer: You raise two issues: 1) How do you handle a situation outside the home when you feel your child has been unjustly treated, and 2) how do you deal with an environment where such situations arise repeatedly?

What can you do when you feel your child is treated unjustly? The first step is to gather the facts, a process which might be rather difficult. Each person tells experiences so as to put himself in the best possible light. Children, lunch mothers, teachers and principals all do it.

You might talk to your son and to the most open-minded and communicative person available (in your case, the lunch mother). In this way you have at least two accounts of the same event.

Second, in dealing with the teacher and principal, state your case briefly and honestly. Describe the incident as you understand it without attacking the other people involved. Explain why you feel there was injustice. Schedule a meeting or write a letter as you prefer.

Finally, if you are unable to get satisfaction by these means, you have two choices. You can fight the administration, refuse to sign what you consider an unjust document, go to the pastor, the school board or even the diocese. Or you might judge that in the best interest of your children, you will accept it, minimize the issue and pursue it no further.

By far the largest issue concerns the environment of the school itself. You describe a place where children are yelled at, where there is rarely a smile, where a child worries each day. This is not a matter of one unreasonable teacher. This atmosphere pervades the school.

My obvious question is, Why would you send children to such a school? You must have many other choices, since you live in a large city.

You can become actively involved. Join the parent group. Band with other concerned, loving parents to work toward a more child-centered school.

If you do not choose to get involved, get out. The persons ultimately responsible for what happens to your children are you, the parents.

If your child were abused physically, you would take steps to protect him. If you believe your child is being abused mentally, you need to be just as protective of his feelings and his spirit.

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

1987 by NC News Service

Carpet Column
JIM O'BRIEN

READ THE WARRANTY

Not reading and following directions, in most cases, is a weakness of the American consumer (including me). I am sure you have been involved with assembling a bicycle, new lawn mower, children's toys, lawn furniture or one that always bugs me — a television stand for a portable or table model TV set. You open the carton and it is filled with knock down parts and instructions to put the product together. Part A goes into B, C into D and on and on. I like to put things together and short cut the instructions. My wife, a precise detail person, generally comes to my rescue. We start all over — she reads me the directions and, lo and behold we get the job done! And to my amazement the finished product looks like the picture and no missing parts are left over.

The same applies to warranty — so let's look at new carpet stain-resistant warranties.

The warranties generally read "warranted by X for stain-resistance, soil-resistance and abrasive wear during the first five years that you own the carpet." If your carpet has been properly installed and maintained in normal indoor residential use, and you own and occupy the residence where it is used, X will repair or replace, with comparable carpet, any portion which does not perform according to X's warranty. This is done at X's cost, including the cost of installation.

The warranty explains the exclusions in various manufacturers' warranties.

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Vatican Letter

Stresses workers' dignity

by Julie Asher

The Catholic Church's task is to focus attention on the dignity and rights of workers and condemn any violence against those principles, Pope John Paul II told about 90,000 people Sept. 19 at the closing liturgy for his U.S. trip. He said central to the church's teaching is the primacy of persons over things and that work is for man, not man for work.

The Mass, at the Silverdome in Pontiac, was the largest indoor papal Mass ever celebrated and was his ninth liturgy in as many days. The gigantic sports facility, home to the Detroit Lions' football team, resounded with the voices of a 1,200-member choir, the music of a 45-piece orchestra and the deep voice of the pope.

Before the Mass began the audience, which had begun to gather several hours earlier, viewed his arrival by helicopter on a large-screen television. Applause broke out several times as the audience watched him emerge from the helicopter and board the popemobile, in which he circled the domed sta-

dium before Mass began. Hundreds of Knights of Columbus lined the path from helicopter to stadium, taking off their plumed hats as he passed.

Applause punctuated the pope's homily but reached its height at the end of Mass, when in spontaneous remarks, the pope thanked Detroit and the United States for the hospitality shown to "the successor of Peter."

But he also expressed a fervent wish that his second pastoral visit would bring deep unity to the church in the United States and that his visit would be "spiritually fruitful."

As he left the Silverdome, the crowd was on its feet cheering, shouting and clapping. Though asked to remain in their places until the pope left by helicopter for the airport, people streamed out and lined pathways to get a glimpse of the papal helicopter.

The crowd at the Mass was the largest of the day. Audiences at other Detroit events were much smaller than predicted, but archdiocesan officials speculated that media reports warning of huge crowds and congested traffic kept people home.

In his Silverdome homily, the pope told his listeners to "conduct themselves in a way worthy of the Gospel."

"The only gift we can offer God that is truly worthy of him is the gift of oneself," said the pontiff, looking weary during the last big event of his whirlwind U.S. tour. "Central to the church's teaching is the conviction that people are more important than things: that work is 'for man' and not man 'for work,'" he said.

"The person is both the subject and purpose of all work and cannot be reduced to a mere instrument of production."

Men and women have a place in the "earthly vineyard" of the workplace because it is "where you and I must earn our daily bread," the pontiff said. Humanity requires work in order "to be maintained and developed," he added. But there is also the "vineyard of the Lord," for which man gives the gift of self, "the greatest gift of all."

People of faith should measure the world by the standard of God's kingdom and "not the other way around," he said.

Among the Mass-goers was Susanna Siles, a native of Bolivia now living in East Lansing, Mich. "I think the pope is trying to get Christian people together in all the world," she said.

My Journey to God
The Bad Days

by Cynthia Schultz

Laughter and music drifted from a next-door neighbor's window into mine. Two doors down, a man cut grass with a mower that sounded like it needed major surgery. Children were chattering as they rode their bikes on this glorious Sunday afternoon without a cloud in the sky. My own children were enjoying a family reunion that I had helped plan. And I was flat on my back in bed with the flu, staring at the cracks in the ceiling. Poor me.

My eyes filled up with tears. "It's not fair," I thought as I shifted my aching body from one side of the bed to the other. How dare the world go on without me! But it did.

My thoughts were interrupted by the sound of footsteps and the clanking of ice on the side of a glass. My husband appeared in the doorway with a ginger ale to perk me up. Bless his thoughtfulness. This man spent his Sunday afternoon doing the grocery shopping and caring for the children, since I was unable. I know he would have preferred watching the ball game.

Lord, I guess we do need the bad days now and then to appreciate the good ones. Thank you for all those days when I enjoy good health. And Lord, thanks for the bad days, too.

(Cynthia Schultz is a member of St. Mary's Parish in New Albany.)

Multiply God's grace. Send your ideas and experiences of prayer to: My Journey to God, P.O. Box 1717, Indpls., Ind. 46206.

The Sunday Readings

(Continued from page 15)

will act on the warning so it will not have to come true.

The second reading from Paul's Letter to the Philippians might be subtitled, "My Secret to Peace." Though short, the passage is crammed with practical advice for achieving that discipline of one's thoughts that is crucial for happiness. Paul suggests:

► I should take command of my thoughts. Anxious thoughts are to be "dismissed" as a sergeant dismisses a private.

► To fill the void so the anxious thoughts don't come back, I should focus my thoughts on all the gifts God has given me. Then prayers of gratitude come naturally. Paul also encouraged me to be flexible in my prayer. If one form of prayer is flowing like molasses in January, I should try another.



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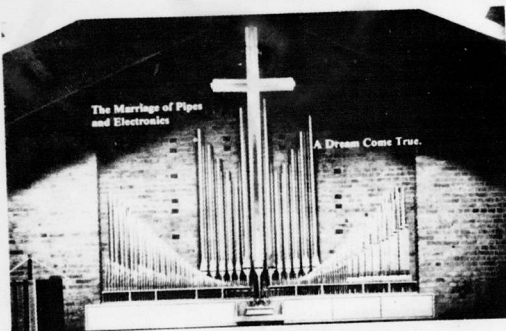
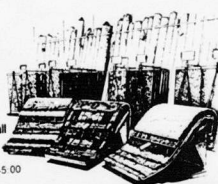
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ENTERTAINMENT

Viewing with Arnold Jambalayan version of police corruption

by James W. Arnold

"The Big Easy" is an affectionate nickname for New Orleans, implying its relaxed approach to the serious issues of human life, as well as its soft, beguiling delta climate.

The movie is about police corruption there, but it can't quite decide if it wants to be a melodrama or a screwball comedy.

Dennis Quaid is Remy McSwain, the "youngest lieutenant in the history of the department," a line designed to cover inventive casting. He's being alternately bugged and attracted by Anne Osborne (Ellen Barkin), a new assistant D.A. from the north who is investigating police involvement in crime. "She busts cops for a living," says the script by Daniel Petrie, Jr.



Petrie's formula in "Easy" is similar, since the plot again involves conflict between an outsider and the local cops. Anne is overbearing and ignorant about the city and its style. She's also attractive, so there are large romantic detours. She and Remy fall in love after a few meetings. Then she discovers he's on the take like practically everybody else, and is assigned to prosecute him.

None of this is taken with great concern. The battle of the sexes tone is light, somewhere between "Legal Eagles" and "Moonlighting." The bedroom scenes are full of graphic grappling, though not as graphic as director Jim McBride's last film, "Breathless." Why does the phone always ring while movie couples are being intimate? Answer: so using the phone to get the plot moving again won't seem such an obvious device.

Interspersed is a series of bloody murders, ostensibly due to a gang war over the heroin trade, with mangled

corpses and gore all over the interior decor. (Gratefully, we see only the aftermath, not the actual killings.) Heavy as this seems, Remy's fellow detectives seem like refugees from "Barney Miller" or "Police Academy."

The odd result is a movie that is about as realistic as "Bonzo Goes to College" except for the things—the sex and violence—which are done with fidelity to detail.

Eventually, we learn that Remy is a second generation Irish-Cajun cop, like many of his uncles and cousins, and that the N.O.P.D. is like a large extended family, with a payoff slush fund as a kind of fringe benefit tradition. (Gently on the violins: Remy's money goes to his widowed Mom to send his kid brother to college.)

To its credit, the movie refuses to gloss over this stuff. Remy repents and helps Anne track down his fellow cops involved in murder and drug-dealing, seen as a logical escalation of their petty bribe-taking.

You can't say his change-of-heart is incredible, because you always have to hope for the reform and redemption of sinners. Let's say only that it seems a quick-fix happy ending to what in reality would be very difficult.

The whole point of the film is the "like family" closeness of the cops. A major highlight is a Cajun-style family picnic, where Remy plays guitar and sings in the band and the police captain (Ned Beatty) engaged to Remy's Mom offers a warm toast to the fraternity of police and firemen.

(If you don't suspect Beatty will soon be identified as the boss of the crooked cops, you're just not a regular

moviegoer. Good actors are always the bad guys. For 90 minutes, Beatty doesn't have any reason to be in the movie; doing the big scenes as the heavy is the only reason he was hired.)

On the do-I-go-against-my-friends theme, "The Big Easy" is a low IQ, jambalaya version of "The Prince of the City," which is the best police corruption movie on the books.

"Easy" has a few fringe benefits, like the New Orleans settings (more gritty than touristy) and the Cajun-flavored musical soundtrack. Actor Quaid, with his patented u-shaped grin and a phony Louisiana accent, gets free rein to cavort through the show as basically himself. For actress Barkin, it's a nice switch from earlier parts, but the role of Anne is straight romantic ingenue and below her considerable talents. She's just a nice girl getting into deep cultural and moral problems she doesn't understand.

(Mixed-up comedy-drama on police corruption theme; cop movie violence, non-martial sex, nudity; not generally recommended.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Baby Boom	A-II
A Prayer for the Dying	A-III
The Princess Bride	A-II
You Talkin' to Me?	A-III
Dark Eyes	A-III
Lady Beware	O
The Principal	O
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.	

A look at three of the new television series

by Tony Zaza and Henry Herz

Denise Huxtable (Lisa Bonet) adjusts to college life in "A Different World," the anachronistic new comedy series which airs Thursdays, 8:30-9 p.m. on NBC immediately following its parent, "The Cosby Show."

Miss Bonet doesn't offer any new character nuances. She's still the sheepish, soft-spoken upper-middle-class young lady with nothing on her mind save the usual teen preoccupations with boys, credit cards, fashion and shopping.

The initial episodes set up lessons about getting along with others. The situations are neither profound nor convincing. Although learning how to be independent is an integral part of growing up, this spinoff doesn't get into any serious or complex problems.

What youngsters stand to gain from the show is a



NEW SITCOM—Tim Reid stars as Frank Parrish, a New England college professor who inherits a down-home New Orleans restaurant in "Frank's Place," a new CBS comedy series airing Saturdays. (NC photo)

sense of how to develop their own style and a vision of good grooming, good manners and acquiescence to authority that school someone manages not to convey.

Not really an articulate role model but rather a positive stereotype which embodies a screenwriter's estimation of what a middle-class black American youth ought to be, Miss Bonet's character is a fiction of racial invisibility which seems insulated from the realities blacks face in their precarious co-existence with a social order whose value system often exclude them. (TZ)

"Frank's Place," Saturdays, CBS

"Frank's Place," the new series which airs Saturdays, 8:30-9 p.m. on CBS, takes another, less fictional look at the middle-class black experience. Frank (Tim Reid) is an even-tempered, well-educated and refined Bostonian who inherits his father's New Orleans Creole restaurant. The first episodes show him meeting with the hired help, which precipitates a predictable culture clash. Frank decides to sell off the place much to the consternation of the staff. He's told there's a "spin" (spell) on him to make him change his mind as he muddles over what course of action to take.

Neither lively nor passionate befitting the traditions of Cajun country New Orleans life, the mood of the show—which has the classy edge of a black-is-beautiful public service message—lacks the dynamics of a genuine contrast of social classes. The polite and decent Frank is set up as the straight man for a series of remarks meant to characterize the folksy staff members who have spent their lives running the place. But the contrasts are not sufficiently severe to be milked for humor or social significance.

What we have is a positive image of a black American having a simple struggle of conscience, then getting involved in the daily operation of "the Chez" with not the slightest interest in his roots, locked instead, like most of us, in the boring business of getting ahead. (TZ)

"My Two Dads," Sundays, NBC

Often tried but never adequately portrayed is the concept of single male parenting. "My Two Dads," which airs Sundays, 8:30-9 p.m. on NBC, has a chance to survive if its two unlikely father images, conservative Paul Reiser and liberal Greg Evigan, who only superficially represent contrasting lifestyles, can find some meaningful dialogue to convey the real problems and joys of raising children.

The present formula of the new comedy features Stacy Keanan as a 12-year-old who is left, by her

mother's will, with the two boyfriends who could have possibly fathered her. The show tries to set a delicate balance between the discoveries of childhood and parenthood.

The script, for the most part, does an average job of setting up the contrasting attitudes toward life with the predictable outcome that the bright and spirited Nicole (Miss Keanan) will pick and choose the appropriate values according to the situation.

Admirable in its attempt to deal with a socially relevant option to traditional parenting, the program, which lacks depth, may move toward inventive treatment of values-related issues to keep its audience. In a society where values are most often handed down from mother to daughter, this show at least has the courage to begin a new, hopefully worthwhile dialogue on childrearing that parents will wish to share with their children. (TZ)



COMEDY SERIES—Greg Evigan (left) and Paul Reiser play two former romantic rivals who are given custody of a 12-year-old orphan, played by Stacy Keanan, who may have been fathered by either of them in "My Two Dads," a new Sunday night NBC series. (NC photo)

Respect Life

a special supplement to The Criterion

Introduction...

The annual Respect Life Program, which begins this Sunday, celebrates its 15th anniversary this year. It began in 1972 in an effort to reaffirm the sanctity of human life in all stages and to reverse the breakdown of moral, social and civil structures supporting human life in America. Just three months after the first Respect Life Sunday was

celebrated in October 1972, the U.S. Supreme Court struck down all existing state abortion laws. Clearly the Respect Life Program was needed.

The program began as a week- or month-long celebration of human life but has since expanded to the current year-round effort. It has become the primary educational vehicle for the *Pastoral Plan for Pro-Life Activities*, a plan approved by the Catholic bishops of the U.S. in 1978 and reaffirmed by them in 1985.

The plan calls for a three-pronged effort on

behalf of life—education, care and advocacy. Its goal is to “generate a greater respect for the life of all persons” by “focusing on the sanctity of human life.”

In reaffirming the *Pastoral Plan*, the bishops made this point: “A consistent ethic, far from diminishing concern for abortion or equating all issues touching on the dignity of human life, recognizes the distinctive character of each issue while giving each its proper role within a coherent

(See INTRODUCTION, page 27)



Euthanasia: the handwriting on the wall

by Thomas J. Marzen, J.D.

On Feb. 6, 1987, Hector Rodas died of malnutrition and dehydration in a Colorado rehabilitation center. An illegal immigrant from Guatemala, Rodas was paralyzed from the neck down as the result of a drug-induced stroke. He decided he no longer wished to live and requested removal of the plastic tube through which he received food and fluids. Rodas took the matter to court and prevailed. He died 15 days later.

The manner in which Mr. Rodas died is no longer unusual. Indeed, the courts have almost uniformly held that "artificial feeding" may be withheld or withdrawn, like respirators or chemotherapy. But what occurred while Mr. Rodas was dying from his self-imposed fast is especially noteworthy. His lawyers, affiliated with the American Civil Liberties Union (ACLU), again approached the court and requested that Rodas "be provided with a medication or medicinal agent that would cause his death, so that he would not be required to suffer a withdrawal of treatment including nutrition and hydration which would result in a prolonged and painful death." When Mr. Rodas told a reporter he did not really want a lethal drug overdose, an embarrassed ACLU dropped the suit.

The second Rodas suit represents the first formal attempt to legitimize death by direct lethal intervention—

active euthanasia. It will not be the last.

Acceptance of lethal injections and overdoses is the goal of the Hemlock Society, which openly advocates voluntary "aid in dying" for the terminally ill. In 1986, the society formed a new political action group, Americans Against Human Suffering, to press for enactment of a 1988 California ballot initiative to legalize assisted suicide in that state. The Hemlock Society is encouraged by opinion polls showing a 20 percent increase in acceptance of active euthanasia over the past 20 years.

The spreading practice of withholding food and fluids from non-terminal patients is leading many to conclude that it would be more "humane" simply to provide a lethal injection. If the intent is to ensure death, they argue, then plainly a lethal injection is less expensive, less painful, less emotionally taxing, and arguably more compassionate than starvation and dehydration.

Catholics should be especially sensitive to this issue. To feed the hungry and give drink to the thirsty are, after all, among the literal directives to those who follow Christ. The Second Vatican Council urged individuals and governments to heed the saying of the church fathers: "Feed the man dying of hunger, because if you have not fed him you have killed him" (*Gaudium et Spes*, no. 69). Such obligations do not disappear, but their application can become more diffi-



EUTHANASIA—Although no law authorizes it, euthanasia has become accepted medical practice in the Netherlands. Are we heading in the same direction? (Photo by Jim Whitmer)

cult, when we enter the realm of medical practice.

Catholics face this problem guided by a sophisticated moral tradition on euthanasia and the duty to preserve life. Traditionally one is permitted but not obliged to use "extraordinary" or "disproportionate" means—those which offer no reasonable hope of benefit or which involve excessive burdens. But respect for life demands the use of "ordinary" means—those which can effectively preserve life without involving too grave a burden.

And the church absolutely rejects euthanasia, defined as "an action or an omission which of itself or by intention causes death, in order that all suffering may in this way be eliminated" (*Declaration on Euthanasia*, 1980). The bishops' Committee for Pro-Life Activities has warned

against "negative judgments about the 'quality of life' of unconscious or otherwise disabled patients" which "have led some in our society to propose withholding nourishment precisely in order to end these patients' lives."

Respect for life entails the proposition that every human life has intrinsic value. The struggle to legitimize lethal injections and overdoses and unjustifiable euthanasia by omission is underway. Clear and determined thinking graced by compassion, but untarnished by the sentimentality and denial that so characterizes public discourse on "death with dignity" and the "right to die," is sorely needed.

(Thomas Marzen is general counsel of the National Legal Center for the Medically Dependent and Disabled, Inc., located in Indianapolis.)

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Teenage pregnancy: solutions are causes

by Russell Shaw

The problem of teenage pregnancy in the United States can be stated in the form of a paradox: the more it has been solved, the worse it has gotten. In metaphorical terms—it looks as if somebody is pouring gasoline on the fire.

Does the solution perhaps lie in more sex education classes? Not according to the U.S. Secretary of Education, William J. Bennett. "Seventy percent of all high school seniors had taken sex education courses in 1985, up from 60 percent in 1976," he notes. "Yet when we look at what is happening in the sexual lives of American students, we can only conclude that it is doubtful that much sex education is doing any good at all."

In light of current statistics on teen pregnancy, some conclude that a more aggressive approach is required. Hence the drive now underway for school-based clinics providing contraception to teenagers. But on the record, these clinics also fail to provide the answer.

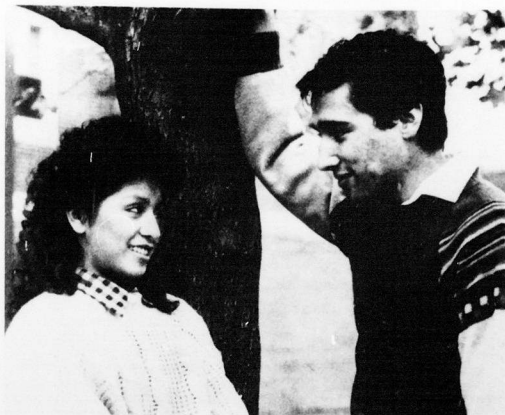
Writing in the January/February 1986 issue of the Planned Parenthood publication *Family Planning Perspectives*, Asta Kenney of the Alan Guttmacher Institute notes that "solid data on the health impact of these clinics are scarce." Clinic clients are also more likely than their fellow students to have had sexual intercourse more than five times. Ms. Kenney

believe this indicates that the clinic attracts "sexually active teenagers" who most need its services. But the data can just as well signify that clinic clients became "sexually active" after receiving the services of the clinic.

From 1971 to 1980 the number of teenagers involved in federally subsidized birth control programs rose from 300,000 to 1,490,000. During the same period the percentage of unmarried contraceptive users aged 15-19 who experienced unwanted pregnancy rose from 8.6 percent to 31.5 percent. Concludes a task force of the Archdiocese of Boston which looked into the problem: "As evidenced in the data... the overall impact of adolescent birth control programs has merely been that of further aggravating the problem of teenage pregnancy."

The problem of teenage pregnancy is not confined to one race or social class, but it is most acute among poor minority youths. There are also certain recurring traits which constitute a kind of "profile" of those who are at risk. Researchers say these include low self-esteem, immaturity, insecurity, low aspirations, and lack of accurate information on sexuality.

As the authors of the Boston archdiocesan task force report put it, "It is apparent that the pregnancy itself is merely *symptomatic* of much deeper personal problems and/or family distress. Demanding solutions



TEENAGE PREGNANCY—There are more than one million teenage pregnancies in the U.S. each year. Over 400,000 end in abortion. (Photo by Jim Whitmer)

must be sought to resolve the underlying problems which generate teen pregnancy."

To what extent is the family planning movement and its promotion of what it calls "relaxed attitudes toward adolescent sexuality" among the causes of the problem it proposes to solve? In asking this question one risks being called a traditionalist or worse. But at some point in this argument it is necessary to take sides.

To the extent, however, that poverty is central to the problem of teenage pregnancy for many of American adolescents, it may be that not even moral traditionalism by itself has the answer. Writes Fordham University

sociologist James Kelly, "It may be the case that moral traditionalists now possess the 'radical' point of view and must now think about a 'radical' economic policy to implement their moral convictions."

American children have already paid, and go on paying, an exceptionally high price to sustain the family planners' faith in their own solutions. Christians' faith in the dignity of human sexuality and in the need for economic justice surely deserves at least as much attention from our policy makers.

(Russell Shaw is secretary of public affairs for the United States Catholic Conference/ational Conference of Catholic Bishops, Washington, D.C.)

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Natural family planning: the heart of the matter

by Mary Shivanandan

There are two myths abroad among many in the church today—that natural family planning (NFP) is just another marriage enrichment program, and that NFP couples are somehow super couples. Both myths do a great disservice to couples, families and the sacrament of marriage.

Natural family planning is a method for achieving or avoiding pregnancy by observing the signs and symptoms of the fertile and infertile phases of the menstrual cycle.

Several national and international studies have rated the method effectiveness of NFP at 98 to 99 percent. The use effectiveness rate, which measures how well the method is used under ordinary life circumstances, varies from 75 to 99 percent. Couples who have reached the limit of their family size have a higher use effectiveness rate than those who are mainly spacing pregnancies.

Natural family planning couples accept fertility as a gift. They know that even though the method effectiveness is 98 to 99 percent, they do not have complete control. Couples talk about God's two percent. This helps them in the event of an unplanned pregnancy. Knowing the best time in the cycle to conceive gives the couple planning a pregnancy the opportunity to be consciously present to the child from the moment of conception. The method

itself enhances "the realization that in their childbearing and childrearing the couple participates with God in the on-going work of creation and redemption."

One of the advantages of natural family planning is that it calls for shared responsibility. The church teaches that neither the woman's fertility nor the man's is to be suppressed. In practice that calls for the man to respect the woman's cyclical fertility, and for the woman to respect herself. By observing and accepting her cyclical fertility, a woman learns to appreciate its gift and gain a new sense of self esteem.

It is a process of discovery also shared by the husband. His discovery is often centered on the meaning of sexual intercourse when it is not always available. The NFP husband looks more deeply into himself to better understand the reasons for engaging in sexual intercourse. It can be a painful process, fraught with frustration, but the rewards are tangible. Romance often returns to the marriage, and a well known phrase in NFP circles is "the honeymoon effect," when a couple makes love after the fertile phase waiting period.

From some of the first psycho-social studies of NFP in the 1970s, it was discovered that couples spontaneously mentioned a deepened spiritual relationship as a result of NFP practice. Not uncommonly they returned to the practice of their faith. As one couple put it, "It was the first



NATURAL FAMILY PLANNING—Natural Family Planning strengthens couples to understand and accept conjugal love as a life-long faithful interpersonal commitment. (Photo by Jim Whittier)

time we really heard the church's position. The Roman Catholic Church is not against birth control but for a natural relationship for the couple."

In 1981 the American Catholic bishops established the Diocesan Development Program for National

Family Planning as part of its Office for Pro-Life Activities. In a November 1986 report to the U.S. bishops, Cardinal Joseph Bernardin, chairman of the bishops' Pro-Life Committee, emphasized that "NFP involves a (See NATURAL FAMILY, page 26)



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ADOPTION—Adoption is a positive and successful way to meet the needs of children, birth parents and adoptive families. (Photo by Jim Whittner)

by Mary Beth Seader

The term adoption conjures up many images, some negative. Attitudes range from sympathy for the poor woman who "must give up her child" to condemnation for the heartless creature who is "giving her baby away." Adoptive couples are generally portrayed as selfish, loving people who are opening their hearts and homes to poor, abandoned children. Adoptive children are sometimes pitied because the "rejection" by their birth parents is per-

ceived by some as putting them at a disadvantage in the game of life.

Such attitudes are by and large the result of misunderstandings. Adoption has proven to be a very positive and successful way to meet the needs of children, birth parents and adoptive families.

A look at the persons involved in the adoption triad may take away some of the mystery and provide a more realistic view of adoption and its hope for the future.

The most important person in an (See **ADOPTION AND**, page 26)



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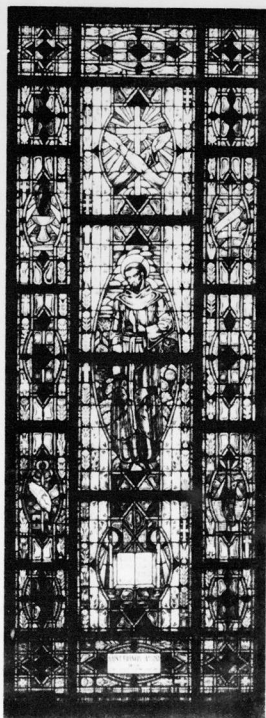
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Family policy in the United States

by Richard Doerflinger

On Oct. 22, 1983, the Holy See issued a *Charter on the Rights of the Family*. The *Charter* provides a distinctive standard for assessing our nation's commitment to strong families—a standard which is recognizably Catholic, but based on the dignity of the human person and directed to all people of good will. Its comprehensiveness compares well with analyses of family policy pursued by adherents of the two major political factions in the United States.

The political right is often thought to focus only on issues involving sexual ethics, while the political left is often seen as preoccupied with the morality of economic problems. But the church rejects such partisan divisions. In the realms of both sexuality and economics, private transactions can have corrosive effects on the

stability of the family and hence on society as a whole. Materialism and selfish individualism are threats to the family in both spheres.

Each of the *Charter's* articles is relevant to current debates on family policy. For example, article 1 upholds "the institutional value of marriage" and urges that "the situation of non-married couples must not be placed on the same level as marriage duly contracted." This principle is under attack in American law, most notably in U.S. Supreme Court rulings on contraception, abortion and parents' rights. Americans also tend to chafe at any recognition of the special role of marriage in society. Yet the tragedy of AIDS and other sexually transmitted diseases has given Americans a reason to appreciate monogamy on public health grounds alone.

In article 3 the Holy See recog-

nizes a married couple's "inalienable right to found a family and to decide on the spacing of births and the number of children to be born" within the context of sound moral principles. Here the Vatican rejects coercive population programs like that of the People's Republic of China, where a "one-child-per-family" quota has been enforced by the use of involuntary abortion and sterilization. Such practices have moved the United States since 1985 to withhold funds from organizations that support or help manage coercive programs.

Article 4 of the Vatican *Charter* calls for "special protection and assistance" for children "both before and after birth," as well as for their mothers "during pregnancy and for a reasonable period of time after childbirth." In recent months Catholic organizations have acted on this mandate by opposing Medicaid cuts and by supporting the Medicaid Infant Mortality Amendments of 1987 to improve prenatal and pediatric care.

Article 9 of the *Charter* calls on governments to help provide for the

special needs of families when their members become ill or disabled. The proposed Family and Medical Leave Act of 1987 addresses these concerns by requiring large employers to give employees a leave of absence when necessary for family reasons. This legislation seems modest when one considers that the United States is the only developed country in the world that does not guarantee the jobs of new parents and other workers who have good reason for a leave of absence.

Article 12 calls for efforts to keep families together during migration. This is one of several areas in which federal regulations and policies designed to implement the Immigration Reform and Control Act of 1986 are seriously deficient.

Whether the specific issue is abortion, pornography, unemployment, fair housing, or immigration, the church's vision as summarized in the *Charter on the Rights of the Family* promotes a unified witness to the need for strong and stable families. As Pope John Paul II has said, the family "is necessary not only for the private good of every person, but also for the common good of every society, nation and state."

(Richard Doerflinger is assistant director of the National Conference of Catholic Bishops' Office for Pro-Life Activities.)

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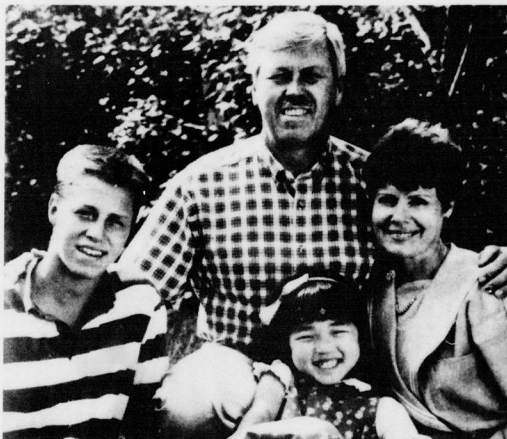
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FAMILY POLICY—The U.S. is the only developed nation in the world that does not guarantee the jobs of new parents and other workers who must take a leave of absence. (Photo by Jim Whitmer)



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Abortion rights philosophy on a collision course with technology

by Kenneth D. VanDerhoef, J.D.

In 1973, the Supreme Court in *Roe v. Wade* legalized abortion by establishing the constitutional right of a woman to prevent the birth of her child. Ten years later, in *City of Akron v. Akron Center for Reproductive Health*, six members of the court explicitly reaffirmed *Roe v. Wade* and felt compelled to explain and justify that decision.

But Justice Sandra Day O'Connor, joined by Justices White and Rehnquist, in her dissenting opinion in *Akron*, exposed the fallacies of the majority opinion and its precedent, *Roe v. Wade*. Justice O'Connor

acknowledged the shifting medical technology and standards in finding that "the *Roe* framework then is clearly on a collision course with itself."

The court stated in *Roe v. Wade* that "with respect to the State's important and legitimate interest in potential life, the 'compelling' point is at viability. This is so because the fetus then presumably has the capability of meaningful life outside the mother's womb." The court said, "Viability is usually placed at seven months (28 weeks) but may occur earlier, even at 24 weeks."

Advances in neonatology since 1973 have lowered this to 24 weeks and, in

some cases, to 21 to 22 weeks. The time during which the unborn child is totally dependent on his or her mother's body is also continually becoming shorter because of advances at the other end of pregnancy. Artificial conception and *in vitro* fertilization are already realities; many believe that artificial placentas or other forms of extended life support outside the mother's body cannot be far behind. Thus the court's use of viability as a standard is becoming irrelevant.

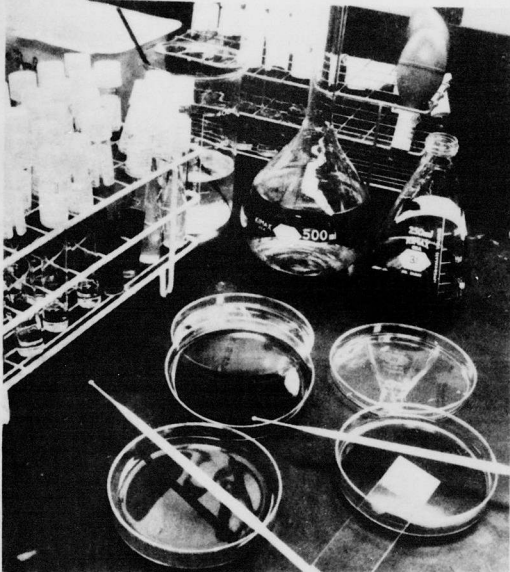
The most rapidly expanding field of medicine today is fetology. The fetus has become a "patient." Environmental threats of such things as drugs, caffeine, smoking, etc., have become all-important considera-

tions in this "patient's rights." *In utero* treatment represents a major new horizon for medicine. Kidney, heart, brain and lungs all admit of such treatment.

Justice O'Connor's comments about a collision course clearly delineate the underlying conflict of the patient's rights of the unborn with the privacy rights of the mother. Nowhere is this more dramatically demonstrated than in the new theories of law designated as wrongful birth and wrongful life.

Our advances in technology in ultrasound, intra- and extra-uterine surgery and amniocentesis have enabled us to become increasingly accurate in the detection and prediction of birth defects. Because of these changes in our technology, the courts have been called upon with increasing frequency to resolve claims by children with birth defects and by their parents. The parents, under wrongful birth claims, seek damages for the financial and emotional costs of raising an im-

(See ABORTION AND, page 28)



MEDICAL TECHNOLOGY AND ABORTION—Scientific advances have increased our knowledge of human life and our responsibility to safeguard it from beginning to end. (Photo by Jim Whitmer)



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Adoption and pregnancy counseling

(Continued from page 26)
adoption placement is the child. Adoption is not promoted to find children for families, but find families for children.

While the child is the center of an adoption plan, the birth parents are necessarily the focus in pregnancy counseling. The term "birth parents" refers to both the pregnant woman and the expectant father, who is often overlooked. Birth parents approach an emergency pregnancy service or Catholic Charities agency because they are experiencing difficulties during pregnancy. When the problems focus on the individual's or couple's readiness or ability to raise the child, a discussion of adoption as an option for parenting is important.

Good adoption counseling does not

negate the relationship between birth parents and child. Rather, it helps the birth parents to define the relationship. It recognizes that once pregnancy has occurred, the two persons involved—the mother and the father—are parents for the life of the child. However, it also confronts the reality that the birth parents who make an adoption plan will not be able to have on-going direct contact with the child during the lifetime of this, their offspring.

Viewing adoption as a responsible way to meet one's child's needs enables birth parents to come to terms with the decision.

When adoption takes place, relationships between birth parents and child, and adoptive parents and child, are redefined, and for the birth par-

ents there is a grieving process for which they need time and support to resolve. Family and friends should allow birth parents to discuss their feelings without judging the rightness or wrongness of their decision.

The third group of participants in an adoption triad is the adoptive family. The myth that adoptive couples must be perfect increases the anxiety of the average person contemplating adoption. The thought of an in-depth home study which may uncover our faults is very frightening. This fear can be compounded by anxiety over the scarcity of newborn infants available for adoption, an

anxiety which has led good people to try shortcut methods such as "surrogate motherhood."

The adoption process also includes a counseling segment which helps the adoptive parents assess their own strengths and weaknesses. It helps them to explore difficult issues which may arise as the child grows, particularly those related to the adoption, and gives them some guidance in handling them.

Adoption is a serious and complex issue which requires skillful balancing of the needs of all parties. It is a positive solution to a very difficult situation for birth parents and adoptive parents alike.

(Mary Beth Seader is national project manager of the Caring Network, Adolescent Family Life Demonstration Project, Catholic Charities USA, Washington, D.C.)

Natural family planning

(Continued from page 22)
fundamental approach to human sexuality that places conjugal intimacy in the larger context of marital rights and responsibilities."

Noting that presently NFP "is treated as a peripheral movement," Cardinal Bernardin called for the "institutionalization" of NFP in church structures.

Msgr. James T. McHugh, director of the Diocesan Development Program for Natural Family Planning, notes that Cardinal Bernardin's

report has already generated an upswing of interest and activity in natural family planning in many dioceses as well as a renewal of commitment among long established programs. "This report is especially helpful," he said, "because it is very practical. It outlines how the various agencies in the church can work together to help married couples understand and live fully the church's teaching in regard to married love and human sexuality."

(Mary Shivanandan is the author of *Challenge to Love* and editor of the NFP Reader.)

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Introduction

(Continued from page 19)

moral vision. . . Precisely because all issues involving human life are interdependent, a society which destroys human life by abortion under the mantle of law unavoidably undermines respect for life in all other contexts. Likewise, protection in law and practice of unborn human life will benefit all life, not only the lives of the unborn."

Since its beginning, the Respect Life Program has promoted this comprehensive vision of focusing on a wide range of human life concerns—abortion, suicide, euthanasia, rights of the aging and dying, rights of disabled persons, immigration policy, war, capital punishment. That range is again reflected in this year's program manual, from which the articles in this special supplement have been condensed. A similar manual (plus posters, flyers and other items) is published each year by the Catholic bishops' pro-life office in Washington, D.C. to assist parishes and others to implement the program.

The impact of new technologies on the issue of abortion is explored by Kenneth VenDerhoef from both a medical and legal standpoint. He notes that since the U.S. Supreme Court legalized abortion in 1973, viability—which the court placed at about 28 weeks—has dropped to 24 weeks, and in some cases to 21 or 22 weeks. At the same time technology is making possible the creation and sustained existence of new life outside the womb. He argues that viability, never a plausible standard for beginning to protect life, is even less plausible today.

In "Euthanasia: The Handwriting on the Wall," Thomas Marzen shows that the campaign to legalize euthanasia is gaining momentum, and that it builds on some of the same ideas and social forces used to legalize abortion—especially the idea that society should protect only "meaningful" lives.

Other essays explore in detail the subjects of teenage pregnancy, adoption and natural family planning. Finally, Richard Doerflinger's essay on family policy discusses the gap between the laws of our country and the church's ideals in its *Charter on the Rights of the Family*.

Check your knowledge

1. Although no law authorizes it, every year approximately 8,000 seriously ill persons are put to death by means of lethal drug overdose in: a) the Soviet Union; b) West Germany; c) the Netherlands.

2. The Hemlock Society will press to have assisted suicide legalized for terminally ill persons in the U.S. beginning in: a) Massachusetts; b) Florida; c) California.

3. Recent studies indicate that the method effectiveness rate of natural family planning is: a) 98-99 percent; b) 85-86 percent; c) 68-69 percent.

4. In January 1987 the U.S. Supreme Court upheld a California law requiring employers to provide maternity leave for female employees. Among the groups that had opposed this decision was: a) California Catholic Conference; b) National Organization for Women; c) National Right to Life Committee.

5. A study of school-based clinics in Kansas City showed that from 1983 to 1985 the percentage of students who had used birth control increased sharply; the percentage of those who said they had ever been pregnant: a) remained the same; b) decreased slightly; c) increased.

6. The number of teenage girls who have abortions in the U.S. each year is: a) 400,000; b) 100,000; c) 750,000.

7. Some doctors have been sued by parents of disabled children because the doctors failed to inform the mothers when they were pregnant that their child might be handicapped. Such cases are known as: a) wrongful life; b) wrongful birth; c) wrongful death.

8. Traditionally the top priority for an adoption agency is to serve the needs of: a) the child; b) the birth parents; c) the adoptive couple.

9. The church teaches that we must respect life from its beginning. That a new member of the human species comes into existence at conception is chiefly a fact of: a) theology; b) biology; c) sociology.

ANSWERS: 1(c); 2(c); 3(a); 4(b); 5(a); 6(a); 7(b); 8(a); 9(b)

Based on information found in the 1987 Respect Life Program manual, published by the National Conference of Catholic Bishops.

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My new apartment at Oakleaf Village is perfect for me. I brought my favorite pieces of furniture and knick-knacks and gave the rest of it to Jeri for her to enjoy. One really nice thing about Oakleaf Village is that I just pay rent. I didn't want to pay a big up front fee like they charge you at some places.

A big surprise to me was all of the things my rent covered: a daily, full course meal, weekly housekeeping, all utilities, scheduled transportation,

someone on duty around the clock, plus many other nice amenities and services. All of this plus a lifestyle that's filled with activities and wonderful new friends!

Believe me, I checked out the people who run Oakleaf Village. They really know what I want for my retirement, and I'm so happy now that I'm settled in at Oakleaf Village. And Jeri feels like she's had the weight of the world lifted from her shoulders!

For me, living at Oakleaf Village was Jeri's good idea...but it was my great decision.



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The Respect Life Program: What it is and how it came to be

The Respect Life Program is an annual program sponsored by the Catholic bishops of the United States which begins each year on the first Sunday of October. Its goals are to:

1. proclaim the sanctity and value of human life as a gift from God and the foundation of human dignity;
2. oppose and ultimately do away with all that destroys or endangers human life;
3. correct those situations that diminish life itself or limit the appropriate enjoyment of life;
4. support or encourage the development of whatever sustains, nourishes or provides for the proper enjoyment of life;
5. place emphasis on and create advocacy for whatever meets particular needs of families and individuals.

In the 1960s pro-abortion groups began to push first for the weakening and then for the elimination of state abortion laws. To counteract this, citizen-based right-to-life groups sprang

up across the country. These groups worked to defend unborn children's right to life through public education as well as through intervention in the courts and state legislatures. Birthright and other service organizations were established, offering a compassionate response to women experiencing unplanned and distressful pregnancies.

The term "pro-life" was coined to emphasize that the right-to-life movement was not just against abortion but was for life. However, the movement was composed of people who held diverse views on concerns other than abortion. As a matter of practical strategy, then, the movement's focus was generally limited to the abortion issue.

The American Catholic bishops strongly encouraged and supported these efforts to protect and care for life.

In the 1960s and early '70s abortion generally existed only on the edge of society's consciousness. It was probably the 1972 presidential elections that for

the first time brought the issue to full national prominence. Abortion referenda in Michigan and North Dakota that same year also contributed to national awareness.

As the abortion issue continued to escalate in the public life of the nation,

the bishops saw the need to bring church teaching on the value and dignity of human life to the attention of the Catholic community. They also saw the need to link the abortion issue with other human concerns (recently termed "consistent ethic of life"), and promote prayer, ecumenical dialogue and consciousness raising.

Thus the Respect Life Program was launched on the first Sunday of October in 1972.

The Respect Life Program is conducted primarily through Catholic parishes across the country.

Abortion and technology

(Continued from page 25)

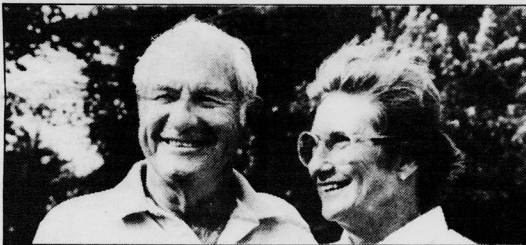
paired child. A child, under a wrongful life claim, asserts that he or she would have been better off not being born, hence the compensation for birth in an impaired condition.

The frightening concept that "birth" can be "wrongful" is the direct and logical progression of a legal system that authorizes and sanctions the destruction of life through abortion. Wrongful life claims have required the courts to conclude that non-life is preferable to life with defects.

Our advances in the biological and medical sciences only increase our responsibility to develop the criteria of respect, deference and promotion of every human being's primary and fundamental right to life. Our courts and our legislative bodies must accept their responsibility in these moral areas. The more scientifically sophisticated we become, the more compelling our standard should be to protect the sanctity of life.

Kenneth VanDerhoef, a Seattle, Wash., attorney, is president of Washington State Human Life and past-president of the National Right to Life Committee.

Seniors Clearly See Benefits of New Eye Care Program



Among nature's gifts, perhaps none is more precious than the gift of sight. Often, though, vision fades gradually over the years and little is done to protect it. If this has happened to you—familiar objects may appear cloudy and less clear than they once did—now is the time to take steps to preserve your eyesight.

For this reason, The Eye Institute of Indiana has developed a program called "Eye Care for Seniors". If you are age 65 or older—and covered by Medicare—you can enroll in the program simply by filling out the enrollment form below. There is no cost to join.

- The benefits of membership include:
- Initial Eye Exam at no cost to you.
 - Quarterly "Eye Care for Seniors" newsletter.
 - Booklet on cataracts and intraocular lens implants.
 - Eye Care Counseling Hotline.
 - Book mark magnifier.
 - Membership card.

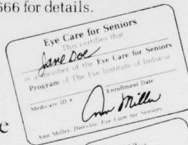
Remember, there is no charge to join the "Eye Care for Seniors" Program. Can you afford to miss this opportunity? Your eyesight is priceless.

To sign up and receive the enrollment package, send in the form below today. Or call our Enrollment Coordinator at (317) 842-2666 for details.



**The Eye
Institute
of Indiana**

8103 Clearvista Parkway
Indianapolis, IN 46256
Toll free in Indiana
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"Eye Care for Seniors" Program ENROLLMENT FORM

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Please join in the "Youth Respect for Life Walk,"
Sunday, October 4th at 3:00 p.m. at The Catholic
Center, 1400 North Meridian Street in Indianapolis.

the active list

The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time, and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by 10 a.m. Monday the week of publication.

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206

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., Greenfield.

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 hold a Monte Carlo at 6 p.m. \$5/person. Free beer; hot chili available.

St. Patrick Parish, Terre Haute will hold a Fish Fry from 5-8 p.m. \$4/single; \$12/family.

Secena Memorial High School will celebrate its Homecoming with 7:30 p.m. football game vs. Chard at Howe Stadium followed by Alumni Dance and Social from 9:30 p.m.-1 a.m. at Howard John-

son Motel, 21st and Post Rd. \$3 admission.

October 2-3

A Large Rummage Sale will be held from 10 a.m.-4 p.m. both days at St. Augustine Home: Little Sisters of the Poor, 2345 W. 86th St.

October 2-4

Benedictine Father Conrad Louis will present a Scripture Retreat on "Matthew Revisited" at Fatima Retreat House, 5553 E. 96th St. Call 317-945-7681 for information.

October 3

The fourth presentation of the Living Rosary will be sponsored by the Utervey of St. Louis Parish, Batesville, assisted by the Knight 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 Catechist Affirmation Day for all

deaneary catechists from 9:30 a.m.-12 noon. Call 812-945-0554 for information.

A Franciscan celebration in honor of St. Francis of Assisi will be held from 10 a.m.-6 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

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

St. Michael Parish, 38th and Tibbs will hold an Octoberfest featuring Bavarian food and music from 6:30-11 p.m. \$8/single; \$15/couple. For information call 317-631-6484, 317-637-6176, 317-291-7855 or 317-925-0622.

St. Bridget Parish, 801 N. West St. will hold a "Spirit of Pan-Am" Festival beginning at 11 a.m. \$1.25 in awards.

A Day of Prayer for Women will be held from 9 a.m.-4 p.m. at the Sisters of St. Francis motherhouse in Oelburg. For information call 812-934-2475.

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.

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sun-

day in St. Joan of Arc Church, 42nd and Central.

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

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

Soliloquy-35+ will meet at 6:30 p.m. in St. Christopher Parish rectory basement clubroom, 16th and Lynhurst. Call 317-298-4817 for information.

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

Holy Family Parish, Oelburg 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.

The Adult Religious Education committee of St. Monica Parish, 6131 N. Michigan Rd. will present Clarence Pollard, president of Black Americans for Life, speaking on "Abortion and the American Black Community" from 8-9:50 a.m. For information call Ken Koehler 317-253-4494 or Mary Jo Thomas-Day 317-257-3043.

St. Joseph Parish, Terre Haute will continue the bicentennial celebration with its Annual Picnic beginning with Mass at 11:30 a.m. in Plumbers and Steamfitters Park. Bring a white elephant prize.

Mother Theodore Circle #56, Daughters of Isabella will hold a meeting and social hour at 2 p.m. in the conference room of St. Elizabeth's Home, 2600 Churchman Ave.

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This retreat is for couples with serious difficulties that threaten the happiness or even the continuation of the marriage.

October 9-11

Presenters: Fr. Martin Wolter, OFM
David Reuter, M.S.
(Marriage & Family Therapist)
& Team Couples

NEWLY MARRIED COUPLES DAY

A one-day program of reflection & dialogue for couples married 1-5 years.

An opportunity to evaluate & develop your relationship during these first important years of mutual adjustment.

October 18

Presenters: Fr. Martin Wolter, OFM
David Reuter, M.S.
(Marriage & Family Therapist)
& Team Couples

For more information contact:

ALVERNA RETREAT CENTER
8140 SPRING MILL ROAD • INDIANAPOLIS, IN 46260
(317) 257-7338 (Weekdays)

LITTLE FLOWER FALL FROLIC

Friday, Oct. 9 — 4-8 PM

- Children's Games
- Adult Monte Carlo Games
- Dinners \$1.00-\$1.50

Little Flower School Cafeteria
1400 North Bosart, Indpls.

FAMILY FUN! EVERYONE INVITED!

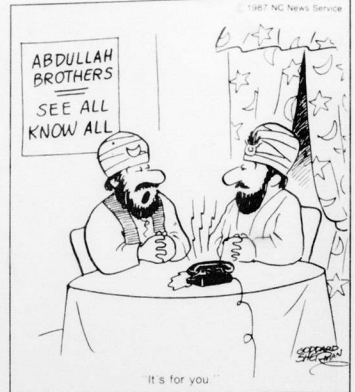
ROSARY MARCH

Sunday, October 4, 1987 — 3 PM

Alverna Retreat House
8140 Springmill Road
Indianapolis

You are invited to join us in a special time of Prayer and Worship to give honor to Our Lord and his Blessed Mother

Fr. Victor P. Schott
of Goodland, Indiana
Celebrant & Guest Speaker



Holy Angels Parish, 28th and Dr. Martin Luther King, Jr. Sts. will celebrate its 84th anniversary at 10:30 a.m. Mass and at 3 p.m. parish feast. The public is invited.

The Secular Franciscans of the Sacred Heart Fraternity will hold their annual Thanksgiving Service honoring the death of St. Francis of Assisi at 3 p.m. in Sacred Heart Church, 1530 Union St. Social follows in hall.

October 5

Central Indiana Regional Blood Center will hold a Blood Draw from 2:30-7 p.m. at St. Simon School cafeteria, 8400 Roy Rd.

South Central Separated, Divorced and Remarried Catholics (SDRC) will continue a discussion of the emotional impact of separation and divorce at 7 p.m. at St. Charles Church, 2222 E. Third St., Bloomington. For information call Patrick Fitzgerald 812-335-1500.

October 5-9

Franciscan Father Barnabas Diekmeyer will lead a Secular

Franciscan Retreat based on St. Luke's Gospel at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

October 6

Mature Living Seminars continue with "Economics of the Year 2000" from 10 a.m.-2 p.m. in room 251 of Marian Hall, Marian College. \$2 donation. Bring bag lunch or buy in cafeteria.

"The New Testament—An Overview" series presented by Benedictine Sister Cornelia Gust continues at Beech Grove Benedictine Center from 9:30-11 a.m. or 7-8:30 p.m. Call 317-788-7581 for information.

Benedictine Sister Julian Babcock continues the Clay as Meditation series with "New Life and Creativity" from 9:30-11:30 a.m. or from 7-8:30 p.m. at Beech Grove Benedictine Center. Call 317-788-7581 for information.

New Albany Deaneary Youth Ministry will hold the first session, "Service" in its Faith Themes in

LARGE RUMMAGE SALE

Fri., Oct. 2nd & Sat., Oct. 3rd
10:00 AM — 4:00 PM

St. Augustine Home
(Little Sisters of the Poor)
2345 West 86th St., Indianapolis, Indiana

HEARTLAND APPLE FESTIVAL

Beasley's Orchard
Danville, Indiana

October 3rd & 4th
9 AM-7 PM — Both Days

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- Apple Pie Contest & Auction
- Arts & Crafts
- Entertainment
- Hayrides to Pumpkin Patch

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Adolescent Catechesis series from 7:30 p.m. at the Aquinas Center, Clarksville. Call 812-945-0334 for information.

Growing as a Group four-part workshop for church teams begins from 7:30 p.m. at Beech Grove Benedictine Center. \$8/session. Call 317-788-7581 for information.

October 6-8

St. Andrew Parish, 4050 E. 38th St. will hold a Rummage Sale in the basement at rear from 8 a.m.-4 p.m. Tues. and Wed. and from 8 a.m.-noon on Thurs. \$1 a full bag Thurs.

October 8

Providence Sister Marie Kevin Tighe will present "Styles of Leadership" from 7-10 p.m. in the Leadership Skills. A Spiritual Growth perspective series at Beech Grove Benedictine Center. Call 317-788-7581 for information.

Benedictine Sister Juliann Babcock will present "Art As Meditation" from 7-10 p.m. in the Spiritual Enrichment Series sponsored by Beech Grove Benedictine Center. Call 317-788-7581 for information.

The evening Scripture Series continues at Alverno Lutheran Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

St. Vincent Hospital Guild will hold a New Members Luncheon at 11 a.m. in Holiday Inn North at the Pyramids. Call 317-253-2864 for information.

October 8-9

St. Michael Parish, Greenfield will sponsor a Rummage Sale from 9 a.m.-4 p.m. Thurs. and from 9 a.m.-1 p.m. Fri.

October 9

St. Benedict Parish, Terre Haute will sponsor a Jonah Fry from 4-8 p.m. in the parish center. Advance sale tickets available after Masses on Oct. 3-4.

Little Flower Parish, 1400 N. Bosart will hold a Fall Frolic in the

school cafeteria from 4-8 p.m. Children's games, adult Monte Carlo, dinners \$1 and \$1.50.

October 9-11

A Concerned Marriages Retreat for couples with serious difficulties in their marriages will be presented by Franciscan Father Martin Wolter, David Reuter and team couples at Alverno Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

A Married Couples Retreat will be held at St. Meinrad Archabbey. Call 812-357-6386 for information.

October 10

Right to Life of Indianapolis and the St. Gerard Guild will co-sponsor the annual Celebrate Life Dinner Dinner beginning at 6 p.m. at the Hyatt Regency Hotel. \$25/person. For reservations call 317-846-6396.

A Columbus Day Dance will be held at Msgr. James M. Downey Center #3660, K. of C. 311 E. Thompson Rd. \$8/person includes wine, food and drawing. For reservations call 317-784-3360.

St. Bernadette Parish, 4826 Fletcher Ave. will sponsor an Authentic Italian Dinner from 5-8 p.m. Monte Carlo room. Pre-sale tickets: adults \$4.50; children \$3. For information/tickets call 317-356-5867.

The Catholic Widowed Organization (CWO) will enjoy an Octoberfest Cruise on the Belle of Louisville. Bus leaves Catholic Center lot at 8 a.m. SHARP.

St. Lawrence Parish will hold its annual Monte Carlo from 8-11 p.m. and Chicken Dinner catered by Jug's from 4:30-7 p.m. in the parish center. Adults \$5.25; children grades 1-8 \$3.25. Monte Carlo admission \$5.

October 11

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

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

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

An Indianapolis area Pre-Cana Program will be presented from 12:45-3:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. \$15 fee. Call 317-236-1596 for information.

St. Christopher Parish, Speedway will celebrate its 50th Anniversary with a 2 p.m. Mass celebrated by Archbishop Edward T. O'Meara.

St. Mary of the Rock Parish near Batesville will hold its Annual Festival featuring turkey dinner served 12 noon-6 p.m. EST. Adults \$4; children \$2. Games, country store, turkey drawing.

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.; Rorercall 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 437, 1305 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., 220 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 Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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SUNDAY, OCTOBER 4

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4:30 to 7:30 PM



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8:00 PM to

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SATURDAY, OCTOBER 10th

Chicken Dinner — Adults \$5.25

Children (grades 1-8) \$3.25

ADULTS ONLY

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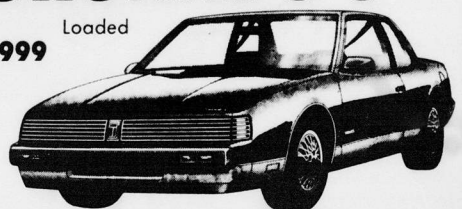
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youth CORNER

New Albany youth see, hear pope in Detroit

by Tony Cooper

Most of the 43 youth and adults from the New Albany Deaneary who traveled to Detroit to see Pope John Paul II agreed that it was a once-in-a-lifetime opportunity. And the young people were not disappointed. "I really was excited," said Denise Koehne, a 15-year-old from Our Lady of Perpetual Help Church in New Albany. "It was the first time I'd ever seen him, and I think we got a pretty good look."

Although the pope's address at Hart Plaza in downtown Detroit was somewhat difficult to understand because

Tell City retreat offered

The registration deadline for the Tell City Deaneary sophomore retreat is Friday, Oct. 30. The retreat will take place the weekend of Nov. 7-8. The cost is \$5 per person. For more information, contact the Tell City Deaneary Youth Ministry Office, St. Rt. Box 228-A, Leopold, IN 47531, 812-843-5474.

Terre Haute news briefs

► There is an opportunity for interested youth and adults in the Terre Haute Deaneary to help in planning future deaneary youth retreats. Teen leaders are needed as well as adults to serve as small group leaders, presenters, prayer leaders, and cooks. For more information, contact, Lynn Tilson at the Religious Education Center, 2931 Ohio Blvd., Terre Haute, Ind. 47803 812-232-8400.

► The Religious Education Center has purchased the video, "AIDS: A Topic for Life." An education guide for the video has been developed to assist adult leaders presenting this topic. There will be an in-service session to preview the video and materials from 7:45-8:30 p.m. on Oct. 7. It is essential for youth ministers desiring to present this program to attend. Call the center by Oct. 5 if you plan to attend.

of amplification problems, the youth still seemed to get a lot from it. "The pope's speech showed me that he was real concerned about Americans, even though he lives in Europe," said Alan Matthews, a senior at Providence High School in Clarksville who attends Our Lady of Perpetual Help. "He challenged us not to let the wrongs in the world slip by, but instead to try to make the world a better place by the way we live our daily lives."

For 15-year-old Caryn Stumler of St. Augustine's Church in Jeffersonville, the pope's main message was one of interdependence. "The pope was talking about how countries must work together. We Americans must treat people in other countries better because they need us and we need them."

The main theme of the pope's address was social justice. The pope challenged Americans to share their wealth with those who are poor, handicapped and alienated from society. Mike Kinslow, a 16-year-old member of St. Mary's Church in New Albany, said he agreed with the

pope on this. "We've been planning a soup kitchen for the poor in New Albany. I think this will be a great thing for our youth ministry to do. I'd like to see how many people who don't have anything to eat would actually come to our soup kitchen."

"I was most impressed when the pope said we are all parts of peace and we are all equal," said Diana Stewart, a 17-year-old senior at Providence. "I'd like to learn more about the peace and justice issues and more about the church, too."

The New Albany group made a four-day trip of the papal visit, leaving at mid-night Wednesday, Sept. 16, and returning Sunday night. On Thursday, the group toured Windsor, Canada, and Detroit's Greektown. On Friday, the teens visited the Renaissance Center, a multi-million dollar office, hotel and shopping complex in downtown Detroit. Later in the day, they toured Greenfield Village, a large outdoor museum which featured demonstrations of pioneer crafts and architecture.

On Saturday, the group was on the bus by 7:30 a.m. to try and get a good place to see and get after his address, the group visited the Detroit Zoo.

Everyone seemed to be pleased with the things they were able to see and do. "I enjoyed meeting new kids," said Stumler. "Since I go to Jeff Hi (Jeffersonville) I don't know many people from other schools, but everybody has been really great," said the youth.

The trip was organized by Jerry Finn, the New Albany Deaneary Youth Ministry Coordinator.



NEW ALBANY YOUTH SEE POPE—Shown during the visit of New Albany youth and adult leaders to downtown Detroit to hear Pope John Paul II's address at Hart Plaza on Sept. 19 are (from left) Marie Salzman, Caryn Stumler, Erica Best, Shannon VanNess, Margot Plyman, Nick Montgomery, Jerry Finn, Mike Kinslow, Kelli Thompson, Derrick Morgan, Kelly Speck, Tony Gonzales, Jane Freeman, Patti Thompson, Dale Harris, Erin Thompson, Diana Stewart, Doris Klein, and Virgil Klein. The trip was organized by the youth ministry coordinator. (Photo by Tony Cooper)

Music and Life

Surface: What leads to lasting happiness?

by Charlie Martin, NC News Service

HAPPY

Refrain: Only you can make me happy, happy/Only you can make me happy, happy

I never thought that I/Would find someone like you/I feel hypnotized/With the things you do/I'll never let you go, no/You're so right for me/I have to let you know/Forever and you and me

(Repeat Refrain)

You must have been heaven sent/Sent into my life/And I complement you, baby/For we have a love/That is strong and true/It's true in every way/I want to be with you/Each and every day

(Repeat refrain twice)

(In speaking voice)/Hello. How you doing, baby?/You know I was just thinking about you/And I'm glad you called/You're coming right over, beautiful, baby/I'll be waiting. I love you too.

You are all I need in my life/I don't need no one but you/You are all I need in my life/I don't need no one but you

(Repeat Refrain)

Recorded by Surface: Written by B. Townsend, R. Jackson, D. Conley: 1986, CBS Inc.

Is romance enough to make you happy? According to Surface's first chart hit, "Happy," that's all one needs. Says the song, "Only you can make me happy," and the person loved is "all I need in my life."

Such feelings and thoughts are signs of infatuation. Everything wonderful seems to flow from the loved person. Such reactions usually are enjoyable and harmless, as long as we realize that lasting happiness comes from a much different source.

Real happiness flows from within oneself. While being in a good relationship may add happiness to life, it is not another's responsibility to make a person happy. Our own choices and actions become the basis for a satisfying, happy life.

The following attitudes and actions, in my experience, can help a person build the kind of life that leads to lasting happiness.

► Appreciate yourself for who you are. No one is perfect—nor do you need to be. You are in the process of growing and changing, and part of the fun is to learn more about yourself, others and the world.

blesed all of us with many gifts, abilities and, often, material possessions. Developing an attitude of sharing what one possesses reaffirms one's trust in the goodness in others and in oneself.

► Never become so busy as to have no time to play. Take time for those activities, people or experiences that bring genuine joy into your life.

► Be kind and compassionate both toward yourself and others. Little is gained by holding onto grudges, resentments or feelings of failure. When necessary, take the time to grieve for hurts or losses and then let them go.

Obviously other suggestions could be added. These attitudes and actions show how people can take specific steps to increase their happiness. We do not have to wait to fall in love to find excitement and satisfaction.

Learning to be happy now will give you much more to share when a love relationship does develop.

Youth events

For more information, call 317-825-2944 for Connersville Deaneary events, 317-622-9311 for CYO events, 812-943-0354 for New Albany Deaneary events, 812-843-5474 for Tell City Deaneary events and 812-232-8400 for Terre Haute Deaneary events. Or call your parish youth minister or pastor.

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

Oct. 4 CYO respect life walk-a-thon and pizza party in Indpls.

10-11 New Albany Deaneary sophomore retreat

16-18 New Albany Deaneary junior retreat

17-18 Connersville Deaneary freshman retreat in Cedar Grove

23 Registration deadline for Tell City Deaneary Halloween costume party to be held 7:30-10:30 p.m. Saturday, Oct. 31, at the Leopold Parish Hall

24-25 New Albany Deaneary service weekend at "The Homeplace" in Starlight

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

Oct. 30 Registration deadline for Tell City Deaneary sophomore retreat to be held Nov. 7-8

Nov. 5-8 New Albany Deaneary senior retreat

12-15 National Youth Conference in Pittsburgh

13 Registration deadline for CYO Quest retreat to be held Dec. 11-12 at CYO Center in Indpls.

28-29 New Albany Peer Leadership Training Program

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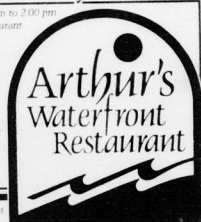
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Book Review

Future of religion in America

American Mainline Religion: Its Changing Shape and Future, by Wade Clark Roof and William McKinney. Rutgers University Press (New Brunswick, N.J., 1987). 279 pp., \$27 cloth, \$16 paper.

Reviewed by William Droel

"For much of American history, mainline religion meant simply white Protestant," especially those denominations associated with the National Council of Churches, say authors Wade Clark Roof and William McKinney.

For their analysis they have expanded the mainline to include Catholics, Jews, Mormons, evangelical Protestants, and fundamentalists because, they believe, the mainstream should include any religion that is making an accommodation to the wider, dominant, established American culture.

Roof and McKinney acknowledge that as insiders the newcomers to the mainline are positioned to exert considerable influence in this country, but they have questions about the price exacted for this cultural accommodation. They doubt the value of the individualism and privatism that accompanies admission to the inner reaches.

To explain, the authors, both sociologists, refer to a book

by fellow sociologists, "Habits of the Heart," by Robert Bellah and collaborators.

In it they quote Sheila Larson, one of many persons Bellah and the other authors interviewed.

"I believe in God... I can't remember the last time I went to church. My faith carried me a long way. It's Shleismism." In their comment on the quotation Roof and McKinney voice possibly their major concern.

Such a "radically individualistic religion presumes an autonomous believer... often with little involvement in or connection with a particular religious community... Faith comes to be expressed as an opinion or point of view, something that can easily be modified or even discarded if one chooses." Many persons, the authors add, "fit into this category of believing without belonging," and "loyalty to the institution often suffers."

Roof and McKinney repeat an old story: The liberal Protestant denominations are, by external measures, faring the worst in this "encounter with modernity." Their membership peaked in 1960 and has slowly declined ever since. Their members are older than Catholics, Jews and evangelicals. Their new members tend to come as converts from other denominations, but they "are less committed," while those

same liberal Protestants lose "their most faithful participants," often to evangelicals. By the same external measures, conservative Protestants, ethnic Catholics and Jews are doing better. Roof and McKinney would, for example, share the opinion of Luther in the 16th century Richard J. Neuhaus that this might be "a Catholic moment."

"The Catholic population of the U.S.," they report, "will probably rise... both in absolute numbers and in market share." The new "upwardly mobile, middle-class" American Catholics have not abandoned the values of their immigrant ancestors. They are not as influenced by American individualism as others might be.

The authors have assembled an extensive body of data to tell a story already presented by many others. In some respects they clutter the material: Evangelicals are too casually lumped with fundamentalists; all U.S. Catholics are treated as one, while Protestants are divided into liberal, moderate and conservative; Orthodox Christians are not discussed.

Roof and McKinney are clearly worried that "individualism will be the death of denominationalism" and that religion in America will be nothing more than an expression "of generalized cultural values." They hope that "by the turn of the century, many religious groups may have a clearer religious and cultural identity."

But in a book that speaks of the future and of changing shapes, expressing a hope does not seem enough. They might well have offered some prescriptions for renewal.

(Droel is campus minister at Moraine Valley College in Palos Hills, Ill., and holder of "Confident and Competent" Challenge for the Lay Church.)

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What's Happening

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

Impotence Education Group

The monthly meeting of the Impotence Education Group will take place on October 21, 7:00 pm in St. Vincent Hospital's Schaefer Rooms B and C. The topic will be "Problems of the Prostate and Impotence for the Over 50 Group." M. Hostetter, M.D., will speak. Partners are welcome and encouraged to attend.

Oct. 21
7:00-9:00 p.m.

No fee.
Call: 871-3399

Depression and Memory Loss

Paul Riley, M.D., presents a program for people 65 and older which explains the difference between depression and memory loss. This session will provide clues as to how to recognize the problem and receive help. The program will be held in the Cooling Auditorium at St. Vincent Hospital.

Oct. 28
2:00 p.m.
No fee.
Call: 871-3392

Wellness Assessment

This assessment consists of a feedback stress assessment, a complete fitness evaluation and a computerized health risk profile. Results are reviewed with you in a 60 minute follow-up session. Optional blood composition profile is available upon request for an additional fee.

Call: 846-7037

Assertiveness Training

This class helps individuals understand and practice assertive behavior in home, social and business environments. Styles of communication, including assertion, non-assertion and aggression are topics of discussion.

Tuesdays Oct. 20-Nov. 10
7:00-9:00 p.m.
Fee: \$40
Call: 846-7037

Table for One

Learn to cook for one or two nutritionally. Steven Kenepp, of the Gas-sic Kitchen, will provide hints on shopping for and preparing tasty, easy nutritious meals. Participants will have the opportunity to taste a few scrumptious delights.

Oct. 26
1:00-3:00 p.m.
Fee: \$10
Call: 846-7037

About Your Toddler: One to Three Years

Learn from a family practice physician about the toddler's care issues, growth and development milestones, behavioral guidelines for toilet training, temper tantrums, independence seeking, common illnesses and diseases, and nutrition.

Oct. 26
7:00-9:00 p.m.
Fee: \$10-\$15 couple
Call: 846-7037

Headache: The Most Common Stress Symptom

The cause of headaches frequently lies in lifestyle and stress-related factors. This one session seminar will explain frequent causes as well as approaches for controlling this condition. This program is not recommended for people whose symptoms indicate the need for medical attention.

Oct. 29
7:00-9:00 p.m.
Fee: \$15
Call: 846-7037

The Basics of Personal Financial Planning

This program will provide an overview of financial planning including the need to review present financial conditions and set goals for future needs. Topics include budgeting, investments, retirement planning, deferring taxes, wills and estates, charitable giving and financial planning services.

Oct. 13
4:00-6:00 p.m.
Fee: \$25
Call: 871-2916

Career Woman to Mom: The Transition

This workshop offers practical suggestions to aid in coping with the working woman to homemaker transition experience.

Carmel Hospital
Oct. 20 & 27
7:00-9:00 p.m.
Fee: \$15
Call: 846-7037

Halloween Hoot

This year, St. Vincent Carmel Hospital is again providing a safe way for youngsters to celebrate the centuries-old tradition of Halloween with the Halloween Hoot. The Halloween Hoot will be held on the grounds of St. Vincent Carmel Hospital on Saturday, October 31 from 3 to 8 p.m. and is FREE to all participants.

- Ribbons for best costumes
 - Ghost stories (not too scary)
 - Trick-or-Treat bag decorating (bag provided by the hospital)
 - Free photos of children in costume
 - Magicians and clowns
 - Entertainment and prize galore
 - Surprise Trick-or-Treat visits
- Call 573-7200 between 8:00 a.m. and 4:00 p.m. for your child's reservation

Oct. 31
3:00-8:00 p.m.
No fee.
Call: 573-7200

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

† BOTTORFF, Eleanor G., 75, Little Flower, Indianapolis, Sept. 8. Wife of Ralph; mother of J. Stephen; grandmother of three; sister of Harry and Charles McGrody and Mary Frank.

† CARDIS, Frank J., 58, St. Philip Neri, Indianapolis, Sept. 16. Husband of Julie A.; father of Frank J., Richard J., Mary Alice and Julie A.

† CORNELIUS, Cecilia B., 76, St. Matthew, Indianapolis, Mother of Billy Obieyer, Sister of Cecelia Sherfield, Carol Hutton, Melissa Mates, David J. and John M.; grandmother of 11; sister of Otto C. Gurdoloefer.

† CURRY, Esta A., 84, Little Flower, Indianapolis, Sept. 5. Mother of Geraldine Layton; sister of George Sauter; grandmother of two.

† DUELL, Irma E., 78, St. Michael, Brookville, Sept. 14. Mother of James; sister of Collette Rottinghaus.

† FLYNN, John "Jack," 59, St. Michael, Charlestown, Sept. 1. Husband of Beatrice; father of John, Jr., Beverly, Deborah, and Sandy Lustig; brother of Patricia Schaffer, Rose Marie Tucker, Kathleen, Adam, Bobby and Joseph; grandfather of one.

† HAHN, John F., 65, Little Flower (buried in St. John), Indianapolis, Aug. 27. Husband of Mary C. McHugh; father of Timotheo F., John P., Mary Jane Fels, Kathy Collins, Patty Strother and Ann Marie Miller; brother of Ella McHugh; grandfather of 12.

† JONAS, Marie B., 93, Little Flower, Indianapolis, Sept. 2. Mother of Rita Ann Foley, Mary Louise For and Joseph H.; grandmother of 12; great-grandmother of 30.

† JONES, George R., 69, Little Flower, Indianapolis, Aug. 30. Husband of Margene; father of Jean Anne Shea; brother of Edna Wagner.

† KLOTZ, Hyacinth, 76, Sacred Heart, Jeffersonville, Sept. 15. Mother of Mary Ford and Louise Farris; sister of Grace Jacobs, Rosemary Cambron, Virgil and Emory Steier; grandmother of seven; great-grandmother of five.

† McDUFF, Henry D., 84, Little Flower, Indianapolis, Sept. 5. Husband of Mary; father of Paul and Maryanne; grandfather of six; great-grandfather of six.

† MICHI, Stephen R., 20, Sacred Heart, Terre Haute, July 4. Son of Robert E. and Elizabeth Turner; brother of Kevin and Paula K.; grandson of Jeanne and Marguerite Turner.

† RUSSELL, Mary A., 86, St. Mary, New Albany, Sept. 16. Sister of Katherine Miner, Bernice, Carleita McLaughlin and Dorothy Grady.

† RYCKMAN, Fred (Jack), 58, St. Mary, Rushville, Sept. 12. Husband of Dorothy Smith; father of Dennis, Diana Trent, Carol and Karen; stepfather of Jeanette Alanis; brother of Richard, Richard, Thomas, Mary Ingram, Frieda Jean, and Linda Baker; grandfather of four.

† SHEA, Mildred A., 82, St. Mark, Indianapolis, Aug. 30. Mother of Joseph F., David T., Mary Cook, Judy Smith, Margie Buerger and Betty Vagenas; grandmother of 37; great-grandmother of 47.

† SMOCK, Mary L., 78, St. Michael, Charlestown, Sept. 10. Mother of Michael, and Betty Reynolds; sister of Ethel Pardee; grandmother of six; great-grandmother of 10.

† STEINLANDER, Glen, 44, St. Augustine, Jeffersonville, Sept. 15. Husband of Valerie; father of Tonya Donahue; stepfather of Jason and Erica Redenbaugh; son of Frances; brother of William R.; grandfather of one.

Charles Lawler buried Sept. 30

RICHMOND—Charles Lawler, a lifetime resident of Richmond, died here Sept. 27 at the age of 83. He was buried from St. Mary Church on Sept. 30 after a funeral Mass celebrated by his sons, Fathers Richard and David Lawler, and other priests.

Lawler was a buyer for the Hoosier Store for 30 years. When that store went out of business after a disastrous downtown explosion, he went to work for Kroenlein's Department Store. He retired at the age of 71.

Redevelopment of the cemetery of St. Mary Parish, to which he belonged, took much of Lawler's time. He was a Fourth Degree Knight of Columbus, and enjoyed playing golf.

In addition to his two priest sons, Lawler is survived by his wife, the former Virginia Buche, a daughter, Jane Spille, and a son, James P. He also leaves five grandchildren and a brother, Robert.



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Long debate over lay role precedes laity synod

VATICAN CITY (NC)—A debate has been running through nearly three years of preparation for the Oct. 1-30 synod on the laity: Is the synod to focus more on lay roles inside the church or on lay influence in the world at large?

Recent USCC film classifications

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

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

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

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

Adventures in Babysitting	A-III	Innerspace	A-II
Amazing Grace and Chuck	A-II	In the Mood	O
Amazon Women on the Moon	O	Ishtar	A-II
Angel Heart	O	Jaws: The Revenge	A-II
Baby Boom	A-II	La Bamba	A-II
Back to the Beach	A-III	Lady Beware	O
Benji the Hunted	A-I	Lethal Weapon	O
Beverly Hills Cop II	A-II	The Living Daylights	A-II
The Big Easy	A-III	The Lost Boys	A-III
Born in East L.A.	A-III	Maid to Order	A-II
Can't Buy Me Love	A-III	Masters of the Universe	A-II
The Care Bears Adventures in Wonderland	A-I	Million Dollar Mystery	A-II
China Girl	O	The Monster Squad	A-II
Dark Eyes	A-III	Coming Home	A-II
Deadline	A-IV	"Mother Teresa"	A-I
Dirty Dancing	A-III	Nadine	A-II
Disorderlies	A-II	No Way Out	A-III
Dragnet	A-II	Penitentiary III	O
Fatal Attraction	A-III	Personal Services	O
The Fourth Protocol	A-III	The Pickup Artist	A-III
The Fringe Dwellers	A-III	Platoon	A-IV
Full Metal Jacket	A-IV	A Prayer for the Dying	O
Gardens of Stone	A-III	Prick Up Your Ears	O
Good Morning, Babylon	A-III	The Princess Bride	A-II
Hamburger Hill	O	The Principal	O
Harry and the Hendersons	A-II	Revenge of the Nerds II	A-III
Heartbreak Ridge	O	Nerds in Paradise	A-III
House II: The Second Story	A-II	Rita, Sue and Bob Too!	O
		River's Edge	O
		Robocop	O
		The Rosary Murders	A-III
		Roxanne	A-III
		The Secret of My Success	O
		Snow White and the Seven Dwarfs	A-I
		Spaceballs	A-III
		Stakeout	A-III
		Summer School	A-III
		Superman IV: The Quest for Peace	A-II
		Sweet Lorraine	A-III
		Tampopo	A-III
		The Untouchables	A-III
		The Whistle Blower	A-III
		Who's That Girl	A-III
		Wish You Were Here	A-III
		The Witches of Eastwick	O
		Withnail and I	A-III
		You Talkin' to Me?	A-III

Vatican officials and synod documents emphasize the laity's "mission" in the world. What is most needed, they say, is "enthusiasm for a new evangelization" that challenges society and connects faith to daily life.

Debate over lay ministries, they say, could overshadow this essential theme. They also defend the distinction between the priest's sacramental ministry and the various lay ministries that have evolved.

But much pre-synod discussion in the United States and elsewhere has centered on these "collaborative" ministries. Many local churches urge a greater role for women within the church, possibly including the permanent diaconate; more lay input into church documents; and more lay decision-makers at local and diocesan levels. In areas experiencing a chronic shortage of priests, the debate focuses on ways of opening sacramental ministry to lay people.

Also in this discussion, a warning is raised over strictly segregating the functions of clergy and laity, and of drawing a spiritual line between the church and the world.

The differences of emphasis were capsulized during Pope

John Paul II's Sept. 18 meeting with U.S. lay people in San Francisco. Lay speakers described the growing importance of professional and volunteer lay ministers in the church: from teaching catechism to creating small faith communities.

The pope called this a "great flowering of gifts," but warned against "clericalizing" the laity or "laicizing" the clergy.

An example of this concern was the announcement by a Vatican canon law commission the following day that bishops cannot allow lay people to give homilies at Mass. There had been reports of such permission, a Vatican official explained.

As early as 1985, a group of lay people at a Vatican-sponsored meeting criticized the distinction made between clerical and lay roles in the first preparatory outline for the synod, which had just been published.

But the synod's working document, published earlier this year, says "it seems necessary to define the difference between the tasks commonly assumed by the laity and those of ordained ministers."

The lay mission, it said, is specifically rooted in the world.

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Synod on laity gets underway

(Continued from page 1)

late the consultation. He also has appointed a record number of lay co-servers and "experts" and two lay "associate special secretaries" to the month-long synod.

The synod's work breaks down into speeches by bishops to the general assembly followed by small group sessions on specific themes and a final report which includes the results of those sessions.

Unless he declares otherwise, the synod's function is strictly advisory. The pope can choose to publish that final report or write one of his own, as he did with "Familiaris Consortio" following the 1980 synod on the family.

Because of the subject matter, officials and delegates expect a call for the immediate publication of the final document of this synod.

Some observers, such as U.S. Catholic newspaper editor and president of the Catholic Press Association Albina Aspell, will be allowed to address the assembly, the first time this has happened in an ordinary synod.

Other U.S. observers are Knights of Columbus head Virgil Dechant and his wife, Ann, and permanent deacon Walter Sweeney, director of the New York Archdiocese's department of Christian and Family Development.

Representatives of the U.S. hierarchy include Cardinal Joseph L. Bernardin, Archbishop Rembert G. Weakland, Archbishop John L. May, president of the National Conference of Catholic Bishops, and Bishop Stanley J. Ott of Baton Rouge, La.

In addition the pope appointed Archbishop Roger M. Mahony of Los Angeles and Bishop Anthony J. Bevilacqua of Pittsburgh, as well as Redemptorist Father Thomas Forrest, former head of the international Catholic charismatic renewal organization.

The formal theme of the synod is "Vocation and Mission of the Laity in the Church and in the World 20 Years after the Second Vatican Council." In the four years since it was announced, the theme has been subjected to worldwide consultations.

In the United States dozens of parish and diocesan consultations and four U.S. bishops' conference-sponsored regional meetings have resulted in "thousands" of answered questions,

said Dolores Leckey, director of the bishops' national lay secretariat.

From the responses of 80 bishops' conferences to a Vatican questionnaire as well as submissions from dozens of lay and ecclesial associations, synod general secretary Archbishop Jan Schotte and other experts and officials have culled several dominant concerns likely to be addressed during the October meeting:

► The role of the laity in the world: One concern is the strengthening of the connection between faith and daily life. Vatican II emphasized lay witness, saying believers must "renew the temporal order."

Irish primate Cardinal Tomas O'Fiaich said helping lay

Women appointed

VATICAN CITY (NC)—A record number of women, including three Americans, are among the non-voting observers and advisers appointed to the Oct. 1-30 Synod of Bishops on the laity.

Of the 30 women—27 auditors and three theological experts—named by Pope John Paul II to attend the synod, five are nuns and more than half are officials of Catholic movements or organizations.

The women represent slightly less than half the total number of auditors and experts who will follow the work of some 230 voting delegates.

They will have no voting rights in the assembly—which are reserved for the bishops and other clerical delegates—but will be allowed to participate in the synod's small-group discussions. In a break from tradition, some are expected to address the synod's general assembly.

Thirty is the largest number of women ever to participate in a synod. During the 1980 synod on the family, 23 women were observers.

The American women appointed are Albina Aspell, president of the Catholic Press Association, and Ann Dechant, a member of the Vatican's Pontifical Council for the Family. Sister Mary Milligan, professor of biblical theology and provost at Loyola Marymount University in Los Angeles, is an expert appointed to the synod.

Catholics achieve that witness will be his particular concern at the synod.

► The role of the laity in the church: In many countries following Vatican II, lay ministries ranging from eucharistic ministers to parish councils, experienced a "great flowering," in the words of Pope John Paul. In the same period the number of priests has declined.

With this growth in the lay role has come a concern that the church risks "clericalizing the laity and laicizing the clergy," as the pope has put it.

The synod's working paper calls for clarifying the distinction between the ordained and lay ministries.

Bishops from regions experiencing particularly acute shortages of priests, such as Latin America, add that increased lay involvement in church ministries is necessary in the face of the shortage.

► The role of women in the church and the world: Bishops have expressed concern about the "participation of women in church decisions" and the ordination of women to the diaconate, said Archbishop Schotte.

► The continued lay spiritual formation: If lay Catholics are to live their faith they must continually develop their understanding of the "theory and practice of the Christian life," said Bishop Paul Cordes, vice president of the Pontifical Council for the Laity.

Cardinal Eduardo Pironio, president of the laity council, said evangelization is "the obligation of everyone."

► The role of lay movements and associations in the church. With the exception of the charismatic movement, lay Christian movements in the United States are rarely as prominent as elsewhere in the world. But in Western Europe, Latin America and Africa "new movements" are increasingly valued for their spiritual formation and public witness.

But their growth has also prompted concerns about their relationship with local bishops, their involvement in parishes, and their tensions with traditional lay associations

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