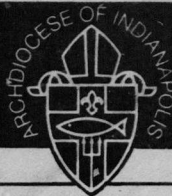


The CRITERION

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Indianapolis, Indiana



Agencies aid victims of earthquake

Pope urges relief efforts; CRS sends team to Mexico to determine needs

by NC News Service

Pope John Paul II has urged relief agencies to send aid for the victims of the severe earthquakes which have struck Mexico, and U.S. and Canadian Catholic agencies have dispatched aid to the country.

demolished hundreds of buildings. Estimates range from 3,000 to 10,000.

Much of the damage occurred in the downtown and northern sections of Mexico City.

The Mexican Embassy in Washington said Sept. 20 that cathedrals in the states of Jalisco, Michoacan and Guerrero had

collapsed. Vatican Radio reported that in Ciudad Guzman, a collapsing cathedral killed 30 persons and injured 360 who were attending early morning Mass.

Official reports place the death toll in Mexico City at 4,000 and said it could go as high as 5,000. U.S. Ambassador John Gavin estimated the figure to be as high as 10,000

and said it could possibly be 20,000 after much of the rubble has been cleared.

The deadliest earthquake in modern times struck northeastern China in 1976. China said that the quake killed 242,000 people. Other estimates said up to 750,000 died.

(Editor's note: Donations for Mexican earthquake relief can be sent to Mexican Earthquake Fund, care of CRS, P.O. Box 2045, Church Street Station, New York, N.Y., 10008.)

Mass for victims

Indianapolis Archbishop Edward T. O'Meara will offer a special Mass for Mexico's earthquake victims this Sunday at 10 a.m. at St. Mary's Church in Indianapolis.

In commenting about the tragedy, he said: "In the name of the archdiocese, I express my heartfelt sorrow for the calamity in Mexico. My heart goes out to the many Mexican members of our community, many of whom have relatives in Mexico whom they have been unable to contact. May they find peace."

In Los Angeles, Archbishop Roger Mahony sent \$100,000 in relief aid to Cardinal Ernesto Corripio Ahumada of Mexico City.

The New York-based Catholic Relief Services announced Sept. 20 it would provide \$50,000 in emergency relief and send a team to Mexico to determine what further assistance is needed.

In Toronto, Development and Peace, the Canadian Catholic overseas development organization, sent \$30,000 in emergency funds to Caritas Mexico, Mexico's Catholic relief agency. The aid followed an appeal from the Mexican bishops' conference, Development and Peace officials said.

The pope, in an address on Sunday, said, "I wish to encourage every timely initiative directed toward the relief needs which urgently appeal to the human solidarity of all people and all nations in such a tragic moment." He made his appeal "to every human heart," and asked "public and private organizations" to give from "the spirit of fraternal charity, generosity, and the desire to aid those who suffer." He also offered his prayers for the deceased and his condolences to their families and to all those affected by the earthquakes, the most serious to strike Mexico in this century.

There are no clear figures on the number killed in the tremors which



MEXICAN EARTHQUAKE—Workers in Mexico City search for victims in a building destroyed by a powerful earthquake Sept. 19. (NC photo from UPI-Reuter)

If you want peace, prepare for peace, Vatican says

by Agostino Bono

VATICAN CITY (NC)—The United States and the Soviet Union should seek peace by promoting world justice instead of relying on a "balance of terror" through the nuclear arms race, said the Vatican newspaper, L'Osservatore Romano.

The superpowers should concentrate on promoting human rights and economic, political and legal justice, said a Sept. 22 front-page editorial. The editorial was a comment on the planned November summit meeting between President Reagan and Soviet leader Mikhail Gorbachev.

The editorial criticized the "scandalous injustice" of one-third of the world living in technologically advanced societies while two-thirds of the world lives "in misery and malnutrition."

"If you wish peace in the nuclear era you should prepare for peace, which is always a work of justice," said the editorial.

The spiraling arms race shows that the superpowers have failed to overcome "the old logic of 'if you want peace, prepare for war,'" added the editorial.

The editorial expressed hope that during the summit and the disarmament talks preceding it, the superpowers reach an agreement which at least places a "rational limit" on their nuclear arsenals.

It criticized the U.S. government's decision to go ahead with its space-based defense system as a hindrance to an agreement. It also criticized the lack of religious freedom in the Soviet Union and said that religious liberty is a key ingredient for world peace.

Women's pastoral to shift focus

WASHINGTON (NC)—A committee of U.S. bishops preparing a pastoral letter on women said Sept. 20 it will continue the project despite criticisms but shift the pastoral's focus.

Instead of writing a pastoral "about women," the committee said, it will write "about women's concerns" expressed in committee-sponsored hearings held this year.

Some women who testified at those hearings objected to an all-male panel of bishops writing a pastoral letter on women in the church and society.

The committee, in a news release issued in Washington by the National Conference of Catholic Bishops, noted those objections but said a consensus had developed among both its bishop-members and its five female consultants that the work they had begun should be finished.

"A majority of persons felt that a useful purpose would be served by giving the bishops the opportunity to respond in a compassionate way to the concerns they had heard expressed," the news release said.

The committee, formed after the U.S. bishops in 1983 voted to authorize preparation of a pastoral letter on women, is headed by Bishop Joseph L. Iversch of Joliet, Ill. The pastoral itself is not scheduled for completion until 1986.

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the criterion

Serving the Archdiocese of Indianapolis

FROM the editor

Making changes in order to remain relevant

by John F. Fink

Last week I wrote about the changes that have occurred in American society, particularly as they regard the family, and I said that most church agencies are going to have to see how those changes will affect the way they minister to the people. The agencies will have to make changes, too, if they intend to remain relevant. This week let's look at some of those agencies.

We might start with parishes, since all practicing Catholics belong to parishes. We know that the percentage of older people who belong to parishes will continue to increase since 26 percent of the population is now over 50, young people are delaying marriage, and couples are having fewer children.

One good thing about that situation is that it means that collections should be up because people over 50 control half of the nation's spending power. But it also means that pastors are going to have to keep more of the older people content while still making the church relevant to young people—a tough job today that will be even tougher in the future.

There will be more work for those who minister to the elderly and sick, probably more funerals than baptisms, and more people interested in bingo than in dances.

Catholic schools definitely will be affected as fewer children are born. This doesn't necessarily mean that enrollment will continue to decline since there is a large percentage of Catholic students who attend public schools. But it definitely means that Catholic education administrators must make greater efforts to make sure that Catholic schools remain superior to public schools, that



they get that message across to Catholics and the general public, and that they find means to keep tuition within manageable levels. This applies to all Catholic schools, from elementary through college.

Other organizations, such as the CYO, also will be affected by the declining birth rate. There will be a smaller pool of children and youth from which to draw. The best solution to this "problem" is to use it as an opportunity to continue to improve programs so that a greater percentage of the Catholic children participate.

Not all Catholic agencies that minister to children are seeing a decline. Since out-of-wedlock births jumped by 67 percent during the 1970s and the rate shows no sign of declining, places like St. Elizabeth's Home can only expect more clients.

CATHOLIC SOCIAL SERVICES certainly will be affected by the changed American family. Today households consisting of husband, wife and children comprise only 28.5 percent of all households. Because of out-of-wedlock births and the skyrocketing divorce rate, the number of female-headed households with one or more children under 18 more than doubled from 1970 to 1992, from 2.9 million to 5.9 million. These are the families most often served by the various Catholic Social Services agencies.

The family life offices in most dioceses have already seen much of their work change over the years. Few such offices still minister only to the formerly typical family of father, mother and children. With the divorce rate in the U.S. the highest among all Western nations, and with Catholic marriage annulments also at an all-time high, family life offices (and pastors) must deal more often with the divorced and the divorced-and-remarried.

In the Archdiocese of Indianapolis, as well as in other dioceses in the United States, the Family Life Office is trying to lower the divorce and annulment rate by con-

centrating on better preparation for marriage. All the numerous programs that were explained in *The Criterion* in last week's special supplement are aimed at meeting the new problems created by the changing American family.

THOSE EFFORTS might be able to affect the future, but in the meantime the Metropolitan Tribunal probably can make the legitimate claim that it has been the Catholic agency most severely affected by the changed American family. With divorce so prevalent among Catholics as well as others, the number of marriage cases being heard by the tribunal has increased tremendously. Perhaps, though, with better marriage preparation, the tribunal's workload could decrease in the future.

One of the statistics that should mean fewer divorces in the future is the one that shows that young people are marrying at an older age. From 1970 to 1993 the proportion of never-married singles ages 20 to 24 increased from 36 percent to 56 percent among women and from 55 percent to 73 percent among men. Teen-age marriages are definitely not in vogue, and that's good so far as stable marriages are concerned.

Jumping from teens to the elderly (or the "superelderly" as they are sometimes called), the fact that the number of Americans over 85 could double by the year 2000 has obvious implications for Catholic homes for the aged and for Catholic hospitals.

Lastly, the changing American population means that Catholic cemeteries are going to be busier than ever before. Although people are living longer, they do have to die eventually.

All those involved with planning for Catholic agencies have to realize that today's and tomorrow's societies are, and will be, far different from that which we know best—the one we grew up in.

ND prof examines Christian values in corporate world

by Linda Cross Godfrey

John W. Houck, professor of management at the University of Notre Dame, says businesses today are becoming more aware of ethics, and a few colleges are stressing the importance of Christian values in the corporate world.

Houck recently held a one-day workshop for faculty and staff at Saint Mary of the Woods College. A few months ago, at the invitation of Archbishop Edward T. O'Meara, he led Indianapolis business, labor, and other leaders in an examination of the first draft of the bishops' pastoral letter on economics.

Houck believes Christianity has to be "taken out of its canister" and mixed with other aspects of one's life. He also said a Christian cannot separate his values and beliefs from his business life. He believes that businessmen and women are "beginning to look beyond the bottom line, the next quarter. They need to feel they are serving society, not just making a profit," he said.

"It's not easy to be a business person," he continued. "They have to do what it

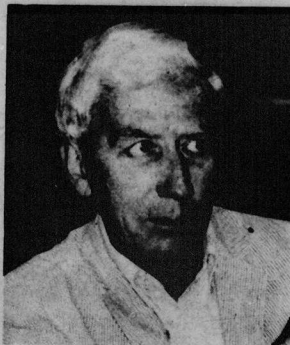
takes to be good in their jobs, but they want to see their role as larger than just profit-mongers. Business leaders are becoming more aware of the world community and their role in that community."

HOUCK IS the co-director of Notre Dame's College of Business Administration's Center for Ethics and Religious Values in Business. He has two degrees from Notre Dame and advanced degrees from the University of North Carolina and Harvard University.

He often has business people speak to his students about the role of religious values in business. "We need to come up with success stories," he said, "to show how certain businessmen and women are able to relate Christian values to their particular businesses."

He sees the fact that there are more business ethics books being published today as evidence that more emphasis is being placed on the relationship between business and religious values. He thinks that this emphasis is an outgrowth of some of the recent business scandals the U.S. has suffered. He suggests that it's important for businesses to set and police standards. "If you're not going to have a lot of (government) regulation, you have to look inward," he said.

In higher education, the most recent trend has been for greater division of knowledge with more students specializing



John Houck

in fields like accounting and computer science. "Students still want to prepare themselves for that first job," Houck said.

However, with our world moving from the Industrial Age to the Information Age, colleges have started to revive general studies programs. Houck complimented Saint Mary of the Woods College's staff for the school's extensive general studies program, *The Link*, which involves about half of a student's course requirements.

HOUCK SAID one of the problems with being a student is trying to find relationship and meaning between individual classes. "What I like about Saint Mary of the Woods College is that this school is trying to make that relationship," he said. St. Joseph's College near Rensselaer, Ind., has also adopted an extensive general studies curriculum, he added.

Houck recently wrote an article for *Notre Dame Magazine* criticizing today's colleges and universities for paying less attention to intellectual questions that go beyond the purely technical. In other words, the prevalent attitude throughout higher education today is that if knowledge does not have an obvious application, it's a waste of time.

However, colleges and universities like Saint Mary of the Woods College are working to integrate learning, and stress the importance of ethical business practices, Houck said. "Competence and moral vision must be mixed in the business world," he said. "That's the biggest challenge."

Archbishop O'Meara's Schedule Week of September 29

SUNDAY, Sept. 29—125th anniversary of the founding of St. Michael Parish, Charlestown, eucharistic liturgy at 3 p.m. EDT with reception following.

TUESDAY, Oct. 1—Confirmation for the parishes of St. Mary, Greensburg, and Immaculate Conception, Millhousen, to be held at St. Mary Parish, Greensburg, eucharistic liturgy at 7:30 p.m. with reception following.

SATURDAY, Oct. 5—Installation ceremonies for the Rev. Gerald Kirkhoff, pastor of St. Jude Parish, Indianapolis, eucharistic liturgy at 5 p.m. with reception following.

St. Joan of Arc Church plans homecoming

More than \$275,000 has been contributed toward a restoration project at St. Joan of Arc Church in Indianapolis and the work has begun. Now, to thank those who have contributed, the parish is planning a homecoming celebration for Oct. 12.

The parish launched a fund drive earlier this year, when roof repairs and other work became necessary in order to save the church building. The goal for the campaign was set at \$350,000 but the work is now expected to cost more than that, said Father Donald Schmidlin, pastor. However, the \$275,000 already raised

through donations and pledges was enough to make roof repairs which were immediately needed.

All present and former members of the parish are invited to the homecoming celebration, called a Fete d'Octobre in honor of the parish's French patron saint.

The celebration will include a reception for priests, Sisters and lay leaders from the parish at 4:30 p.m. Tim Needler, a member of the parish and of the American Guild of Organists, will present an organ recital at 5 p.m. A special liturgy is being planned for 5:30 p.m.

At 7 p.m. a buffet dinner will be served in the newly painted social hall. Tours of the church and school will be given at that time so participants may see the work that has been done. A mini-festival is also planned, with various booths, games, displays of pictures relating to the parish and exhibits by St. Joan of Arc students. Music and dancing will begin at 7:30 p.m.

Parking for the event will be at Northwood Christian Church, 46th Street and Central Avenue, with free trolley rides to St. Joan of Arc, which is located at 42nd and Central.



9/27/85

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Archdiocesan Catholic Charities

Are we really caring for our sisters and brothers?

A reflection on service
by Judith Ayers
Director, Holy Family Shelter

In our society today it is very easy to deny that we are keeper of our brothers and sisters. In the first place, we come from a society that has come to depend on governmental agencies to take care of the less fortunate. And in this century there seems to be a greater need for our help. Everywhere we turn there are war-torn countries, famine and disease. We look at our own country and see the unemployed, the unemployable, the homeless, the poor.

We see many families at Holy Family Shelter, that would have been classified as employable ten years ago, that are finding it difficult to get more than minimum wage at best. I have friends whose children have undergraduate and graduate degrees who cannot find jobs in their related fields and are taking anything they can get to make ends meet. Now the government is beginning to cut out more programs that will affect not only the younger poor, but the elderly poor.

In talking with a friend recently, he made a very interesting comment: "It's about time the church universal got back its commissioned task of not only preaching the gospel, but of ministering to



Judith Ayers

the poor." It is being taken out of the hands of the government and being placed back into our hands, the body of Christ, you and me.

In the Sermon on the Mount Jesus told us that we were to feed the hungry, clothe the naked, give water to the thirsty, and house the homeless. It is not only our responsibility as Christians, we should

consider it a privilege to serve the poor. Yes, it costs to care. It takes our time, our energy, and sometimes cutting down or eliminating things in our lives that do not build up the kingdom of God here on earth.

The shelter is providing many people the opportunity to make changes in their lives. Some take good advantage of this opportunity and others do not. But that does not lessen our commitment to help the poor.

If the Lord had the same attitude toward us as we sometimes have toward the poor, many of us would never make it to heaven. He keeps loving us in spite of our mistakes and failures. He keeps calling to us in spite of the deaf ears we turn to him. He keeps forgiving us over and over again for the same faults and failures. He keeps faith, even when we have been unfaithful.

And this is what we are to do. We are to keep on caring, keep on giving, keep on loving as Christ has taught us by his own example even unto death. The faces here change, but the stories are the same. People are here because their lives are broken, by financial difficulties, habitual poverty, battered spouses, abused children, burn-outs, transients and the outcasts. These are the ones Christ commanded that we are to love.

What can you do to be your brother's

keeper? Be a collection point for food and clothing. Volunteer your time—once a week, once a month, once a year. Shelter, food pantry and soup kitchen staff do take vacations and do like to celebrate special holidays.

Get your families involved. What better way to instill in your children what service to the church is all about. Children sense the need just as much as adults and usually have more energy when they really get turned on to a project.

Most of the buildings that are being used need handymen and women to do repair projects. Transportation is needed to and from pick-up points. Providing the vehicle to get people and/or donated items to and from their destinations. Mending and sewing are needs in most shelters. And most especially your prayers. Pick a favorite service agency and make the commitment to pray daily for its staff and the people to whom it ministers. You are the body and Christ calls you to serve.

(Holy Family Shelter continues to provide shelter, food and care to 50-60 men, women and children each day, seven days a week. The shelter, located at Sacred Heart parish, Indianapolis, is a program of Catholic Social Services, and is geared to all families in need of emergency housing, regardless of religion.)

Pope calls meeting of cardinals before November synod

by John Thavis

VATICAN CITY (NC)—Pope John Paul II has called a meeting of the world's cardinals at the Vatican Nov. 21-23, only the third such session in modern church history, the Vatican announced Sept. 19.

A Vatican spokesman would not say what issues the cardinals would discuss, but past meetings have focused on curial reform and Vatican finances. Pope John Paul initiated the plenary assemblies to obtain the advice of the cardinals on important church topics.

Most of the church's 152 cardinals are expected to attend the meeting, which will take place just before the start of the Nov. 25-Dec. 8 extraordinary Synod of Bishops called by the pope to discuss the results of the Second Vatican Council.

The news of the plenary session was reported in the French newspaper *Le Figaro* the day before the Vatican

announcement. The newspaper said the meeting would focus on the long-awaited reform of the Roman Curia, the church's administrative organization.

A report in the newspaper, independently confirmed by National Catholic News Service, said a detailed questionnaire on proposed changes in the structure of the Curia has been sent to the world's bishops. The newspaper said the questionnaires were to be returned in October.

In 1983 the pope appointed a special commission to draw up the changes. The commission's chairman, Cardinal Aurelio Sabattani, would not comment on the commission's work Sept. 19 and would not say whether the reforms would be presented to the College of Cardinals.

In the past, the cardinals have issued a statement at the end of the meeting, reviewing the topics discussed and conclusions reached. The pope has usually set the general agenda in talks at the beginning of the meetings.

The first plenary assembly of cardinals in 1979 primarily discussed the finances of the Holy See, as well as Curia reform and the relationship of the church to culture.

In 1982, the pope told the second plenary assembly that he wanted the cardinals to focus on reform of the Curia, a process that began in 1967 with Pope Paul VI's apostolic constitution "Regimini Ecclesiae Universae."

Without spelling out possible changes, the pope said then that the Curia structures needed a "more pastoral" direction. The *Le Figaro* article said the changes proposed by the commission involved the addition of two congregations to deal with foreign affairs and the laity. The article reported no other substantial changes.

The pope has described the cardinals' meetings as an illustration of collegiality, as called for by the Second Vatican Council. In 1982 he told the cardinals that the sessions had helped inject "new vigor" into the college.

Two Catholic agencies to sponsor National Issues Forum

by Jim Jachimiak

The Indiana Catholic Conference and the Office of Catholic Education are hoping to start some talk at the Catholic Center.

The two agencies are sponsoring a National Issues Forum, using a program developed by the Kettering Institute of Dayton, Ohio. The forum, being offered initially to those who work in the Catholic Center, will include three meetings focusing on three issues of national interest. Input from those meetings will be given to legislators on the national level early next year.

The three issues to be discussed are "Taxes: Who Should Pay and Why?" on Oct. 2; "The Soviets: What is the Conflict About?" on Nov. 7; and "Welfare: Who Should Be Entitled to Public Help?" on Dec. 10. Each session will be held in the OCE Resource Center from 11:30 a.m. to 1 p.m. to allow Catholic Center employees to attend during an extended lunch hour. Each meeting will include a slide presentation and small group discussions.

Opinions expressed by those who participate in these meetings will be forwarded to the Domestic Policy Association (DPA) in Dayton, the organization which is distributing the program across the country. DPA will compile the information and will send data back to participants in February. That information will then be shared with legislators on the national level. Desmond Ryan, ICC executive director, plans to organize meetings in March between legislators from Indiana and participants in the program.

"We'd like to use (the Catholic Center) as a test case," Ryan added. "If it proves valuable we could extend it to the whole

archdiocese and possibly to the other four dioceses in the state." If that happens, ICC could assist churches and other groups interested in the program, he said.

The forum, organized in 1982, focuses on three different issues each year. It has several purposes, Ryan explained. It is intended "to surface public policy issues, to

seek input from the public, to collect and present it to national legislators, and to encourage people to express their opinions to local legislators." He observed that "it's not too much different from what we try to do in the (ICC) network."

Ryan also noted that the National Issues Forum is "rigorously non-partisan." The

idea behind it is "participatory democracy," he said. "They believe in the principle that if democracy is going to work the public has to get involved."

Getting the public involved is also the key to the forum. "This is not just for a group of scholars or a group of department heads," Ryan said. "This is for citizens."



OUTSTANDING EDUCATORS—Dr. William Kelley (left), president of the Indianapolis North Deanery board of education, congratulates those receiving the board's first annual "Outstanding Educator" awards at Christ the King Church Sept. 19 (from left): Larry Bowman, Chatard High School, administrative; Josephine Cahill, St. Andrew, elementary; Mary

Kathleen Fleming, St. Joan of Arc, administrative; Richard Powell, Chatard, secondary; Ellen Healey, Immaculate Heart of Mary, adult education; Mynele Gardner, St. Andrew, religious education; and Barbara Schultz, Christ the King, religious education. There were ties for the administrative and religious education categories. (Photo by Margaret Nelson)

COMMENTARY

U.S. church on right track and basically sound

by Dick Dowd

Last week Bishop Malone dipped into his American vocabulary bag and came up with two excellent metaphors to describe the direction and condition of the Catholic Church in the U.S. He was replying to a questionnaire from the Bishops Synod Secretariat in Rome. For direction: he said we were "on the right track." For condition: "basically sound."



That's a good combination of images for a church document. He linked a truly American idea with a fundamentally ancient Roman concept.

The Latin phrase "mens sana in corpore sano"—a sound mind in a sound body—has a rich, traditional Roman ring to it. It has been the motto of educators in the church for centuries.

The idiom "on the track" is uniquely

American recalling the genuine spirit of this country which in a mere 500 years (a pittance when compared with the civilizations of Europe, Africa and Asia) has turned a "trackless wilderness" into a land of freedom, opportunity and promise. A land that neither the church nor the world has ever seen before.

His words also call up the image of a great, speeding train, purposefully moving along with knowledgeable crew and paying passengers looking toward their destination.

I was delighted to see these carefully chosen images on the first of a 13-page report about the church in the U.S., now on its way to the Synod Secretariat in preparation for the Nov. 25-Dec. 8 meeting in Rome. This extraordinary session of the synod has been called into session by Pope John Paul II to assess the effects of the Second Vatican Council 20 years after the closing hymn.

We don't often see how far we've come until we sit down to count the steps. That's one of Pope John Paul II's goals for this synod: an exchange and examination of the

experiences of the world's churches on five continents.

The pope said he's looking for the churches to share information and promote further study in view of the changes of 20 years and the efforts to "incorporate" the ideas and ideals of Vatican II into the "universal church."

But he cited another goal aside from the practical getting together to assess progress.

"To revive in some way that extraordinary atmosphere of ecclesial communion, which characterized the Ecumenical Council, in the mutual sharing of sufferings and joys, struggles and hopes, which are typical of the Body of Christ in various parts of the world."

Among our own over 200 active bishops in the United States only 40 shared that experience. A bishop 25 years last March, our Bishop Malone knew that "extraordinary atmosphere" and "mutual sharing." So did the pope. But most of the world's bishops did not.

Most of the world's adult Catholics, however, do share a sense of having lived through the excitement and "extraordinary atmosphere" in the church during the council. We read newspapers, watched television and film reports, got briefings from participants and recognized that we were living in an "extraordinary" time for Catholics.

The church was changing. Not its doctrine. Not its beliefs. But the face it turned to the world, the face we Catholics thought we knew so well. The Council Fathers, following the request of Pope John XXIII who convoked the council, began an "aggiornamento"—an updating—a renewal. We lived through it all and bear some scars.



The council, according to Bishop Malone's report, "still stands as the best, necessary foundation for Catholic renewal in the closing years of the 20th century."

Pope John Paul agrees: "I am convinced that through the council it is the Holy Spirit who has spoken to us."

How to build on that foundation is one of the questions the pope expects to be answered by the synod. "We must keep to the orientation of the council," he has said. We must "draw up a balance sheet."

Both the English and the American bishops have published their "balance sheets." The viewpoints are different enough to require careful comment. We'll take that up next time.

Words of wisdom from a Notre Dame music man

by Richard B. Scheiber

Robert F. O'Brien has been Director of Bands for the University of Notre Dame since 1952. That's a lot of years of planning half-time shows, arranging concert tours, supervising rehearsals, bidding goodbye to seniors and saying hello to untried freshmen, keeping alive the tradition of what claims to be the oldest university band in continuous existence in the country, and teaching, all the while teaching, young musicians.



It is a joy to sit in Bob's office and listen to him talk about his job, which he dearly loves, and about the young people with whom he deals constantly. It's obvious he loves them, too. And he doesn't forget them, either.

It is indeed a rare day when a former

student doesn't step into the office to say hello, and it is an even rarer occasion when Bob doesn't remember that student.

First and foremost, O'Brien is a teacher. I was never one of his students. He came to Notre Dame two years after I was graduated. We became friends some 20 years ago when I did a feature story on his band, and because of that friendship I still stop in to visit from time to time, and I receive the same warm greeting his students do.

And each time I learn something.

Last time we met, the students were just beginning to return to school for the fall term. Bob was busy supervising auditions for incoming freshmen who were interested in becoming part of the band program. Part of those auditions has always been a brief test of new students' ability to sight read music, a test that holds true for nearly any college level musical organization.

This year, because he is mellowing with age, O'Brien decided to do the new students a favor and use familiar music in the sight-

reading test, so he chose "St. Louis Blues," and Hoagy Carmichael's "Stardust." These are the two most-recorded songs in the history of American popular music. To his surprise, the director discovered he hadn't done anyone any favors, because hardly any of the new students had ever heard of either of these numbers.

O'Brien muses about the meaning of all this. Until recent years, he says, young people have always been familiar with the music that was popular during their parents' and even their grandparents' times. These young people, of course, developed a taste for the music of their generation, as they should, but they did know the musical tastes of earlier generations, and through that knowledge possessed some understanding of the attitudes of those generations. They may not have liked those tunes, but they at least had a chance to make a choice between the old and the new, and they learned something about discriminating between good and bad music.

Now, he says, it's as if nothing of any musical value existed beyond the students' limited experience.

It's hardly a world crisis if a college freshman has never heard of "Stardust" or "St. Louis Blues," even if both are landmark examples of American popular music, but that lack of interest is a worrisome symptom. If there is no continuity between generations, how are young people supposed to learn from the mistakes we older people have made? For that matter, how are they supposed to learn from some of the good things we ancient fossils have accomplished? It's hard to imagine we haven't done a couple of things right.

We cannot allow ourselves or our sons and daughters to be "smothered" by tradition ("We've always done it that way"). Neither can we lead them in a direction that allows them to forget completely the accomplishments of each new generation rest, in some way, on what earlier generations have done.

Priest expelled from Haiti: How much worse can worse get?

by Antoinette Bosco

In August three priests were expelled from Haiti, which some call the poorest land in this hemisphere.

Missionhurst Father Hugo Triest was the director of Radio Soleil, owned by the bishops of Haiti and France. It is the only media outlet in Haiti not run by the dictatorial government of President Jean-Claude Duvalier.

I had the privilege of speaking briefly with Father Triest, a Belgian missionary who lived and worked with the poor in Haiti for 20 years. He told me that 70 percent of the people "have only one decent meal a week. In the meantime they eat what they can find," he said.

He added that in Haiti at least 85 percent of the people are illiterate.

Father Triest said the radio station was the only source of enlightenment for the people in their day-to-day struggle to

survive. "It is the only radio that gave real objective news and airing of people's complaints," he said.

The station had been tolerated until recently because of a concordat between church and government signed more than 100 years ago. "If the radio had belonged to a private institution, it would have been closed for a long time," he explained.

The station had become the "people's radio. Anyone could get on and talk about their problems," he said. It had even become their refuge. Father Triest told of people coming by for a meal or a place to sleep.

What led to his expulsion was the government's reaction to a series of programs pointing out the uselessness of a referendum asking Haitians to decide whether Duvalier should remain "president for life."

When this "offense" was compounded by reading a statement by the bishops of Haiti critical of the referendum, the government became, in Father Triest's words, "very, very angry."

The station was accused of inciting the people against the referendum, and Father Triest was expelled from the

country, along with two other Belgian missionaries, Missionhurst Fathers Jan Hutens and Yvan Pollefeet.

Voting on the referendum took place and the whole exercise came across as some sort of joke. Haiti reported that at least 99.9 percent of the voters cast a "yes" vote in favor of maintaining the Duvalier-for-life presidency.

While the ruling power lives in splendor, the people live in squalor. A friend of mine who works nearly full time to aid the Haitian people reports his correspondences with missionaries there. One told him this summer that he "buries four to five little children every day" in the slums of Port-au-Prince.

Peope die at a young age and the unemployment rate is 85 percent. Those who do find work can expect to average an income of \$280 per year. "The carpenters of the city are kept busy making coffins," said the missionary.

Father Triest noted that in spite of tens of millions of dollars coming in from the United States and other countries, economically the country has gotten worse. "These people are starving. They're dying. How long can worse get worse?" he asked.

Maybe some good is coming from Father Triest's expulsion. Maybe he's helping to raise our consciousness that the work of caring for the poor does, indeed, rest with the church—and that we must know about this and remember that we are that church.

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ENTERTAINMENT

viewing with ARNOLD

Film for those who like a disturbing challenge

by James W. Arnold

Have you ever loved somebody you didn't want to love?
—*"Kiss of the Spider Woman"*

The oddly titled *"Kiss of the Spider Woman"* is an extraordinary movie that does many of the things good art is supposed to do. It takes you some place you don't want to go, forces you to confront issues you don't want to confront, and makes you understand a little bit more about the human condition.

What it's not is an escapist evening at the Bijou. Nor is it a film for anyone who does not relish disturbing challenges.

A U.S.-Brazilian co-production (in English), *"Spider Woman"* describes the relationship between two profoundly different men—a homosexual and a revolutionary—thrown together as



cellmates in a brutal Latin American prison. Molina, the gay (William Hurt, in a performance that won the best actor award at Cannes last May) is totally non-political, a romantic dreamer waiting hopelessly for love, who survives by fantasizing about love stories in bad movies. Valentin (Raul Julia) is straight, a total realist, single-mindedly dedicated to his cause, willing to suffer and die for it.

The characters are more complicated and likeable than this, and the center of the film is really the development and revelation of those characters as the film progresses. The stereotypes—in both their own perception and that of the audience—are destroyed. These contrasting outcasts, each despised by his regime, gain each other's mutual respect and understanding. In the end, both gain the strength to face their respective tragic destinies.

Valentin, left in prison to be tortured to death, takes refuge in a final lovely dream of escape with the woman he loves. Molina, paroled and believing (mistakenly, really) that Valentin is finally the "real man" he has longed to love, gives his life in a brave

but futile political act. He's shot by accident, much like the heroine of the corny spy melodrama he's been describing throughout the movie. "Only he knows if he died happy or sad," says the script. But the audience knows.

The road to his perhaps predictable but touching conclusion is rocky. We learn that Molina is enlisted by the police (they exploit his fears for his elderly mother) to learn Valentin's secrets and betray him (somewhat incredibly, the intelligent Valentin never suspects). Both cellmates are poisoned, and suffer excruciatingly. But the trial serves to reveal the characters' basic decency and compassion for each other. These are flawed but good men who merit our interest and concern.

Morally, the controversy in the film centers on the fact that during their final night together, the cellmates have physical sex (previously, they have hardly touched). No question of shock or pornography or explicit detail: it happens off-screen with about as much subtle indiscretion as realist Brazilian director Hector Babenco can muster. He is remembered for *"Pixote"* (1981), an acclaimed and relentless study of Rio's doomed juvenile criminals.

Evaluation here hinges on the character and altruistic motivation of Valentin, who clearly acts out of profound kindness and charity for the last friend he's likely to have in this world.

The situation recalls in fact, for many Catholics, the climax of Graham Greene's *"Heart of the Matter,"* in which the Catholic hero commits an act he believes will send him to hell out of "charitas" for another human being. I don't suggest that Valentin is on that level: he's not thinking of sin, but this is an unwanted, repulsive act for him. The issue is similar in both cases: objective evil vs. possibly redeeming

motive. In both cases, too, we deal not with real people and real life, but a highly contrived fictional construction.

The bottom line is that a wrongful act is committed in a context of approval. But the ethical circumstances are mitigating, and the drama is moving (if open to the charge of sentimentality). *"Spider Woman"* is in another universe from the trash level of most movies.

While gays may be grateful for the compassion extended to Molina—the gifted Hurt plays him as quietly effeminate, and the understatement helps—they will find little comfort in the character. The pain and tragedy of his life are underlined with awful clarity, and surely no advertisement that Gay Lib would approve.

The story is adapted from the 1976 novel by Argentinian Manuel Puig, and is undoubtedly less difficult in literary form. But there is cinematic fun in the frequent flashbacks to Molina's campy movie, which helps both men endure the obscene reality of their prison.

"Spider Woman" is at least partly about the power of the imagination to escape the cruelty of reality. In that respect, it has much in common with Woody Allen's *"Purple Rose of Cairo."*

(Controversial adult drama; language, some violence, homosexual situation; for mature audiences only.)

(USCC Classification: Not Rated.)

Recent USCC Film Classifications

After Hours A-IV
Plenty A-IV
Sudden Death O

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

Television special looks at how the world got into predicament of nuclear terror

by Henry Herz

If nuclear weapons are used in any future conflict between the superpowers, the result would be catastrophic for the entire globe. Yet nuclear arms continue to be added to the number already in place, ready to be launched on command.

Examining how we got into this predicament is *"War: A Commentary by Gwynne Dyer,"* a seven-part series premiering Tuesday, Oct. 1, 8-9 p.m. EST on PBS.

The first episode, *"The Road to Total War,"* finds part of the answer in the development of warfare over the past two centuries. The French Revolution gave birth to modern nationalism and the concept of citizen armies.

Previous wars had been fought by small armies of professionals to settle quarrels between monarchs. The idea of democracy changed war into a conflict between peoples.

The mechanized warfare of World War I

made the civilian population part of the battleground through aerial bombardment as well as through the state's mobilization of the economy to support the war effort.

This concept of total war reached fulfillment in World War II, in which entire cities were devastated. The firestorms caused by 1,000 bomber air raids were replaced by the discovery and utilization of the atomic bomb.

This short but visually well-documented history recapitulates the lessons of the recent past with a sense of urgency that helps focus attention on the nuclear dilemma of today. Its message is that nations have been conditioned to accept total war as natural and routine—even if it means the mutual destruction of nuclear warfare.

Dyer, a personable Canadian journalist, puts this across quite forcefully by speaking of his own experiences as well as through interviews with others. It is a program intended to set the stage for the following six episodes devoted to various



GOOD NUTRITION—Dr. David Watts and Jane Brody host "The National Nutrition Quiz," a fast-paced look at the foods we eat and how they prevent or promote the diseases we get, on PBS Sept. 30. (NC photo)

aspects of the present balance of nuclear terror.

The series was produced by the National Film Board of Canada, best known to Americans as the perennial winner of Academy Awards in the short subject category. Produced in 1982, the board's first attempt to provide a television series for an international audience is a welcome, if belated, addition to what is already available on the subject.

The series ends with an American-produced epilogue. This eighth program, hosted by Edwin Newman, looks at other points of view from those set forth by Dyer in his preceding commentary.

If the other programs in the series measure up to the promise of the first episode, the series will be a helpful complement to the U.S. bishops' 1983 pastoral letter on nuclear arms.

TV Programs of Note

Sunday, Sept. 29, 9:30-10 p.m. EST (PBS) *"Are You Listening—Palestinians."* This program looks at the turmoil

surrounding the Palestinian people through the eyes of ordinary Palestinian family members who are temperate in their assessments of blame and passionate in their belief that the Palestinians have not yet been heard, let alone understood.

Monday, Sept. 30, 7-8 p.m. EST (PBS) *"National Nutrition Quiz."* Co-hosted by Dr. David Watts and health columnist Jane Brody, this audience-participation program looks at the food we eat and how it prevents or promotes such conditions as heart disease, cancer and diabetes.

Tuesday, Oct. 1, 9-10 p.m. EST (PBS) *"An Uncertain Harvest."* This program analyzes the problems of agriculture in the United States, with emphasis on the potential of new scientific and organic methods of ensuring an adequate yield.

Wednesday, Oct. 2, 7-8:30 p.m. EST (PBS) *"Say Amen, Somebody."* This award-winning documentary tells the story of the grand old man of black gospel—nonagenarian Thomas A. Dorsey—and the men and women who began the popularization of what was once regarded as a sinful blasphemy of sacred music.



READY FOR WAR—An M-109 howitzer, a standard NATO weapon, patrols the border where East meets West in Central Europe. Two centuries of military history are examined in *"War: A Commentary by Gwynne Dyer"* as the noted Canadian journalist and military historian guides viewers through a PBS series beginning Oct. 1. (NC photo)

Point of view

Marketing the Catholic Church

by Jack Cashill

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Although the Roman Catholic Church has continued to maintain a 24 percent share of the U.S. market, it has witnessed a decline in annual, per-capita, "real dollar" donations. And the problem, one must confess, lies in the church's painfully random and unscientific product identification.

This is all the more unfortunate since for nearly 2,000 years the Catholic Church was "it"; the church, the "real thing." It had survived—nearly unchanged—persecutions, heresies, and even the Protestant Reformation (though this last cost a good chunk of its market share). And over the years, too, the church had developed an enviable level of brand identification. Then along comes Vatican II and the ecumenical movement and all the rules are changed without even test marketing the new ones.

To survive, the church will need a promotional blitz, the intensity of which has not been seen since the Pepsi Challenge. At the heart of this crusade there must be a rational strategy of market segmentation. And in this regard I have recommended a clear positioning of the church and a cannibalization of the brand name.

The church's first task is to demarcate its contemporary thrust, the one that generally features hip priests, guitar-playing, hand-shaking, hugging, and other manifestations of universal niceness. The likely public is those upscale consumers who drive Saabs, stay up late to watch M*A*S*H reruns, and who actually voted for John Anderson. Nothing heavy here.

As a brand name for this segment I originally decided on Diet Rites. Alas, during rigorous marketing surveys, "Diet Rites" has tested too obscure and arcane. The name that truly caught consumer fancy was RC Light, a bit trendy perhaps, but nevertheless a catchy and telling way of summing up contemporary Roman Catholicism. Phil Donohue has already agreed to endorse this product.

More difficult is the positioning of the conservative tradition of Roman Catholicism that thrived up until 1960 and that survives, though a bit underground, even today. I would have preferred promoting it as Roman Catholicism, but I feared that this would delegitimize RC Light. And for reasons obvious even to a novice marketer, I could not call it RC Dark or RC Heavy. So I prayed for inspiration, and descending upon me, as though a tongue of fire, came the name RC Classic. The perfect choice for reviving a formula that has been imprudently discarded.

Ever aggressive in my marketing plans, I have decided to probe further into potential territory by establishing a three-sect strategy. My idea here is to pioneer the radical segment and to shape a sect around the needs of those young people more interested now in liberation theology than in Papal Bulls but whose potential earning power cannot be ignored. My choice of brand name: RC Free.

The attractive diversity of these new product lines should transform Catholicism from a warehouse of equity to a viable, ongoing contender.

I have little doubt as well that Catholicism's "new aggressiveness" will affect middle-of-the-road Protestantism. Many of the Protestant churches (PCs) have maintained a standback style since

the Reformation and have been watching their market shares shrink for about 400 years. After the big RC push, we can expect to see some of the more marginal, undifferentiated PCs go belly up.

To right the situation, the individual churches will have to understand that there is just so much theological shelf space, that product differentiation is not viable for go-as-you-please Protestantism. Currently, none of the mainstream Protestant churches—your Lutherans, your Episcopalians, your Southern Baptists, your Methodists—can really claim more than a 10 percent market share. Yet their prospects are better than their shares might indicate. After all, these are some well-known and respected brands with good national distribution networks already in place.

My strategy is to consolidate the various brand names, even the strong flagship brands like Southern Baptist, into one

identifiable, Exxon-like entity. The target audience here is Mom, Dad, Butch and Sis—solid suburban Americans who want a little God in their lives and a place to go before brunch.

After test-marketing various possibilities, I have decided upon the name Middle American Christian Church, or MacChurch for short purposes. I will not be certain of MacChurch's theology until the focus groups are run, but I plan on following the promotional path blazed so successfully by Holiday Inn. In other words, this will be your basic "no-surprises" church. When Dad brings the family here, he can be sure that they will not be asked to speak in tongues, handle snakes, or give money to the Sandinistas.

As for American Judaism, my plans are more modest. After all, with its Orthodox, Conservative and Reformed lines, it is Judaism that has pioneered the science of rational segmentation. Still and all, perhaps this faith, concerned as it is about an insufficient birth rate among its members, could use one more branch. But of course, for the baby boomers.

(Mr. Cashill is an advertising executive in Kansas City, Mo.)

TO THE EDITOR

Abortion not only issue

The headlines in The Criterion for Sept. 6—"Pro-Life office tries to get others involved," "Bishops are accused of retreating on the abortion issue," "Getting the pro-life story straight," and "Are the nuns excommunicated?"—effectively repudiate everything Cardinal Bernardin is trying to accomplish in Respect Life Week. It gives the impression that Catholics are single-issue anti-abortionists and that the pastorals on war and peace and economics are not an important part of any Catholic Respect Life Program.

The letter writer who excommunicated the nuns and laity who signed the well-publicized pro-choice advertisement in the New York Times slept through Vatican II, didn't read the advertisement, didn't read Gov. Cuomo's speech at Notre Dame, and didn't note that the Vatican's criticism was directed only at the "Religious."

The pastoral on war and peace is very positive that any nuclear arms beyond deterrence is immoral because any respect for life is absent. On this basis our present Defense Department budget is certainly immoral. Let's have some headlines.

The pastoral on economics advocates an "option for the poor." The fact that there are 33 million citizens living beneath the poverty line shows no respect for life. On this basis the 1981 tax reduction and Treasury II's proposed tax reform are immoral as they both are an "option for the rich." Let's have some headlines.

The anti-abortion activists may have the moral high ground, but they certainly do the human race a disservice by distracting us from disarmament and the war on poverty.

Bob Twitchell

Indianapolis

Grateful

Allow me to use The Criterion to express deeply felt gratitude to the many, many friends of the Fisher family. During this time of our grieving we have received cards, letters and notes of support and prayer for us; Masses for our brother/uncle, Father William Fisher; contributions in his memory to the Sisters of Providence, St. Mary of the Woods College and St. Meinrad Seminary; and words of sympathy and condolence from the numerous acquaintances of our family. With this kind of support, our time of loss is made easier.

We wish to extend our sincere thanks to all, especially Archbishop O'Meara and his staff, Father Larry Crawford and the people of Holy Name, Mike Feeney and Mike Hornak, and everyone who has contributed to our firm support in a difficult time. You can be guaranteed the Fisher family's ongoing prayer for you.

Father Charles J. Fisher

Terre Haute

the pope teaches

We profess our faith in the all-powerful, all-knowing God

by Pope John Paul II

We reflect today upon the fact that God, who is an infinitely perfect spirit, is also all-powerful, all-knowing and present everywhere.

In the words of the Creed, "I believe in God, the Father almighty, creator of heaven and Earth," we affirm that God, who is all-powerful and all-knowing, is the creator and lord of history. By creating everything from nothing, God reveals himself as infinitely good and as wishing to share this goodness.

In the act of creation God is absolutely free. He creates because he wills to do so, and thus he enables the whole created world in all its variety to share in the one, infinite and eternal good which is identical with his being. In no way is God indifferent

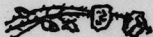
to creation, even though he remains fundamentally independent of it. Rather he guides the whole of creation as eternal wisdom, love and almighty providence.

When considering that God is present everywhere, we can say that he is first of all present to himself in his divinity which is one and three. Also he is present through his knowledge, which sees and penetrates all things. Finally, God is present in the history of salvation in a special and personal way, namely, through his grace, the fullness of which we have received in Jesus Christ.

"O Lord, you have probed me and you know me." With these words of the psalmist we profess our faith in the all-powerful and all-knowing God who is our creator and father. "In him we live and move and have our being."



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CORNUCOPIA

What a good coach is

by Hilda Young

A good coach is someone who knows winning is wonderful but is not the triumph of sports.

A kids' coach is someone who goes to work early, misses meals, gives away weekends and plays havoc with family schedules so he or she can help out a group of youngsters.

A coach is someone who stays a half hour after practice and more to make sure every one of the players has a safe ride home.

A coach is someone who rarely hears a mom or dad say, "Hey, thanks," but receives a lot of advice on game day.

A good coach is someone who makes sure everyone gets to play.

A good coach is someone who knows what to do if a player is hurt.

A good coach is someone who teaches young people that winning is not everything, but still lies in bed at night staring at the ceiling wondering what he or she might have done differently to have turned a loss into a win.

A good coach is someone who gets butterflies no matter how long he or she has coached.

A good coach is someone who can help a child learn to take mistakes in stride.

A good coach is someone who sometimes helps a child develop ability and confidence that sometimes did not exist before.

A good coach is someone a youngster will remember a long time after the last game has ended and the season is over.

check it out...



✓ The Sisters of St. Francis, Oldenburg, are sponsoring a day of fun and relaxation for Sisters, families and friends on Saturday, Sept. 28, at the Oldenburg motherhouse campus. Those attending are asked to bring a picnic lunch. The day will begin at 11 a.m. and close with a celebration of the Sunday liturgy at 4 p.m. Square dancing, clown antics and children's games will take place throughout the day. Visitors will also be able to view a display of pictures and artifacts from the Montana and Papua, New Guinea missions. The Sisters are celebrating 50 years in the Montana Indian missions and 25 years in Papua, New Guinea. Here Sister Marge Wissman (left) principal of St. Bernadette School and Sister Barbara Piller (center) pastoral minister at St. Pius X, square dance with visitors at last year's fun day.

✓ International St. Mary of the Woods Day, sponsored by the Terre Haute Alumnae Club, will include a steak dinner and a piano concert by Eric Rosser on Friday, Oct. 25 as well as other activities throughout the month. Reservations for the dinner and/or the concert may be made by calling the public relations office at 812-535-5212 or Margaret Price at 812-535-3279. The Sisters of Providence founded St. Mary of the Woods on Oct. 22, 1840.

✓ Grailville Retreat Center near Cincinnati will present a Jewish-Christian exchange, "Feminists at Prayer," during the weekend of October 4-6. The program

will include women's ritual within Jewish and Christian traditions, personal reflection, small group sharing and opportunities to plan women's ritual in each tradition. Meals and lodging available. Call Elizabeth McGee at 513-683-2340.

✓ Persons interested in lay mission activities will gather Monday through Thursday, Oct. 21-24 for the Eighth Annual Celebration of Laity in Mission to be held at the Washington Retreat House, 4000 Harewood Rd. N.E., Washington, D.C. Sponsored by the International Liaison, which promotes and refers lay mission volunteers, the program will focus on "Forming Local Christian Communities: New Visions and Possibilities." For information contact: Michael Puetz, International Liaison Business Office, 225 S. Euclid St., St. Louis, Mo. 63110, 314-361-6124.

✓ The Hermitage, 3650 E. 40th St., will hold a Job Search Workshop on Tuesday and Thursday, Oct. 8 and 10 from 6:30 to 9:30 p.m. and on Saturday, Oct. 12 from 9 a.m. to 4 p.m. The workshop will cover designing the ideal job, skills identification, how to make contact with hiring authorities, why resumes don't work and what does, interviewing and determining salary needs. \$25 cost for those working and \$5 cost for unemployed persons. Call 545-0742 for registration or information.

✓ The Indianapolis Deanery Council of Catholic Women (NCCW) will sponsor a special Mass and reception for officers and their families at 12 noon on Sunday, Sept. 29 in St. Michael the Archangel Church, 3354 W. 30th St. For information call Frances McAvoy, NCCW representative, at 925-0622.

✓ Cathedral High School Shamrauction is "Puttin' on the Ritz, Tennis Style" on Sunday, Sept. 29 from 1 to 6 p.m. at the Indianapolis Sports Center. The tennis event, which includes a picnic-style buffet, will be the third Shamrauction festivity this year.

✓ An Advent/Christmas Seasonal Planning Workshop sponsored by the Office of Worship will be held at two sites in October. The first is Saturday, Oct. 5 from 10 a.m. to 3 p.m. EST at Our Lady of the Greenwood Parish and the second is from 10 a.m. to 3 p.m. EST on Saturday, Oct. 19 at Sacred Heart Church, Jeffersonville. \$10 per person includes lunch. Registration deadline for Oct. 19 session is Sept. 28.

✓ A two-day workshop on Parish Renewal through Litrgy will be held at St. Paul Catholic Center, Bloomington, on Friday, Oct. 11 from 7 to 9 a.m. and on Saturday, Oct. 12 from 10:30 a.m. to 3:30 p.m. Workshops for all related ministries will be presented. For registration write: Providence Sister Mary Maloney, St. Paul's Catholic Center, 1413 E. 17th St., Bloomington, Ind. 47401.

✓ A Lector Workshop covering the basics of this liturgical ministry will be sponsored by the Office of Worship in nine sites this year, including: St. Paul, Tell City, Oct. 30; St. Anthony, Clarksville, Nov. 13; St. Christopher, Speedway, Jan. 22, 1986; Holy Spirit, Indianapolis, Feb. 19; St. Gabriel, Connorsville, Mar. 19; St. Bartholomew, Columbus, April 16; St. John, Bloomington, Apr. 30; St. Joseph, Terre Haute, May 12; and St. Louis, Batesville, June 11. All programs will be held from 7 to 9:30 p.m. local time and are open to anyone in the archdiocese. Cost is \$5 per person.

✓ The Ministerial Association of Lawrenceburg will sponsor the seven-part Focus on the Family Film Series on Thursday evenings, beginning Thursday, Oct. 10 at 7 p.m. in Emanuel Lutheran Church. St. Lawrence Parish, 524 Walnut, will host the Oct. 24 film, "Shaping the Will Without Breaking the Spirit."

✓ The Guardian Angel Guild Semi-Annual Mass, Luncheon and Card Party will be held Wednesday, Oct. 16 beginning with Mass at 10:30 a.m. in St. Pius X Church, followed by luncheon and optional card-playing in the Northside K of C. Send \$7 per person to: Anne Anderson, 7703 Ivydale Dr., Indianapolis, Ind. 46250, or call 849-3072.

vips...

✓ New directors of the St. Vincent Hospital Foundation elected for three-year terms were named recently. They include: Suzanne Kasler, James L. Kittle, Sr., Mark D. Miles, Eugene S. Pulliam, Fred C. Tucker III, Kenneth F. Valentine and (See VIPs on page 13)



PLANNING REVIVAL—St. Simon's Spiritual Development Ministry is sponsoring a tent revival based on the theme "Jesus, the Answer," Sept. 27-29 from 7 to 9 p.m. Ministry members pictured here are: (standing) Mr. and Mrs. Daniel Lime, Mr. and Mrs. Jim Fefel, Laura Browning, Joanne Brown and Mr. and Mrs. Tony Codarman; and (seated) Hank S. Smanla, Lynn McKinney, Theresa Hasty, Terrie Randall and Chris Sokolick.

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QUESTION CORNER

Can I pray for my dead son?

Yes, since God, not bound by time, can answer prayer retroactively

by Fr. John Dietzen

Q A year ago my son was killed instantly in a motorcycle accident. Although he was raised a Catholic he had neglected his religion, at least outwardly, for the past eight years.

Beyond the terrible blow of his death, I am more concerned with his spiritual welfare. Can my prayers, offerings of Masses and so forth bring him God's pardon?

What of the "punishment due to sin" that many of the older prayerbooks dwell upon?

I so want to believe that I am helping my son. I shall continue to pray regardless, but I hope your answer will be able to strengthen my belief in the hereafter. (New Jersey)



A I am sorry for your hurt. The sudden death of a son or daughter is always a terrible tragedy; yours is even more painful because of the spiritual concerns.

I think it may be helpful to remember two things. First, as a parent you are at least somewhat aware of the many complicated factors that might today lie behind a young person's neglect of his religious faith and practices.

I do not say, of course, that such neglect

is a good thing. By no means, however, does it necessarily or even usually reflect rejection of God. Each person's relationship to God is unique and extremely personal. And it always exists under at least some influence of the faithful love God has for each of us.

Second, we must never forget that in hearing and answering our prayers God is not bound by the limits of time, past or future. The prayers we offer, in addition to whatever intercessory power they have in (whatever to us would seem like) the present moment, can be "answered" by God long before they are actually said.

This may sound complicated but it is an insight of faith that we Christians have always acted upon.

The official prayers of the church at Masses for the dead, for example, repeatedly imply (by praying for "forgiveness" and so on) an extension of that prayer back to that person's time on earth and his or her preparation for death.

In other words, we pray for a happy and holy death long after the person has died, something which logically and faithfully follows from what we believe about God.

Thus, at least one of the things you are praying for at this time is that God might grant the graces of essential faith, hope and love in his life and as the time came for him to die.

This to me is one of the most consoling aspects of our faith. It is, among other things, what we mean when we say we

believe in the supreme Lordship of God and in the communion of saints.

Q My daughter was married at the age of 17 when she was six months pregnant. A Methodist minister performed the ceremony for her and the baby's father.

This marriage ended in divorce three

years later and my daughter wants to get married again. Is there any chance she could be married in the Catholic Church? (Illinois)

A I assume your family is Catholic. If so, your daughter's first marriage would most likely not have been a valid marriage according to the law of the Catholic Church, since it did not take place before a priest.

Thus, at least as it would concern her previous marriage, there would be no impediment to her marrying this second time in the Catholic Church.

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

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FAMILY TALK

Reader doubts wisdom of a weekend marriage

by Dr. James and Mary Kenny

Dear Dr. Kenny: I request that you reconsider your support for the couple in their choice to have jobs in different cities and come together on weekends. How is it possible for a husband and wife to become "one flesh" only on weekends? It is impossible to count on the weekends as automatically being "quality" time. Although not consciously, this couple has practically decided that their jobs are of higher priority than their marriage.

Furthermore, it is a sound spiritual principle not to seek out occasions for temptation, which this couple would be doing by living apart.

Marriage is meant to be the avenue of mutual sanctification for the couple. This is hardly to be expected to take place on weekends. It would be far better for one or the other job to be sacrificed.—Illinois

Answer: I agree with our correspondent that a weekend marriage after the children have been raised would be difficult. The long separations and the temptations for other relationships are problems that should be faced before such a choice is made.

While difficult, such a marriage is not impossible. There are as many different kinds of marriages as there are different people. Each has its own style and grace.

Nor is it my place to tell people how to live their lives or how to pattern their relationships. God in his wisdom trusts us to work out the details according to our own lights. We must be equally non-judgmental and supportive of one another.

Our first correspondent asked whether a weekend marriage was possible, and if so, how to make it work best. I responded within the limits set by the question. Of course such a marriage is possible.

Remember, marriages of long ago survived much lengthier separations.

Before the automobile, spouses were frequently separated by journeys that took days and weeks. Wartime often meant absences of longer than a year. Even working in the fields often meant long periods when spouses had little chance for personal communication.

Generally, the separation of loved ones is unfortunate. On the other hand, too much togetherness can lead to boredom and lessened appreciation. There is some truth to the proverb, "Absence makes the heart grow fonder."

Couples who choose or are forced to live apart would do well to plan their togetherness. "Quality time" does not happen automatically, but it is more likely to occur if common interesting activities are planned.

A dinner out may be an opportunity to catch up on each other's news. Potentially the spouses have a lot to share and tell each other.

Temptation is the other danger. Both partners will be meeting attractive persons of the opposite sex.

However, temptation admits of degrees. We must avoid situations where we usually give in. The spouses must face this issue openly. If either is vulnerable, then the "weekend marriage" may well turn out to be a disaster.

After years together raising children, our first correspondents should know something about their ability to withstand temptation. They should discuss it honestly and make a prudent decision.

Weekend marriages are not for everyone. They are not the choice of most couples. But they are possible, and even have some positive points. What is difficult and dangerous for many may be an opportunity for growth in love to some.

(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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Uneasy times

By Katharine Bird
NC News Service

Poet and novelist May Sarton tells of contracting to dig a new well at her rural home in a book called "Plant Dreaming Deep." It was the luck of the draw, she says, whether the diggers would drill 80 feet or 400 feet before hitting water. She would be charged by the foot.

Just as the diggers began drilling, Ms. Sarton received two letters with disastrous news. Her agent wrote to say he didn't think her new book was worth sending to the publisher. The second letter said the college where she taught was not renewing her contract.

Ms. Sarton, despite the fact that spiritual values usually were a steadying influence in her life, writes of the panic she felt as the diggers drilled deeper. Her anxiety about the bill only lessened when they hit water before 100 feet.

A 76-year-old, infirm man gets anxious when his wife leaves him alone at home for more than a few hours. An individual who once cherished his independence, he can relax only when his wife is near at hand.

Believing her husband has a real need that no one else can fulfill, his wife has given up her customary solo trips out of town that once were so dear to her. This is her way of loving and remaining faithful to the marriage vows she took decades ago.

like food and clothing and to let tomorrow take care of itself (Matthew 6:31, 34), he also taught them to pray for their daily bread, to ask, to seek, to knock (7:7).

It seems then that while we are to live with the fundamental assurance that God cares for us and our needs, a certain anxiety is unavoidable. For although we can rely on God, we cannot always rely on human beings and human events.

But while such anxiety is normal, it need not be paralyzing, disheartening. What can save us is our unshakable trust in a Father who will see us through, "who is the source of my strength" (Philippians 4:13).

(Father Castelot teaches at St. John's Seminary, Plymouth, Mich.)

Anxiety. Is there anyone living who escapes its clutches?

Webster's New World Dictionary defines anxiety as "a state of being uneasy, apprehensive or worried about what may happen."

As the dictionary definition hints, anxiety is a broad-reaching phenomenon. Though part of ordinary existence, anxiety can be an obstacle to getting on with one's life. It can interfere with tasks that need accomplishing, with personal relationships, with a relationship to God.

At the same time, anxiety can be useful — at least if approached in the proper spirit. For Christians, faith suggests there will be resources and community members to provide support for moving through anxiety. Christians believe they needn't be defeated by anxiety because somehow they are in partnership with God.

As a writer, I always feel nervous in preparing for an interview, despite the many I've done. At first I didn't recognize what was happening. But once I could put a name to my feeling, I was able to turn this potentially negative emotion to good advantage. Today the anxiety I experience impels me to prepare more carefully for interviews.

A couple I know is devastated at learning that their 18-month-old son has severely impaired hearing. For a brief period, this discovery immobilized them.

They had many anxieties. How would their son manage in a hearing world? What if he never learned to talk? Would he need special care once they were gone?

Before long, recognizing they needed the help of experts, the couple turned their energies to investigating what was being done in their metropolitan Washington, D.C., community for hearing-impaired children. Among other things they discovered their area had much to offer, including Gallaudet College, a model school. After numerous tests and consultation with specialists, the couple jointly decided on a course of action.

The couple still has plenty of anxieties. But, in taking action to help their son and in turning to other people, they little by little are discovering how to work constructively through some of their anxiety — finding that the special challenge they face may offer some unique opportunities.

(Ms. Bird is associate editor of Faith Today.)

FOOD...

...for thought

Many people experience anxiety over their jobs and their responsibility to financially support not only themselves, but others. What some people might find surprising is that any — not to say many — of these people would welcome the opportunity to discuss this kind of anxiety in a parish-related setting.

Consider, then, the following story told during an adult ministries consultation by Dr. Jean Haldane, dean emeritus of the Episcopal Lay Academy in the Episcopal Diocese of California.

Out of a concern for lay people's Monday-to-Saturday lives, the Lay Academy decided to conduct a symposium on employment. "The aim was to break the uncanny silence in congregations about the anxiety of lay people in the area of their employment," she explained.

There were those, the speaker said, who thought this was not a problem in their church community since people were quiet about it. The fact was otherwise. For, once the topic of employment was placed on the church's agenda, "it was as if the floodgates were opened and 200 laity shared their anguish, their courage and their ingenuity in dealing with their situation."

Ms. Haldane said that among the outcomes of that program "was the establishment of employment support groups in

several churches." Among other outcomes was the training of church volunteers to work with unemployed persons in finding jobs.

"All of us need a sense of belonging and security to help us face the unknown, both within and without. Trusting relationships usually allow this," Dolores Leckey wrote in her book "The Ordinary Way" (Crossroad). Mrs. Leckey is executive director of the U.S. bishops' Laity Secretariat.

But where are these trusting relationships to be found? In what situations will people feel sufficiently "at home" to speak not only about ideas and concepts, but about what they feel, what they fear or what they hope?

For some this sense of trust is found at home with members of a family. For some it is found with friends. For some it is found in the company of a spiritual director or in the small groups formed by parishes for discussion and prayer, where many people sense that they can speak about their lives without the fear of being ridiculed.

What makes this sense of trust grow in a specific situation?

Do you see ways that you can foster a sense of trust and of belonging in your own church community?

...for discussion

1. What are some causes of the ordinary kinds of anxiety people experience?

2. Several of our writers this week, including Cindy Liebhart, Father Herbert Weber and Katharine Bird, offer suggestions for dealing with anxiety. What are some of their suggestions?

3. How could anxiety be considered an obstacle, a stumbling block, in a person's journey in the world and toward God?

4. Is anxiety always a totally negative influence in one's life? Can it have any positive results?

5. What is needed in group situations if a sense of trust is to develop, enabling members to discuss hopes and fears more openly?

SECOND HELPINGS

"Nothing to Fear: Unleashing the Power of the Resurrection," by Carol Luebering and Robert Schmitz. Modern psychology suggests that "fear is indeed a block to human growth," the authors write. Fear makes us "incapable of becoming whole and healthy persons." But the Christian community has much to offer in helping people to circumvent and defuse fear, the 99-page paperback suggests. "Real Christian community — a parish which is all it could be — is like a loving family. It provides both roots and wings," the authors write. "Roots" because members' attentiveness and active ministry to others creates a real sense of belonging. "Wings" because a community's care for troubled people provides security and the space needed to overcome problems. (St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio 45210. \$4.50.)

CHILDREN'S STORY HOUR

Overcoming fear:
Eleanor's story

By Janaan Manternach
NC News Service

Eleanor's parents were wealthy. She had a pony of her own as a child. Servants took care of all her needs. She traveled to other countries. Her family was known and respected all over the United States.

Eleanor seemed born to happiness. But she was a sad and lonely child. People called her "the ugly duckling." She was shy and afraid.

When she was 10 years old her mother, father and one brother died within a period of 18 months. Eleanor spent most of her time alone in her room. She cried often.

Her grandmother sent her to England to school when she was 15. Eleanor found it hard at first. But she came to love and admire the woman who ran the school. Eleanor began to feel better about herself and learned to do things she feared she would never be

able to do.

When she was 18, Eleanor returned home. She worked with poor children on the Lower East Side of New York City. She tried to do something to help the poor to stand up for their rights.

She soon fell in love with a handsome, distant cousin, Franklin Roosevelt. They were married during the time her uncle, Theodore Roosevelt, was president of the United States.

Eleanor and Franklin had five children. Eleanor enjoyed caring for the children. But she was not comfortable in the world of politics which Franklin enjoyed so much.

Franklin was very successful. He became governor of New York. Then he was elected president of the United States. Eleanor had to become more active in public life.

Franklin wanted her to give speeches to help him. She was afraid to speak in public. When she had to give a speech, her

voice became shrill. But she was determined to help her husband and her country. Gradually she overcame her fear. She became a popular speaker.

Eleanor became braver and braver as the years passed. She spoke up for the poor. She was often afraid to go into crowds, to let people touch her, to go into slums where the poor lived. She was afraid what people would say about her in the newspapers and on the radio.

But Eleanor believed what her husband told his country when millions of people were suffering during the Great Depression. He

said: "The only thing to fear is fear itself." Eleanor believed it and struggled against her fears.

She stood up publicly to act for equal rights for all Americans. She was laughed at, criticized, condemned. But she stood up for what she believed.

Eleanor Roosevelt struggled all her life against fears of many kinds. She overcame many obstacles to become one of America's truly great women.

(Ms. Manternach is the author of catechetical works, scripture stories and original stories for children.)

Eleanor Roosevelt



Hidden Words

Find the words hidden in the puzzle below. They may be vertical, horizontal or diagonal. All the words are found in this week's children's story.



FEAR, FRANKLIN, ROOSEVELT, COUSIN, GOVERNOR, NEW YORK, UNCLE

HOW ABOUT YOU?

- ☐ Think of a time you were afraid. Why were you afraid? What did you do to overcome your fear? Was it hard to do this?
- ☐ What did Eleanor Roosevelt do when she felt fearful about something?

Children's Reading Corner

Sometimes things happen that make us feel sad inside or frightened or unsure. Trying to figure out by ourselves what is going on doesn't always help. Often these things can only be faced with the loving help of parents, teachers or another adult. "Tight Times," by Barbara Shook Hazen, tells of a boy who was promised a dog when he was older. When he gets older, his parents still say no to a dog, explaining that things are tight. His father loses his job which makes things even harder. Then an unexpected and special thing happens that makes the situation bearable and even helpful. (Penguin Books, 40 W. 23rd. St., New York, N.Y. 10010. 1979. Paperback, \$3.50.)



Forgiveness

The promise of God's forgiveness is fulfilled as Father Robert Whalen, S.J., hears the confession of a prisoner in the Federal Medical Prison in Springfield, Missouri. Father Whalen's message of forgiveness and the love of God help heal the pain of confinement for large numbers of repentant prisoners.

With help from the Catholic Church Extension, Father Whalen introduces prisoners to basic Christianity. It's a tough job in a hostile environment.

Father Whalen is part of a team of home missionaries who, together with Extension, pursue the vital and urgent task of evangelization here in the

United States. But the team is too small to do the job without help. It needs new members. It needs you.

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Faith Today

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ANXIETY

By Father Herbert Weber
NC News Service

Outside the main entrance to our parish church is a courtyard. Within that area, enclosed by a meeting hall and parish offices, the visitor finds a beautifully landscaped waterfall, blossoming trees, seasonal flowers, several benches and a swing.

It is a delightful place for calming the inner person before liturgy, and for sharing conversation with others after the celebration.

Using a garden at the entrance to a church is not a new idea. Zen gardens are strategically placed to allow a spiritual quieting before entering meditation. In the same way, monasteries and convents have often had hidden courtyards or cloistered corners to diminish anxieties and encourage harmonious thoughts and feelings.

Today's churches need more gardens and courtyards to provide a spirit of comfort. We need them because every day many individuals and families carry with them the heavy weight of anxieties, fears and doubts.

The gardens that our parishes must provide, however, are not merely those made up of flowering trees and waterfalls. Instead, they are landscaped with caring persons who can help relieve the anxieties of their neighbors.

□ □ □

Last year a couple I know received word that the cancer the wife had been fighting had traveled to her brain. The new tumor was inoperable and the woman's health would quickly fail.

To say that the couple and their children experienced anxiety at this time would be an understatement. In fact, very easily their whole life as a family could have spun out of control.

What happened for this couple, however, was the profound realization that they were not alone. Friends, many from a parish study group the couple had participated in years earlier, volunteered to spend time with the woman, assisting her in the couple's home.

In many little and sometimes big ways, their various friends provided comfort and support during the next four months until the woman's death.

□ □ □

Anxieties are not restricted to life-and-death situations. Everyone faces anxiety at times.

The frequent dilemmas that parents encounter in the rearing of their children cause doubts and worries. The fears the elderly have that they will become a burden to their children sometimes can become crippling. Then there is the stress created by on-the-job pressures.

It would be a mistake to believe that such anxieties should not enter the lives of adult Christians. Further, it would be foolish to try to ignore these emotional stresses when they come. Instead of being avoided or ignored, anxieties have to be faced and handled.

But living in a community of faith means this task need not be done without help.

□ □ □

I find it interesting that the prayer that the celebrant says at Mass after the Lord's Prayer does not ask that anxieties be eliminated. Instead it says, "In your mercy keep us free from sin and protect us from all anxiety." That protection is the strength gained from knowing that God and others care about us during times of fear, helplessness and turmoil.

The handling of anxieties seems to be greatly facilitated by the knowledge that there is support from others. Should parishes provide this support by organizing some sort of ministry teams for

those suffering anxiety?

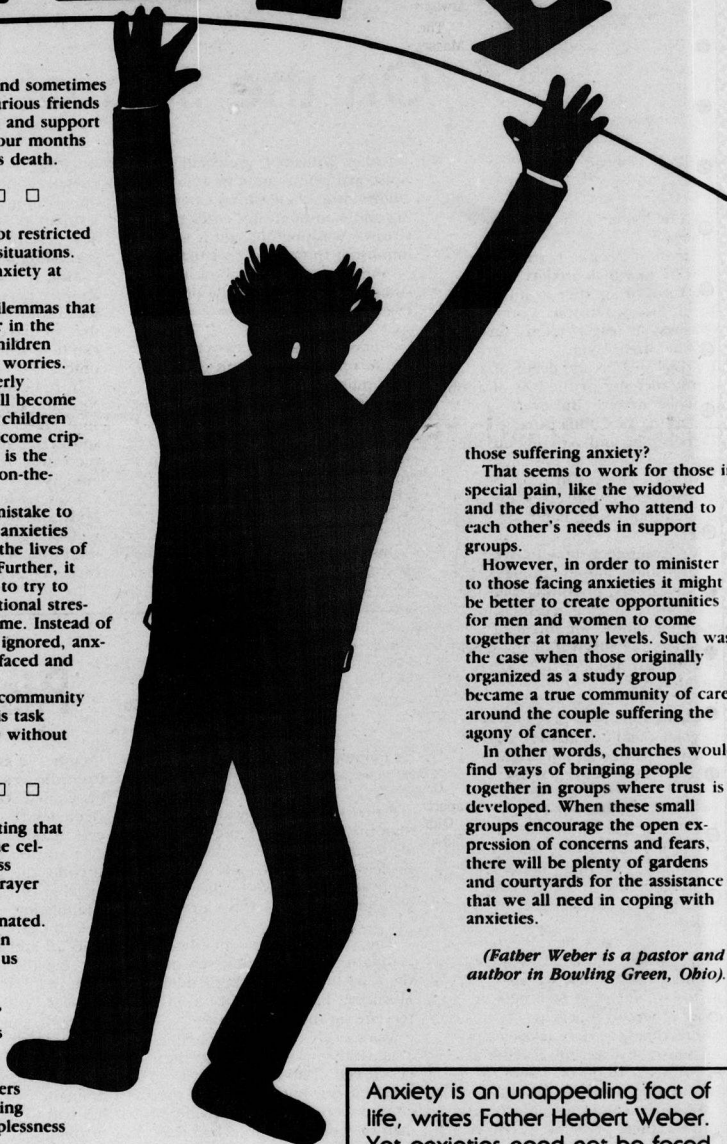
That seems to work for those in special pain, like the widowed and the divorced who attend to each other's needs in support groups.

However, in order to minister to those facing anxieties it might be better to create opportunities for men and women to come together at many levels. Such was the case when those originally organized as a study group became a true community of care around the couple suffering the agony of cancer.

In other words, churches would find ways of bringing people together in groups where trust is developed. When these small groups encourage the open expression of concerns and fears, there will be plenty of gardens and courtyards for the assistance that we all need in coping with anxieties.

(Father Weber is a pastor and author in Bowling Green, Ohio).

Anxiety is an unappealing fact of life, writes Father Herbert Weber. Yet anxieties need not be faced alone, he adds. It is the community which can help the individual endure.





On the sea of anxiety

By Cindy Liebhart
NC News Service

To be human is to experience anxiety.

For most people, hardly a day goes by in which anxiety — in one form or another — doesn't occur. Stress, tension, worry, nervousness or fear — all are fueled at some basic level.

Crises such as the death of a family member or the loss of a job provoke anxiety. But even something as mundane as oversleeping and arriving late for work can trigger its onslaught.

Anxiety surfaces in situations we can control ourselves, but also in situations in the hands of others.

We experience anxiety over relationships, money, doing well in our careers, providing well for our children, being accepted in our community, the threat of violence, the survival of the world in a nuclear age... Well, you get the picture.

What happens to people when they get caught in anxiety's grip? And why is this an important topic for Christians to think about?

For one thing, anxiety can obstruct or distort our view of the world. It can consume our attention and our energies, blinding us to the goodness and beauty of other people, nature, God, even ourselves.

It can also cause us to become self-absorbed, getting so wrapped up in a problem that we are unable to reach out to others or allow others to touch us.

Sometimes, anxiety takes away our sense of direction, leaving us unsure what to do or where to turn in a particular situation.

While we cannot escape anxiety entirely, there are some ways we can lessen its negative — potentially paralyzing — effects on our lives.

Father William T. Newland, an Episcopal priest and a pastoral counselor at the Pastoral Counseling and Consultation Center of Greater Washington, said it is very important to talk over a situation — and how one feels about the situation — with a spouse or a trusted friend.

Sometimes, it isn't easy for people to open up, to admit their uncertainties or fears, their sense of being out of control. But, he said, "when people stuff their feelings inside themselves," both the body and the mind can begin to "play strange tricks on us," converting feelings into physical symptoms such as headaches, ulcers, stomach problems.

Just by having to verbalize what is troubling us, we might bring a

situation into greater clarity for ourselves. But another person often can give new perspective to a situation, helping us to find a new way of looking at things or suggesting possible solutions.

And, in the act of listening, another person reminds us that we are not in this world alone, that we have companions who can help us through the difficult times.

In reducing anxiety, Father Newland does not believe a person can separate body, mind and spirit. He said both exercise and recreation are good antidotes to anxiety.

Exercise lets tension out of the body and helps general health and well-being. Hobbies and other recreational pursuits — painting, carpentry, playing the piano —

can draw people outside themselves, providing creative outlets where they can channel some of their energies.

Equally important is getting an adequate amount of rest, which refreshes both body and spirit, and taking time out for personal reflection periodically.

Father Newland also thinks support groups are very important for people. Groups that many churches sponsor — such as groups for divorced and separated people, for the widowed, for young parents, for single adults — provide people with an environment in which they can share their hopes and fears, their frustrations as well as their joys.

(Ms. Liebhart is media reporter for NC News Service.)

Risking the future

By Father John Castelot
NC News Service

Esther's heart was beating faster than the wings of the hummingbird she had seen in the palace garden that morning. She was about to risk her life for her people and her anxiety was extreme.

The king had issued an edict calling for the extermination of all the Jews in Persia. Esther's uncle, Mordecai, had begged her to intervene on the Jews' behalf.

More easily said than done! True, Esther was queen and the best loved of all the women in the royal harem. But the laws of the empire were severe. If anyone, man or woman, approached the king in the inner court without being invited, he or she incurred the death penalty automatically.

Only the king could dispense from this regulation by extending his golden scepter as a gesture of clemency (Esther 4:11). Esther's very nationality made the risk even greater for, unknown to anyone, she was a Jewess, a member of the race marked for annihilation.

As the story turns out, the risk paid off and Esther saved her people. But the results could have been quite different and it was this very real possibility that made the poor young woman almost sick with anxiety.

Esther's story is, of course, a dramatic case. But anyone who has had to face a superior, bidden or unbidden, has felt similar emotions. It may not have been a case of life or death; but some risk, even some serious risk, was

involved.

- There seems to be no way to escape stressful situations.

- And even though people of faith are sure of their Father's loving care, an actual situation has a way of triggering anxiety.

The disciples had every reason to rely on Jesus' power; yet when a storm suddenly overtook them on the lake, they went to pieces. Jesus seemed to be sleeping. After they awakened him and he had stilled the storm, Jesus reproached them: "Why are you so terrified? Why are you lacking in faith?" (Mark 4:40).

But Jesus too experienced moments of anxiety. "I have a baptism to receive. What anguish I feel 'til it is over!" (Luke 12:50).

While Jesus urged his disciples to stop worrying about matters

THE SUNDAY READINGS

26TH SUNDAY IN ORDINARY TIME

SEPTEMBER 29, 1985

by
Richard
Cain
Numbers 11:25-29
Psalm 19:8, 10, 12-14
James 5:1-6
Mark 9:38-48

If I were to begin this discussion of the Sunday readings with the next paragraph, hardly anyone would read beyond it. As a reader, I know I probably wouldn't. But I can't quite let go of the idea behind it. So give it the benefit of the doubt and let's see where it leads us.

Take a moment and think of a few times when you feel you let God and your faith down the most. You might even jot down a very short description of whatever incidents come to mind for later reference.

Now let's look at the readings. This Sunday's first reading is taken from Numbers. It recounts the story of the people of Israel from their departure from Mt. Sinai to just before their entry into the promised land. The book is called Numbers because it begins with an account of a census of Israel.

The passage from which the first reading is taken describes one of the many incidents of complaining which marked the Israelites' 40 year journey through the desert to the promised land. On this occasion the people complained because they were tired of eating manna. They wanted meat. This in turn caused Moses to complain to God. He told God he was tired of carrying alone the burden of leading such an immature people.

So God had Moses assemble 70 men with qualities of leadership. He promised to take some of the spirit of leadership he had given Moses and share it among the 70. But for some unknown reason when Moses assembled the men he had picked, 20 remained behind in the camp. Yet when God's spirit came among the assembly, the two men who remained behind in the camp began to prophesy like the other newly picked leaders.

This upset Moses' assistant, Joshua, and he asked Moses to stop them. In reply Moses challenged Joshua to look at his motives for being upset: "Are you jealous for my sake? Would that all the people of the Lord were prophets. Would that the Lord might bestow his spirit on them all!"

We encounter a similar incident in this Sunday's gospel reading. One of the disciples, John the Apostle, told Jesus that

they had seen a man using Jesus' name to expel demons. Because the man was not one of the disciples, they had tried to stop him.

Like Joshua, John must have been surprised at his master's response. Jesus told the disciples not to stop others who sought to perform acts of mercy in his name—even if he had not specifically picked them to do so. Jesus seemed to imply that he wouldn't have minded if everyone did that.

The two passages challenge us to look at the motives behind our own association with and activities on behalf of Christ. Do we treat our church membership as a club and our roles as things jealously to be protected? Are we serving Christ out of love or out of ambition?

An honest and searching look will probably reveal that elements of both motives are present. That's to be expected. For some silly reason we all at times think we need somehow to earn God's love. To the extent that we try to earn God's love, we have a secret fear of being less effective at meeting God's "needs" than someone else and therefore of being replaced. Even the apostles struggled with this.

What is significant, however, is not so much that the apostles struggled with imperfect motives but that we know about it. We know only because the apostles chose to tell us rather than to hide it. In fact, the Old and the New Testaments often read like two long lists of how God's people constantly let him down. Yet this is a record of success because, in their failure, the Israelites and the apostles came to recognize that God can use failure just as much as he can use success.

And they had the faith and courage to tell us by laying bare the record of their own failed discipleship!

Now back to our list of failures. While we are not like the twelve apostles in every sense, we share the same basic mission. The Bible is already written. But its message must be proclaimed again and again in the lives of each generation. In the ways we have failed Christ, we too have the makings of a gospel. If only we have the faith and courage to accept it and to tell it!

the Saints *by Luke*

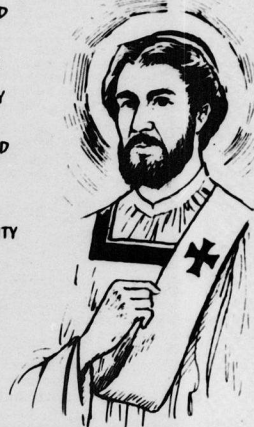
GREGORY, WHOSE NAME REFERS TO BRINGING THE LIGHT OF CHRIST TO THE ARMENIANS, WAS THE SON OF ANAK, A PARTHIAN WHO MURDERED KING KHOSROV I OF ARMENIA.

AS A BABY, GREGORY WAS SMUGGLED TO CAESAREA TO ESCAPE THE DYING KHOSROV'S ORDER TO MURDER THE ENTIRE FAMILY. GREGORY WAS BAPTIZED, LATER MARRIED AND HAD TWO SONS. WHEN KING KHOSROV'S SON, TRIDATES, REGAINED THE THRONE, GREGORY RETURNED, BUT HE ANGERED THE KING BY HIS CONVERSION ACTIVITIES. IN TIME TRIDATES WAS CONVERTED BY GREGORY AND PROCLAIMED CHRISTIANITY THE OFFICIAL RELIGION OF ARMENIA.

GREGORY WAS MADE BISHOP OF ASHTISHAT, AND LATER CONSECRATED HIS SON ARISTAKES TO SUCCEED HIM. HE THEN RETIRED TO A HERMITAGE AND REMAINED THERE UNTIL HIS DEATH, AROUND 330.

GREGORY IS CONSIDERED THE APOSTLE OF ARMENIA. HIS FEAST IS SEPT. 30.

ST. GREGORY
The Illuminator



vips...

(Continued from page 7)

Robert V. Welch. Re-elected to second three-year terms were: Joseph D. Barnette, Jr., Edward J. Bennett, Jr., Joe O'Malia, Charles E. Stimming and Edmund C. Walsh III. One-year term officers elected include: Norb F. Schaefer, Jr., president; Joseph D. Barnette, Jr., vice president; John H. Heidt, Jr., vice president; Edward J. Bennett Jr., treasurer; and Mrs. Carroll H. Blanchard, secretary. The foundation, comprised of 53 community leaders, informs the community at large of financial needs and coordinates fund-raising endeavors.

Ann M. DeLaney of Indianapolis and Eugene Borders of Tell City have been named members of the Sisters of St. Benedict of Ferdinand Development Council. The Council will assist the Sisters of St. Benedict in gaining better acceptance and understanding of their mission and ministries in the church.

Mr. and Mrs. Martin Holman, Sr. of rural Bristow, Ind. will observe their 50th Wedding Anniversary at an 11 a.m. Mass

on Sunday, Sept. 29 in St. Isidore Church. Martin Holman and the former Mary Bauer were married Oct. 1, 1935 in St. Martin Church, Siberia. They have three children, Dorothy Hoffman, Martin Jr. and Robert, and 11 grandchildren.

Family Life Office director Valerie Dillon was recently named president-elect of the National Association of Catholic Diocesan Family Life Ministers at their convention in San Antonio. She is the first woman and the first lay person elected to this office, and will become president in 1987.

James Patrick Neilson, son of Mrs. Kathleen E. Neilson, Greenwood, and John E. Neilson, entered the Norbertine Fathers novitiate in DePere, Wisc. in August. He is a 1976 graduate of Perry Meridian High School.

New officers of the Guardian Angel Guild for 1985-86 have been named. They include: Myra Stemmock, president; Donna Dowd, president-elect; Mary Jo Kernel, recording secretary; Betty Dreyer, corresponding secretary; Norma Cripe, treasurer; and Anna Anderson and Louise Reynolds, vice-president and ways and means.

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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

September 27

The Indianapolis Chapter of Pastoral Musicians will meet at 6:30 p.m. for a social at the Catholic Center, 1400 N. Meridian in Indianapolis. Dinner will follow at 7 and a business meeting at 8 p.m.

Seecina Memorial High School will hold its Homecoming Dance at the Northside K of C, 71st St. at Keystone Ave., following a 7:30 p.m. game with Tri-West at the Arlington High School football field.

Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St., to hear Father Cosmas Raimondi discuss Internal Forum.

September 27-28

A Country "Fare" will be held at St. Malachy, 326 N. Green St., in Brownsburg and will include a hog roast, country music, bingo

and booths. Times are Friday, 6-10 p.m., and Saturday, noon-10 p.m. For more information call Gary Wilson, 317-652-8331.

September 27-28-29

A Six Roads to Inner Peace Retreat conducted by Benedictine Father Eric Lies will be held at Fatima Retreat House, 5353 E. 56th St. For more information, call 317-545-7681.

Mount St. Francis Retreat Center will hold a retreat for women. For more information, call the center at 812-923-9817.

A Tobit Weekend for engaged couples will be held at Alvera Retreat Center, 8140 Spring Mill Rd. from 7:30 p.m. Friday to 3 p.m. Sunday. For more information call 317-257-7338.

September 28

An Indianapolis North Deaneary Catechist Training Workshop will be held from 9:30

a.m.-3:30 p.m. at Christ the King Religious Education Center, corner of Kessler Blvd. and Crittenden Avenue. No charge for North Deaneary catechists. Afternoon workshop topics include prayer in the life of a young person, techniques and methods of catechesis, using scripture, youth ministry/adolescent catechesis and stages of faith development.

The St. Andrew Grade School Class of 1965 will hold a 20th reunion at 6:30 p.m. in the atrium of the downtown Hyatt Regency Hotel in Indianapolis. For more information, call Peggy McGuinness Dermody, 317-944-9015.

The Sisters of St. Francis at Oldenburg invite friends and their families to a day of picnicking, games, fun and friendship at the motherhouse in Oldenburg. The day will begin at 11 a.m. and end around 5 p.m. after liturgy.

A Las Vegas Night will be held at St. Simon, 8400 Roy Rd. in Indianapolis, from 8 p.m.-2 a.m. There will be games, food, refreshments, free draft beer (8-11 p.m.) and door prizes. Admission \$1.

A Liturgy Planning Workshop will be held from 9 a.m. to 4 p.m. in St. Roch Parish Hall, 3600 S. Pennsylvania St. To register call 317-888-2861.

An Adult Dance will be held from 8 p.m. to midnight in the parish hall at St. Maurice, Decatur County (four miles north of St. Maurice exit on I-74 between Batesville and Greensburg). Tickets are \$10 per couple including a buffet meal at 10:30 p.m. The band "Country Express" will provide the music. Call Harold Kramer, 812-663-6448, or Kramer Feed Mill, 812-663-6343, for tickets.

September 28-29

A Country Store with many handicrafted items, including Halloween and Christmas decorations, and homemade canned goods and baked items will be offered by the Women's Club at Our Lady of the Greenwood Church, 335 S. Meridian St. in Greenwood. The store will be



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September 29

Father Jim Farrell will speak on "What Catholics Always Wanted to Know About Divorce, But Were Afraid to Ask," from 5-9 p.m. at St. Luke Parish, 7575 Holladay Drive (two blocks west of Meridian St.). There is no cost for the lecture and light supper but a donation is suggested.

A Shooting Match for beef, pork, ham and turkey will be held at St. Mark Parish on S.R. 145 six miles north of Tell City in Perry County. Food, refreshments, games, country store, and handmade quilt raffles.

A Leadership Conference will be held from 9 a.m.-4:30 p.m. at the Catholic Center, 1400 N. Meridian St. in Indianapolis for all members of the Catholic Widowed Organization.

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

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

A golf outing will be held at 8 a.m. at South Westway Golf Course for members of the Kevin Barry Division 3, Ancient Order of Hibernians and the Msgr. Downey Council of the Knights of Columbus. The course is located at 8400 Mann Rd. For information, Hibernians should call Jack McGinley, 317-256-6933 or 317-359-9123, and K. of C. members should call Carl Edwards at 317-748-8445 after 5 p.m.

A card party sponsored by the Knights of St. John Ladies' Auxiliary No. 308 will be held at 2 p.m. at the Little Flower Parish Center, 1300 N. Bosart. There will be door prizes, coffee and pie. Admission is \$1.25. All are welcome.

St. Michael Parish, Bradford, will hold its annual Turkey Shoot and Chicken Dinner from 11 a.m. to 3 p.m. with shoot continuing until dark. Bingo, booths, raffles.

The 125th Anniversary of St. Michael Parish, Charlestown, will feature a 3 p.m. EDT Mass celebrated by Archbishop Edward O'Meara.



"And now, for our local moral climate..."

The Secular Franciscans of the Sacred Heart Fraternity will sponsor a Transitus Service celebrating the death of St. Frances of Assisi, at 3 p.m. in Sacred Heart Church, 1530 Union St. Refreshments will follow. Everyone invited.

Little Flower Parish invites parents of CCD pupils to attend an open house preview from 10 to 11:15 a.m. in the school.

September 30

The concluding session of the Children of Divorce Program sponsored by Catholic Social

Services will be held from 7 to 9 p.m. in the Catholic Center, 1400 N. Meridian St.

October 1

The Mature Living Series continues from 11 a.m. to 2 p.m. (Continued on next page)

Correction

The adult dance at St. Maurice, Decatur County, will be held on Sept. 28 from 8 p.m. to midnight. The date was incorrect in last week's issue.

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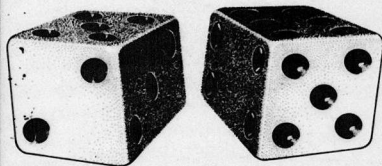
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Publicity urged for abuses in Philippines

WASHINGTON (NC)—The general secretary of the U.S. Catholic Conference has encouraged the nation's bishops to publicize abuses of religious workers in the Philippines.

Msgr. Daniel F. Hoye, USCC general secretary, also said in a letter to the Philippine ambassador to the United States that recent killings and kidnappings of Catholic and Protestant church workers "raise questions about the commitment of your government to religious freedom and the enforcement of human rights."

In a letter to the U.S. bishops, dated Sept. 6 and released in Washington Sept. 19, Msgr. Hoye requested "prayers for the victims of oppression in the Philippines." He urged the bishops to contact diocesan justice and peace groups to disseminate information on the situation.

Accompanying his letter was a packet of information relating to the situation of the church in the Philippines. The packet included a letter from the Philippine regional superior of the Pontifical Institute for Foreign Missions (PIME, for its Italian initials) and a reply to the superior from Msgr. Hoye; a press release from the Washington-based Church Coalition for Human Rights in the Philippines; and the letter to Philippine Ambassador Benjamin T. Romualdez.

Italian PIME Father Tullio Favali was killed April 11 on Mindanao Island in the Philippines by members of the government-backed Civilian Home Defense Force. In his letter, Father D'Ambra said the intended victim of the attack was Father Peter Geremia, a priest from Detroit and member of the order.

"He, and many other foreign missionaries, Americans included, are still subjected to direct and open death threats," Father D'Ambra said.

"The Filipino church is undergoing a real persecution, which is a fact that does not seem to be known in the outside world," he added.

The church coalition's press release listed six clergy killed and one missing within the last year.

Since the coalition's release, Father Nilo Valerio, a former member of the Society of the Divine Word who had joined the communist-led New People's Army, was killed and beheaded by Philippine soldiers in northern Luzon. The killing occurred Aug. 24.

Msgr. Hoye wrote to Father D'Ambra that "given the traditionally close ties between the Philippines and the United States, and the dependence of the Philippine government on the United States for its supply of arms and military equipment, Catholics have the right as citizens to

know that the government which is being assisted by their tax dollars seems to ignore basic human rights and religious freedom."

To the Philippine ambassador, Msgr. Hoye wrote that the reports of the abuses were "distressing" because the motive "seems to be the intention of the armed forces to put a stop to all efforts by church groups to defend the human rights of the poor. 'Kill a priest, nun or church workers and frighten thousands' are the words of a Philippines army officer reported at a gathering in North Cotabato."

"The pattern that has emerged seems to be one of brutal slayings or disappearances," Msgr. Hoye wrote to the bishops. "Typically, the response of the Philippine government is that the occurrences are being investigated, but that the assailants cannot be located."

Jencos want more effort to free hostages

by Stephanie Overman

WASHINGTON (NC)—The family of kidnapped Servite Father Lawrence Martin Jenco called for renewed efforts to free six Americans held hostage in Lebanon after the release of the Rev. Benjamin Weir, a Presbyterian minister who had been held by Shi'ite Moslem extremists since May 8, 1984. He was released Sept. 14.

At a Sept. 19 press conference he warned that the remaining six hostages could be executed if the demand made by their captors that Kuwait free 17 prisoners was not met.

At another press conference in Washington Sept. 19, John Jenco and Sue Franceschini, brother and sister of Father Jenco, asked for renewed efforts to free the remaining hostages. Father Jenco, 50, director of Catholic Relief Services in Lebanon and a native of Joliet, Ill., was kidnapped Jan. 8.

John Jenco relayed information from Mr. Weir about Father Jenco's condition and said he was "cautiously optimistic" but "lots more can be done" to free the hostages.

He said Father Jenco's health is good and that Weir had brought back letters from four of the hostages, including the priest. Weir met with Father Jenco and three other hostages—Terry Anderson, chief Middle East correspondent for the Associated Press; Thomas Sutherland of the American University in Beirut; and David Jacobsen, director of the American University Hospital—on numerous occasions, including the day of his release.

Jenco said Weir told him the priest has been visited by

doctors and given medicine for high blood pressure. When Father Jenco was kidnapped it was reported that tests indicated he has a heart condition.

Mrs. Franceschini said hearing Weir's description of the captives' conditions "gave me a lot more hope. He (Father Jenco) has human contact with other hostages, he's not in chains. It means a great deal to us."

Weir had said that after July 2 of this year five of the seven hostages had been allowed to meet and pray together. However, he said he had not seen hostages William Buckley, a political officer at the U.S. Embassy in Beirut, and Peter Kilburn, a librarian at the American University in Beirut.

Mrs. Franceschini said the government, the church and the media must do more to free the hostages and to keep their cause alive in the minds of Americans.

"From our church we need petitions in every diocese," she said, calling for denominations to join in a "unified prayer network."

She called on the United States to use every means available to communicate with the captors, including the Red Cross and the United Nations.

Mrs. Franceschini asked for more efforts to make people aware of the situation, saying that when members of her family talk to people around the country about the hostages still in Lebanon they are asked "what hostages?"

She said she visits schools and churches to remind people that all of the hostages in Lebanon did not come home when the group from the hijacked TWA jetliner were freed in June.

The Active List

(Continued from page 14)

In Room 251 of Marian Hall, Marian College, with Father Francis Bryan discussing "What's New in Christian Morality."

October 2

Little Flower Parochial School invites parents of school pupils to attend an open house at 7:30 p.m. in the school.

October 4

First Friday devotions of Rosary and Way of the Cross will precede the noon Mass at 11:40 a.m. in St. Mary Church, 317 N. New Jersey St. Refreshments afterward.

A "Fall Fantasy" dance featuring music by Sassy Brass will be held at 8:30 p.m. in Msgr. Downey K. of C. Hall, 511 E. Thompson Rd. \$15 donation per couple will benefit the Southside Work Center, which employs handicapped workers. Phone 783-4274 for tickets.

October 4-5-6

A Married Couples Retreat on the theme "The Challenge of Love" will be conducted by Father Jim Farrell and Valerie Dillon at Fatima Retreat House, 5393 E. 56th St. Call 545-7861 for information.

A Secular Franciscan/Third Order Retreat will be held at Mount St. Francis Retreat Center. For information call 812-922-8817.

October 5

West Deanery DREs will sponsor a Catechist Workshop from 8:30 a.m. to 12:30 p.m. at St. Monica Church, 6131 N. Michigan Rd. Keynote speaker Dr. Ernie Collamati will outline "The Stages of Christian Morality." Cost \$3. For more information call Mary Jo Thomas-Day at 257-3043 or 636-0601.

An Advent/Christmas seasonal planning workshop for clergy, parish liturgy planners, musicians and decorators will be held from 10 a.m. to 3 p.m. at Our Lady of the Greenwood Parish. For information call the Office of Worship at 317-236-1483.

St. Bernadette Parish will hold an Italian Buffet prepared by

Madeline Sgro and David Page from 5 to 9 p.m. Monte Carlo at 7 p.m.

St. Matthew Parish, 4100 E. 56th St., will sponsor an Oktoberfest in the school cafeteria at 7 p.m. German food by Chef Hubert Schneider, German music, dance music by Steve and the Dynamos. Call parish secretary at 257-4297 before Sept. 29 for tickets and information.

October 6

St. Joseph Parish, Terre Haute, will hold its Annual Parish Picnic beginning with Mass at 11:30 a.m. in Plumbers and Steamfitters Park. Dinner served at 1 p.m. Bring a covered dish and wrapped white elephant; table service, hot dogs and drinks provided. Bingo, games.

The Third annual Respect Life Dinner and presentation of Respect Life Award will be held at 5 p.m. at St. Mary Parish, Greensburg.

St. Joseph Hill Church, Clark Co., will hold its 27th Annual Turkey Shoot and Fall Festival beginning at 11 a.m. on the church grounds. Quilt raffles, booths, prizes, and homemade food; activities for all ages. Masses will be 8 and 10:30 a.m. on festival day.

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 42nd and Central Ave.

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.

Holy Family Parish, Oldenburg, will hold a Festival, serving chicken dinners from 10 a.m. to 2 p.m. Turtle soup, booths, drawings, supper in cafeteria at 4 p.m.

What Catholics Always Wanted to Know About Divorce, But Were Afraid to Ask!

By Fr. Jim Farrell

September 29th, 5:00 - 9:00 PM

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Youth asks how to run away from home

by Tom Lennon

Question: I want very much to leave home. Tell me what to do. (Alabama)

Answer: Some recovering alcoholics like to remind each other that "There ain't nothin' so bad that a drink won't make it worse."

Let's paraphrase that bit of advice for the boy who wrote a long letter about his painful family situation: "Your life at home isn't so bad that running away won't make it worse."

Father Bruce Ritter, who helps homeless and runaway children in several U.S. cities, can tell you story after story of tragic young people trying to survive on the street.

When you run out of money, you may discover that you have only yourself to sell.

Father Ritter and the people who help him offer you these suggestions:

Talk to your parents. They may not realize how you feel. Even if you've been fighting and you're sure no one un-

derstands, chances are your parents care a lot more than you think.

If you are absolutely sure you can't talk to your parents or if you are in danger, find someone you can trust—a relative, your pastor or rabbi or someone at school, perhaps your favorite teacher or coach.

If there's a social-service agency or health clinic in your area, walk in and ask to see a family therapist. Your conversation will be kept confidential, and they'll help you work out your problems at home.

Call a hotline. They don't cost you anything. Dial the National Runaway Hotline at 800-621-4000, or Peace of Mind at 800-231-6946. Or you can call Father Ritter's Covenant House 24 hours a day in New York City at 212-354-4323.

No one is telling you to stay in a situation that is hopeless or even dangerous. But, although you may not think so now, there are a lot of good people who care about what happens to you.

You can get help without running away from your problems. There really are good people who want to take the time to help you.

(Send questions to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C. 20006.)



RICH HARVEST—Matt Diekhoff, Larry Kroger, Mark Johannigman and Kelli Young line up for a meal at a youth program at St. Maurice in Decatur County Saturday, Sept. 15. Eighty youth from four parishes participated in the program. The other three parishes were St. Maurice in Napoleon, Immaculate Conception in Millhousen and St. Dennis in Jennings County. The program included talks and small group discussions on friendship and friendship with Jesus and a penance service.

New schedule of youth retreats for New Albany

A revised youth retreat schedule has been announced by the New Albany Deanery Catholic Youth Ministry Office. Seniors will have their retreat November 14-17, 1985. Juniors will have their retreat February 14-16, 1986. Sophomores will have their retreats November 2-3, 1985, and March 8-9, 1986. Freshmen will have their retreats December 7-8, 1985, and April 5-6, 1986. In addition, Peer Leadership Experiences will be held October 18-20, 1985, and March 14-16, 1986. In-

terested youth are encouraged to register early. The cost of the retreats varies according to the length of the retreat. For the freshmen retreat it is \$28; the sophomore, \$30; the junior, \$40; and the senior, \$60. The Peer Leadership Experience is \$10. Financial grants are available. The retreats will be held at the Mt. St. Francis Retreat Center. For more information, contact the Aquinas Center, 707 W. Highway 131, Clarksville, Ind. 47130. The phone number at the center is 812-945-0354.

Youth news briefs and upcoming events

CYO awards banquet Oct. 15

The St. John Bosco CYO Awards Banquet will be held at 6:30 p.m. Tuesday, Oct. 15, at Secunia Memorial High School in Indianapolis. The St. John Bosco Award will be given to outstanding youth volunteers and several junior CYO units will receive achievement awards. All are invited. Tickets are \$6 and may be obtained through one's pastor or youth group leader or by contacting the CYO Office, 580 Stevens St., Indianapolis, Ind. 46203, 317-632-9311.

are in Indianapolis. The two are among the approximately 1,500 semifinalists named from around the country. They were nominated based on their Preliminary Scholastic Aptitude Test (PSAT) scores. The nomination means they are eligible to compete for about 700 scholarships worth more than \$2 million to be awarded next spring. The program is administered by the National Merit Scholarship Corporation.

Ministry, 101 Eighth St., Cannelton, Ind. 47250, 812-547-2728.

Catholic high bands compete

The four interparochial Catholic high schools of Indianapolis will take part in the Hook's Midwestern Marching Band Festival in Bush Stadium on Saturday, Sept. 28.

Performances begin at 8 a.m. and will continue until 8 p.m. Ritter's band, directed by Mary Kubala, will perform at 9:12 a.m. Secunia's band, directed by Todd A. Boyhill, will perform at 1:24 p.m. Roncalli's band, directed by Bernard J. Weimer, will perform at 3:36 p.m. and Chatard's band, directed by Timothy Leach, will perform at 4:24 p.m.

Competition is by class which is determined by school enrollment. A total of nearly 50 bands are scheduled to play at the festival. Tickets are available at the gate at \$5 for adults and \$2.50 for students.

Youth retreat in Tell City Deanery

There will be a youth retreat for juniors in the Tell City Deanery Nov. 9-10 at St. Mark's parish. The retreat will begin at noon on Saturday, Nov. 9, and end at 4 p.m. on Sunday, Nov. 10. The cost is \$7 per person. St. Mark's is located on S.R. 145 one mile from S.R. 37, near Tell City. The registration deadline is Nov. 4. Interested juniors may register by sending their name and the fee to Rick Etienne, Tell City Deanery Office of Youth

Black Catholic students named semifinalists

Tamala M. Baker of Brebeuf Preparatory School and Andre M. Ervin of Ritter High School were named semifinalists in the National Achievement Scholarship Program for Outstanding Negro Students. Both schools

Published by Couple to Couple Brochure on teenage chastity now available

A new brochure for youths which encourages chastity has been published by the Couple to Couple League in Cincinnati.

"This work was developed to meet a crying need for chastity education in our volunteer work as a sidewalk counselor in front of abortion

chambers," said Kevin Banet, author of the 2,400-word brochure. The brochure is titled "What about Chastity?" He said that the league has had many requests for material on teenage chastity.

The brochure, written from a Catholic perspective,

provides dating tips, examples of the saints, scriptural quotations and prayers.

A free copy of the brochure is available by sending a self-addressed stamped business-size envelope to the Couple to Couple League, P.O. Box 111184, Cincinnati, Ohio 45211.

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1,000 names gathered for ad to back abortion dissenters

by Jerry Filleau

WASHINGTON (NC)—Organizers say they have gathered about 1,000 Catholic signatures so far in support of signers of a New York Times ad last year which said there was more than one "legitimate Catholic position" on the morality of abortion.

The ad, published in the Times Oct. 7, 1984, became the source of a highly publicized, ongoing conflict in the U.S. church after a Vatican agency ordered men and women Religious who signed it to recant.

The Committee of Concerned Catholics, formed last January by signers of the 1984 statement, is organizing the new signature campaign, which began in mid-summer. A central Steering Committee of that committee met Sept. 14-15 and decided to run a new ad in the New York Times whenever "there is a concrete escalation of the conflict," said Frances Kissling, a Steering Committee member.

The proposed new ad, a "Declaration of Solidarity" with those who signed the original statement, may well be run before the end of the year even if there is no escalation, she said. In the meantime the campaign for more signatures will continue, she added.

IN ANOTHER development, Ms. Kissling said, the Steering Committee "reluctantly accepted the resignations" of its two members who were nuns because "they are subjected to such great stress related to their own situations with the Vatican." The two nuns, both facing possible disciplinary action over their signatures on the original statement, were Sister Maureen Fiedler, a Sister of Loretto, and Sister Marjorie Tuite, a Dominican.

Among the 97 Catholics who signed the original ad were at least 27 Religious—three men and 24 women—who subsequently received Vatican orders to recant or face expulsion from their communities. Several of those cases have apparently been resolved, but most of the women Religious said this September that they were still under the threat of expulsion.

Several lay persons who signed the original ad have reported cancellations of previously scheduled lectures and a drying-up of new lecture requests from Catholic institutions or other forms of pressure that they attribute to their signatures on the ad.

MS. KISSLING said that although media attention has focused almost exclusively on the women Religious still under threat, the Committee of Concerned Catholics is also concerned with other signers who face pressures because of their stand.

Ms. Kissling is also executive director of Catholics for a Free Choice, which sponsored the original ad, and she has

been one of the main media contacts in the controversy throughout.

The original ad, called "A Catholic Statement on Pluralism and Abortion," addressed the abortion issue on several levels—chiefly as a moral issue, as a public policy issue, and as an issue of conscience and freedom of dissent for Catholics who disagree with official church teaching.

The Vatican Congregation for Religious and Secular Institutes, which threatened the expulsion of Religious who signed the ad, focused its complaints exclusively on the ad's assertions regarding church teaching on the morality of abortion. It said the Religious caused "flagrant scandal" by adopting a public stand "in contradiction to the teaching of the church."

The new "Declaration of Solidarity" makes no direct mention of the earlier ad's position on the morality of abortion and church teaching in that regard, focusing instead on issues of "the right to responsible dissent" in the church, "academic freedom" in Catholic institutions of higher learning, and "the right to free speech and participation in the U.S. political process."

MS. KISSLING SAID that the Steering Committee, responding to comments and suggestions from signers of the proposed new ad, had decided to delete a sentence which said that, in solidarity with the earlier signers, "we shall become the dismissed, the disinherited, and the unwelcome."

A number of writers were concerned that that could be interpreted in a way that might threaten their jobs or other

posts with Catholic institutions, she said, and many saw it as a "gratuitous remark."

Ms. Kissling also said the original layout of the proposed ad would be revised to make it clearer that signers of the solidarity statement were only declaring their support for the signers of the original ad, not adding their own signatures to that ad as well.

In a statement prepared at the end of its meeting, the Steering Committee said that a "concrete escalation" which could provoke publication of the new ad would include such things as "a CRIS (Congregation for Religious and Secular Institutes) deadline to the religious communities on compliance with its demand, initiation of dismissal proceedings or the dismissal of any member of a religious community, or the firing of any signer from a full-time job."

The statement continued: "The currently unresolved situation, where many signers live and work under a cloud of suspicion, is in itself a grave injustice. Should that situation still exist toward the end of the calendar year, the committee will consider publication even though no escalation has occurred."

Ms. Kissling said the committee decided not to distribute the statement to the press, but only to make it available upon inquiry from news organizations.

She said most of the committee at the September meeting favored publishing the new ad by the end of the year even if there are no major new developments, but no firm deadline had been set. The ad could still be delayed until next year, she said.

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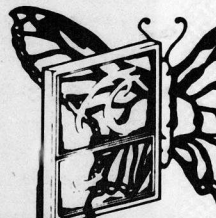
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Book reviews

Card. Wright resonated Christ

RESONARE CHRISTUM: A SELECTION FROM THE SERMONS, ADDRESSES, INTERVIEWS AND PAPERS OF CARDINAL JOHN J. WRIGHT. Volume I: 1939-1969. Prepared and edited by Father R. Stephen Almagno, OFM, Ignatius Press. (San Francisco, 1985). 419 pp., price not given.

Reviewed by
Thomas P. McDonnell
NC News Service

It is now becoming increasingly clear in the postconciliar period that Cardinal John J. Wright, a native of Boston, was the most cultured and learned American churchman in this century.

He was certainly one of the most literate of priests anywhere, and anyone who

has known this must rejoice in the effort of Ignatius Press not only to preserve his many writings but to make them accessible.

Cardinal Wright, who died in 1979, had been head of the Vatican's clergy congregation for 10 years. Earlier he had been bishop of Pittsburgh and of Worcester, Mass., and was an auxiliary bishop in Boston.

Part One of this first volume of the papers in "Resonare Christum" (Cardinal Wright's episcopal motto, meaning "to echo Christ") has to do with the Boston years, and is introduced by Msgr. Edward C. Murray. This eight-page introduction is a delightful and informative essay.

Of particular interest is the reference to then-Father Wright's doctoral thesis for

the North American College in Rome, "National Patriotism in Papal Teaching," which he was to have defended in the presence of Pope Pius XI in the spring of 1938. Though the pope died in February of that year, Father Wright's defense "was photographed in cinema with sound track, and for his defense he received full points—a straight A."

Cardinal Wright was so much a person of the most notable charisma that, when you see some of his sermons in print and read the talks he gave on various occasions, you can nearly re-hear the modulations and accents of his voice.

He had a natural—or perhaps even a diligently acquired—cadence of thought which translated easily into

the norms of near-perfect prose. He spoke off-the-cuff so well, or from only the sparsest kinds of notes, that many of his best talks are said to have been lost to us.

Though the Boston section

accounts for 11 years and the Worcester section for only 9, Part Two by far makes up the bulk of the book. It is introduced by Msgr. John F. Gannon, who also cites that gift of charisma which seems to have characterized the whole life and career of Cardinal John J. Wright in ways immediately understood by all who knew him.

In sum, a generous portion of the materials included in "Resonare Christum" may be ranked as spiritual writings of the first order, mainly because they engage the contemporary sensibility on its own terms.

(McDonnell, a veteran journalist in the Boston Archdiocese, now freelances regularly in both the church and secular press.)

Overview of work in America

THE HUMAN ENTERPRISE: A CHRISTIAN PERSPECTIVE ON WORK, by Richard W. Gillett. Leaven Press (Kansas City, Mo., 1985). 156 pp., \$7.95.

Reviewed by
Anne Bingham
NC News Service

In his introduction the author observes that "once seminarians become pastors, the one-half of a parishioner's weekday waking hours that constitutes a job is almost totally ignored as far as its place in the Christian scheme of things is concerned. How much does a typical pastor really know, for instance, about his or her parishioner's work life?"

As an effort to remedy that specific situation, this book could succeed on the large issues. It's a good, readable summary of what has happened to the employment picture in this country as the manufacturing

tide ebbs and the service tide swells. Gillett covers the effects of unemployment and job dislocation on families and communities (there is a documented correlation between an increase in the unemployment rate in a community and an increase in the rates of suicide, substance abuse and domestic violence); the increasing militarization of what's left of the manufacturing sector, and the whole dreary trade picture.

At the end there are specific suggestions for changes in public policy that would alleviate the worst problems of an economy in transition.

Where the book falls short, however, is on the individual level. Work and its effects on parishioners are more than the cosmic changes over which the individual has little control. It's also tedious, office politics, dead-end jobs, a fair degree of insecurity that may have more to do

with lousy management than with sweeping economic forces.

The clergy, at least in the Catholic tradition, have relatively permanent job security. Not so in their flocks.

The book has some organizational problems as well—given the title, one would not expect to have to wait until page 85 for a context-setting chapter on Economics, Work and the Christian Tradition. And there are a few annoying typos.

Still, for someone interested in the topic and not quite up to tackling the U.S. bishops' draft pastoral on the economy, *The Human Enterprise* can be an instructive evening's reading. At least it would give the caring minister some basis for broaching the subject among his or her flock.

(Anne Bingham is managing editor for the Allied Industrial Workers International Union.)

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.)

† **BAKER, Clara, 82, St. Lawrence, Lawrenceburg, Sept. 14.** Mother of Janice Scudder, Mary Buchanan and Sue Fowler; sister of Loretta Pyles and Alvina Nussabauer; grandmother of 10; great-grandmother of eight.

† **BAMFORD, Mary Louise Voigt, 57, St. Mark, Indianapolis, sept. 13.** Wife of William H.; mother of Katherine Riddell,

Susan, Rebecca Stamy, William S. and Joseph M.

† **BIESEL, William J., 88, St. Joseph Hill, Sellersburg, Sept. 14.**

† **CALDWELL, Georgia Ann, 66, St. Lawrence, Lawrenceburg, Sept. 18.** Mother of James, Robert, Thomas, and Ann Freedman; sister of Betty McLaughlin.

† **FLYNN, Wulbert "Will" L., 66, Christ the King, Indianapolis, Sept. 13.** Brother of Ann Robinson, Jeanne F. Brosius, John W. (Jack) and Robert T. (Bob); uncle of 35; great-uncle of 28.

† **FROMHOLD, Albert J., 92, St. Joan of Arc, Indianapolis, Sept. 16.** Father of Emma Blanche Wilson, Mary E. Bowman and Dorothy A. Kaufman.

† **KNECHT, Henrietta K., 86, St. Peter, Franklin County, Sept. 9.** Mother of Kathleen Fohl and Ernest; sister of Esther Schuck; grandmother of six.

† **OSBOURN, Jefferson E., 72, St. Anthony of Padua, Clarksville, Sept. 16.** Husband of Ava Carter; father of Kela Adams; brother of Mrs. Bert Scales and Inez; brother of Joseph R.; grand-father of one.

† **PAYNE, Margaret Dixon, St. Augustine, Jeffersonville, Sept. 17.** Mother of Randall D., and Michele Kalbfleisch; sister of Neil Morehead and Lucille Rowell; grandmother of four.

† **QUALTERS, James, 93, St. Anthony, Indianapolis, Sept. 11.** Husband of Catherine M. (Lafey); father of J. Joseph and Providence Sister Catherine Marie; grandfather of four.

† **RIEDMAN, Abby Patricia, 12 days, St. Michael, Brookville, Sept. 3.** Daughter of Lance and Anna Marie; granddaughter of Henry and Anna Volk, and Allan; great-granddaughter of Lucille Burke.

† **SCHROEDER, Joseph G., 73, St. Mary, Rushville, Sept. 17.** Father of Robert E., Richard J., Donald, Christopher, Michael, Mary Therese Kozak, Rosalie and Annette; brother of Leonard, Sister Marie and Sister Agnes Cecile.

† **WILLIAMS, Edward J. Sr., 66, St. Andrew, Indianapolis, Sept. 9.** Husband of Hazel.

Sr. Martha Merkel dies

FERDINAND—Benedictine Sister Martha Merkel died here Sept. 18 in Convent Immaculate Conception infirmary. She was 90.

Sister Martha was born in Celestine and entered the convent in 1909. She made her first vows in 1913. In 1973 she celebrated her diamond jubilee anniversary of religious profession.

Engaged in supportive services during most of her active years, Sister Martha's Indianapolis archdiocesan assignments included Starlight and, from 1966 to 1969, Indianapolis. Her last 20 years of active service were in the convent linen department from 1963-83.

Sister Martha left no immediate survivors.



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U.S. church officials call Senate immigration bill incomplete, inadequate

by Stephanie Overman

WASHINGTON (NC)—The immigration bill approved by the Senate Sept. 19 is incomplete because it fails to provide "adequate and sufficient relief" for illegal aliens while expanding the controversial guest worker program, Catholic Church officials said.

Senate bill S. 1200, approved 69 to 30, would grant amnesty to illegal aliens who entered the United States before Jan. 1, 1980, and penalize employers who knowingly hire illegal aliens. It also expands the guest worker program that brings in foreigners for jobs that employers say they cannot fill with American workers. The program was modified to end in three years unless Congress revives it.

Father Nicholas DiMarzio, executive director of the U.S. Catholic Conference Migration and Refugee Services, said Sept. 23 that the USCC has made clear its opposition to the temporary worker provision.

"We've always had a problem with it," he said, adding that the Catholic Church has long worked with migrants and knows that temporary foreign workers are often exploited.

"We're stepping up efforts to let

Congress know our feelings," Father DiMarzio said.

IN A SEPT. 17 letter urging senators to vote against the measure, Msgr. Daniel F. Hoyer, USCC general secretary, called the bill "incomplete" and said it was not acceptable to the USCC.

He said the church is concerned about the basic human rights "which are so easily abused in temporary workers' programs. The current proposals do not sufficiently address these issues and if

these basic concerns cannot be addressed by enforceable laws for the protection of these migrant workers, a temporary worker program according to the present proposals or a transitional program (unless it means to bring a real end to the temporary worker program) could not be acceptable to the United States Catholic Conference."

In his letter Msgr. Hoyer said the Senate bill fails "to provide adequate and sufficient relief for the undocumented worker in our country. It no longer presents a

balanced solution which would allow the church to 'tolerate' the establishment of employer sanctions, with strong controls against increased discrimination and potential abuse of identification systems."

Msgr. Hoyer said that the conditions under which the USCC was willing to accept employer sanctions—"a generous amnesty program and strong controls to prevent discrimination in employment"—are not met in the Senate bill.

Employers found to knowingly and habitually hire illegal aliens could face six-month prison sentences and fines of up to \$10,000 per illegal worker.

The House has held hearings on immigration legislation but House Majority Leader James C. Wright Jr., D-Texas, predicted that the bill would not make it to the floor until 1986.

Media overlooks plight of Christians in Lebanon

WEST SPRINGFIELD, Mass. (NC)—A priest whose work takes him to Lebanon said Sept. 19 that the Western news media has overlooked the plight of Christians in Lebanon and the uncertain future they face with Moslem fundamentalism.

Msgr. Edward Foster, associate secretary of the Catholic Near East Welfare Association, based in New York, told a group of Catholic journalists that the current wave of civil unrest in Lebanon is a "crucial struggle" for Christians.

It has been made even more significant, he said, because the United States and

other Western countries have left the Christian population to fend for itself.

"See Lebanon as it is," Msgr. Foster told the 100 writers, editors and managers gathered for the Eastern regional meeting of the Catholic Press Association.

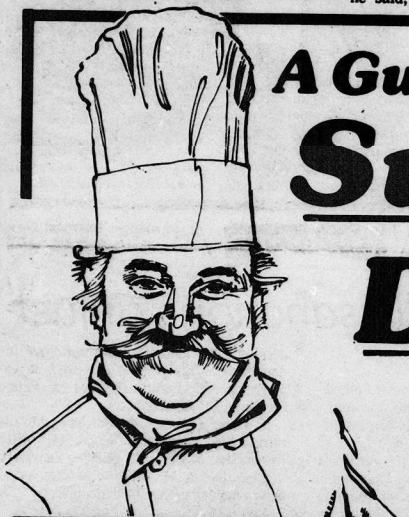
"Be understanding," he said. "Make your readers aware of the realities I've tried to present to you and champion the cause of Christianity fairly and impartially whenever and wherever you can."

Msgr. Foster was in Beirut during the TWA hostage crisis and said that most of the news Americans see from Lebanon

comes from Islamic rather than Christian sources. He said reporters are justifiably hesitant to risk crossing from one section of Beirut into another to research a story.

"Almost every day you read an account of what this Moslem leader said or what that Moslem leader said but how often have you read what Christian leaders have to say?" he asked the group.

He said that if the Moslem forces gain control in Lebanon the Christian population will face the prospect of living as second-class citizens with limited rights and freedoms.



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Papal conspiracy trial

Witness contradicts 'Bulgarian connection' claim

by John Thavis

ROME (NC)—A Turkish witness said he and another Turk were offered \$200,000 by the West German police to support papal assailant Mehmet Ali Agca's claim of a "Bulgarian connection" in an alleged plot to kill Pope John Paul II in 1981.

The witness, Abullah Catli, testifying at the conspiracy trial in Rome, said he believes Agca spent time in Bulgaria, but gave no evidence that the Bulgarians were involved in a plot to shoot the pope.

Catli also said that he was with one of the alleged conspirators, Oral Celik, in Austria, on the day of the shooting. Agca has testified that Celik was with him in St. Peter's Square, ready to fire on the pope.

Catli, while contradicting key elements of Agca's conspiracy allegations, admitted obtaining a false passport and a gun for Agca and said Agca visited briefly with him and other Turks in Vienna, Austria, a month or two before the papal attack. But he said Agca left the group after they rejected his proposals for terrorist actions, including a suggestion to assassinate the Soviet consul in Vienna.

Catli described Agca as a loner whose ideas were not taken seriously by the rest. He said that "for the motives of one man" several innocent people had been brought to trial.

CATLI SAID he bought two pistols after Agca sent him 8,000 Swiss francs and that Agca took one of the guns with him when he

left Vienna. Agca, instead, has testified that he and the other Turks bought four weapons, two for use in the papal shooting.

Agca's testimony is the basis for the case against four other Turks and three Bulgarians accused of complicity in the papal shooting. Four of the defendants, including Celik, are being tried in absentia.

French authorities who arrested Catli last year on drug charges allowed him to testify in Italy. To a court that has heard four months of conflicting testimony from Agca and others, Catli promised important revelations and "a quick end to this trial."

Catli said he and Celik had been offered at least \$200,000 to back up Agca's allegations in court. The offer was made by West German police through Yalcin Ozbey, another Turkish witness in the trial, who telephoned Celik's Paris apartment, Catli said.

PART OF THE offer involved dropping complicity charges against Celik in exchange for his testimony, Catli said. But he said he and Celik decided that they did not want to be "used as instruments" in the trial and refused the offer.

Catli called into question some of Ozbey's testimony on the conspiracy. Ozbey had testified that Celik and another alleged accomplice, Sedat Sirri Kadem, had admitted to him that they participated in the attack on the pope.

But after Catli pleaded with Ozbey to "tell the truth," Ozbey retreated from his assertions. "Perhaps they were only joking

with me," he said of Celik and Kadem. "I never said it was true."

OZBEY AT first refused to corroborate Catli's story, saying he feared reprisals when he returned to West Germany, where he is serving a sentence for forgery. But at one point Ozbey exclaimed to the court: "Everything Catli said is true." Asked to explain, he added, "I think you understood what I wanted to say."

Ozbey and Catli were witnesses for the prosecution and were expected to bolster the case against the defendants. But while both said they believed Agca had spent time in Bulgaria, they gave no evidence

that Bulgarians were involved in the papal plot, as Agca has asserted.

Agca boycotted the first half of the Sept. 21 session, saying he wanted to "protest the silence of the Vatican." Earlier in the week, he said the Vatican and the U.S. government had secretly conspired to promote the "Bulgarian connection" to the papal shooting.

In a note sent to the court, Agca also asked for another meeting with Pope John Paul II and with U.N. Secretary General Perez de Cuellar. He said he would make "new, disconcerting disclosures" if the meetings were refused. The pope met with Agca in a Rome prison in 1983.



LIBERTY VISITOR—Cardinal John Krol of Philadelphia, left, introduces Cardinal Jozef Glemp, Polish primate, to the press during a visit to Philadelphia's Liberty Bell. (NC photo by Robert S. Halvey)

Glemp calls sanctions unjust

NC News Service

U.S. economic sanctions against Poland are "unjust," Poland's primate, Cardinal Jozef Glemp, said repeatedly during a week-long visit to three U.S. cities.

During the Sept. 17-24 visit, the cardinal also spoke about differences between socialist and Christian views of the in-

dividual, thanked Polish-Americans for donations to his people, and said he expected a church-initiated fund for Polish farmers to be finalized soon.

Cardinal Glemp called for an end to the remaining sanctions Sept. 18, after celebrating Mass at St. Charles Seminary in Philadelphia. He said the sanctions had been a burden to the Polish people.

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