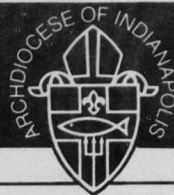


The CRITERION

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Indianapolis, Indiana



Bp. Malone praises success of CHD

Calls it 'eloquent testimony' to the concern of Catholics for social justice

COLLEGEVILLE, Minn. (NC)—The Campaign for Human Development provides "eloquent testimony" to the fact that American Catholics heeded the Second Vatican Council's call for social justice, but challenges remain, speakers told CHD's 15th anniversary celebration.

Bishop James W. Malone of Youngstown, Ohio, president

of the National Conference of Catholic Bishops and U.S. Catholic Conference, reminded participants that CHD was founded by the U.S. bishops in 1970 to meet the challenge of Vatican II and to address the social unrest, racism and poverty of the United States in the 1960s.

He termed CHD an "eloquent testimony" to a concern for

social justice and said such "involvement is what Vatican II called us to do."

He and other bishops and social justice activists addressed CHD's Aug. 11-14 conference, which drew some 1,400 persons from 47 states.

CHD was founded to support programs that would help eradicate poverty, educate the non-poor about the reality of poverty, and change attitudes, Bishop Malone said.

In a speech Aug. 14, Bishop Malone noted that in 15 years, CHD has raised more than \$120 million in contributions from U.S. Catholics. Through that assistance and the work of thousands of groups, he said, discriminatory laws have been changed, tenants have obtained decent housing; workers have united and formed their own businesses, the disadvantaged have received health care, and voting rights for blacks, Hispanics and other minorities have been enhanced.

The USCC president added, however, that CHD and other Catholic agencies must expand efforts to foster acceptance of the church's social teachings by Catholics because "the needs today in many ways are more severe than they were 15 years ago."

THE CURRENT chairman of the bishops' committee that oversees CHD said that optimism is a hallmark of those who seek justice.

According to Bishop William B. Friend of Alexandria-Shreveport, La., CHD's history is that of "people daring to seek justice."

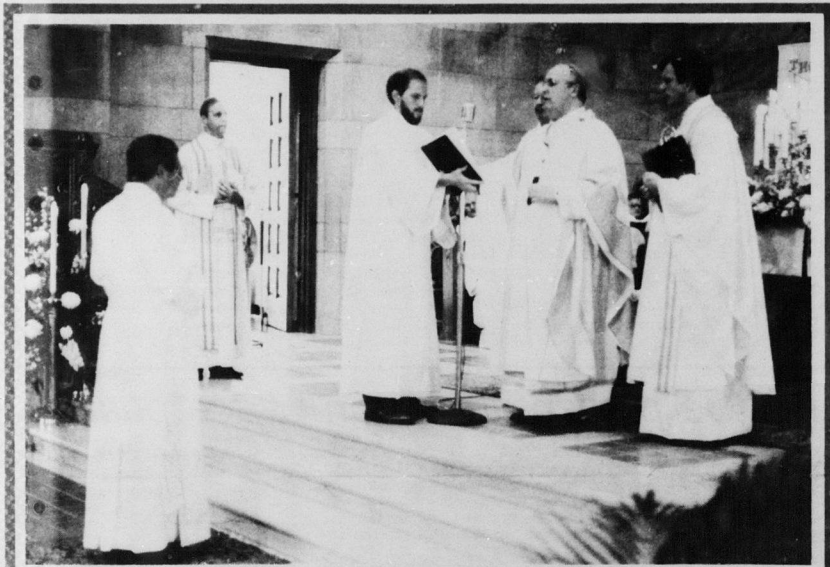
"To be daring is to be full of hope. Hope is the energy that drives people to want to change the way things are," the bishop said in a prepared text, delivered on the conference's opening day. "When people have hope, they dare to do things that others never even think about."

"Our hope comes from what we have done, what we have accomplished," he said. Nonetheless, he added, "we face the reality that there are more poor people today than 15 years ago; our cities are deteriorating; more people are out of work; small businesses are going bankrupt; farms are being foreclosed, and people are being disenfranchised."

"Some may see this as a reason for hopelessness. But we know differently," the bishop added. "There is hope."

Beatrice Cortez, a self-described one-time poor Hispanic housewife from San Antonio, Texas, who now chairs CHD's

(See AGRICULTURE INCLUDED on page 13)



ORDINATION RITE—Thomas Murphy faces the altar and is presented as a candidate for ordination to the priesthood last Sunday in Our Lady of Lourdes Church. Also at the altar are, from left, Father Steve Jarrell, director of the Office of Worship; Raymond Schafer, a

first-year theology student from Madison; Msgr. Francis Tuohy, vicar general; Archbishop Edward T. O'Meara; and Father Paul Koetter, director of vocations. Father Murphy, 53, left his law practice in 1981 to begin studying for the priesthood in Rome. (Photo by Chuck Schisla)

Hispanics told to accept 'ownership of the church'

by Laurie Hansen

WASHINGTON (NC)—Hispanic Catholics must accept "ownership of the church," declared Hispanic migrant workers and professionals, bishops and high school students, homesteaders and a labor leader who participated in the Third National Hispanic Pastoral Encuentro.

More than 1,200 delegates attended the national meeting at The Catholic University of America Aug. 15-18. They

represented the 25,000 Hispanics from 133 dioceses throughout the country who for two years took part in small-group discussions nationwide to prepare for the meeting.

Father Mauro Rodas, who led the delegation from the Archdiocese of Indianapolis, said that he was impressed that "the whole church was represented" at the encuentro—two cardinals, about 70 bishops, priests and lay people.

"We realized that the programs that we

have in the archdiocese and the goals that we are trying to achieve are just what we should be doing," he said. "It was reassuring to us in our work. 'They were telling us what we are already doing, so it was a positive reaction.'"

The long list of "commitment" guidelines dealing with the issues of evangelization, integral education, social justice, youth and leadership that resulted from the conference defines "church ownership." Each guideline begins with the

words, "We the Hispanic people," and is a task to be completed by the people, rather than a demand directed toward the clergy or church hierarchy.

The encuentro process "has given all the participants a personal experience of being church. We become owners of the church. We want to take care of our church, 'nuestra iglesia.' We want to be responsible for our church," said Archbishop Patricio Flores of San Antonio, Texas, who gave the

(See WE ARE THE CHURCH on page 16)

Looking Inside

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Bennett says public schools must still offer Title I programs

WASHINGTON (NC)—Public school systems must offer programs to assist disadvantaged children in parochial schools, even though the Supreme Court ruled such courses cannot be taught in the parochial school classrooms, according to U.S. Education Secretary William J. Bennett.

Bennett, in a letter to public education officials around the country, added that the federal Department of Education would continue to enforce the requirement—not negated by the court—that the remedial program be offered to public and parochial school students.

The problem facing public and

parochial school administrators is finding a way to offer the classes outside parochial school classrooms, so as not to violate the court's ruling.

Bennett suggested the parochial school students might be bused to public schools.

On July 1, the Supreme Court struck down provisions of the New York City Chapter (Title) I program allowing public school teachers to conduct remedial classes in religious schools. The court also scrapped a program from Grand Rapids, Mich., which similarly allowed a sharing of teachers between public and parochial schools for special courses. According to

(See BENNETT SAYS on page 16)

the criterion

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Defining the proper role of the laity

by John F. Fink

The Synod on the Laity is still two years away (it was postponed for a year after the pope called this fall's extraordinary synod), but it is already causing some controversy. For example, a group of lay people, convened by the Pontifical Council for the Laity to discuss the synod, criticized the study document for distinguishing between clerical and lay roles in the church and for not examining the role of women.

To take the role of women first, I'm afraid the Vatican does not want to treat women separately. When I was in Rome last March for a symposium organized by the international journalism federation of which I'm president, one of the speakers was Bishop Paul Cordes, vice president of the Pontifical Council for the Laity. When he was reminded that women are an important part of the laity but often overlooked, he replied that his council doesn't want to treat women separately from men because women can change only as men change. He also volunteered his opinion that the problems of women in the church are parallel to the problems of women in society.

The proper role of the laity will be the topic discussed at the synod in 1987. Prior to that, there probably will be national meetings to try to clarify the laity's role.

IN LAST week's column I said that the new Code of Canon Law has eight canons dealing specifically with the obligations and rights of the laity (in addition to 16 canons on the obligations and rights of all Catholics). Let's take a look at what those canons say:

First of all, they say that the laity, like all Catholics,

are deputed by God to the apostolate through baptism and confirmation and therefore are bound by the general obligations and enjoy the general right to work as individuals or in associations so that the divine message of salvation becomes known and accepted. This obligation has a greater compelling force in those circumstances in which people can hear the gospel and know Christ only through lay persons.

Those lay people who are married and have children have a most serious obligation and the right to educate them. Christian parents are especially to care for the Christian education of their children according to the teachings handed on by the church.

The laity, say the canons, are free to participate in the affairs of the earthly city. This is a right that belongs to all citizens. But they are to take care that their actions are imbued with the spirit of the gospel and take into account the doctrine set forth by the magisterium of the church. They are to avoid proposing their own opinions as the teachings of the church in questions which are open to various opinions.

Lay persons may assume ecclesiastical offices and functions for which they are qualified. If they excel in the necessary knowledge, prudence and uprightness, they may serve as experts or advisors; they can even do so in councils.

Lay persons have the right and obligation to acquire a knowledge of Christian doctrine so that they can live in accord with that doctrine, announce it, defend it when necessary, and be enabled to assume their role in exercising the apostolate. They may attend ecclesiastical universities and obtain academic degrees, and may receive from ecclesiastical authority a mandate to teach the sacred sciences.

Lay men may be installed in the ministries of lector and acolyte. All lay persons may fulfill the function of lector by temporary deputation and may fulfill the func-

tions of commentator or cantor. When the necessity of the church warrants it and when ministers are lacking, lay persons may exercise the ministry of the word, preside over liturgical prayers, confer baptism, and distribute Holy Communion.

Lay persons who devote themselves permanently or temporarily to some special service of the church are obliged to acquire the appropriate formation which is required to fulfill their function properly and to carry it out conscientiously, zealously, and diligently. They have a right to a decent remuneration suited to their condition; by such remuneration they should be able to provide decently for their own needs and for those of their family; they likewise have a right that their pension, social security and health benefits be duly provided.

That's what the Code of Canon Law says are the special rights and obligations of the laity.

THE SYNOD study document warns of the danger of confusion in the correct relationship between clergy and laity and expresses concern about "the clericalization of the laity" and the "laicization of the clergy." These are also issues that Bishop Cordes emphasized at our symposium in March.

The issue is stated simply by Bishop Cordes and the synod document: There are some legitimate roles that the laity may play in the liturgy and in the church, but those roles are not the primary role of the laity. It's the laity's responsibility to permeate society with our faith. In other words, the laity is primarily responsible for society while the clergy is primarily responsible for the church. That's one view.

The other view, advocated by the group of laity mentioned in the first paragraph of this column, is that clergy and laity are co-responsible for the church. And in the future the laity will be assuming many more responsibilities.



Facilitators available to give presentations on peace pastoral

The Archdiocesan Council of Catholic Women (ACCW) and the Association of Religious of the Indianapolis Archdiocese (ARIA) have announced facilitators available to present the Women Gathered for Peace program in the archdiocese.

Women Gathered for Peace is a reflection based on the U.S. bishops' pastoral letter, "The Challenge of Peace: God's Promise and Our Response." It is intended to raise women's consciousness of Gospel-based peace issues. It was initiated on the national level by the National Council of Catholic Women and the Leadership Conference of Women Religious.

OFFICIAL APPOINTMENTS

Effective August 19, 1995

REV. PONCIANO RAMOS, S.V.D., appointed associate pastor of St. Rita Parish, Indianapolis.

REV. THOMAS MURPHY, newly ordained, to associate pastor of St. Lawrence Parish, Indianapolis.

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

Facilitators are listed by deanery but many are willing to travel outside their own deaneries.

Women Gathered for Peace can be presented in a day or over a weekend. Facilitators are also available to lead general presentations on the pastoral letter itself and its applications.

Parishes or groups interested in Women Gathered for Peace may contact any of the following facilitators:

Indianapolis Deaneries

Sharon Bierman, OSB, 1402 Southern Ave., Beech Grove, Ind. 46107, 317-787-3287.

Sue Bradshaw, OSF, 3200 Cold Spring Rd., Indianapolis, Ind. 46222, 317-929-0123

Pat Bromer, 8919 Spicewood Ct., Indianapolis, Ind. 46260, 317-872-4272.

Eileen Cantin, 7324 Pleasant Run Parkway, Indianapolis, Ind. 46219, 317-356-3765.

Patricia Dede, OSB, 1402 Southern Ave., Beech Grove, Ind. 46107, 317-787-3287.

Kathleen Desautels, SP, 4214 Ruckle, Indianapolis, Ind. 46225, 317-283-6668.

Mary Margaret Funk, OSB, 1402 Southern Ave., Beech Grove, Ind. 46107, 317-787-3287.

Marilyn Ginder, SP, 725 S. East St., Indianapolis, Ind. 46225, 317-635-7171 or 317-632-5596.

Miriam Clare Heskamp, OSF, 3200 Cold Spring Rd., Indianapolis, Ind. 46222, 317-929-0123.

Maria McClain, 8400 Roy Rd., Indianapolis, Ind. 46219, 317-899-4997 or 317-546-5550.

Jacqueline McCracken, OSF, 5375 W. 16th St., Indianapolis, Ind. 46224, 317-241-6314 or 317-244-6084.

Father Cos Raimondi, 125 N. Oriental St., Indianapolis, Ind. 46202, 317-637-2620.

Mary Ann Verkamp, 10251 E. 63rd St., Indianapolis, Ind. 46236, 317-823-4266.

Marie Werdmann, OSF, 57 N. 17th St., Beech Grove, Ind. 46107, 317-637-2620.

Olga Wittekind, OSF, 3200 Cold Spring Rd., Indianapolis, Ind. 46222, 317-929-0123.

Batesville Deanery

Nancy Brosnan, SP, 349 S. Buckeye, Osgood, Ind. 47037, 812-689-6670.

Jane McConnell, OSF, Main St., Oldenburg, Ind. 47036, 812-934-2475.

Rosie Miller, OSF, 542 Walnut St., Lawrenceburg, Ind. 47025, 812-537-3992 or 812-537-1297.

Claire Whalen, OSF, 5831 Saranac, Cincinnati, Ohio 45224, 513-542-1643.

Bloomington Deanery

Jack Albertson, 2224 E. Third St., Bloomington, Ind. 47401, 812-334-1664.

Joan Quigley, R.R. 5 Box 13, Nashville, Ind. 47448, 812-988-7912.

Marsha Speth, SP, P.O. Box 577, Nashville, Ind. 47448, 812-988-2778 or 812-988-6995.

New Albany Deanery

Peggy Lynch, SP, 720 E. Elm, New Albany, Ind. 47150, 502-893-0288 or 812-945-7337.

Jeanne Voges, OSB, 316 N. Sherwood, Clarksville, Ind. 47130, 812-282-2290 or 312-283-3915.

Seymour Deanery

Catherine Gardner, OSB, 777 S. 11th, Mitchell, Ind. 47446, 812-849-3570.

Terre Haute Deanery

Ellen Cunningham, SP, St. Mary of the Woods College, St. Mary of the Woods, Ind. 47876, 812-535-5267 or 812-234-5494.

Ruth Eileen Dwyer, SP, Owens Hall, St. Mary of the Woods, Ind. 47876, 812-535-3131.

Joan Slobig, SP, Corbe House, St. Mary of the Woods, Ind. 47876, 812-535-4221.

Denise Wilkinson, SP, Le Fer Hall, St. Mary of the Woods, Ind. 47876, 812-535-5281.

Parishes or groups interested in presentations on the peace pastoral and its implications may contact any of the following facilitators:

Jack Albertson, 2224 E. 3rd St., Bloomington, Ind. 47401, 812-334-1664 or 812-339-6765.

Nancy Brosnan, SP, 349 S. Buckeye, Osgood, Ind. 47037, 812-689-6670.

Father Francis Bryan, 3200 Cold Spring Rd., Indianapolis, Ind. 46222, 317-929-0123.

Ellen Cunningham, SP, 429 Washington Ave., Terre Haute, Ind. 47802, 812-535-5267 or 812-234-5494.

Ruth Eileen Dwyer, SP, Owens Hall, St. Mary of the Woods, Ind. 47876, 812-535-3131.

Mary Margaret Funk, OSB, 1402 Southern Ave., Beech Grove, Ind. 46107, 317-787-3287.

Marilyn Ginder, SP, 725 S. East St., Indianapolis, Ind. 46225, 317-635-7171 or 317-632-5596.

Peggy Lynch, SP, 720 E. Elm, New Albany, Ind. 47150, 502-893-0288 or 812-945-7337.

Joan Quigley, R.R. 5 Box 13, Nashville, Ind. 47448, 812-988-7912.

Father Cos Raimondi, 125 N. Oriental, Indianapolis, Ind. 46202, 317-637-2620.

Joan Slobig, SP, Corbe House, St. Mary of the Woods, Ind. 47876, 812-535-4221.

Msgr. Koster to celebrate 40th ordination anniversary

Msgr. Charles Koster will be honored by members of Assumption parish Sunday as he marks the 40th anniversary of his ordination to the priesthood.

Following the 10 a.m. Mass, there will be a pitch-in dinner in the parish hall. Parishioners and friends of Msgr. Koster are invited to attend.

Msgr. Koster was ordained to the priesthood on Aug. 24, 1945, and became assistant pastor of St. John Parish in Indianapolis and secretary for the Archdiocesan Metropolitan Tribunal. He has continued his work with the tribunal through his entire priestly career.

In 1968, he was named official of the tribunal. A year later he became pastor of St. John's and continued as official. In 1977 he retired from the pastorate but kept his position with the tribunal. He was given the title of official emeritus in 1980, with



Msgr. Charles Koster

his retirement, and still assists the tribunal on a part-time basis. He was named papal chamberlain in 1964.



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THE CRITERION

P.O. BOX 1410
INDIANAPOLIS, IN 46206Archbishop O'Meara's Schedule
Week of August 25

MONDAY through FRIDAY, August 28-30—Bishops of Region VII Retreat, Cardinal Stritch Retreat House, Mundelein, Ill.



Your AAA dollars at work

New staff at Terre Haute Rel. Ed. Center

by Jim Jachimiak

Summer brought a complete change in staff at the Terre Haute Deaneary Religious Education Center.

Diane Carver, who had served as resource coordinator, has been named center administrator and coordinator of catechetical services. She replaces Don Kurze, whose title was director. Marge Venable has assumed Carver's former position, with the new title of staff assistant. Linda Shipp has been named youth ministry coordinator, replacing Paula Sasso.

"We're really excited about the changes," Carver said. She added that the center faces budgetary limitations, but "we're trying to be creative and work with the realities."

In addition to offering resources for parishes in the deanery, the center offers a variety of programs. Several are being planned for this fall.

"In the Beginning," a training session for new catechists, will be offered twice. Mary Flaten, a religious education consultant from Bloomington, will facilitate the program. It will be offered on Sept. 4 from 9 a.m. to noon and on Sept. 7 from 7 to 9 p.m.

On Sept. 21, the deanery will hold its fifth annual religious education conference,

New Horizons V. The keynote session will be presented by Therese Boucher, author of "Becoming a Sensitive Catechist: Using the Arts in Religion Class." Three other sessions will also be offered: "Using the Arts in Elementary Catechesis," led by Boucher; "Becoming Adult: The Process of Adult Learning," led by Catherine Sisson of Bloomington; and "Building Effective Parish Youth Ministry," led by Janet Roth and Carl Wagner. Roth is the youth minister for Sacred Heart and St. Benedict parishes in Terre Haute. Wagner recently left the archdiocesan CYO Office to become coordinator of youth ministry in the Diocese of Fort Wayne-South Bend. There is a \$3 fee for the program, which will be held at St. Benedict Parish in Terre Haute. Participants need not be residents of the Terre Haute Deanery.

THE CENTER is also sponsoring an in-service program with the deanery board of education on Sept. 29, led by Ellen Brown, archdiocesan coordinator of boards of education.

Later, in-service programs will be offered for directors and coordinators of religious education and for youth ministers. In addition, the center staff meets with religious education personnel from around the deanery on a regular basis.

Because the youth ministry position has just been filled, detailed plans have not been made in that area. But the center will continue to sponsor a youth liturgy on the third Sunday of each month, as it has done for a number of years. A retreat for high school seniors is being planned for this spring. In addition, Shipp will work with those from the deanery who will attend the national CYO conference in Biloxi, Miss., in October.

Additional information about any of the programs can be obtained from the Terre Haute Deaneary Religious Education Center, 2931 Ohio Blvd., Terre Haute, Ind. 47803, 812-232-8400.

Since the Archbishop's Annual Appeal was organized in 1981, it has provided money for religious education centers in each deanery which has no high school. Additional funds for the Terre Haute center come from assessments paid by the parishes which use the center.

The AAA allocation "certainly is a big help to us," Carver said.

The center was established in the former Schulte High School convent after the school closed in 1976. "But even before the high school closed, there was an informal pooling of resources," Carver noted. "We laugh about it—we say the resource center was kept under one of the sister's beds at the convent."

In 1977, Father Jeff Godecker, who was chairman of the religion department at Schulte, became the center's first director. Lori Pabst-Scheider was the first deanery youth minister. Carver was hired as resource coordinator in 1978.

THE FORMER school and convent have been privately owned for about five years but the center has remained there. Until this year, Carver explained, the center was allowed to sub-lease any space which it did not use in the old convent. That provided extra income. Now, however, the owners of the building have taken over management of the space not used by the religious education center. So the AAA allocation "is even more significant now than it ever has been," Carver said. "We are completely dependent on parish assessments and triple-A funds."

The center operates under the guidance of a board of directors, which installed new officers on Aug. 14. Providence Sister Mary Beth Klingel, pastoral minister at St. Margaret Mary Parish in Terre Haute, was re-elected president. New officers are Terrie Brink of St. Joseph Parish in Terre Haute, vice president; Don Williams of St. Joseph Parish, Rockville, secretary; and William McCarthy of St. Patrick Parish, Terre Haute, treasurer.

State committee looking at non-public education

by Jim Jachimiak

An interim study committee of the Indiana General Assembly is looking at the relationship between public and non-public education in the state.

The Interim Study Committee on Child Care and Non-Public Education is one of nine legislative committees being funded this summer by the Indiana General Assembly. It was requested by the Indiana Non-Public Education Association (INPEA). INPEA, with the assistance of the Indiana Catholic Conference (ICC), is providing much of the testimony at committee hearings.

An Aug. 13 meeting of the committee included testimony by Charles O'Malley, director of the Office of Private Education in the U.S. Department of Education. Steve Noone, a consultant to INPEA and the former director of schools for the Archdiocese of Indianapolis, was also among those who testified.

O'Malley has held a number of positions related to education. He has been a teacher and coach in Catholic elementary and secondary schools, the coordinator of education for the Florida Catholic Conference, and non-public school liaison officer in the Florida Department of Education.

O'Malley was involved in a recent study of the relationship between public and non-public schools, focusing on Florida, Louisiana, New York and Ohio.

He feels that each state should have a full-time liaison for non-public education. "This individual does not have to be an advocate for non-public education," O'Malley noted. In other words, the liaison should not be seen as a threat to the public school system.

Three states—Florida, New York and Washington—have full-time liaisons for non-public education. Several others have personnel who deal with accreditation of non-public schools, and every state has personnel to deal with non-public schools' participation in federal programs.

O'MALLEY ALSO recommends "encouragement by the state, if necessary, of the formation of a coalition of non-public schools." That coalition would help the schools develop a strong working relationship and discuss the problems they share.

INPEA serves that purpose in Indiana. In his testimony before the committee, Noone said that INPEA was founded in 1974 "out of a need for someone to speak for non-public schools as a group." INPEA's

purpose is to point out problem areas and recommend solutions.

Noone told the committee that INPEA has one primary concern: "There is no established policy in Indiana as to how public schools should relate to non-public schools."

In an interview last week, he expanded on his testimony. For the most part, he said, legislators in Indiana "don't think about non-public schools." So non-public schools have attempted on several occasions to amend the language of bills once they are introduced, to include both public and non-public schools. But even in that area, INPEA has had only one success. During the 1984 session, INPEA lobbied successfully for an amendment to an education bill. The bill originally allowed a tax credit for donations of computers to public schools but the amendment changed that to include both public and non-public.

INPEA ATTEMPTED to begin some discussion of private education in the last session of the state legislature, Noone said. INPEA and ICC drafted a bill allowing a state income tax credit for educational expenses for parents of students in public and non-public schools. The bill was similar to a Minnesota law upheld by the U.S. Supreme Court in 1983, in *Mueller v. Allen*.

The bill was introduced in the Indiana General Assembly by Republican Sen. Virginia Blankenbaker of Indianapolis but was never granted a hearing.

"To be realistic," Noone said, "we didn't expect the bill to pass. The hope was that we would be able to open up some discussion in the education committee of the Senate." When that didn't happen, "we moved to Plan B, which was that maybe we could have a summer study committee."

In his testimony, Noone acknowledged that INPEA represents a diverse group of non-public schools. The philosophies of those schools may differ, he said, but there is unanimous support in the group for several principles.

First, INPEA believes that "parents have the primary right to determine how their children will be educated." Second, the group supports "open dialogue with state officials and agencies." That dialogue is important, Noone said, because non-public schools should be involved in the formation of policy even if it affects only public schools.

The relationship between public and non-public schools in Indiana "has improved over the years," Noone said. For example, an advisory committee on non-

public schools was established in the state Department of Public Instruction (now the Department of Education) several years ago.

But at the same time, he said, INPEA and the state have reached a stalemate on the issue of accreditation. "The (accreditation) process is designed for public schools," Noone told the committee. In some respects, the procedure is "somewhat inadequate" when applied to non-public schools. "There are some things we do that aren't even covered." In other words, "it is very difficult for us to match up to the requirements."

ACCREDITATION and teacher certification are two areas where Catholic schools part ways with some other non-public schools. According to M. Desmond Ryan, ICC executive director, Catholic schools "are not opposed to receiving aid if it goes to the students. At the same time, we're willing to accept a fair amount of regulation."

At the other end of the spectrum are private schools which oppose all forms of state involvement, Ryan continued. "The extreme fundamentalists are saying that these are not just schools; they are an extension of our ministry and the government can in no way interfere in the practice of religion."

During the committee hearing last week, that group was represented by the Rev. Greg Dixon of the Indianapolis Baptist Temple, and Don Boyce, speaking for a coalition of Christian schools.

"Let the various religious groups pay for their own schools," Boyce told the committee. "If any school receives tax benefits, it is my opinion that they should be regulated."

Dixon delivered similar testimony. "We that have tried to set up an alternate system must be left alone to do that," he said. "If we are not, even in the area of fire, health and safety, we violate the lordship principle. We become the educational ministry of the state."

He said that he feared that federal accreditation of schools may be required in the future. He also expressed fears about what the state might require for accreditation of schools, and compared that to what is now required in day care. In order to receive accreditation, day care centers must not use corporal punishment. Dixon said, "We can not agree to that. Corporal punishment is part of our faith. It's one of our tenets."

Dixon feels that "it is impossible to keep religion out (of public schools). So now the



Steve Noone testifies at state house hearing

religion of atheism has come into the public school system." As he sees it, the same thing will happen to non-public schools if the state becomes involved.

Parents who educate their children at home also fear regulation in accreditation and teacher certification. Bill Woods of the Southwest Indiana Association of Home Educators testified before the committee in that area.

State law currently requires that students be educated in the public school system or receive an "equivalent" education somewhere else. Determining whether the education received at home or in a non-public school is equivalent to that of a public school is left to the courts.

INPEA is sensitive to the positions of all groups involved in non-public education, Noone said. "We will try to be sensitive to that when we make our recommendations," he said. "For example, we will not recommend that accreditation be mandatory. And I don't believe that anything that we will recommend would be found unconstitutional."

At the next committee hearing, on Sept. 7, Noone and others representing INPEA will provide additional testimony. The committee hearings are open to the public.

Rep. Richard Thompson, R-North Salem, chairs the study committee, and Rep. Raymond Musselman, R-Peru, is vice-chair. Other members are Sens. James Butcher, R-Kokomo; James Jontz, D-Brookston; Frank Mrvan Jr., D-Hammond; Dennis Neary, D-Michigan City; and John Sinks, R-Fort Wayne; and Reps. Dennis Avery, D-Evansville; John Day, D-Indianapolis; Gregory Mishler, R-Bremen; P. Eric Turner, R-Gary City; and Katie Wolf, D-Monticello.

COMMENTARY

The difference between reprisals, consequences

by Dale Francis

The people who gave us that controversial advertisement that appeared last October in the New York Times, insisting that Catholics really don't have to agree that abortion is an unmitigated evil, are back. They are circulating a new advertisement among some potential signers that expresses solidarity with the original signers and opposition to those who reacted against the original advertisement. (See story on page 13.)

The letter that accompanies the new advertisement explains, "We are writing to ask you to join us in protesting the reprisals that have been taken against the signers of the Catholic Statement on Pluralism and Abortion."



"The initial threat to members of religious communities has extended to many other signers and affected many Catholic institutions. It is clearly part of a larger attempt to silence all voices that differ from the voice of the hierarchy."

In the new advertisement, there is a statement that sums up the position: "We believe that Catholics who, in good conscience, take positions on the difficult question of legal abortion and other controversial issues that differ from the official hierarchical position act within their rights and responsibilities as Catholics and citizens."

One of the members of the committee who drafted the new statement, Dr. Marjorie Maguire, said the statement was concerned with the right to speak opinions within the church without fear of reprisal. Frances Kissling, executive director of Catholics for Free Choice, sponsoring organization for this and the original advertisement, gave as an example of reprisals what she said had happened

to Dr. Maguire's husband, Dr. Daniel Maguire, a theology professor at Marquette University. She said that, since January, speaking engagements had been canceled at four Catholic colleges because he had signed the original advertisement.

What is needed is a little plain talk and honesty. It is not reprisals that these dissenters are talking about; it is consequences. As Catholics, claiming to act in good conscience, and as citizens in a free country, they have a right to say what they want to say. What they don't have a right to claim is that there should be no consequences as a result of their decision.

To use the example the leader of Catholics for Free Choice used, Dr. Maguire established himself in contradiction to what is generally agreed to be the teaching of the Catholic Church. He exercised what he considered was his right. But he can't claim exemption from consequences. A Catholic college that planned to have him as a speaker before his public declaration has every right to adjust its thinking about him on the basis of his freely made decision.

You can't have it both ways. You can't with any honesty claim you have a right to proclaim your version of the truth in opposition to the teaching of the church, and then weep that you're suffering reprisals when you are taken seriously. You can't claim the right to proclaim your own version of truth unless you're willing to accept the logical consequences of your position.

Religious who signed the original statement were asked to reconsider or to leave their religious communities. First of all, the Catholic position on abortion is



firmly established; it's not something imposed by the hierarchy. Those who teach within the church are expected to teach what the church teaches. If they come to the conscientious decision they can't do that then they should accept the logical consequences that they shouldn't be a part of the teaching community.

The problem isn't that people are denied the right to express views contrary to the teaching of the church; the problem is they aren't willing to accept the fact that every exercise of what you believe to be truth carries with it consequences. You can't have one without the other.

How can others really know that we are Catholic?

by Antoinette Bosco

You know a Sunday homily has been really good when the conversation turns to "what Father said" after you get home.

I had such an experience recently. The pastor was on vacation and pinch-hitting for him was a priest who was a gifted communicator. He started right out telling us he was a diocesan priest, ordained six years, not here to ask for money and would be going in September to Rome for three years to get an advanced degree in canon law.

Once he had established this rapport and everybody was listening to him, he went on to ask a question no one was ex-



pecting: What is it that tells the world we're Catholic?

He ticked off some of the checkpoints generally associated with being Catholic: Mass on Sunday, baptism, registered in a parish and being on the envelope mailing list.

Admitting that all these are significant, he quickly got to the bottom line. Those aren't the essence, he said. We tell the world we're Catholic by the way we live.

Back home, my daughter and a young cousin sat and talked about that homily over lunch.

Somehow the young priest had touched a chord by asking that simple but basic question.

It made us go a step deeper. Is the problem today, we wondered, that Catholics really don't want to let the world know who we are?

We're brushing secular shoulders all day long in our schools and jobs and so it

seems to be simply a pragmatic choice to keep quiet about our belief system and values. Now and then some may tell you they're Catholic. On Ash Wednesday, some may show up with ashes on their forehead and you can feel a momentary connection.

However, only occasionally do you meet someone who, as a follower of Christ, is a loving, giving person obviously living by values rooted in a faith system. This is a person who chooses never to deliberately hurt another, who respects self and others, who never judges others, who never condemns or exploits others, who never lays blame on another unfairly.

As we talked, I thought of a psychologist and father of five, Seamus Valley. He and his wife are trying to care for their family while devoting their attention and energy nearly full time to aiding the poor in Haiti. He travels to parishes and groups, trying to raise the consciousness of Americans to what is happening to the people of Haiti,

one of the poorest and most disease-ridden countries.

In conversations with Valley, we have discussed why being Catholic can mean being a "contradiction to the world," given the secular and political climate in so many places today.

Valley has the courage to court poverty himself to "feed the hungry" elsewhere. He is doing this to follow the message of the Gospel.

How do we tell the world we are Catholic? I'm glad the young priest asked the question. It is essential to remember the answer, given by Jesus just before he went to his death: By this shall all know you are my disciples: that you love one another as I have loved you.

It sounds so simple. Yet it is the most difficult challenge. But if we forget it, we've lost our birthright. We've put ourselves in danger of not being truly Catholic.

1985 by NC News Service

Is American bishops' new emphasis on politics dangerous?

by Msgr. George G. Higgins

In "The Church and a Catholic Conscience," Robert L. Spaeth of St. John's University in Collegeville, Minn., argues that the U.S. bishops make too many public-policy statements. He is particularly concerned about their recent pastoral letter on peace and forthcoming pastoral on the economy.

Spaeth thinks the bishops' new emphasis on "politics" is "full of dangers" and that they ought to reconsider. He has said this for years, always with great civility, but he says it more systematically and at greater length in his thoughtful new book.

One area I question is Spaeth's warning that the bishops' statements will create disunity in the Catholic community, polarizing it along partisan political lines. A related danger, he believes, is that they will undermine the principle of church-state separation.

Spaeth's warning is not without merit. But it is stated too simplistically and fails to reflect the full range of U.S. experience or of legitimate viewpoints on this issue. A



few examples may illustrate my concern.

1. The bishops of South Africa have called on the president of South Africa to end that nation's state of emergency "forthwith" and abolish apartheid, its legalized system of racial discrimination. Should they have refrained from making this demand for fear of creating disunity and violating the separation of church and state?

2. I read recently that the late Msgr. Peter Guilday, a noted expert in American church history, lavishly praised the 19th-century U.S. bishops for refusing to confront the issue of slavery. Writing in 1932, he said that "perhaps the outstanding proof of the wisdom of our prelates lies in their silence on the slavery question, then dividing political parties and the churches of other denominations into antagonistic groups which have never been wholly reconciled."

He argued that slavery was a purely political issue. "No other church in the land, then as now," he said, "has realized the supreme need of keeping itself free from political questions; and no other church has sympathized more profoundly with the basic American distrust of ecclesiastical interference in public life."

Although that statement reads like a paraphrase of Spaeth, I cannot believe he

would agree with it. I prefer to believe that, risking the appearance of inconsistency, he would argue that the thunderous silence of the 19th-century bishops on the question of slavery was a scandal which had disastrous pastoral consequences.

3. The campesinos who took part in the recent convention of the Farm Labor Organizing Committee in Toledo, Ohio, are among the most disadvantaged workers in the United States and are literally without a voice in our success-oriented society. They received a statement from the local bishop explaining why the bishops of Ohio have endorsed FLOC's boycott against a major vegetable processor in the Ohio-Michigan region.

Spaeth would probably argue that the bishops unwisely pre-empted the laity's unique role. But the campesinos—also laity—would disagree.

That doesn't mean Ohio's bishops and the campesinos are necessarily right and Spaeth and Co. wrong; it suggests, however, that overstating the distinction between bishops and laity is just as myopic as understating it.

Many lay people ask that the bishops say more rather than less about public policy. Often they are poor people who cannot articulate their views as eloquently as Spaeth and are seldom heard in the public forum.

These people merit a respectful hearing, not just from the bishops, but especially from their better-educated fellow Catholics of neoconservative persuasion who urge the bishops to show more respect for the opinion of the laity.

Who speaks for the laity on this issue? I certainly don't, and neither do the bishops. But neither does Spaeth, as he himself would undoubtedly be the first to admit.

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ENTERTAINMENT

VIEWING WITH ARNOLD

'Silverado' is big Texas barbecue of a western

by James W. Arnold

Lawrence Kasdan's "Silverado" is a big Texas barbecue of a western, the sort of meal that can give a starving man many moments of gluttonous glory and a very bad turn of yachete.

I loved this film, Roger, but it lost its grip on me. After the first half hour, I couldn't keep track of what was going on. Gene, don't let it bother you. Who cares what's going on? If you stop to think, you'll miss something on the screen. Just enjoy.



So might critics Siskel and Ebert respond to "Silverado." I sympathize with both. I lost the thread in the first five minutes. But the spectacle of the rest kept me excited and awake. Yet the feeling persists that great chunks of this movie got lost somewhere in transit, the chunks that explain characters and relationships.

It's still an ungainly 132 minutes, but somebody was determined that young (36) Kasdan's first western was not going to be another "Heaven's Gate" fiasco. It doesn't matter.

"Silverado," perhaps surprisingly, has no deep social or intellectual themes. One might also have expected the creator of "The Big Chill" to make a western that somehow incorporated contemporary twists—a bit of feminism perhaps, or a cynical view of frontier clichés like rugged individualism, or a softer, more civilized

hero. But it's a straight male-dominated shoot-em-up with no less than four good guy heroes, none with any major vices or psychological hangups.

The spirit of the enterprise comes closest to the derring-do of the classic "Gunga Din," or the male camaraderie of "Butch Cassidy," with the persistent violence lightly coated with humor. Let's not forget that Kasdan wrote the scripts of "The Empire Strikes Back" and "Raiders of the Lost Ark." He's not an analyst of the human soul, but an architect of excitement.

Each of the quartet of heroes begins as a victim. Paden (Kevin Kline) has been left for dead in the desert by robbers. Emmett (Scott Glenn) and his volatile brother Jake (Kevin Costner) have been in jail on phony charges, presumably for defying the local cattle baron. And Mal (Danny Glover) suffers not only from primitive anti-black prejudice. His homesteading parents have been run off their land and his sister has become a lady of the evening in town with an aptly named gambler, Slick (Jeff Goldblum).

These fellows meet "on the road," so to speak, and after running into separate problems, reunite to defeat the villain and his army of toughs, who want the rangeland back from the simple honest farmers. The values of friendship, family and conscience carry Kasdan's script, and help broaden the appeal beyond western fans.

The heavies come in all shapes and sizes, but the heaviest is soft-spoken Brian Dennehy, a friendly ex-outlaw pal of Paden. Dennehy, who looks like a bear under all those western skins, overcoat and sombrero, runs the saloon and serves as the (crooked) local sheriff.



ACTION FILM—Kevin Costner leaps over the Midnight Star Saloon bar in pursuit of Silverado deputies in "Silverado," a Columbia Pictures release. Calling it a "big, gaudy Western" with "a convoluted and contrived plot," the USCC classifies it A-II. (NC photo)

The women are unimportant, serving mainly as background or moral presences. Rosanna Arquette as an attractive widow has about five lines of dialogue. Diminutive Linda Hunt, cast as the lady who runs the saloon for Dennehy, adds little but some needed warmth and intelligence.

While the lack of serious romance can be considered a defect, a fringe benefit is the lack of problematic sex scenes. This may be the first western in which the only kiss takes place literally between one of the heroes (Kline) and his horse.

The fun in "Silverado" comes from the action and the panache of the actors and their characters. Kasdan stuffs in a chase or firefight every other scene, several fires, a cattle stampede, a jailbreak, a kidnapping, a picnic-dance and a climax in which each hero defeats his own particular villain. All are rousing staged and elegantly photographed in New Mexico locales, and nobody cares too much about plot continuity. Little of the violence is mean or lingered over: half of its impact comes from brilliant fast editing.

Glenn's character—lean, quiet, honest, a master of frontier skills, also an idealist—is the Gary Cooper westerner reincarnated. It's a genuine pleasure to see this

leathery-faced actor get a chance in his natural genre; he was born a generation too late. Kline is smooth, wryly humorous, sensitive to underdogs. Costner is a happy, two-gun twirling extrovert who pulls off a classic shootout trick: getting baddies coming at him from opposite directions at the same time. Glover (from "Places in the Heart") is the cowboy version of Super-spade with the heart of gold.

The group has good chemistry together, but their charm is in their niceness. No "Wild Bunch" or even "A-Team" here. These are heroes you can take to grandma's for lemonade on the veranda.

(Satisfactory entertainment for adults and mature youth.)

USCC classification: A-II—adults and adolescents.

Recent USCC Film Classifications

The Bride A-III
Pee Wee's Big Adventure A-II
Summer Rental A-II

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

Basic introduction to strategic land of Somalia

by Henry Hersh

Offering a short video history of a strategically important African country is "The Parching Winds of Somalia," airing Monday, Aug. 26, 9:30-10 p.m. EST on PBS.

With U.S. backing, Somalia has been fighting a border war with Ethiopia, an ally of the Soviet Union. As a result, both countries must cope with large numbers of refugees and a breakdown in the food supply which has brought famine to the region.

This documentary, written and produced by Charles Gesheker, is not concerned with such current political considerations. Instead, it takes the long view of how history has shaped the culture and society of Somalia.

A desert land with more camels than people, Somalia is located on the Horn of Africa overlooking the Gulf of Aden. It was to ensure passage of their ships through the Gulf that brought foreign powers to this inhospitable terrain.

To rid themselves of these colonial enclaves, the nomadic

tribes united under Sayyid Mohammed in the battle for an independent Somalia that began at the turn of the century. That struggle, however, was not won until after World War II.

Independence has brought this Moslem country into the modern world, in a process of accommodating old traditions with new ideas. Women, for instance, have made some gains in what till now has been a patriarchal society.

One of the most interesting aspects of Somali culture is its dependence upon oral tradition, especially that of poetry. It was not until 1972 that the Somali language was put into written form and scholars were put to the task of transcribing the poems and stories that are the sole record of the country's history.

The program provides a basic introduction to a nation about which we know little more than as an area struck by famine. Although there is hunger and malnutrition in Somalia, American aid has kept it from reaching the disaster that has befallen Ethiopia.

Television programs of special interest

Sunday, Aug. 25, 7-9:45 p.m. EST (ABC)—"The Sting" (1973)—Robert Redford and Paul Newman team up as two conmen who concoct an elaborate scheme involving a phony betting parlor to get revenge on gangster Robert Shaw while turning a handsome profit. This immensely popular comedy is solid entertainment, though some might find it more than a little contrived. In the original, some scenes involving prostitutes made it mature viewing fare. The U.S. Catholic Conference classification is A-III—adults. The Motion Picture Association of America rating is PG—parental guidance suggested.

Wednesday, Aug. 28, 8:30-9 p.m. EST (PBS) "Comedy with Monteith and Rand." John Monteith, suave and reserved, joins with Suzanne Rand, frizzy and frenetic, to present a comedy show featuring some improvisations suggested by the audience attending the performance at the State University of New York at Buffalo.

Thursday, Aug. 29, 7-9 p.m. EST (ABC)—"The Final

Countdown" (1980)—Kirk Douglas stars as the commander of a powerful modern aircraft carrier that slips through a time warp to emerge off the coast of Hawaii on the morning of Dec. 7, 1941. Good, exciting action fare once you get by the original suspension of disbelief. The U.S. Catholic Conference classification is A-II—adults and adolescents. The Motion Picture Association of America rating is PG—parental guidance suggested.

Friday, Aug. 30, 7:30-10 p.m. EST (CBS)—"Rocky" (1976)—The immensely popular hit about a nobody who gets a shot at the heavyweight boxing crown is solid entertainment, but the graphic violence of the fight scenes makes it mature viewing fare. The U.S. Catholic Conference classification is A-III—adults. The Motion Picture Association of America rating is PG—parental guidance suggested.

Friday, Aug. 30, 9:30-10 p.m. EST (PBS) "Form Comes out of Chaos." In 1982 the late graphic artist Stan Van-



NEW SERIES—Robert Blake stars as Father "Hardstep" Rivers and Natalie Core as Mother Maggie, his chief adversary, in "Hell Town," a new NBC dramatic series airing Wednesdays this fall. Blake plays an ex-convict whose street savvy helps him as a priest to fight for his impoverished East Los Angeles neighborhood. (NC photo)

derBeek was given the opportunity to use the electronic facilities of a fully equipped television studio to create a video art piece. This program documents the result, from his trial testing of video effects to one of the works he completed after much difficulty.

TO THE EDITOR

Something must be done to bring back basic morality

Thank you for addressing the topic of premarital sex (fornication) in your Aug. 9 column "Don't Catholics Consider Premarital Sex Wrong?" It's about time that we tell it like it is. In your column you mentioned the July 21 Our Sunday Visitor story by Lou Jacquet "Number of Catholics Approving Premarital Sex Rises" which stated that, since 1969, the percentage of Catholics disapproving of premarital sex

has fallen from 72 percent to 33 percent, according to a recent Gallup poll.

I was shocked to see those statistics and saddened to think that the public, but especially Catholics, were following like sheep the popular media "cookie cutter syndrome" view of accepting and approving of premarital sex.

Why are we kidding ourselves? Premarital sex (fornication) has always

been wrong. It was wrong before Vatican II and is still wrong after Vatican II.

Webster's New World dictionary describes fornication as "voluntary sexual intercourse, generally forbidden by law, between an unmarried woman and a man, especially an unmarried man: cf. Adultery. 2. Bible: a) any unlawful sexual intercourse, including adultery. b) worship of idols."

Morals do not change, no matter how "popular" the ideas appear to be. Right is right and wrong is wrong! Time does not change morality. Just because the subject of sex, especially premarital sex, is glamorized to the hilt on TV soaps and most other shows including Love Boat, Hotel, etc., and the fact that sex is repeatedly suggested and encouraged in most pop songs today doesn't make it right.

Even the radio of the 80s, with some of the most informative live talk shows from coast to coast, is polluted with the likes of sex gurus such as "Dr. Ruth" and Sally Jessy Raphael, who spoon feed their pitiful callers with all the "how tos." There is never even a hint of morality suggested on such shows, and the "poor" public who has to depend on a radio talk show host to know what to do and how to do it, tunes in night after night for vending machine sex therapy.

Parents, wake up! Your kids are being bombarded and totally mesmerized (if you have cable TV) with the idea of having sex—anytime, anywhere and with anyone. It seems that, more and more, kids and parents justify by saying, "If I see it on TV, then it's o.k. for me." Rubbish!

Something must be done to bring the public, especially Catholics, back to basic morality. We as Catholics should be an example and not follow like sheep with "peer" pressure of those who don't care.

This world is not Utopia, and there will always be temptations, but we do have a choice and free will.

Society might be screaming SEX, SEX, SEX, but we as Catholics can make a difference and be an example of living the way Jesus taught. The devil is definitely working overtime in the world with all the pressures, temptations and cunningness disguised in sheep's clothing. We know this and we must do something about it to save ourselves and our children.

When Jesus cast out the devil's spell from a young boy he was asked by the apostles why they couldn't dispel the evil spirit as he did. Jesus replied, "This kind of devil can only be driven out by prayer and fasting."

We should all take a lesson from this event. It has to take a lot of sacrifice on the part of those who do understand and who know the truth. Prayer and mortification will move mountains in this endeavor. It's up to us to tell it like it is and to do something to help change the ways of society.

Mary Anne Barothy

Indianapolis

Mistaken view of magisterium

It has often been said by some that Catholic theologians confuse the faithful about Catholic doctrine. Whatever the case may be, it is evident that Catholic newspapers can be guilty of this, too.

A good case in point in John Fink's column of June 28. With what was probably good intentions, Fink stated that Josef Cardinal Ratzinger is second only to the pope on issues related to Catholic doctrine. The fact of the matter is that the church has NEVER (nor is it likely that it ever will) taught that the head of the Congregation for the Doctrine of the Faith is second only to the pope in matters related to issues of faith and morals.

Carried to its logical conclusion, Fink's view would have us believe that Cardinal Ratzinger is endowed with more doctrinal authority than an ecumenical council or a local bishops conference, which of course is outlandish. It would do Fink well if he read

the article on the magisterium in "The Concise Sacramentum Mundi" (Encyclopedia of Theology) edited by the late Jesuit Karl Rahner (Ratzinger himself was a major contributor to this book).

Secondly, I found it rather curious that the press conference of the dean of the Gregorian University, Father Gerald O'Collins, was buried inside The Criterion. Father O'Collins, who is in a position to know, said that the PRIVATE views of Cardinal Ratzinger did not always reflect the views of the pope. It would appear that the politics of the Vatican are a bit more complicated than Fink indicates.

At any rate, the Catholics of the archdiocese are not well served by mistaken views on the nature of the magisterium of the church. Cardinal Ratzinger is not a vice-pope!

Lawrence J. Welch

South Bend

The Beech Grove Benedictine Center

presents a

SPIRITUAL LEADERSHIP PROGRAM

beginning

SEPTEMBER 12, 1985

WHY A SPIRITUAL LEADERSHIP PROGRAM?

The aim of the program is to develop skills and integration in leadership which depend upon the spiritual growth of the individual in a faith life.

The program seeks to meet a need in parishes today where people are interested in or are already exercising leadership. There is a need for a combination of information, skills, and integration in four areas:

- PERSONAL JOURNEY;
- INTERPERSONAL JOURNEY;
- SYSTEMIC JOURNEY — i.e., the dynamics of groups and structures; and,
- GLOBAL JOURNEY.

WHO IS THE PROGRAM FOR?

The program is for:

- persons of faith interested in developing the quality of their lives;
- professional ministers in the Church; and,
- volunteer and non-professional ministers in the Church.

WHO WILL BE GIVING THE PROGRAM?

The program will be conducted by the staff of the BEECH GROVE BENEDICTINE CENTER with the assistance of guest presenters.

HOW PRACTICAL IS THE PROGRAM?

The program is a training ground for persons working with others in parish activities and/or ministries. It will help a person have a better sense of the priorities needed for parish life, discern the gifts possessed for ministry, engage in planning, etc. The program is to facilitate one's ministry according to Gospel values.

HOW LONG IS THE PROGRAM?

The program includes four units given over a two-year period. Each unit is nine sessions, with sessions one thru eight held on Wednesday evenings from 7:00 to 10:00 p.m. Session nine is held on Saturday from 9:00 to 4:00 p.m.

HOW MUCH DOES IT COST?

The cost of the program is \$100 per unit. Thirty-five dollars is required as a non-refundable deposit.

WHERE IS THE PROGRAM TO BE HELD?

The initial program will be held at the BEECH GROVE BENEDICTINE CENTER.

For further information, contact:

SPIRITUAL LEADERSHIP PROGRAM

BEECH GROVE BENEDICTINE CENTER
1402 Southern Avenue
Beech Grove, IN 46107
(317) 88-7581



We received a call last night that Father William Morley of St. Jude Parish passed away. This came as quite a surprise and is most depressing.

In case others didn't know, he was a super person and a great priest. We know this news has saddened many people, especially our four-year-old who got to know him through all the little extras he's shared with our child and with the children of the parish.

We recently moved out of state and when we said our good-byes we felt it too temporary as Father was to come north to visit us soon. Little did we know he'd never come.

Father Morley's death has been hard on

us all. He baptized our children, watched the little ones grow and saw us through our problems of moving from our families. He was a good listener and probably stretched every minute of the day as far as he could for others.

We hope everyone appreciates their parish priests because where we moved there isn't a priest at our parish. We only have one Mass on Sunday and that's done by whoever they can find. No Catholic grade schools here due to funding and no one to run it. Haven't see a nun yet.

You don't know how well you have it, Indy. Do something about it.

New Michigan residents
Name withheld on request

the pope teaches God is the absolute fullness and perfection of being

by Pope John Paul II

In our Christian creed we profess that God is absolutely one in his divine essence. He has revealed himself to Moses in the Old Testament as "I am who am." To this is added a second name: love. In the New Testament St. John says that God is love.

We can begin to discover who God is in the language of the philosophy which reflects on the nature of being. Although there is a special affinity between the language of revelation and the language of the human understanding of reality, nevertheless human language fails in its attempt to express adequately who God is. Our concepts and words regarding God say more about what he is not than about who he is.

The God who reveals himself as "I am who am" is indeed the creator of heaven and earth. He is a subsistent being, totally distinct in essence from the creatures who depend upon him for their existence.

The revealed truth about the created world helps us to understand better the essence of God as the absolute fullness and perfection of being, completely transcendent from the world, infinitely sur-



passing all creation and every creature, visible and invisible.

The God of our faith is the God of infinite majesty whose divine glory is proclaimed by the very existence of heaven and earth and everything contained within them.

CORNUCOPIA

Finding the real monster

Horror films have no room now for God or imagination

by Cynthia Dewes

After being forced by high humidity and killing heat to stay indoors watching TV for a weekend, we could write a book on "Bogeymen We Have Known." Peter Straub, Steven King and Friday the 13th movies have taken over, and Armageddon might be a welcome relief.

Talk about hostage situations. We are captive to every fragment of imagination left over from the overprivileged childhoods of juvenile adult-movie makers. We are given gore and bad taste and told that we are viewing terror and suspense.

I don't know about you, but I am tired of seeing guys in sinister leather masks leap on unsuspecting families and carve them up like jack-o-lanterns. I am no longer fascinated by the imaginative use of weaponry such as chain saws, machetes and trained rats.

Latex gargoyles emerging from swimming pools and human faces melting away to disclose freakish creatures spewing garbage have somehow lost their charm. Automobiles that experience jealousy and murderous rage are old hat. Evil cornstalks, winds, flowers and household pets are busily carrying the pathetic fallacy just too far.

The morality of current horror movies also defies sense, if not description. Justice (?) is done, usually with cruelty and blood everywhere. The punishment always fits the crime, and then expands on it.

Nothing is left to our imaginations, which may be the biggest fault of such pictures. Whatever happened to the absolute terror of waiting for a hand (only a hand!) to emerge from a secret panel, as in "The Cat and the Canary"? Where—where is the heartstopping suspense we felt when the hero merely approached "The Red House" during a wild storm with Miklos Rosza music to match?

The supernatural forces at work in modern horror movies are not the same as those of yore. (and speaking of yore, the religious overtones of modern movies laid in medieval times are not the same either).

Dragons, demons and pagan creatures out of prehistory have replaced God and the angels as prime movers on the otherworldly scene. Ghosts are no longer restless human spirits waiting to find peace in heaven, but vengeful tools of unreason.

Mediums and psychologists are the new priests, dealing out forgiveness and confidently exorcising everyone's devils. Extraterrestrials show us the path to salvation, and heaven is a place in a more advanced galaxy. The inference is that God is irrelevant, if not obsolete.

Sin is never mentioned. The bloody excesses we are supposed to find frightening are the result of the villain's sickness rather than his evil choices. The poor guy was ridiculed at the senior prom or his father didn't play baseball with him.

To summarize: the world is an irrational place where bad things happen by chance; evil-doers are not responsible for their terrible actions, either because they are crazy, non-human or driven by a sinister unseen (and unexplained) force; peace and goodness can resume only after mass destruction has purged the scene; and human aspirations should be fixed on a mysterious other world identified only by vague clichés and "music up."

Sounds like Christian theology turned inside out. Next time we're housebound let's watch the Three Stooges. They really had their act together.



vips...

✓ George Crossland, a member of St. Joan of Arc Parish, was honored recently by his wife and 15 children on the occasion of his 60th birthday with a surprise party at Mater Dei Council, Knights of Columbus hall. Crossland is a past Grand Knight of Mater Dei Council, a post now held by his son Kevin.

✓ Beech Grove Benedictine Sisters Mary Margaret Funk, Mildred Wannenmehler, Marietta Lucken, and Sharon Biernan were among representatives from 15 Benedictine monasteries of women and six dependent priories who met recently at Mother of God Priory in Watertown, S.D., for a chapter meeting of the Federation of St. Gertrude. The meeting continued the revision process of the federation's official document entitled "General and Specific Norms: Listen I and II," updating policy and procedural norms in response to the Revised Code of Canon Law promulgated in 1983.

✓ After a year of novitiate, Benedictine Brother James (Michael) Rinard made his Profession of Temporary Vows on Aug. 15 at St. Maur Priory in Indianapolis. Brother James is a former parishioner of St. Lawrence Parish and a graduate of Cathedral High School.

✓ Barry Sullivan has been appointed first President and Chief Executive Officer of the Sagamore Health Network, a new alternative health plan serving this area through St. Francis Hospital, St. Vincent Hospital and Health Care Center, and 500 associate physicians. Sullivan has served on St. Vincent's administrative staff for the past four years. He is a graduate of Marian College and was recently nominated as an Outstanding Young Man of America.

check it out...

✓ St. Andrew Grade School Class of 1965 will hold its 20th Reunion at 6:30 p.m. on Saturday, Sept. 28 in the Atrium of the downtown Hyatt-Regency Hotel. For more information call Peggy McGuinness Dermody 844-9015.

✓ A retreat on the theme "Praying the Beatitudes with St. Francis," directed by Father Keith Hosey, Howard Ellis and Sister Maureen Mangen, will be held at John XXIII Retreat Center in Hartford City during the weekend of Sept. 20-22. Simplicity of life and awareness of how to live Christ's message in the world will be emphasized. \$55 registration fee, including \$20 deposit. Contact: John XXIII Center, 407 W. McDonald St., Hartford City, Ind. 47348.

✓ A free North Deanery Catechist Training Workshop will be held on Saturday, Sept. 28 at Christ the King Religious Education Center, 5858 Crittenden Ave., beginning with 9:30 a.m. registration. Msgr. Raymond Bosler will deliver the 10 a.m. keynote address, followed by a buffet lunch and afternoon workshops on: Prayer in the Life of a Young Person, Techniques and Methods, Using Scripture, Youth Ministry/Adolescent Catechesis and Stages of Faith Development. Contact your parish DRE before the Sept. 15 deadline for workshop registration.

✓ Groundbreaking ceremonies for The Villa at Sacred Heart, a 50-unit apartment facility for the elderly and handicapped located at 1500 S. Meridian St. adjacent to Sacred Heart Church, will be held on Saturday, Aug. 24 at 12 noon. The Villa is sponsored by The Hispano American Multi-Service Center and Catholic Social Services, and is expected to be completed by April 1986.

✓ Fairbanks Training Institute of Fairbanks Hospital, Inc. will sponsor a workshop on "Conducting Interventions with the Elderly" on Thursday, Sept. 19 from 8:30 a.m. to 5 p.m. at the Hospital, 8102 Clearvista Pkwy. Health care professionals who deal with chemically dependent individuals are invited to attend. For information call Debbie Coyle 849-8222.

✓ The 26th Annual St. John Academy Alumnae Reunion Brunch will be held Sunday, Sept. 15 beginning with 11 a.m. Mass at St. John Church, followed by a buffet brunch at the Atkinson Hotel. Reservation deadline is Sept. 7. Call Patricia Gaffey Beaupre at 547-2284.

✓ A free performance of an award-winning drama, "Saint Francis: Troubadour of God's Peace," will be given by actor Leonardo DeFilippis at 8 p.m. on Friday, Sept. 20 at the new facility of St. Elizabeth Seton Parish, 106th St. and Haverstick Rd., Carmel. The one-man play on the life of St. Francis runs about one hour and is suitable for ages five and up.

✓ "Coming Home . . . to Jesus Christ" is the theme of the Second Annual Tent Revival featuring singing, witnessing and prayer to be held from 7 to 9:30 p.m. on Sunday through Tuesday, Sept. 8-10 at St. Monica Parish, 6131 N. Michigan Rd. Co-sponsors this year are Augusta Christian Church and Salem Lutheran Church.

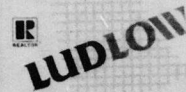


HEADED HOME—Raymond Gallagher, 63, of Chicago, a flyer aboard the bomber which dropped the atomic bomb on Nagasaki, displays the head of an angel statue from the Nagasaki Cathedral. In Chicago, he presented the head to Jesuit Father John O'Malley, who agreed to return it to the cathedral. (NC photo from Wide World)



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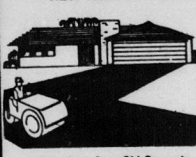
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QUESTION CORNER

Old Testament view of God

by Fr. John Dietzen

Q Several weeks ago you discussed the Old Testament belief that the sins and guilt of the father are visited upon his children. You explained that many prophets, particularly Ezekiel, tried to correct that understanding of God, stressing that each person is responsible for his or her life, good or bad.



I understand and accept your answer to the question. But one can thereby proceed to rationalize away the entire Hebrew-Christian religious system.

In the books of Moses God is portrayed as a tyrant who has all the personal characteristics of some of the Roman emperors. Certainly God, who started the universe, is all powerful. But to portray him as was done in the books of Moses and other places in the Old Testament is an insult to the intelligence and greatness of God. Don't you agree? (Tennessee)

A It seems to me you are limiting yourself by a very simplistic view of revelation. The fact is that, in revealing himself to them, God does deal with men and women at the level where they are. To do anything else would do violence to the free response which God continually invites

from his people—an invitation and response which must change as people themselves change.

From your knowledge of history you must be aware that sensibilities develop and grow in human beings. Things which people 300 years ago thought were quite humane we now abhor.

Placing men and women in public stocks on the town square was thought to be an act of unusual kindness in the early days of our own nation, considerably more humane than the public whippings generally acceptable before that.

We have seen advances in understanding human dignity even within our own church in 2,000 years. Suicide, for example, was looked upon quite differently in the times of the early martyrs than it is now.

Bishop Eusebius of Caesarea, the most renowned historian of the early centuries of Christianity, tells us that in his own lifetime (third and fourth centuries) those who ended their own lives rather than participate in the gruesome cruelties of the arena were themselves honored as martyrs.

Surely this view of taking one's own life is not consistent with later Christian understandings of suicide.

At this very moment, Christian churches and perhaps our entire Western civilization are experiencing a new level of sensitivity and awareness about human dignity, which makes us seriously question many past assumptions about "just war" and capital punishment.

I think we should not be too hard on Moses or any other ancestors whose images of God and man appear so foreign to us. After all, while he is continually pulling us ahead in new ways, God seems always to have a great deal of patience with us where and as we are.

Q I have heard or read somewhere that the church now allows cremation. What is the present church stand on this? (Texas)

A Cremation was once forbidden by the Catholic Church, for some very good reasons.

It is now allowed by church law, however, unless it is requested for some irreligious reason.

A fuller explanation of the regulations on cremation and other Catholic funeral practices is in the free brochure on this subject which you may receive by sending me a stamped, self-addressed envelope.

(A free brochure outlining the basic prayers, beliefs and precepts of Catholics is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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

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FAMILY TALK

Getting religious training for mentally retarded child

by Dr. James and Mary Kenny

Dear Mary: Recently I have become very aware of the lack of religious training for Catholic children who are mentally retarded. I live in a small town, and that alone seems to be an accepted excuse for not having a CCD program for handicapped children. Parents from larger parishes tell me, though, that various excuses are used in their parishes as well.

When first inquiring in our parish, the CCD director replied, "I have enough trouble getting teachers for the regular kids, much less..."

Much less? No, retarded children are "just as"; just as important, human, loving, worthy of love, as much children of God as any other child.

I was politely, but firmly, directed to the few parishes who have begun programs. In other words, "Take your problem elsewhere."—Delaware

Answer: You have pointed out a need which is apparently being overlooked. I suspect that the people you approached have not put you off from lack of concern. They probably do not know how to meet your child's needs, much as they might like to.

This is where you come in. "The church" is not some anonymous entity "out there." The church is we. The church does not have problems. We have problems. Singles, elderly, divorced Catholics, mentally retarded members can all complain that the church is failing them. Or they can show other members how to be better Christians.

What can you do to dispel the ignorance and helplessness the rest of the community feels in trying to meet your child's needs? Try these for starters.

What are your child's needs? Could your child attend a regular class with you in attendance as an assistant teacher and helper?

If you decide there is need for separate classes, you require a different approach. I agree that going to a large parish miles away is no way to introduce your child to her Christian community. However, a small parish may not have enough children to support separate classes for the mentally retarded. Perhaps you can interest one teacher in working with parents of the retarded to set up one class for all ages.

Perhaps you can develop an ecumenical program. Surely all Christian churches want to introduce their mentally retarded members to the love of our Lord.

Your CCD director is apt to be more responsive if you ask for specific help rather than saying "Teach my child." Would you like to know about textbooks or teaching aids? Your CCD director can probably show you texts or direct you to publishers' catalogs. Are there records, tapes, pictures you think would be valuable? If you are willing to research and recommend, the parish may be willing to buy some materials.

Look for ways outside of classrooms to share the Christian experience with your child. Perhaps the relaxed atmosphere of a summer Bible school would enrich your child.

Inquire whether your diocese has a family camp. Family camp is an area set aside for vacationing in a Christian setting. Like all children, mentally retarded children can enjoy such an experience.

Remember, we are not learning about the Christian life only when we sit down and talk about Jesus, but whenever we create a more loving environment for those around us. By bringing your child's needs to the attention of the parish, you can make your parish a more loving place.

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

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Pope calls for more famine aid, urges family values

by Bill Pritchard

NAIROBI, Kenya (NC)—Pope John Paul II called for continued assistance for the continent's famine-plagued areas during the final days of his Aug. 8-19 trip to Africa.

He continued his emphasis on family values during the closing of the 43rd International Eucharistic Congress and said the African practice of polygamy—having more than one wife—contradicts God's plan for marriage.

Earlier in the seven-nation trip, Pope John Paul had emphasized the missionary nature of his visit and the need for the continent's church to stay close to Rome while incorporating African culture.

He also spoke out against South Africa's system of racial segregation, apartheid.

In a speech at the U.N. Environmental Program headquarters Aug. 18, the pope renewed a "solemn appeal" for aid "on behalf of the people of the Sahel and other critical regions where the drought is still continuing."

He said there is a "clear need for international assistance and solidarity" for the long and short term to help people "resume responsibility for their own lives." It was the pope's first direct appeal during the trip for aid to the drought regions.

THE SAME day, he formally opened the Catholic Higher Institute of Eastern Africa on the outskirts of Nairobi with a message to its future theologians.

"The dangers of a theological study which is divorced from life in the spirit, and the harm caused by pseudo-theological culture devoid of a genuine spirit of service to the mystery of the Redemption" evoke the Gospel warning against the anti-Christ, the pope said.

Earlier in the day, the pope concluded the eucharistic congress in Nairobi by celebrating a Mass that included renewal of marriage vows.

He said that a couple's "fruitful love" is expressed most clearly in children. "Every

child brings a renewed invitation to love with still greater generosity," he said.

THE POPE also met with Hindus, Moslems and non-Catholic Christians Aug. 18. To Hindus and Moslems he said that the "close bonds linking our respective religions—our worship of God and the spiritual values we hold in esteem—motivate us to become fraternal allies in service to the human family."

In the meeting with other Christian groups at the nunciature, Pope John Paul said the Catholic Church is "irrevocably committed to the ecumenical task."

Leaving Kenya Aug. 19 and flying to Morocco, his final stop in Africa, the pope made an even stronger plea for Christian-Muslim dialogue, telling thousands of Muslim youths in Casablanca that such dialogue "follows from our fidelity to God."

Referring to a long history of Christian-Muslim warfare and misunderstanding, the pope told the young people, "I believe that God invites us today to change our old habits."

In Morocco he also met privately with King Hassan II, who holds civil and religious authority. The papal stop marked the first time a pope has visited a Muslim nation at the invitation of its religious leader.

ON AUG. 17, the pope made his strongest attack of the trip on polygamy. He said the practice of taking more than one wife, a time-honored African tradition, "directly negates the plan of God which was revealed from the beginning." The pope said polygamy "is contrary to the equal personal dignity of men and women who, in matrimony, give themselves with a love that is total and, therefore, unique and exclusive."

On Aug. 16, the pope spoke of peace and generosity among social groups to a large crowd at a Mass in Lubumbashi, in Zaire's southernmost province, Shaba.

The pope referred to the often-bloody history of the province, which has been torn by secessionist violence over several years. "We should not forget many other



TOUCHING MOMENT—In Douala, Cameroon, Pope John Paul II embraces a young girl as he arrives for his final Mass in Cameroon before moving on to the Central African Republic. (NC photo from UPI-Reuters)

victims of unjust violence and war in this country," he said.

The pope also referred to the need for "true love" in a world where men and women "know anguish, destitution, hunger and, in too many regions of the world, persecution or torture."

A U.S. STATE department report on human rights says there are reliable reports of prisoners in Zairian jails being tortured and physically mistreated.

The pope honored a victim of social

upheaval and violence Aug. 15 when he beatified Zairian Sister Marie-Clementine Anwarite Nengapeta. The Congregation of the Holy Family nun was murdered during a civil war in 1964 while defending her virginity against a rebel soldier.

During the beatification Mass at the People's Palace in the Zairian capital, Kinshasa, the pope said that as the nun forgave her killer while dying, so did he.

"I too, in the name of the whole church, I forgive with all my heart" everyone involved in the murder, he said.



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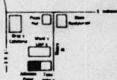
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The Active List



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

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

August 23

The Chatard High School Class of 1965 will hold a warm-up party for its 20 Year Class Reunion at 8 p.m. in the Snooty Fox, 1435 E. 86th St. Call 844-3924 for information.

A Natural Family Planning Class will be sponsored by the Family Life Office at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. \$15 fee. To register call 236-1596.

St. Pius X, K. of C. Guild will hold its annual Luau at 6:30 p.m. at the Council, 2100 E. 71st St. \$10 per person includes hors d'oeuvres, dinner and dancing. Call 293-1800 for information.

August 23-24

St. Monica Parish, 6131 N. Michigan Rd., will hold its third

annual Festival of the August Moon beginning at 5 p.m. each day. Ethnic foods, international post office, country store, kiddie rides, bingo. St. Monica ethnic cookbook will be sold for \$7.95 at Strawberry Shortcake Stand or send \$9 to: Women's Club, 1/2 St. Monica Church, 6131 N. Michigan Rd., Indianapolis, Ind. 46208.

August 23-24-25

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

August 24

An Adult Training Seminar for the "Growing Up Sexual" Program will be sponsored by the Family Life Office from 9 a.m. to 2:45 p.m. at the Catholic Center, 1400 N. Meridian St. Call 236-1596 or 236-1433 for information.

The Chatard High School Class of 1965 will hold its 20-Year Class Reunion at 4 p.m. at Dawson's Lake. Call Joni O'Donnell Wilson 844-3924 for information.

The Catholic Widowed Organization (CWO) will enjoy a Buffet Dinner and music at Holy Family Council K. of C., 220 Country Club Rd., beginning with a cash bar at 5:30 p.m. For information call Kathy Mitchum 881-0823.

The Mount St. Francis Annual Picnic will be held from 11 a.m. on Chicken and ham dinners. Balloon race at 6 p.m.

Secina Memorial High School Class of 1975 will hold its 10-Year Reunion. For information call 257-0466, 357-1984 or 357-5478.

A Day of Recollection sponsored by the Legion of Mary will be held from 9 a.m. to 2:30 p.m. at the Beech Grove Benedictine Center, 1402 E. Southern Ave., Beech Grove. Speaker is Father Lawrence Moran. \$7 fee includes lunch. To make reservations call Frances Sheehan 638-5805 or Teresa Riley 359-6601.

Sacred Heart High School Class of 1945 will hold its 40th Class Reunion at 7 p.m. at Msgr. Downey K. of C., 511 E. Thompson Rd. Call 784-5468 or 786-2815 for information.

August 24-25

St. Lawrence Church Picnic will be held on the school grounds, 542 Walnut St., Lawrenceburg, from 3 p.m. to midnight on Sat. and from 11 a.m. to 11 p.m. on Sun. German band and food Sat. evening. Chicken and beef dinners served Sun. Adults \$4.50; children under 12 \$2; carry-outs \$3.75.

August 25

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 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

Msgr. James M. Downey Council #3660, Knights of Columbus will hold its 32nd Annual Family Picnic from 11 a.m. to 8 p.m. in German Park, 8600 S. Meridian St.

August 26

Separated, Divorced and Remarried Catholics will meet at 7 p.m. for a pitch-in dinner, games and discussion at the Catholic Center, 1400 N. Meridian St. For more information call 236-1596.

The Children of Divorce Program sponsored by Catholic Social Services will meet at 7 p.m. at the Catholic Center, 1400 N. Meridian St. Call 236-1500 for information.

August 30

A Catholic Charities Benefit Dance will be held from 9 p.m. to 12 midnight at Foley Hall, St. Mary of the Woods College. Music by Mourning Missed II. For ticket



information call 812-466-2544 or 812-232-1447.

Registration deadline for RCIA-Year II program sponsored by all Central Catholic parishes to be held at St. James the Greater Parish beginning Wed. Sept. 25. Call Sr. Anita Eberle 783-3158 or Bob Behrensmeier 782-4479 for information.

August 30-31

A Life Context Workshop featuring journal keeping as a means of integrating the inner journey and the outer life will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

September 1

St. John Parish, Enochsburg, will hold its annual Picnic, featuring fried chicken dinners from 11 a.m. to 2 p.m. and turtle soup and sandwiches from 3 to 8 p.m. For reservations call 812-934-2880.

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.

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

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 3453, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 6:30 p.m.; Westside K. of C., 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 5:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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THE SUNDAY READINGS

21ST SUNDAY IN ORDINARY TIME

AUGUST 25, 1985

by
Richard
Cain
Joshua 24:1-2, 15-18
Psalm 34
Ephesians 5:21-32
John 6:60-69

This Sunday's first reading is taken from Joshua, the sixth book in the Old Testament. It tells the story of how the Israelites under the leadership of Joshua conquered the promised land of Canaan and divided it up among the 12 tribes that made up the nation of Israel. The purpose of the book is to demonstrate God's fidelity in giving the Israelites the land he had promised them.

The reading is taken from the last chapter which forms a kind of epilogue to the book of Joshua and to the whole exodus story. It describes a ceremony in which the covenant between God and the Israelites was renewed. This renewal was necessary because a new stage had been reached in their relationship with God. The promised

land had been conquered and the land divided among the tribes. Now that God's promise had been fulfilled, Joshua called the people together to remind them of their part of the covenant: wholehearted fidelity to him.

The passage reminds us that our relationship with God stands in need of constant renewal. It is something we have to choose again and again each day—even each moment! This is not easy.

Sometimes, though, we make this harder than it need be because we misunderstand what it means to be in a relationship. The fact that our relationship with God needs to be constantly renewed is not a sign of a lack in ourselves or in God. Rather, it is a sign of health. If our

relationship with God is healthy, we are growing in our knowledge of God and of ourselves. Our new knowledge in turn necessitates that the "new" us choose anew to accept or reject this "new" God.

That is why it is not as important where we are in our relationship with God as it is in what direction we are choosing to move, toward or away from him.

In this Sunday's gospel we see a vivid example of how new knowledge about God can radically affect one's commitment to him. After Jesus proclaimed that in order to have eternal life it would be necessary to eat his flesh and drink his blood, many of Jesus' disciples chose no longer to follow him.

Jesus' response to their choice in turn points out the essential role of grace in our choosing to follow him: "It is the spirit that gives life; the flesh is useless." (John 6:63) It is true that we have the freedom to choose to accept or reject God. But we do not choose with our own strength. Rather, it is God who chooses us. Our choosing consists of letting the God choose himself in us: "That is why I have told you that no one can come to me unless it is granted him by the Father." (6:65)

This renewal we are talking about then lies in balancing our freedom to choose God with our utter dependence on God for the grace to exercise this freedom. The more we choose God, the more we come to know him and ourselves. The more we know him and ourselves, the more we recognize how dependent we are on him. At the same time this knowledge provides us with a constant stream of opportunities to choose him anew.

This in turn underscores the importance of prayer. For prayer in its essence begins with the act of choosing to be open to God. As we let our soul become still, the more it can mirror God choosing himself in us.

This need for constant renewal also affects all our human relationships. In this Sunday's second reading, Paul talks about how the human relationship between husband and wife should mirror our (the church's) relationship with Christ. By implication all other human relationships participate to a greater or lesser degree in this mirroring of our central relationship with God. For when we choose to love one another we are praying and opening a channel for God to renew us.

Hear calls for adventure in family routines, help for single parents

by Ed Wojcicki

NOTRE DAME (NC)—Putting more adventure in family routines and showing compassion for the increasing number of single-parent households are lessons for American families and society to learn, said speakers at the 24th national convention of the Christian Family Movement.

The convention, held every two years, took place Aug. 8-11 at St. Mary's College at Notre Dame. In CFM, families meet regularly in small groups and emphasize the relationship between parent and child, husband and wife, family and parish, and family and community.

"The single-parent family is a reality," Chicago consultant Bettye Lechner told the 800 participants at convention.

She noted that 13 percent of U.S. families were headed by a single parent in 1979 but said the figure rose to 26 percent in 1984 and may double by 1990. She said four in 10 first marriages now end in divorce and 58 percent of marriages that begin with children already on the scene do not succeed.

The challenge for society is to adjust to these changes without condoning divorce, she said. Too many people stay away from single-parent families because they feel un-

comfortable, she added, but Christians should provide emotional support and materials as soon as help is needed.

Ms. Lechner and other speakers called on families to revive religious traditions and find new ways to make the family operate as a little community in which all members are important.

"The changes in family life are irrevocable. What we do with them is up to us," said James Kenny, a clinical psychologist who, with his wife Mary, writes a column on family life that appears weekly in The Criterion.

The Kennys pointed out that government and other institutions now provide many services once available only with the help of families, such as financial aid, jobs, education, and places to be born, married and die.

They suggested that families put more effort into making their rituals important because only by sharing tasks can families stay together. The rituals they cited included

mealtime, bedtime, outings and vacations, and they said the rituals can change as children get older.

Calling communication crucial to families and marriages, Clayton Barbeau, a psychotherapist and author from San Francisco, discussed at length "the adventure of intimacy."

There is no such thing as life without stress, but families can strive to create "happy stress" by putting adventure into their routines, he said. Intimacy is created when a person lowers his barriers and shares his feelings and emotions, he said, but many spouses fail to share themselves fully due to fear of differences and rejection.

Barbeau said an extramarital affair is often a cry for attention and a symptom of a marriage without intimacy. He said an affair or divorce crisis offers the greatest potential for growth in a marriage if couples are willing to seek good counseling instead of a lawyer.

Franciscan paper calls for 'pragmatic' approach to Marxism

ROME (NC)—Franciscans should take a "pragmatic" approach to Marxism, a working paper presented to the order's leaders for study and response said.

Members of the order "must always try to analyze how in local circumstances Marxism supports or, alternatively, diminishes or destroys human dignity," the paper said.

A copy of the paper was obtained by National Catholic News Service.

It was given to members of the Franciscan general chapter by the order's justice and peace office, but was not discussed at the chapter meeting in Assisi, Italy, in May and June. Chapter members and other Franciscans have been asked to submit comments before the end of 1985.

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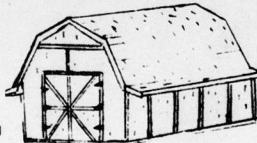


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YOUTH CORNER

Modern marriage

by Tom Lennon

Question: Would you write more about marriage please? (Texas)

Answer: Probably the most noteworthy thing to say about marriage in America today is that it's not what it used to be.

Once upon a time (not too long ago) the husband was usually the breadwinner and the wife was usually the homemaker.

This arrangement has, in

many cases, been replaced by dual career partnerships. The wife may turn out to be an executive with a job not terribly different from her husband's. And both may be good cooks at home.

Once upon a time husband and wife came from similar backgrounds. Now, for example, interfaith marriages are becoming more and more common.

Not a few couples are living together before they marry, an arrangement that was for the most part

frowned upon by U.S. society in earlier years (and is still condemned by the Catholic Church).

But an outstanding mark of today's marriages is the frequency with which they come to an end. For almost every marriage that is successful, another is likely to end in divorce.

Even among Catholics the permanency of marriage seems to be turning into a thing of the past for some. The divorce rate among Catholics is keeping pace with that of the population at large in many instances.

All this raises the question of whether anything is still the same about marriage.

And the answer is yes, some things will always be true about the sacred union between a wife and husband. A few examples:

If you enter this state of life focusing solely on what you're going to gain from it, you will soon be in trouble.

But if you give careful consideration to the freedoms you must renounce in marriage, chances are you will come to an understanding of the fact that

love involves sacrifices sometimes.

You also may come to see that the partners in every marriage are to some extent incompatible. He may be a Democrat, she a Republican. He may like the Talking Heads, she may hate them.

In the interests of a successful and permanent Christian marriage for you, could you put on your thinking cap in the next few weeks and ponder these questions:

When you think of marriage, do you think only of what you hope to gain from it?

What are some things you might contribute to your marriage?

What are some freedoms people must renounce when they marry? Do you think they gain any freedoms? What might some of these be?

Are you incompatible now with any members of your family? How do you deal with this incompatibility?

What will you do if you are neat as a pin and your marriage partner is as messy as a tornado?

What will you do if you discover after you're married that your partner likes to go to bed late and sleep late, while you like to go to bed early and get up early?

Who must give in to whom—and when—and why—and how often?



Carl Wagner

CYO Coordinator
Carl Wagner leaves

by Richard Cain

Carl Wagner has left his position as CYO coordinator of youth ministries for the archdiocese, a position he has served in for the past five years. He will assume the position of director of youth ministry for the Fort Wayne-South Bend Diocese Sept. 3.

During his tenure in Indianapolis Wagner started the Youth Ministry Certificate Program, an educational program for adults working in youth ministry. He also started the Youth Ministry Day Program, a one-day series of workshops offering training, support and information on available resources for adults

working in youth ministry, and has worked to build up the archdiocesan youth council.

Wagner has also been active in youth ministry on the regional level serving as treasurer of the regional youth ministry coalition which includes the dioceses in Indiana, Illinois and Wisconsin.

"Carl has been the catalyst for the growth of youth ministry in the archdiocese in the last five years," said Ed Tinder, executive director of the CYO. "(He) has significantly enhanced the image of the CYO in the regional coalition. What he has done will make it easy for us to build on."

Newman chaplain
at Indiana Central

Last week's list of other Newman chaplains did not include Father Don Quinn who has been assigned to Indiana Central University in Indianapolis. There is a weekday Mass on campus Wednesdays at 12:15 p.m. in the university chapel. A joint retreat with students from IUPUI, Butler University and Marian College is also being planned. Counseling and spiritual direction are available from Father Quinn. Sunday Mass and other activities are available through St. James parish, 1155 E. Cameron St. (corner of Cameron and Shelby Streets). For more information, contact Father Quinn at St. Catherine, 1109 E. Tabor St. (317) 783-3158.

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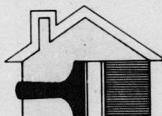
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BEST OF SHOW—Donna Washington displays the Best Act of the Show award she was given for a skit she wrote and presented at the CYO Talent Show.

Awards given for
1985 CYO Talent Show

A Best Act of the Show Award as well as first and second place awards in four divisions were given at the 1985 CYO Talent Show held Sunday, Aug. 18, in the Garfield Park Amphitheatre in Indianapolis. The 32nd annual contest featured 20 acts.

Best act was Donna Washington of St. Lawrence parish in Lawrence for a dramatic monologue she wrote and acted out. The monologue is entitled "It's Raining, It's Pouring." She won a plaque and a check for \$15.

Winners in each of the divisions were as follows:

Variety Division
1st—Dawn Jenkins, St. Jude
2nd—Chris Gansert, St. Gabriel (Connersville)

Instrumental Division
1st—Tara Evans, St. Christopher
2nd—Lori Swedburg, St. Jude

Vocal Division
1st—Holy Name Vocal Group, Holy Name
2nd—Amie Kilgore, St. Catherine

Dance Division
1st—Sarah Porter, Nativity
2nd—Julie Gries, Nativity

Unless otherwise noted, all of the above parishes are in Indianapolis.

Abortion ad signers seek support against 'reprisals'

by Jerry Filteau

WASHINGTON (NC)—Last year 97 Catholics signed a New York Times ad arguing that there is more than one "legitimate Catholic position" on abortion. Now some of them have launched a new signature campaign seeking further publicity and support against "reprisals" by the church.

See commentary on this subject by Dale Francis on page 4

"We affirm our solidarity with all Catholics whose right to free speech is under attack," says the headline of a

proposed new ad on which the group is seeking signatures.

"We... agree to stand with all who face reprisals. We shall become the dismissed, the disinherited, and the unwelcome," says part of its text.

It says that among the signers of the original ad, many Religious face expulsion from their orders, while other signers have been "harassed" and have lost invitations to teach, lecture or participate in various church-related programs as a result of their public stance.

Since the end of July the Committee of Concerned Catholics has mailed the new "Declaration of Solidarity" to about 6,000 potential signers, with a cover letter

seeking contributions of \$35 or more from each signer to defray the cost of publishing the statement as an ad this October in The New York Times.

THE COMMITTEE was formed last December by a group, mainly of women Religious, who had signed the original ad, after the Vatican Congregation for Religious and Secular Institutes said all Religious who signed must retract or face expulsion from their communities.

At least 10,000 other copies of the new ad are being distributed by two other organizations, according to a spokeswoman for the committee.

While the new ad focuses on "free speech" in the church as the central issue, an official of the National Conference of Catholic Bishops disagreed.

"I question the major premise, that we're talking about responsible dissent in this case," said Msgr. Richard Malone, executive director of the NCCB Committee on Doctrine.

What is at issue, he said, is the church stand on the morality of abortion, "a teaching that has been reaffirmed by the (church's) teaching office, and a body of teaching that is shared by moral theologians in the church."

He also argued that free speech is not the issue because the church has a right "to pick its own teachers and speakers. It does not have to give equal status to those who fail to understand its teaching or openly reject it or fail to represent (it) accurately."

CATHOLICS FOR a Free Choice, which sponsored the original ad in the Times last Oct. 7, sent out the new appeal as a center-spread in the July-August issue of its news magazine, Conscience. The magazine, with a circulation of about 8,000, also carried a five-page article detailing "reprisals" against signers of the original ad by church-related agencies and institutions.



A SONG FROM SEEGER—Folk singer Pete Seeger entertains the audience at the 15th anniversary meeting of the Campaign for Human Development at St. John's University in Collegeville, Minn. (NC photo by S.N. Bauer)

Agriculture included on CHD social agenda

(Continued from page 1)

national committee, also warned that the work is not finished.

"We are experiencing not security but insecurity," she said. "We are told that hundreds of billions of dollars must be spent for national security. I say we cannot have national security with guns. National security will be gained by remaining steadfast to the commitment to enable and empower people..."

ARCHBISHOP Roger Mahony included environmental and agricultural issues in the social justice agenda and said food must not be seen solely as a source of profit.

The archbishop, scheduled to be installed as archbishop of Los Angeles Sept. 5, said Aug. 12 that "each person has a right to the food produced by the land, yet hunger abounds. Starvation haunts our world."

"The production and distribution of food is primarily a moral issue tied intimately to the right to life and therefore falls within the responsibility of the church to speak and act," he told participants at a discussion session during the CHD meeting.

"Food is to be produced to sustain life and not to sustain profit," he added. "Although the church has always stood for the right to a just profit from work, it has always maintained that the right to take a profit is subservient to the needs of the larger community."

He also defended the family farm and said "the family is the rightful guardian of the land and the primary producer of food."

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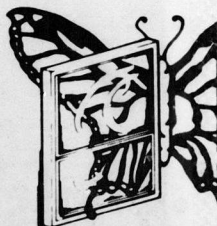
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Book reviews

The politics of 'Humanae Vitae'

THE POLITICS OF SEX AND RELIGION, by Robert Blair Kaiser. Leaven Press (Kansas City, Mo., 1985). 263 pp., \$10.95.

Reviewed by
James C. O'Neill
NC News Service

Pope Paul VI's reaffirmation of the church's ban on artificial birth control in his 1968 encyclical "Humanae Vitae" (Of Human Life) rocked the

world. Aftershocks are still being felt and this volume can be counted among the latest tremors.

Robert Kaiser offers an overview of the birth control debate with special attention to what happened inside the Vatican in the 1960s. Pope Paul kept contraception off the agenda of the Second Vatican Council but assigned its study to his Pontifical Commission on Population, Family and Birth.

Almost four years later

the commission handed the pope a final report, reflecting the majority views of its 56 members. They recommended the church change its stand on contraception, and leave family limitation decisions to married couples. When the pope rejected the majority view—leaked to the world press a year before the encyclical was released—reaction was violent.

The author has dug out and pieced together many previously unreported details

of the often passionate debate over church teaching on marital sex, conjugal love and contraception. We hear the views expressed by the commission's theologians, physicians, psychologists, demographers, bishops and married couples.

Kaiser was Time magazine's chief reporter in Rome during the council. His reconstructed mosaic is a skillful, but by no means bloodless, account.

The champions of the church taking a new direction are hailed as a "saintly band" and as "heroes and heroines." Those holding fast to past teaching are presented as reactionary, manipulative and heartless. The unrelenting good guys—

bad guys treatment, while making a story readable, damages its credibility.

Kaiser's familiarity with ecclesiastical nuances almost breeds consent to a major debatable conclusion. He argues that Paul VI's refusal to go along with the majority view stemmed from a Vatican power play to protect papal authority and keep the faithful in line. He presents the pope as a painfully indecisive man, surrounded by mistrustful, celibate clerics, unwilling to admit the possibility that the church might have been wrong in this matter in the past.

This premise may be true, at least in some particulars, but it does not take into account other, more logical

explanations for the papal decision:

►Pope Paul was not convinced by the arguments advanced.

►The pope believed if he sanctioned change, he would fail in his duty to preserve the unity of the church at a time when it seemed severely threatened by post-council dissent.

The discord is not yet over. The flood of public reaction to the 1968 refusal to change church teaching has subsided. But the currents are still deep and strong.

The fascinating research values of this volume are all but swamped by its waves of outrage. The author leaves no doubt that he is no dove, and this book is no olive branch.

(O'Neill is a free-lance writer who was news correspondent in the Rome bureau of National Catholic News Service during the Second Vatican Council.)

MAY THEY REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication.)

BEUCH, Frances M., 80, Our Lady of Lourdes, Indianapolis, August 8. Wife of Henry C.; mother of Ann Myers, Charles and Robert.

BOOTS, Margaret, 75, St. Catherine of Siena, Indianapolis, August 8. Mother of Mary Ann Winter, Nancy L. Scrogam, John E., Leonard and James L.

BURD, John W., 80, St. Joseph Hill, Sellersburg, July 5. Husband of Mary Catherine; grandfather of Cynthia Burkhardt; grandfather of two.

COLLINS, Michael, 25, American Martyrs, Scottsburg, August 7. Son of Donald and Sue; brother of Don, Jr., Kevin and Beth Ann.

CUNNINGHAM, Helen, 78, Our Lady of Lourdes, Indianapolis, August 12. Sister of Irene Hickey and Alberta Robinson.

GALLAGHER, James H., 76, St. James the Greater, Indianapolis, August 9. Husband of Catherine; father of Mary Ann Farr; stepfather of Donald L. and Bernard H. Prestel.

LAWRENCE, Kenneth, 67, St. Joseph, Shelbyville, August 11. Husband of Rosella Winkler; father of David L. and Jerry L.; grandfather of two.

MAHIN, Paul L., 65, Little Flower, Indianapolis, August 9. Husband of Frances C.; father of Susie Hunt, Phyllis Flick, Ronald and Gary.

O'CONNOR, Cornelius C., 70, Little Flower, Indianapolis, August 8. Father of Nancy M.; brother of Ann Kennington and Mary Hoffman.

PRESTEL, Martha Margaret, 76, St. Philip Neri, Indianapolis, August 12. Wife of Val; mother of Michael, Jerome and Thomas.

SCHUBNELL, Mildred, 63, St. Joseph Hill, Sellersburg, July 7. Wife of Kenny; daughter of Della A. Dyer; mother of Linda Russell, Darlene Stewart and Pauline Popp; grandmother of seven; great-grandmother of one; sister of Herman and Warren Dyer, Juanita Wallace and Lucille Fields.

STEWART, Lucille, 77, St. Joseph, Shelbyville, August 5. Mother of Wilma Longnecker, Patricia Spurling, and Cletus and Lewis Luther; stepmother of Edward Luther.

STORCH, Janet, 84, SS. Peter and Paul Cathedral, Indianapolis, August 10. Sister of Providence Sister Isabel.

TUCKER, Mary M., 49, St. Joseph, Shelbyville, August 1. Wife of Charles A.; mother of Martin S. Duncan; stepmother of Charles, Jr. and Marsha Tucker; Robert Forman, Roberta Conover and Sunday Cook;

daughter of Marshall and Pearl Higdon; sister of Reggie, Dale, Terry and Billy Higdon, Linda McGeary, Dana Bradley, Dorothy Smith, Carrie Jo Dixon and Candy Anderson; grandmother of five.

VOLKERT, Theodore, 83, St. Roch, Indianapolis, August 5. Husband of Helen; father of Gloria Schott, Roberta Sebre and Judith Sprague; brother of Louis.

WALLE, Joseph C., 70, St. Lawrence, Indianapolis, August 11. Husband of Virginia W.; father of Donna Fandrell, Deborah, Karen Graham, Douglas and Stephen.

Sister Francis Elizabeth dies

ST. MARY OF THE WOODS—Providence Sister Francis Elizabeth (Anastasia Ruk) died here Aug. 14 and was buried on Aug. 16. She was 97.

Sister Francis Elizabeth was born in Austria, where she received her early education. Later she attended St. Mary of the Woods Academy and College. She entered the Congregation of the Sisters of Providence in 1913 and made her final vows in 1923.

Until 1945 Sister Francis Elizabeth taught the primary school grades. Then she volunteered to serve as a cook, working in Indiana and Illinois. Her assignments included St. Joseph and St. Philip Neri, Indianapolis, and St. Margaret Mary in Terre Haute. She officially retired to St. Mary of the Woods in 1972.

Sister Francis Elizabeth is survived by two nephews: Norman Balik of Parma, Ohio, and Joseph Rock, Jr. of Cleveland.

Sr. Mary de Montfort buried

ST. MARY OF THE WOODS—Ninety-six year old Providence Sister Mary de Montfort died here Aug. 10. She received the Mass of Christian Burial on Aug. 12 in the Church of the Immaculate Conception, and was buried in the convent cemetery.

The former Henrietta Heitzel was born in Quincy, Ill. Her family later moved to Bloomington, Ind. where she attended public grade and high school. She received a B.A. from St. Mary of the Woods College.

In 1909 Sister Mary entered the Congregation of the Sisters of Providence, making her final vows in 1919. She taught in schools in Illinois, Massachusetts, Maryland, North Carolina and Indiana. Sister's Indianapolis Archdiocesan assignments included St. John, Indianapolis and St. Charles, Bloomington.

Sister Mary was in residence at St. Susanna Parish, Plainfield, from 1967 to 1970, when she retired to the motherhouse. She is survived by a niece, Sharon Fruits, of Clayton, and cousins in Bloomington.

Guide to marriage counseling

MAKE OR BREAK: A GUIDE TO MARRIAGE COUNSELING, by Dr. Jack Dominian. Michael Glazier, Inc. (Wilmington, Del., 1985). 175 pp., \$8.95.

Reviewed by
Mitch Finley
NC News Service

There may be Christian authorities on marriage counseling with more savvy than Jack Dominian, but if so, they are keeping them-

selves hidden. Dominian, senior consultant psychiatrist at London's Central Middlesex Hospital, is author of numerous books on marriage, love and sexuality.

This latest contribution is an ideal resource for anyone in a pastoral position who is called upon to counsel married couples, or simply to listen to married persons with a sympathetic ear.

"Make or Break" discusses how to deal in marriage counseling with

such practical issues as having entered a marriage reluctantly or indecisively, infidelity, jealousy, sexual variations (homosexuality, fetishes, etc.), alcoholism, marital violence and depression.

"Make or Break" is an important book that will richly reward anyone who cares about marriage.

(Finley is a free-lance writer, adjunct instructor in the religious studies department of Gonzaga University, Spokane, Wash.)

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Pope says couples reflect God's love in 'fruitful love'

by Bill Pritchard

NAIROBI, Kenya (NC)—At a Mass closing the 43rd International Eucharistic Congress, Pope John Paul II said Aug. 18 that couples reflect the love of God in their "fruitful love."

Speaking in a country where the president has decreed penalties for female civil service workers who bear more than four children, the pope said, "Every child brings a renewed invitation to love with still greater generosity."

On Aug. 3, Kenyan President Daniel Arap Moi said that female civil servants who have more than four children will lose maternity leave and educational benefits "for every extra child," a local newspaper reported.

Moi was quoted as saying Kenyans should bear only as many children as they can feed, clothe and provide with essential services.

Kenya has the world's highest birthrate, 4.2 percent yearly. Several birth control programs are operating in Kenya, including sterilization campaigns.

LAST NOVEMBER, the Kenyan bishops protested the sterilization programs in an open letter published in Kenyan

newspapers. They promoted natural family planning as an alternative.

The theme of the congress was "The Eucharist and the Christian Family," and the pope praised families for fulfilling "a key role in small Christian communities and in the life and mission of the church. Although no family is free of sin, with forgiveness" the family can contribute to the church's task of reconciliation, unity and peace, he said.

"The family is designed by Providence to be a community in dialogue with God," the pope said. The Eucharist is the "most important" of the sacraments which should "enjoy a place of prominence in the family."

In the Eucharist, Christ's "covenant of love with the church is commemorated and renewed" and married couples "find strength and nourishment for their own married covenant," he said.

Pope John Paul also noted the spread of Catholicism in Africa since missionaries arrived in the late 19th century. He said that "this community of 70 million people is a great sign of the fruitfulness of the Eucharist—the power of Christ's Gospel has been revealed in Africa."

"The authentic living of religious life and the existence of millions of Christian

families are proof that the grain of wheat has yielded a rich harvest," the pope said.

The "grain of wheat" refers to the metaphor for Christ in John 12:24. It reads: "I solemnly assure you, unless the grain of wheat falls to the earth and dies, it remains just a grain of wheat. But if it dies, it produces much fruit."

THE POPE said that holding the eucharistic congress in Nairobi, the first congress in the "heart of Africa" is "another expression of the maturity of the Christian community" on the continent.

He said that "drawing from the young and lively faith of Africa, the whole church desires to renew her missionary zeal." The church sees the Nairobi congress as "a particular result of all her missionary and pastoral labors since the beginning of evangelization on the African continent."

The congress issued an "invitation to love," he said. "Christ's love, poured out on us abundantly in the one bread and the one cup, must be shared with our neighbor."

Among the neighbors are those who belong "to a different tribe or race" or those who are not Christian, he said.

Several times during his Aug. 8-19 African trip, the pope had called on Africans to end ethnic differences which

often stand in the way of national unity. He also paid respect to Islam and animism, Christianity's rivals on the continent.

THOUSANDS of people gathered for the Mass, which closed the congress in Uhuru (Freedom) Park. Included were Americans in windbreakers and tennis shoes, Korean women in flowing traditional dress, Ghanaians in robes of "kente" cloth, woven in bright, geometrical patterns.

The Mass included renewal of marriage vows, and many in the congregation wore Marriage Encounter T-shirts. A Kenyan couple stood near the altar and spoke the vows into a microphone, while others in the congregation repeated them.

During the Offertory, the pope watched as a group of schoolgirls led the procession up to the altar in a swaying dance, accompanied by African drums and singers.

The gifts included a carved wooden crozier, a carved chair, African cloth and a chief's symbolic cane.

At the sign of peace, a series of speakers offered expressions of peace to the regions of the world represented at the conference. "Peace to you, North America," said one. "May your power never make you blind."

"May the values you were born with" remain whole, he added.

Children of world held hostage by arms race, Bernardin says

by Nancy Light

NAIROBI, Kenya (NC)—The children of the world "are held hostage by great sums of money spent each year on the worldwide arms race," Cardinal Joseph Bernardin of Chicago told participants at the 43rd Eucharistic Congress Aug. 14.

The cardinal, the only North American to address the full congress, spoke on "Satisfying the Hungers of the World's Children: Eucharist—Call to Unity and Peace."

Cardinal Bernardin noted that while the children of the world know different hungers—famine, apartheid discrimination, war, religious intolerance, disease, homelessness—the common denominator is that they all hunger for peace.

"In the face of the multiple threats to human life and dignity, the people of the world—especially the most vulnerable among us—hunger for justice. Their deepest hunger is peace," he said.

"Tragically, at present," he said, "more resources are

being committed to the destruction of human life than to saving it."

The cardinal suggested that the world turn to the Eucharist, "the paradigm of unity and the basic source of our nourishment, guidance and strength," to help satisfy these basic hungers.

"It is at God's altar that we discover that we are all brothers and sisters, children of the same Father—that we are diverse members of one human family," he said.

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'We are the church,' Hispanics told

(Continued from page 1)
homily at the closing liturgy in the National Shrine of the Immaculate Conception.

Cesar Chavez, nationally known farm labor organizer, called the encuentro "a marvelous first step" saying that "when the people feel it's theirs... the church, unions, whatever... that's when the dynamic takes place."

Chavez was one of the many delegates who met in small and large groups, modeling and revising recommendations before voting upon them.

SPIRITS WERE high at the national meeting as participants sang, danced, played the guitar and formed friendships with delegates from other parts of the country. Many dressed in colorful clothing typical of the Latin American nations from which they or their ancestors came.

"Hispanic People: Prophetic Voice" was the theme of the third encuentro. Previous encuentros were held in 1972 and 1977.

Since the Second Vatican Council, "We no longer belong to the church; we are the church," stated Archbishop Roberto

Sanchez of Santa Fe, N.M. Until recently, he said, Hispanic Catholics "were passive and just listened. Now we are to be agents, missionaries and constructors of the church."

"It is this sense of ownership by our Hispanic communities which causes me both excitement and great hope for the future," said Archbishop Roger Mahony of Los Angeles. "Our Spanish-speaking brothers and sisters are awakening to the energy that is theirs through baptism and are eager to participate more actively than ever before."

Encuentro delegates voted to support a series of nine "prophetic pastoral lines" as well as their list of "commitments." The "prophetic pastoral lines" say that Hispanics choose the family as the core of pastoral ministry, make a "preferential option" for the poor and the young, want a pastoral plan that responds to the daily concerns of the Hispanic people, wish to act as an evangelizing church, promote leadership, support integral education that is sensitive to cultural identity, promote and exemplify justice and value women in the family, church and society.

The delegates' "commitments" include a pledge to continue to promote "Christian base communities," support the creation of pastoral centers for leadership training, become involved in parent-teacher associations and on school boards, support the rights of every worker with or without legal residency papers to receive a just salary, and help the efforts of the U.S. bishops on behalf of immigrants and the undocumented.

In addition, the delegates committed themselves to request that the media denounce violence to the family, youth, women, undocumented workers, migrants, refugees, farmworkers, factory employees and those in jail; advocate the "renewal of the traditional parish in order that it be open and effectively multicultural"; create a national office for Hispanic youth ministry; and participate in planning and decision-making at all levels of church life.

Father Rodas was assigned to the group working on education and two of his suggestions were eventually approved as goals: emphasizing the family as the nucleus of total education and collaborating to encourage a personal awareness of the Hispanic community on the part of pastoral leaders.

IN THEIR final assembly on Sunday, Cardinal Bernard Law of Boston told the delegates that the greatest gift Hispanics can offer to the North American church is their "testimony of how the Catholic faith can penetrate a culture—opening it to the presence of the kingdom of God."

While agreeing with Cardinal Law that the Hispanic people have accomplished much in recent years, Archbishop Flores pointed out in his homily Sunday that there is much left to do.

The group that attended from the Archdiocese of Indianapolis will meet soon to discuss the encuentro and to decide how to implement the goals, Father Rodas said.

Bennett says public schools must still offer Title I programs

(Continued from page 1)
the court, the classes should not have been conducted in religious schools.

Although the Supreme Court's ruling immediately affected only the New York and Grand Rapids programs, its ramifications are expected to be more widespread as similar Title I programs are challenged in other cities.

School administrators "must make every diligent effort to comply with the court's decision as soon as possible," Bennett wrote Aug. 15.

The education secretary expressed opposition to the high court's ruling. He likewise said the federal Department of Education would try to assist school districts which seek court action to gain

time to work out alternatives to the ruling.

"I sympathize fully with the problems and confusion caused by that (Supreme Court) decision," Bennett stated. "I appreciate the difficult position of your agency."

Gary Bauer, undersecretary of education, said the Education Department compiled information for school district officials on the matter in order to correct any erroneous ideas that the programs for disadvantaged children can no longer be offered to parochial school students.

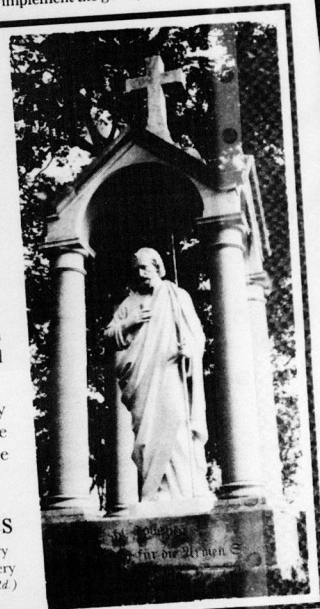
The City of New York, joined by the State of New York, has sought a court order to allow more time to find ways to continue the program while implementing the high court's ruling.

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