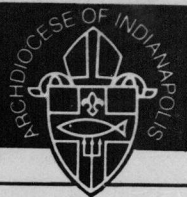


The CRITERION

Vol. XXV, No. 6, November 8, 1985

Indianapolis, Indiana



O'Meara criticizes pro-choice nun

Archbp. says speech at abortion rally is a 'serious ecclesial impropriety'

by John F. Fink

Indianapolis Archbishop Edward T. O'Meara said it was "a serious ecclesial impropriety" for a Catholic nun to give the keynote address at a pro-choice rally in Indianapolis last Saturday.

He was reacting to the scheduling of Sister Margaret Traxler from Chicago at the rally sponsored by the Indianapolis chapter of the National Organization for Women (NOW) and several other organizations. The rally was held at the North United Methodist Church.

In a letter sent to pastors last Thursday, Oct. 31, the archbishop said that he had just learned late the previous day that Sister Margaret was going to speak at the rally on Saturday. He emphasized that "her often stated position on abortion is not reconcilable with the clearly and frequently stated position of the Catholic Church."

Archbishop O'Meara quoted from the church's statements that the position advocated by pro-choice proponents cannot be reconciled with Catholic doctrine. Among those statements, he said, was this statement approved unanimously during the November 1984 meeting of the U.S. Catholic bishops:

"We affirm that the 'pro-choice' opinion, no matter how sincerely motivated, contradicts the clear and constant teaching of the church that deliberately chosen abortion is objectively immoral. It is not a legitimate moral choice."

He also quoted the Vatican Council II document *Gaudium et Spes* that "life must be protected with utmost care from the moment of conception; abortion and infanticide are abominable crimes."

Finally, he quoted the most recent statement of the bishops, last month's statement of the Committee on Pro-Life Activities, of which Archbishop O'Meara is a member:

"Much has been made lately of statements by persons who, emphasizing that they are Catholics, assert that they are not bound by what the church says about

abortion. In reply, we wish to make a very simple point: the church's teaching in this matter is binding not only because the church says so, but because this teaching expresses the objective demands placed on all of us by the inherent dignity of human life.

"A Catholic who chooses to dissent from this teaching, or to support dissent from it,

is dissenting not only from church law but from a higher law which the church seeks to observe and teach," the statement continued. "Such dissent can in no way be seen as legitimate alternative teaching."

At the rally on Saturday, Sister Margaret told her audience that the right to choose to have an abortion "is a God-given gift to exercise our free will."

Pro-life picketers marched outside the Methodist church during the rally and one of the Protestant clergymen in the picket line criticized the Methodist church for allowing a pro-choice rally to take place there.

Referring to the picketers, Sister Margaret said: "I ask every man who is out marching on a picket line, or is the leader of a religious organization, to instead go out and teach other men the responsibility of paternity." She blamed "a male-dominated political system that is rife with hypocrisy" for the necessity for abortion.

Archbishop O'Meara, in explaining what he meant when he said that Sister Margaret's coming to Indianapolis for this purpose was a "serious ecclesial impropriety," said that the sister is an ecclesial person, a representative of the Catholic Church, and that, because of her past statements and activities, could not presume permission to speak publicly in the Archdiocese of Indianapolis.

Sister Margaret is one of the signers of the advertisement that appeared in The New York Times that said that there is more than one "legitimate" opinion about abortion within the Catholic Church. This was denied by the doctrinal committee of the U.S. bishops' conference and by the Vatican.



ON THE LINE—New Orleans Archbishop Philip M. Hannan, third from left, helps out on a sandbag line in an effort to shore up a broken levee in New Orleans. Four days of high winds from Hurricane Juan brought water from the Gulf of Mexico, area marshes and lakes into residential areas, flooding homes and displacing thousands of families. The 72-year-old archbishop stayed most of the night, working the line and assisting flood victims. (NC photo by Frank Methé)

At annual meeting next week

U.S. bishops to act on pro-life, evangelization

by Jerry Filteau

WASHINGTON (NC)—A new pro-life activities plan and evangelization and campus ministry statements are on the U.S. Catholic bishops' agenda when they meet in Washington Nov. 11-15.

The bishops, meeting under their twin organizational titles of National Conference of Catholic Bishops and U.S. Catholic Conference, also plan to discuss the second draft of a national pastoral

letter on Catholic teaching and the U.S. economy and to vote on a revised version of the Catholic liturgical rites for funerals.

They will be asked to approve "vocations" as the theme of their retreat-style assembly next June.

They also will be asked to maintain the same level of diocesan contributions for 1987 that they already have approved for 1986 to run the NCCB-USCC, and a new dollar formula for dioceses selling property is up for approval.

A day longer than fall meetings of recent years, this November's meeting will also feature a half-day set aside for prayer and reflection.

And on Nov. 14 Bishop James Malone of Youngstown, Ohio, NCCB-USCC president, is to deliver a major ecumenical address during a joint Catholic-Lutheran worship service at the Church of the Reformation, a Lutheran Church of America church on Capitol Hill. Heads of major U.S. Lutheran organizations are to participate.

The bishops' original Pastoral Plan for Pro-Life Activities dates back to 1975, two years after the key U.S. Supreme Court decisions legalizing abortion. That plan spoke briefly of the whole range of pro-life issues and placed abortion within that context, but it was devoted almost totally to education, legislative and service plans to combat abortion.

The revised plan proposed for consideration by the bishops this November (See BISHOPS' MEETING on page 21)

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Bishops and laity differ when evaluating Vatican II

by Don Zirkl

Because they speak from varied experiences and responsibilities, the bishops and the laity have different emphases in evaluating the Second Vatican Council.

The 300 U.S. bishops, who experience the church from top down, are more concerned about priesthood, diaconate, religious life, their national conference and its relations with Rome.

1,300 Catholic press readers, almost all lay, applaud the new pastoral attitude toward divorced/remarried Catholics, and show interest and concern about music at liturgy. In contrast with the bishops, they do not think parish councils are

meaningful; they show limited but positive interest in intercommunion; and they express no interest in canon law.

A comparison of the views of the prelates and the people is educational but hardly scientific. The hierarchy was responding to 13 specific questions from Rome in preparation for the extraordinary Synod of Bishops called by Pope John Paul II for Nov. 25-Dec. 8 to evaluate the life of the church since the end of the Second Vatican Council 20 years ago.

The Catholic press readers were answering open-ended questions in a national survey sponsored by The Criterion and newspapers from the dioceses of San (See LAITY EVALUATE on page 6)

the CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

A nun at the pro-choice rally was a scandal

by John F. Fink

It is a scandal that a nun would give the keynote address at a pro-choice rally.

That is what Sister Margaret Traxler did last Saturday at a rally sponsored by the Indianapolis chapter of the National Organization of Women (NOW) at the North United Methodist Church in Indianapolis. And it's a scandal.

NOW figured they really had a coup when they got a Catholic nun to speak at their pro-choice rally because everyone knows the Catholic Church's position on abortion. That's why it's such a scandal that she would agree to appear. And, of course, she did it without the knowledge or permission of church authorities in Indianapolis. Archbishop O'Meara certainly was right in declaring that it was an "ecclesial impropriety" for Sister Margaret to come into our archdiocese to lead a pro-abortion rally.

It is perhaps one thing honestly to dissent from the church's well-known and very clear teaching about the immorality of abortion, but it is a completely different matter to openly defy the pope and the U.S. bishops by actively encouraging women to have abortions. And make no mistake about it, telling women that they have a right to choose to have an abortion if they want one is encouraging them to have one.

Sister Margaret is one of the 97 signers of the advertisement in the New York Times that stated that there is more than one "legitimate" opinion about abortion in the Catholic Church. It's impossible, of course, to know how many women might have gone ahead with an abor-

tion because of the activities of Sister Margaret and the other signers, but it probably has happened.

Some people have tried to say that the signers were only pointing out that there is a diversity of opinion about abortion among Catholics. That obviously is true, unfortunately. But that's not what the ad said. It said that there is more than one "legitimate" opinion and implied that the average Catholic's opinion on the subject is just as valid as is the official teaching of the church. And certainly the purpose of the ad was to support the pro-choice position that it is morally all right for a woman to choose to have an abortion.

SINCE THAT ad appeared both the Vatican and the U.S. bishops have made it extremely clear that that is not a legitimate position among Catholics. Everyone knows the action the Vatican took in demanding a retraction by the signers and I'm not going to rehash all that here. So far as the U.S. bishops are concerned, they made their latest statement on the subject just a month ago by the observance of Respect Life Sunday on Oct. 6. That statement is quoted in the article on this subject that appears on page 1 and makes clear that dissent from the church's position on abortion "can in no way be seen as legitimate alternative teaching."

So on Nov. 2, Sister Margaret Traxler told her Indianapolis audience that the right to choose to have an abortion "is a God-given gift to exercise our free will." In one respect, of course, she's right: we all have a God-given right to exercise our free will either to commit sin or to do good. It is not always morally right to exercise our free will.

If she simply disagreed with the church's doctrine on abortion but kept quiet about it, I could accept that. But I cannot accept that it is legitimate for a representative of

the church (which is what nuns are) to try to undermine that doctrine.

Her speech at the NOW rally was very emotional. She blamed the need for abortion on a male-dominated political system and told male picketers to "go out and teach other men the responsibility of paternity." That is well and good, but it is quite irrelevant so far as the morality of choosing to have an abortion is concerned.

THE FEMINISTS who belong to NOW and similar organizations have many legitimate gripes about discrimination against women. They are right to stand up for the rights of women. But in concentrating on the rights of women they are blind to the rights of their unborn babies. Those who are such strong proponents of human rights should be in the vanguard of those who support the most basic human right, the right to life.

Many of the Catholic feminists who support the right of a woman to choose an abortion have long been involved in working with the poor and the underprivileged in our society. They have come to feel sorry for the women with whom they work when they see them continue to bear many children when they can't afford to rear them.

It is fine to feel sympathy for the plight of women who get pregnant under less than desirable circumstances, but it's never permissible to solve the problem by killing the baby. A good end never justifies bad means.

These women should continue to urge the church to do more to help women who feel that their only choice is an abortion. The church already has numerous organizations working with these women. But abortion can never be one of the options offered these women. That doctrine couldn't be clearer, and it's a scandal when someone who should be a representative of the church actively defies that doctrine.



Archbishop Borders traces history of lay ministry in talk to Terre Haute Serrans

by Jim Jachimiak

TERRE HAUTE—Serra International is in the business of promoting vocations, but Archbishop William D. Borders of Baltimore came to Terre Haute last week to talk to Serrans about the role of the laity in the church.

Archbishop Borders was the speaker at an Oct. 30 dinner sponsored by the Terre Haute Serra Club. Proceeds from the dinner went to the Walter Shelton Memorial Scholarship Fund for Vocations. Shelton was a member of the Terre Haute Serra Club.

Archbishop Borders was born in the southern Indiana town of Washington and attended St. Meinrad College. He was ordained for the Archdiocese of New Orleans and became the first bishop of the Diocese of Orlando in 1968. He emphasized shared responsibility between clergy and laity in his diocese, and continued to stress that concept when he became archbishop of Baltimore in 1974.

In his presentation to the Serra Club, he traced the history of lay ministry to the earliest days of the church. "In our



Archbishop William Borders

beginnings we do not find the distinction that later developed between clergy and laity," he said. There were deacons, priests and bishops, but "everyone in the early church was considered part of the people of God."

The writings of St. Paul took note of the different charisms, or gifts, which each person brought to the church. However, Archbishop Borders noted, those differences did not cause factionalism in the church. "They contributed to the building up of the Body of Christ. Everyone, it seems, was challenged to work for the good of the church."

AS TIME WENT on, however, the laity became further and further removed from the clergy. That separation is reflected in the use of Latin at Mass and in the style of church buildings, Archbishop Borders said. The use of Latin, he noted, was imposed not by any pope but by the emperor Constantine, to bring about unity in the empire. But the continued use of Latin later separated the laity from the clergy. The style of churches became a factor as the altar was moved further and further away from the congregation.

"It was assumed that the clerical state was better than the lay state," Archbishop Borders said. "The church became increasingly identified with the members of the hierarchy." Eventually, the division between clergy and laity "seemed almost irrevocable."

However, the picture began to change in this century. "A better educated laity became more interested in spirituality and theology, and began to ask questions."

Former president of St. Mary of the Woods dies

ST. MARY OF THE WOODS—Providence Sister Marie Perpetua Hayes, 81, a former president of St. Mary of the Woods College, died at the motherhouse at St. Mary of the Woods on Oct. 29.

The Mass of Christian Burial was celebrated on Nov. 2 in the Church of the Immaculate Conception by Msgr. James P. Galvin, chaplain, and Father Bernard Head, associate chaplain. Burial followed in the convent cemetery.

The former Catherine Hayes was born in Chicago and received her early education there. She entered the Congregation of the Sisters of Providence in 1922 at St. Mary of the Woods, where she received her undergraduate degree. She later received a master's degree in history from the Catholic University of America.

Sister Marie Perpetua taught for seven years in Chicago, then at St. Agnes Academy in Indianapolis. She joined the faculty of St. Mary of the Woods College in 1944. She served as dean from 1950 to 1960, then as president from 1960 to 1968.

During Sister Marie Perpetua's term as president, the college library, guest house and science building were constructed. Hayes Auditorium on the campus was dedicated in her honor. Academic honors conferred on Sister Marie Perpetua included an honorary doctor of letters degree from Indiana State University in 1968 and one from St. Mary of the Woods College in 1982.

Catholics began to recognize that clergy and laity could share in the work of the church. "But the laity were still cast in the role of followers," Archbishop Borders pointed out.

In the years following Vatican II, lay people have assumed roles formerly reserved for the clergy. They serve on parish councils, they participate in liturgies as lectors and lay ministers, and they take communion to the sick.

In the same way, the clergy has taken on roles since Vatican II which had primarily been reserved for lay people, namely political activity and promoting social justice. "Rome has taken a dim view of some of these activities," Archbishop Borders (See ARCHBISHOP BORDERS on page 9)

During her tenure, the college became a member of the Association of Colleges of Indiana. She assisted in establishing a foundation group known as the Independent Colleges and Universities of Indiana, and served as its vice president. She also served as president of the Indiana Conference for Higher Education.

She left St. Mary of the Woods in 1968 to teach at Immaculata College, Washington, D.C., until 1972. She returned to St. Mary of the Woods and served as secretary to the director of finance from 1972 to 1979. Although officially retired in 1977, she continued to serve at the motherhouse in various capacities until 1984.

Sister Marie Perpetua held membership in the American Catholic Historical Society, and served in varied capacities for the Society of Catholic Teachers of Sacred Doctrine and the National Catholic Educational Association.

She was the eldest of eight children and is survived by one brother, William, of Chicago, and many nieces and nephews.

Archbishop O'Meara's Schedule
Week of November 10

MONDAY through Friday, November 11-15—Plenary Assembly of the NCCB/USCC, Washington, D.C.



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Women in the church and in society

What women said at national hearings in Chicago

by Pat Morrison
Last in a series

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Last week we published testimony from nine national women's organizations that testified in March before the bishops' committee that is preparing to draft a pastoral letter on "Women in the Church and in Society." This fourth installment of our series presents a summary of testimonies presented by other organizations at national hearings in Chicago Aug. 23-25.

National Marriage Encounter:

Spokeswomen Polly Hessel and Nancy Beaudry told the committee that they came as did St. Catherine of Siena, "obedient to legal church authority while at the same time challenging the church to face the structural and cultural issues of the day."

Among national Catholic organizations, they said, "Marriage Encounter is one of the most affirming movements for equality in the church today," adding that the organization "recognizes the difference between men and women and affirms the dignity of each."

They said that the affirmation of women in the church today comes primarily from women, offering the example of women religious who, they said, have shown "unbelievable patience, courage, determination, understanding" to Catholic lay women in their quest for equality. They acknowledged that many priests and deacons also show support and affirmation of women.

Authoritarian attitudes in dealing with women—especially concerning birth control, the centralization of power predominantly among males, and sexist language were cited as primary factors contributing to discrimination against women in the church.

Concerning the pastoral, the women said, "We should be addressed as whole persons, not in the roles we perform or based on our biology. We are not defined by

our sexual functions, male or female." Such distinctions, they added, limit both men and women in building up the church.

Association of Contemplative Nuns:

This association includes members from most of the church's traditional contemplative orders as well as persons or groups living new expressions of contemplative life.

Representing the ACS were Sister Jean Alice McGoff, prioress of the Discalced Carmelite Monastery in Indianapolis, and Sister Helen Swier, abbess of the Poor Clare Monastery of Hickory Hills, Ill.

The ACS representatives said that responses from membership across the country indicated a fairly common view of factors alienating contemplative women, from sexist language to poor liturgies and church attitudes that keep contemplative women from self-governance by relying on male representation.

Contributing to the alienation of contemplative women, they said, are "protective and parenting attitudes" taken by church authorities toward cloistered nuns. Patriarchy especially impacts contemplative communities in a unique way, they pointed out. While in some monastic communities it creates an unhealthy dependence on priests, it can also tend to foster matriarchy, with totally vertical authority structures and excessive emotional and practical subservience.

They said that the church's insistence on enclosure as a physical, legalistic requirement, rather than an atmosphere

meaningful to the community, is an example of the patriarchal view of women as incapable of prudent decision-making and self-governance.

"I'm a very happy nun," wrote one cloistered sister. "There's nowhere I want to go that I'm not allowed to go. But why should our prioress have to get permission from the chancery office for entrances and exits that any superior of contemplative monks may grant on his own authority?"

The Grail:

This is an independent lay women's movement "rooted in Christian faith" and dedicated to the education and formation of women toward wholeness and integration. Grail members are active in religious education, direct services to urban and rural women, and women's cultural development through the arts.

Ann Heidkamp presented her personal testimony of alienation from the church. She offered as motivating factors sexist language, exclusion of women from ordination and many liturgical roles, Vatican-ordered removal of women theologians from seminaries and the struggle of women's religious communities with Rome in their efforts to implement renewal.

The Grail testimony also urged the committee to utilize "the impressive body of scholarship that has developed under the name of women's studies and feminist theology."

They agreed with other groups that the pastoral must address sexism, but said that sexism "cannot be eliminated by letter, by law, by fiat, by women. It will take long listening to women for you who are men to perceive it in the church." They urged the bishops to commit to an on-going process of dialogue with women, adding that such a process cannot be completed by 1988, the pastoral's target date for publication.

St. Joan's International Alliance:

This organization "works for the implementation of the Christian principle of the equality of the sexes within the church itself." It is an outgrowth of a Catholic suffrage movement founded in England in 1911.

Alliance U.S. section president Bernice McNeela told the bishops' committee that the organization questioned "the appropriateness of the bishops writing" the pastoral and that "equality should be the theme of this letter." A theology of equality is what is needed, she said, not a theology of woman.

She asked the committee to remember that "the world is not comprised of men and a women's auxiliary."

The group's representatives also told the committee that the way to heal alienation and promote reconciliation of women in the church is basically the same advocated by the church for all sin: admission of wrong-doing, an act of contrition, and a firm purpose of amendment.

Women for Faith and Family:

This is a St. Louis-based group dedicated to "loyalty to and promotion of the teaching of the Catholic Church." The organization's main presenter was its founder, Helen Hull Hitchcock, wife of conservative Catholic historian and columnist James Hitchcock. She presented the committee with a listing of 17,000 names of women who have signed the group's statement titled "Affirmation for Catholic Women." The declaration states that "the Second Vatican Council took for granted the distinct roles for men and women in the family and in society and affirmed that Christian education must impart knowledge of this distinction."

The group's declaration also rejects "as an aberrant innovation peculiar to our times and our society the notion that (See WOMEN IN CHURCH on page 16)



Archdiocesan Catholic Charities

Soup kitchen multiplies loaves and fishes

by John E. Etling

"Then Jesus took the loaves, gave thanks, and had them served to those who were seated, and the same with the fish, as much as they wanted." (John, Chapter 6)

Florence "Babe" Marshall and a hearty band of volunteers have served those who were seated for nearly 1,300 consecutive days. Every day, for the past three and a half years, from 11:30 until 1:30, a good nutritious meal is served to all who appear. There is no charge, there are no questions asked, and the only qualifications are that the individual be hungry and wear shoes and a shirt. The last two qualifications are requests of the Health Department and the first is assumed.

On the first day of operations, Wednesday, April 7, 1982, the Bethany House Soup Kitchen volunteers served 25 meals in its Loaves and Fishes Dining Room. Three years later, on Palm Sunday, 1985, the Bethany House Soup Kitchen volunteers served 350 meals in its Loaves and Fishes Dining Room to all who came.

It was in the spirit of Jesus multiplying the loaves and fishes as the New Testament describes that Catholic Charities of Terre Haute opened the first soup kitchen in Terre Haute since the Depression of the '30s. There are now three other soup kitchens in Terre Haute and one in nearby Clinton that were inspired by the Bethany House Soup Kitchen.

One question frequently asked is, "Are there really that many hungry people?" The answer to that is simply, "Yes, come see for yourself." Many are elderly, many have been unemployed for two and three years, many are single mothers with small children, some are younger and have never had a steady job in their lives, and on weekends and during summer many are school children who qualify for free school lunches during the school year.



SOUP'S ON—Mike Taylor, a volunteer cook, ladles out food to be served in the Bethany House Soup Kitchen in Terre Haute.

The reasons vary, but the bottom line is that there just aren't enough resources to take care of the needs. At the first of the month the numbers may drop as low as 150 meals per day, but by the middle of the month when food stamps, welfare and other types of assistance begin to be used up, the numbers of meals will be 300 and over by the end of the month.

The Loaves and Fishes Dining Room isn't large; it only holds 25 people at a time, but meals are served in shifts and people wait outside in good weather or in the living room in bad weather. In two hours, 14 to 15 shifts can be served by two volunteers. In addition to the meal, there will be trays of sliced tomatoes, celery, apples, sweet rolls, bread, cake, pie or whatever is available from donations. Frequently, items on the

table are wrapped in a napkin and taken along to be eaten later for supper or saved for breakfast.

Spaghetti, chicken and noodles, stew, chili soup, pigs in a blanket, lasagna, vegetable soup, bread pudding, fried zucchini, fried potatoes, breaded tomatoes, fruit salad, slaw, potato salad, macaroni and cheese, and Spanish rice are some of the dishes that are served with some frequency as well as soup of every variety and sandwiches from hot dogs to peanut butter. It depends on what comes in from one meal to another.

Preparations for tomorrow's meal start after clean-up from today. Peeling, slicing, dicing, stuffing, boiling, and other steps begin the afternoon before and get finalized the next morning starting about 9:00.

However, if something already prepared that only needs to be heated comes in even that morning, it frequently becomes one item on the menu that day, especially if it is something that won't keep.

Food is donated by many individuals who share garden produce, extra cans of food that they purchase when they shop in order to share with the needy, and when they clear out their freezers to refill with fresh meat.

Food is donated by restaurants, produce markets, grocers, sororities, fraternities, Legion posts, VFWs, company picnics, club parties, volunteer fire departments, fruit markets, truck farms, schools, churches of all denominations, unions and many others.

Food also is secured from Terre Haute Catholic Charities Foodbank, Inc., U.S.D.A. commodities, and some are purchased.

Donations of money come from all of the same sources in very small amounts as well as in some very large amounts.

Volunteers come in all sizes and shapes: the elderly, teen-agers, housewives, welfare recipients, retirees. Some volunteer one day each week, some several days a week, some nearly everyday and some one day only.

The person who keeps this all together and moving is 78 years young Florence "Babe" Marshall. Florence is the director of the Bethany House and also the Bethany House Soup Kitchen and the Loaves and Fishes Dining Room. She works every day of the week; sometimes she will take a day off to go to a meeting to beg donations of food or money, leaving the kitchen to the volunteers. She does try to take a week off to visit her son and his family in New York twice a year, if she feels she can leave. She is truly a dedicated Christian serving God in this fashion. She is very human but she is truly one of a kind.

COMMENTARY

The fruits of Vatican II in Britain and the U.S.

Church renewal, ecumenism and dialogue with world

by Dick Dowd

A lot of ink is being spilled in Catholic journals and newspapers all over the free world about a short two-week meeting coming up in Rome this month to make a progress report on the results of Vatican II.

Although it will last only for two weeks, the potential fall out, like the half-life of a radioactive isotope, could go on for centuries.

Each of nearly a hundred local Catholic churches (the U.S., Mexico, Canada, England, etc.) will send a delegate to discuss the council's results in each country and to make recommendations for the church's future.

Two reports have been published in



English to date: the British (some 20 dioceses in England and Wales) and the United States (some 200 dioceses in 50 states). Because a lot of news stories, grabbing for headlines, focused on the problems, the controversies, the difficulties, a casual reader could miss hearing about a lot of the good, positive effects in both countries.

In keeping with their history, the English, with an established church whose head is the queen, put growth and progress in ecumenism up front. "Permeating the whole question of the church," they said, "is our growth in reconciliation with other Christians." Though not spelled out, it's Anglican and Anglo-Catholic Christians they're talking about.

Some things the British bishops liked:

1) Renewal of the liturgy, growth in knowledge of scripture's relationship to life; prayer groups and sharing of resources between local churches.

2) Growth in lay responsibility: parish

and diocesan pastoral councils and a national pastoral congress. Growth in lay involvement: special ministers, catechetics. New movements in support of marriage, family life, single, widowed, the divorced or separated.

3) New pastoral concern for marriage problems; reaching out to other cultures and teaching with a recognition of their variety.

4) Efforts at evangelization and bringing together faith and daily life; justice and peace groups; new concern for public life in such areas as public decency, medical ethics, care of the handicapped, prisoners and world population.

5) Greater contacts with the Third World through priests and missionaries sharing their experience. Increased concern for immigrants and the church's teaching of justice.

Some things the American bishops liked:

1) New lectionary and new emphasis on Scripture, spilling over into homilies. New renewal programs: Marriage Encounter, Charismatic, Renew. Renewal in faith as a personal, authentic reality.

2) A huge increase in the number of lay persons who participate (lectors, special ministers, catechists). New and better training programs for priests including education for the already ordained.

3) Growth in the appreciation of the Eucharist and Sacred Scripture ("Catholics in the U.S. are now more familiar with the Bible than ever before").

4) Renewal in evangelization through use of the Rite of Christian Initiation of Adults; increased lay volunteers for local and overseas missions.

5) In ecumenism and interreligious activity, "polemics have given way to dialogue and collaboration." National dialogues with Orthodox, Anglican,



Lutherans; 50-100 Catholic-Jewish dialogues on the diocesan level; ecumenical celebrations of mixed marriages, joint prayer services.

6) Letters and statements issued to localize the renewal including "To Teach as Jesus Did?" (Education); "Sharing the Light of Faith" (Catechetics); "The Church in Our Day" (Faith); "Human Life in Our Day" (Morals); the activity stirred up by the peace pastoral and the coming pastoral on the economy.

7) Significant renewal in liturgy, church structures, canon law, ecumenism and rapprochement with the secular world; new emphasis on social morality and social justice in schools, catechetical programs and dioceses and parishes.

One nun who has been changing the light bulb

by Antoinette Bosco

Last month, along with a very inspiring woman, Sister of Providence Margaret McCleary, I appeared on a panel to address editors of Catholic papers. I spoke on the place of women in the church while she told of the work she began five years ago in Mount Holyoke, Mass.

I was reminded of the old story of how three priests were in a room when the lights went out. One said: "Let us pray for light."

Another said: "Let us meditate on the nature of light."

The third changed the light bulb.

While I was wrestling with what is no doubt an important issue, Sister McCleary was changing the light bulb!



Kate's Kitchen, which she opened Sept. 27, 1980, in the basement of the old convent of Our Lady of Perpetual Help Parish, has served 100,000 meals in five years.

Shortly after Kate's Kitchen began, the problem of the homeless became obvious, so Sister McCleary took this on too. The old convent, with much help from supporters drawn to the work this loving nun was initiating, was refurbished as Loreto House. It is a shelter exclusively for women and their children, the first of its kind in Western Massachusetts.

Sister McCleary's next accomplishment was to form the Joseph of Arimathea Guild dedicated to burying the dead.

Now the mustard seed sown by Sister McCleary has a centralized location. A 37-room former rectory for Precious Blood Parish in Holyoke serves as the nerve center for all the inner-city missions she began.

Sister McCleary has changed more than

one light bulb. And this from a woman who calls herself "disorganized" and tells her audience that she "flunked public speaking at Boston College."

What she does speaks eloquently for her. Her words belie her lack of public speaking ability. She said, for example, that "the theology of homelessness began on Christmas" when Mary and Joseph were left out in the cold. She opened Loreto House on Christmas Day.

"And our first people to come were a mother and her 6-month-old baby. You could get gushy and mushy about this," she said with a smile. "But to see them homeless on Christmas Eve spoke to my heart."

For the many who might have questioned whether there were homeless women and children in Holyoke, Mass., Sister McCleary's figures provide an answer. "By the end of our first year, we had refused 3,000 for lack of room," she said.

The ministry to "wake the dead" began

when a woman died "and no one would pick up her body. That really got to me," said Sister McCleary, calling this another deplorable side of poverty.

The sister and her associates took it upon themselves to find a way to provide a Christian burial for the woman and, since then, for many others. One was a young man murdered in Holyoke; another a 16-year-old suicide; another a woman murdered with drugs. "It's the poor burying the poor," said Sister McCleary.

The second draft of the U.S. bishops' proposed pastoral letter on the economy says: "Both Christian conviction and the promise of this nation to secure liberty and justice for all imply that the poor and the vulnerable have a special claim on our concern."

Sister McCleary deserves praise for the leadership she has taken in bringing this justice to her community.

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AIDS not divine punishment but result of human sin

by Richard B. Scheiber

I am not going to say that the ugly disease called AIDS is a direct punishment from God brought on by mankind's casual disregard for the creator's law regarding sexual conduct.

The reason I will not say that is because my mailbox is probably not big enough to handle all the mail I would receive from people who would accuse me of being an uncaring, unthinking fundamentalist who harbors the vision of a vengeful, hateful God who slings missiles at us when we violate his rules.

On the contrary, it is obvious that God does love all human beings, no matter their spiritual or physical condition. It is not God who cuts off the love. We are the ones who do that, and we do it through the greatest evil the world has ever known, or will ever know: sin. That's right. The greatest evil is not hunger, or poverty, or nuclear ar-



maments, but sin. We tend to forget that because it is something we cannot see, or touch, and can know only through its effects.

It is a good thing God works the way he does, because if he ever stopped loving sinners, we would all be in the deepest of trouble.

But it might be good for us to sit down for a moment and ponder the meaning of a plague such as the impending AIDS epidemic.

The first thing we should probably learn from such a disaster is that no matter what anybody says, there is no such thing as a "victimless" crime. That's what many well-meaning people often call prostitution, homosexual practice and sexual promiscuity, saying these things are harmful only to those who practice them, hence are no business of society at large.

Try telling that to the children and adults inadvertently afflicted with AIDS through blood transfusions, who now face ostracism from society as well as almost certain death.

Think also about the huge protest when AIDS victims are restricted from contact with the public at large. Has there ever

been such a protest when victims of other communicable diseases have been quarantined? What makes this disease so different? Nobody really knows all the ways it can be transmitted. We just know the most obvious ones.

Having said all this, let us return to the original rejected premise: that this ugly disease is God's direct punishment for mankind's casual disregard for his law regarding human sexual conduct. It would be easy to believe that, and of course, God can choose to intervene in human affairs if he wishes. But that is not the way the loving creator does things.

No, he created us human beings with free will and intelligence. We can choose to return his love or to reject it by opting for evil. Speaking to us through Scripture and through his church, he shows us the way, but only we can choose that way.

Free will and intelligence: the things that distinguish humans from animals. We are pretty good at using free will, more often than not choosing to do what we want, rather than what we ought to do, which shows we are sometimes less than expert in using our intelligence.

the criterion

1400 North Meridian Street
P.O. Box 1410
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$11.00 per year
25¢ per copy

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

Most Rev. Edward T. O'Meara
publisher

John F. Fink
editor-in-chief

Dennis R. Jones
general manager

Published weekly except last week
in July and December

Postmaster: Send address changes to The Criterion
P.O. Box 1410, Indianapolis, IN 46206

ENTERTAINMENT

VIEWING WITH ARNOLD

Movie has more hurtin' than you should endure

by James W. Arnold

Patsy Cline (1933-63) has been described as one of country music's better female practitioners of what scholar Jimmie Rogers calls "hurtin' love." About 75 percent of country songs are about love, Rogers says, and most of them depict a relationship that is unhappy or "hurtin'."

In that case, "Sweet Dreams," the new biopic about Cline's brief adult life, is appropriate. It hurts a lot. Cline knew from personal experience what she was singing about.



"Dreams" comes from the same producer, Bernard Schwartz, who made "Coal Miner's Daughter," the Loretta Lynn biography that won Sissy Spacek an Oscar and Schwartz \$40 million at the box office. Lynn and Cline were friends, but if you thought Loretta's life was troubled, it was only a breeze before the hurricane.

Cline was never really a superstar, and the details of her life are not well-known. The movie story may or may not be accurate, but it concentrates on her up-and-down romance with her unstable second husband, Charley Dick, a print shop employee with lots of sex appeal but little character.

Both came from difficult childhoods in broken homes. The affair begins in hostility (Patsy's first husband is a bland fellow who can't satisfy her lusty spirit) and progresses through ecstatic highs and

violent wife-beating lows, with the pattern interrupted only by horrendous accidents. Patsy's car is broadsided by a truck, and she recovers; then her plane crashes into a mountain, and the pain is over, at least for her.

The leads are exceptionally strong, with Jessica Lange as Patsy again displaying her uncanny ability (as in "Country") to disguise her model's beauty in a convincing, down-home earthy reality. Brunette-topped here, she looks and sounds like a country wife and mother who puts on glamor during performances like a mask. Charley is Ed Harris, who, except for his luminous role as John Glenn in "The Right Stuff," seems repeatedly cast as the cocky, not-too-bright blue-collar guy with an ambiguous nice-or-mean smile. Broadway veteran Ann Wedgeworth is predictably touching as Patsy's close, homey, no-nonsense mom.

Unfortunately, gifted screenwriter Robert Getchell ("Alice Doesn't Live Here Anymore") gives all the sensitivity and complexity to Patsy. Charley emerges as a brooding enigma who drinks a lot of bottled beer and mostly says "yeah" when longer sentences are required. It's really hard to understand what Patsy sees in him, except for sex, which isn't enough.

In any case, you know this romance is ill-fated from the opening shots of Charley booming drunkenly into a dancehall with another girl, then abandoning her abruptly to stand alone on the floor grinning at Patsy, who's singing "Blue Moon of Kentucky" as well as she can. It's mostly a case of watchin' the hurtin' happen. It has a feeling of real life—lots of marriages follow this rocky downhill road—but it's boring. It



COUNTRY QUEEN—Jessica Lange as country music queen Patsy Cline confronts her husband Charley Dick, played by Ed Harris, with charges of infidelity in "Sweet Dreams," a Tri-Star Pictures release. Miss Lange's earthy characterization of the gutsy, ill-starred singer makes it an entertaining movie for mature audiences, says the U.S. Catholic Conference, which classifies it A-III. (NC photo)

might have been *is* as if Charley were fictional and his character given more appeal and depth.

To like "Sweet Dreams," you really have to love either Lange or Cline's style of music without reservation. Director Karel Reisz, a top-drawer Englishman (last film: "French Lieutenant's Woman"), works too hard at the gritty dramatic moments which arouse only pity. The Cline career is deemphasized, although country songs are constantly on the soundtrack and cuts to Patsy singing in clubs or recording studios (as well as a TV appearance with Arthur Godfrey) often help to break the downbeat mood.

Lange dubs the music seamlessly, and Cline's real voice, singing "Crazy," "I Fall to Pieces" and other hits, is impressively pleasant. She was a very digestible pop country and ballad singer, with little woody roughness in her style.

Oddly enough, the best musical scene in the movie comes not from Lange-as-Cline, but from a fellow in her backup band, who croons "Roll in My Sweet Baby's Arms" on guitar as the exhausted group lounges in a hotel room during a trip of one-night stands.

Overall, Cline is presented as a tough-

but-sweet woman with modest ambitions (a brief career, kids, a house surrounded by yellow roses) who had, apparently, regrettable taste in men. Her fidelity and relationship with kids and mother are positive, but otherwise there is more hurtin' than most audiences will have a reason to endure.

(Well-made but overlong musical bio; sex situations, intense domestic violence; for tolerant country or Lange fans only.)

USCC classification: A-III—adults.

Recent USCC Film Classifications

Cease Fire	A-III
Commando	O
Death Wish III	O
Krush Groove	A-II
Marie	A-II
Mishima: A Life in Four Chapters	A-III
Re-Animator	O
Remo Williams: The Adventure Begins	A-III
Twice in a Lifetime	O

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

Today's 'R' movies were once considered soft porn

LOS ANGELES (NC)—In the minds of many movie-goers, R-rated movies today contain subject matter that used to be considered soft core pornography, said Conventual Franciscan Father Bruce Ritter.

Father Ritter, founder of the New York-based Covenant House for runaway and exploited children, commented on the movie ratings during a hearing in Los Angeles by the U.S. Attorney General's Commission on Pornography. The priest is one of 11 members of the commission, named in May to study the effects of pornography and to recommend measures to control its production and distribution.

Father Ritter said that "the sensuality gap" between movies rated PG-13, movies rated R and hard core films has "narrowed perceptively."

He said the film industry seems "to resist establishing any criteria at all" for what a rating system should include. "In five years will we see explicit sexual behavior in an R-rated film?" the priest asked.

Among those testifying before the commission at the Oct. 17 hearing was Jack Valenti, president of the Motion Picture Association of America. Valenti called "correct" the perception that movies rated

"R" 10 years might now be rate PG-13. "We can look back to 1963 and a picture like 'Midnight Cowboy' that was rated X—I'd probably give it a PG-13 now," he said.

The PG-13 rating cautions parents to give special guidance for attendance of children under 13. An R rating restricts attendance of children under 17 unless they are accompanied by an adult. A movie rated X means no one under 17 can be admitted.

Ratings have changed because the movie industry "can't have sterner standards" than those which guide "other

delivery systems," said Valenti. What the public sees on television and finds on bookshelves "we didn't see 15 years ago," Valenti said.

According to Valenti, language helps define the line between ratings. Any four-letter sexual words push a film into the R category, he said. "We do not allow explicit sex you would see in a soft core or hard core (pornographic) film," Valenti said. "We draw the line with violence and do not allow that murky world of sadomasochism and hyphenated aberrations in R-films. The difficulty is how you define it on paper."

Television programs of interest

Sunday, Nov. 10, 10-11 p.m. EST (PBS)
"Jazz Is My Native Language." A profile of jazz musician Toshiko Akiyoshi and her struggle to gain acceptance in a traditionally male-dominated art. The program is the first in the three-part "Silk Screen" series about Asian-Americans.

Monday, Nov. 11, 8-9 p.m. EST (PBS)
"Seal Morning." This is the conclusion of a two-part program telling the story of a young girl's relationship with her aunt and their mutual appreciation of nature, the latest offering in the "Wonderworks" series for the family.

Tuesday, Nov. 12, 8-9 p.m. EST (CBS)
"North Beach and Rawhide." In the first of a two-part program, William Shatner stars as a former convict who operates a rough and rustic cattle ranch for delinquent city youths because he believes it will help them more than prison or reformatory. The second part airs Wednesday, Nov. 13, at the same time.

Tuesday, Nov. 12, 9-10 p.m. EST (PBS)
"Goodbye War." Examining why efforts to achieve a lasting peace have failed, journalist Gwynne Dyer looks at the causes and consequences of the last two world wars and the many limited conflicts that have brought the world close to war since 1945.

Thursday, Nov. 14, 8-10 p.m. EST (PBS)
"Live from Lincoln Center." The New York Philharmonic and its music director, Zubin Mehta, pay an 88th birthday tribute to Aaron Copland in a concert featuring many of his best known compositions.

Friday, Nov. 15, 9-10:30 p.m. EST (PBS)
"Master Harold . . . and the Boys." Athol Fugard's critically acclaimed Broadway drama tells the story of a white South African youth (Matthew Broderick), two black men (Zakes Mokae and John Kani) who work for his father and the harsh realities of living under the racist system of apartheid.



WATER ROUTE—A group of Vietnamese and some goats take a ride on the Mekong River in the second presentation of the six-part "River Journeys" series airing Nov. 13 on PBS. (NC photo)

TO THE EDITOR

Call for less formality

At the height of the diplomatic crisis between the U.S. and Italy after the "Achille Lauro" hijack, how refreshing it was to read that President Reagan began his official letter to President Craxi with a warm "Dear Bettino," and signed it simply "Ron."

The overtones of friendship in that salutation and closing made Reagan's message psychologically stronger and much more effective than had he used the more formal "Dear Mr. President."

We were treated recently to a truly marvelous exchange of letters between Lutheran Bishop James Crumley Jr. and Pope John Paul II in which the usual formalities ("Your Holiness," etc.) were predictably observed.

Is it too farfetched to wish that not only politicians but also Christian leaders might some day address one another even publicly as friends and brothers?

I understand that the Holy Father and Bishop Crumley (who is known as "the Lutheran John XXIII") have met several times and know each other rather well. If only Bishop Crumley could have started his letter with a simple "Dear John," and signed it "Jim!" While the trappings of centuries cannot be shed too easily, one would think Christian leaders would be quicker at it than ordinary politicians.

It would cause the people of God to break out into song.

Fr. Larry N. Lorenzoni, S.D.B.
San Francisco

'Giving' is the key word

On the joys of having large families: I am inviting young couples to consider the rewards of having a large family. To me it represents a certain calling or vocation. I feel that young couples would do well to consider whether they can give to multiple lives.

It takes so much courage today to maintain the Christian values of giving of yourself without getting in return. A large family requires much giving—of time, love and money. It means giving when you would rather get. "Giving" is the key word to having large families.

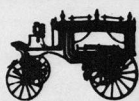
Husbands and wives must communicate and build their relationship, otherwise the heavy demands of a large family can threaten this relationship.

The rewards of having a large family are tremendous. The large family gives love, comfort and support. Many lessons are learned through struggle.

So to young couples everywhere, listen for the call and live out another beautiful vocation. Like all vocations, each has its crosses and rewards.

Elaine Berninger

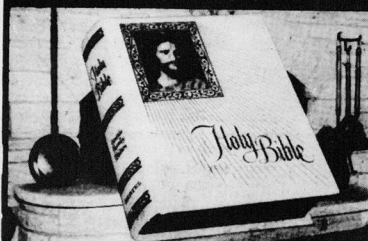
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Protests gift to Cathedral H.S.

I was more than a little incredulous to read that Archbishop O'Meara presented the millionaire representative of Cathedral High School with \$50,000 of archdiocesan money. What justification does the archbishop have for such unrestrained benevolence?

Cathedral High School is a private school with no accountability to the archdiocese. The four archdiocesan high schools in Indianapolis—Chatard, Ritter, Roncalli and Seccina—were established to provide quality, affordable Catholic education for all the Catholics of the archdiocese. There are guidelines and accountability in their operation. The four Indianapolis schools have uniform teacher salaries and tuitions in order to avoid competition among themselves and promote equal affordable education to all those Catholics desiring Catholic education.

This system was established to make sure that a system didn't evolve whereby only the rich could afford Catholic

education. The majority of the Catholic community has worked for this system. Parishes, teachers and parents have sacrificed to make the system work.

Cathedral High School works against this system by competing with the archdiocesan schools for students and teachers and, apparently, also for financial resources. Cathedral High School appeals to those who can afford its \$2,125 tuition and picks and chooses select students for "scholarships." It was established as a private school not in cooperation with the system.

Why, then, Archbishop O'Meara, when our very own schools are struggling to make ends meet and desperately wanting to increase compensation to our underpaid teachers, do you find \$50,000 to give to a private school that has an active million-dollar building campaign for a new sports complex?

Joe and Frances Leone
Indianapolis

Laity evaluate Vatican II

(Continued from page 1)

Diego; Portland, Ore.; Phoenix, Ariz.; Minneapolis-St. Paul; Mobile, Ala.; St. Louis; Chicago; Springfield, Ill.; Albany, N.Y.; Brooklyn, N.Y.; and Cincinnati.

Differences show up in several areas. The bishops want increased doctrinal and moral content in homilies; the laity ask for "spirit-filled" homilies.

The hierarchy calls for "urgent efforts" to encourage regular reception of the Sacrament of Penance. Despite a few enthusiastic endorsements of face-to-face confession, there are more lay responses which tie the decline in the use of that sacrament to a welcome freedom from "the guilt trips" of the past.

The prelates cite several of their major documents and actions since Vatican II. The laity responds enthusiastically to the pastoral letter on peace, generally favorably to the efforts on the economy and the role of women.

But they have little or nothing to say about other pastorals or what the bishops call "their major pro-life program."

Both groups agree that Vatican II was a great gift of the Holy Spirit, and that there was a lack of adequate preparation for the changes it brought about. They disagree on the upcoming synod, with the bishops emphasizing the Holy Father's call to revive the extraordinary atmosphere of the council and a significant minority of lay voices expressing fear of retrenchment.

Liturgy and prayer are high on the lists of priorities by both bishops and laity. Other areas of common interest include the

explosion of lay ministries, Bible study, freedom and personal responsibility, evangelization, social justice, the decline of vocations and Mass attendance, and the question of optional celibacy.

One surprising plus attributed by the laity to (the spirit of) Vatican II is a development that was sanctioned on high neither then nor since: the use of altar girls, which has apparently been experienced in many parts of the country.

In different words, the two groups share several concerns. The laity talk about teaching and training, the bishops about catechetical methodology. On ecumenism, the bishops are enthusiastic about bilateral dialogues, the laity about friendly relations and working together with non-Catholic neighbors.

There was hardly any mention, by either lay persons or bishops, of communion under both species, liturgical dance, team ministries, liberation theology, sex education, the order of first sacraments, or church architecture or design.

Several lay respondents admit, and the answers of others indicate, agreement with the bishops' conclusion that "fewer people have studied the council doctrine than speak of it, and fewer have made it fully their own than have studied it." The two groups agree on the need for summaries of official documents written in simple language.

(Next week: Lay recommendations on youth, music, sexuality, prayer and formation.)

the pope teaches The Son of God is one in substance with the Father

by Pope John Paul II
Remarks at audience Oct. 30



Having spoken in the past few weeks about the fatherhood of God, I begin today some reflections on the divine sonship.

Jesus Christ, in revealing the Father, also made known his own identity as the eternal Son of God, who is one in substance with the Father. This revelation of Christ was confirmed by the testimony of the Father on various occasions. For example, during Christ's baptism by John in the River Jordan, a voice was heard from heaven, saying: "This is my beloved Son, with whom I am well pleased."

The mission of Christ to reveal the Father and to manifest his own identity as the son was not without difficulty. One obstacle derived from the strictly monotheistic mentality of his listeners, a mentality formed over the centuries in the struggle of the Jewish people against polytheism.

In the face of such difficulties, Jesus spoke in clear and unequivocal terms. He

said: "I proceeded and came forth from God; I came not of my own accord, but he sent me." And in another place, we read: "I and the Father are one."

The witness which Christ bore to the Father and to his own identity as the divine son ultimately led to his death on the cross. It is with great reverence and love, therefore, that we say, together with St. Peter: "You are the Christ, the son of the living God."

CORNUCOPIA

Can you figure it out?

by Cynthia Dewes

Reading the scriptures can really upset a guy. Like when the psalmist says "your wife shall be like a fruitful vine in the recesses of your home; your children like olive plants around your table." It's an attention grabber, especially when it's read at a wedding.

Listening to it many years ago at my own wedding, and really hearing it for the first time, I conjured up a strange picture. There was this fecund voluptuary lurking in the shadows of her kitchen surrounded by a passel of identical kids with dark complexions (and this was before fertility drugs).

Not long afterward, as if to reinforce this sinister scene, I heard a fierce sermon on marital rights and the consequences thereof... numerous consequences if you exercised them, and dire consequences if you refused them. You were damned if you did and damned if you didn't.

The old catch-22 pops up elsewhere in scripture. St. Paul said (several times) that women should cover their heads, be submissive to their husbands and keep their mouths shut in church. The Muslims still take that advice and they're left with the Ayatollah Khomeini and a regressing civilization.

Maybe we should stick to the Song of Solomon, although we'll have to read it when the children are in bed. It's pretty heady stuff, what with the beloved "leaping upon the mountains, bounding over the hills" and all. For that matter, what about Eve, Jezebel, David and Bathsheba, and all those other free spirits Hollywood has been chronicling for years? Would you take them home to visit Mother?

If we linger in the Old Testament we begin to feel uneasy with the severity handed down here and there. We see the Red Sea rolling over the poor Egyptian G.I.s who were just following orders. We pity old Abraham struggling with his faith as he prepares to kill his only child. And how about Isaac the Victim as he sees daddy raising the knife?

Then there's Job. I'd just like to see what Charlton Heston could do with HIM.

Some of the parables seem to stretch reason like a rubber band. The one about the vineyard workers being paid the same wage for a full day's work as for one hour never seems fair. Even Congress hasn't suggested that plan. And the steward who was punished for burying his master's gold instead of parlaying it into big bucks seems to be a fable out of E.F. Hutton.

I'm sure we're missing something here. So stay awake because... I prayed, and understanding was given me; I called upon God, and the spirit of wisdom came to me."

check it out...

✓ Chatard High School's annual Open House, "Chatard '85—A Celebration of Thanksgiving," will be held Sunday, Nov. 24 from 1 to 3:30 p.m. for junior high students. Two \$150 tuition grants will be awarded as door prizes at the open house. The placement exam for the Class of 1990 will be given at Chatard on Saturdays, Jan. 11 and Feb. 1, 1986. Twenty-four academic scholarships will be awarded on the basis of scores from these exams.

✓ St. Vincent Hospital Guild will hold a coffee and business meeting at 10 a.m. on Tuesday, Nov. 12 in Schaefer Rooms C and D at St. Vincent Hospital and Health Care Center, 2001 W. 86th St. For information call Mrs. M.K. Bryant at 253-2864.

✓ Lay persons, Religious and priests doing hospital ministry are invited to attend **Catholic Ministry in Hospitals**, a Sunday afternoon of recollection, to be held from 1 to 6:30 p.m. on Sunday, Nov. 24 at Alverna Retreat Center. Conference and dinner \$10; conference only \$4. Reservation deadline is Nov. 18. Send check to Mrs. Sheila Gilbert, Alverna Retreat Center, 8140 Spring Mill Rd., Indianapolis, Ind. 46260.

✓ The **Indiana Right to Life Convention** will be held Saturday, Nov. 9 at Holiday Inn East, Indianapolis. Featured speaker is U.S. Congressman Henry Hyde, author of the Hyde Amendment which would bar federal funding of abortion. The convention is open to the public. For information call Loretta Kierein at 317-257-8811.

✓ St. Joan of Arc Church, 42nd and Central, will host the choir of Second Presbyterian Church in its presentation of Schubert's "Mass in G" and Kodaly's "Te Deum" at 7:30 p.m. on Sunday, Nov. 10. The program will be directed by Robert Shepher and the organist will be Carl Angelo, both of Second Presbyterian.

✓ St. Michael Parish, Bradford, will hold a spaghetti supper and Christmas Bazaar on Saturday, Nov. 16 as one of several events commemorating its **150th Anniversary**. Serving will begin at 5 p.m. A quilt made by Vickie and Lucille Fessel, displaying an embroidered drawing of St. Michael Church, will be raffled. Other commemorative items marking the anniversary will be available. The dedication of St. Michael's new church will be held on Sunday, Dec. 8.

✓ A special sneak preview showing of Walt Disney Pictures' new holiday movie, "One Magic Christmas," will be shown at 10 a.m. on Saturday, Nov. 16 in Castleton Square Cinema I in the mall, 6135 E. 82nd St. Proceeds will benefit children's lung disease programs and pediatric research

sponsored by the American Lung Association. For advance tickets at \$3 call 634-LUNG.

✓ An "Arthritis Forum: Coping with Arthritis" will be held from 7:30 to 9 p.m. on Wednesday, Nov. 20 at St. Francis Hospital Center auditorium, 1600 Albany St., Beech Grove as part of the hospital's Community Outreach Program.

✓ The delegates to the National Third Encuentro have called a **Follow-Up Meeting** for Saturday, Nov. 16, from 8:30 a.m. to noon in Rooms 206 and 207 of the Catholic Center. The purpose of the meeting is to inform the archdiocese of the results of the Encuentro and to maintain a Diocesan Promoting Team which will help implement the recommendations of the Encuentro. Attendance is limited to 50. Interested persons should call 317-637-3983 for reservations.

vips...

✓ Archbishop Edward T. O'Meara has been named to chair the Interfaith Advisory Committee for the 1987 Pan American Games, to be held in Indianapolis in August of 1987. The majority of the games participants and guests from Central and South American nations are Catholic.

✓ Oldenburg Franciscan Sister Florence Marie Rose recently received a special "Retired Teacher" award from the Indiana Council of Teachers of Mathematics during its annual convention in Indianapolis. Sister Rose taught mathematics at Marian College before her retirement.



✓ A special liturgy and celebration will be held at 5:30 p.m. on Saturday, Nov. 16 in honor of Providence Sister Helen Conway's 60th Anniversary in religion. The celebration will be held at St. James the Greater Church, 1155 E. Cameron St., where Sister is part of the pastoral team. Sister Conway formerly taught at St. James, St. Catherine, Nativity and other schools in Indiana and Illinois. Dinner reservations for the celebration may be obtained by calling Margaret Bonke at 784-5986 or Ellen Morris at 787-4414.

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Richmond nun back from Philippines

Maryknoll missionary Sister Donna Marie Witte of St. Andrew Parish, Richmond, recently returned to her community's headquarters in Ossining, N.Y., from her mission in the Philippines. She will spend the next three years working in congregational services at the Maryknoll Sisters' Center.

The former Dorothy Witte was born in Richmond, attended St. Andrew's parish school and worked as a secretary before entering the Maryknoll Sisters Congregation in 1944.

On completion of her novitiate training, Sister Donna Marie served in the Maryknoll Fathers secretariat in Maryknoll, N.Y., until 1954, when she was assigned to the Philippines. In 1978, she left her post in the business office of Maryknoll College, Quezon City, to go to her new mission in Upi. Upi is in Maguindanao on

the southernmost Philippines island of Mindanao.

For the past seven years she has lived in community with two other Maryknoll Sisters. They have served the people of Upi in various ministries including educational, community-based health care and parish activities.

Reflecting on her work in Upi, Sister Donna Marie said, "Though my activities were limited by lack of local languages, I consider it a great privilege to have been in Upi, and I trust that through the supportive services given and participation in the lives of the people, I was able to leave something of myself with those whose lives I was privileged to touch."

Sister Donna Marie is one of more than 900 Maryknoll Sisters serving in 26 countries throughout the world. Founded in 1913, it was the first American missionary congregation of women.

QUESTION CORNER

Puzzling parable explained

Wedding feast parable follows common Middle East custom

by Fr. John Dietzen

Q Our Bible study group is discussing the parables in St. Matthew's Gospel. We are confused by the story about the people who came to a wedding feast without a wedding garment and were cast out.

Nothing we came up with was very satisfying. It still seems to us unfair. Apparently Jesus didn't think so. Is there any explanation? (Texas)



A Actually that parable (Matthew 22) parallels a practice quite common in many parts of the world, including the Middle East, even into modern times.

Various kings or lesser potentates distributed something like a cloak or vest to any who would come into their presence. This was particularly true for royal events such as weddings or state ceremonies.

Sometimes the garment was an outright

gift. Sometimes it was only to wear during an audience or other affair. Wearing the provided garment was considered not only acceptance of the gift but an honor to the giver. Refusal to wear it was at least discourteous and was often considered a deliberate insult to the royal official.

Wearing or not wearing the gift frequently became a delicate diplomatic question. Rejection of the "garment of honor" sometimes cost individuals their lives.

As I mentioned, this custom was (and in some few cases seems to remain) prevalent in the Arab world and other parts of the Near East. The king in our Lord's parable was in fact quite generous. He was among those more understanding royal officials who understood that poverty might prevent certain of their people from obtaining the rich garments and who therefore provided wedding garments for all.

Q During Holy Week our priest said that a lady who had died absolutely could not be buried until Monday after Easter.

However, a neighboring Catholic parish

had a funeral on the morning of Good Friday. This is in the same diocese. Can you explain? (Wisconsin)

A According to Catholic liturgical norms, a funeral Mass is not permitted during the Easter Triduum, which begins with the evening Mass of the Lord's Supper on Holy Thursday and concludes

with the Easter Vigil Service on the eve of Easter Sunday.

No celebration of the Eucharist is permitted at all on Good Friday, apart from the reception of Holy Communion at the celebration of the passion of Our Lord.

It is possible and occasionally happens that a burial service is conducted on Good Friday or Holy Saturday. The memorial Mass for the deceased person is then scheduled after Easter.

Are you sure this is not what happened in your neighboring parish?

(A free brochure answering some questions Catholics ask about confession is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, IL 61701.)

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

FAMILY TALK

Do grandparents have any legal rights?

They should be allowed to see grandchildren

by Dr. James and Mary Kenny

Dear Dr. Kenny: Our son died two years ago, leaving his wife and two preschool children. We have not seen our grandchildren since the funeral. At first we thought our daughter-in-law was grieving. Now we hear she in some way blames us for contributing to our son's death. What can we do?—Indiana

Answer: What a sad turn of events. Although you and your daughter-in-law share a common loss, your loss has been compounded by her secluding the grandchildren from you.

Your letter reflects a common problem. When a married child dies, the surviving spouse may arbitrarily neglect the "rights" of the grandparents.

Do grandparents have rights? This question is asked more and more in divorce actions. I feel certain we will soon see laws to protect the rights of grandparents when families are split through divorce or death.

The question is more than a matter of law. Both grandchildren and grandparents would appear to have the need and right to know and communicate with their blood relatives. Not only are these rights psychologically important, but they may also be financially beneficial in the form of caretaking or an inheritance.

The remaining or custodial parent may feel that the grandparents interfere or that they have a detrimental lifestyle. However, unless the grandparents are likely to cause serious physical harm to the children (for example, drunkenness, beatings or sexual abuse), the parent should not deny them access to the children. Personal anger and prejudice are not reasons to deny family members a share in the life of the children.

What can you do? Continue to send birthday cards and gifts, holiday remembrances and other routine gestures of loving concern. Do not make the mistake of saying, "What's the use? The kids won't get them anyway."

You have waited long enough for your daughter-in-law to resume contact. Grief usually abates within a year. In her case,

the grief seems to have progressed to anger. It is time you did something to break the silence.

Do you have a natural mediator, someone known to both sides who might understand what is going on? Perhaps you can find out from such a person why your daughter-in-law is excluding you and then move to remedy her feelings or objections.

Failing a common informant, you may need to move directly to set up a meeting with your daughter-in-law. Call her. Write her. Do whatever you think will work best to arrange such a meeting. The presence of another family member at the meeting, who could act as an informal referee, might be wise.

State your case at the meeting. Do not criticize your daughter-in-law or judge her motives. Instead tell your feelings. "We want to see our grandchildren very much. We miss them. We feel left out." If you have specific times and dates you would like to see the grandchildren, try to arrange this. You may want to put it in writing.

If all else fails you may wish to consult a lawyer to advise you about any legal rights you may have. However, a better solution is to work it out between you. It is not a good omen to begin with a battle what is hoped will be an adventure in family relationships.

You are in a difficult situation without much legal support. Keep up the contact through cards and phone calls. And keep up your efforts for a more substantial arrangement.

(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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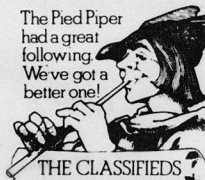
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TEACHERS' INSTITUTE—Teachers from around the archdiocese attend a teachers' institute at Roncalli High School on "Getting in Touch With Technology" on Oct. 31. At the same time, institutes on other subjects were underway at the other four interparochial high schools in Indianapolis—"We Got Troubles—Right Here!" at Chatard, on the problems facing teen-agers; "Teachers Are People, Too!" at Ritter, on issues affecting teachers; and "Learning Styles" at Seccina, on current thought in the area of learning.

Local Franciscan province is 100 years old

The Franciscan friars of the Province of St. John the Baptist, who staff three parishes in the archdiocese, are celebrating their 100th year as a province.

The Cincinnati province has been responsible for Holy Family Parish, Oldenburg, since 1866, and St. Louis Parish, Batesville, since 1870. The Franciscans had also assisted for several years at St. Anne Parish, Hamburg, and were officially given responsibility for the parish this year.

In Oldenburg, Father Gabriel Buescher serves as pastor and Father Adrian Schneider as associate pastor. Father James Fitzpatrick, administrator of the Hamburg parish, and Father Raymar Middendorf, also reside at Oldenburg. In Batesville, Father Ric Schneider is pastor and Father David Schuetz is associate pastor. Brother Norbert Bertram and Father Herculan Kolinski are in residence there.

The province traces its roots to the arrival of Franciscan Father Louis Huber in Cincinnati in 1839. The Franciscans' involvement in parishes and schools in the area increased during the mid-1800s, as did their numbers. By 1885, the community included nearly 100 friars, and was designated by the Holy See as a province on Sept. 11 of that year.

During the century that followed, members of the Province of St. John the Baptist have served churches and institutions in cities across the United States, and in China, the Philippines and Africa. Their work among the Navajo Indians in Arizona and New Mexico has also grown, giving birth to a new province there earlier this year. The new province, known as the Province of Our Lady of Guadalupe, was established in January and is based in Albuquerque, N.M.

Pay as you go annulments

A different method of payment of fees for formal marriage nullity cases has been announced by Father Frederick C. Easton, vicar judicial of the Indianapolis Archdiocesan Metropolitan Tribunal.

The new method will take effect on a trial basis for at least one year beginning Jan. 1.

Under the new method, fees will be charged during the various stages of a marriage nullity case instead of in one payment. This method of payment does not increase the fee, Father Easton said, but offers a different way of payment or collection of the fees.

Father Easton also said, "I would like to strongly emphasize that there is no change in the tribunal's long-standing policy that anyone can pursue a marriage case even if he/she is temporarily or permanently unable to pay the fees."

The new schedule for the payment of fees calls for \$25 when the completed petitioner questionnaire is submitted; \$25 when the signed formal petition is returned to the tribunal by the petitioner; \$50 upon notice that the tribunal has formally accepted the case; \$50 upon notice that the evidence-gathering process is beginning and the petitioner is advised of the formal grounds on which the case is based; and \$50 upon notice that the evidence-gathering process has been completed and the petitioner is given 10 days to submit any additional evidence. This is a total of \$200.

In addition, if the petitioner is advised that an affirmative decision has been reached and the case is being sent to the Appeal Tribunal (a mandatory procedure in case of affirmative decisions), there is an additional charge of \$50 which is sent to the Appeal Tribunal. This fee is not paid in cases of negative decisions which are not appealed.

If, during the course of the case, psychiatric evidence is required, there is

an additional fee of \$25 per hour charged by the tribunal's psychiatric consultant.

Father Easton said that it has been a long-standing policy to charge fees in marriage nullity cases, based on the belief that the petitioner should bear some costs of the operation of the tribunal. It has been estimated that the actual cost of such cases is \$756 per case, which means that the charge to the petitioner of \$200 is 26.45 percent of the actual costs.

Archbishop Borders

(Continued from page 2)

noted. That is justified, he said, because partisan politics may limit one's ability to speak out on certain issues. But political activity can be undertaken without partisan involvement, he noted, citing the bishops' pastoral letters on war and peace and on the economy.

Since Vatican II, Archbishop Borders continued, lay ministry has become an accepted concept in the church. The U.S. bishops wrote a pastoral letter on the subject, "Called and Gifted: The American Catholic Laity."

"I think that we should all support this concept with wholehearted enthusiasm," Archbishop Borders said. He has considered writing a pastoral letter for the Archdiocese of Baltimore about lay ministry, but he has decided to include all aspects of ministry in general.

On Pentecost last year, he released an introductory statement to such a pastoral letter. In that statement, he asked for input and raised questions which fell into seven areas: the church, ministry, the laity, collegiality, justice, resources and expectations.

"We learn to grow a step at a time," he observed. "Occasionally we step backwards. But we must always be in the planning mode."

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THE SUNDAY READINGS

32ND SUNDAY IN ORDINARY TIME

NOVEMBER 10, 1985

by
Richard
CainI Kings 17:10-16
Psalm 146:2, 6-10
Hebrews 9:24-28
Mark 12:38-44

COMMENTARY: This Sunday's first reading comes from the First Book of Kings. It has been selected to harmonize with this Sunday's gospel reading.

The First and Second Book of Kings were originally a single historical work written in response to the great spiritual crisis among the Israelites brought on by the destruction of Jerusalem in 587 B.C. God had promised to protect Israel and preserve David's dynasty forever. Yet Jerusalem had fallen and the Davidic line had been interrupted. Had God failed his covenant?

The response of the author of Kings was an emphatic "no." Through these books, the author sought to demonstrate several truths: (1) it was not God who was unfaithful to the covenant, but Israel and especially her kings; (2) God had repeatedly warned Israel and her kings through the prophets about the consequences of unfaithfulness; and (3) the word of God spoken by the prophets had always been fulfilled. The implication was that God would still be faithful to the covenant if the Israelites would heed God's word and place their faith in him.

In this Sunday's passage, we see an encounter between the prophet Elijah and a Phoenician woman. The encounter had its origins in the conflict between the prophet and Ahab, king of Israel. Ahab had sought to improve Israel's economy through better ties with Phoenicia to the north. To cement the relationship, he had married the Phoenician princess, Jezebel.

The problem was that he valued economic prosperity above fidelity to God.

In order not to offend his wife, he placed worship of the Phoenician deity Baal on equal footing with worship of Israel's God. In response to this infidelity, Elijah had prophesized a great famine.

But rather than repent, Ahab sought to kill Elijah. So at God's direction, Elijah fled to Zarephath in Phoenicia. The famine was bad there, too, and the widow Elijah encountered was down to her last meal. Despite this, he asked her to share her food, promising that God would provide.

By drawing this stark contrast between Ahab and the widow, the author made his point clear. The woman was a foreigner and a Phoenician. She and her son were about to starve. Yet unlike Ahab and the Israelites, she heeded the prophet's word and placed her whole faith in God. And God did not let her down.

In this Sunday's gospel reading we find a similar contrast. Jesus took a seat in the temple and observed the people making donations. Many wealthy people placed sizable amounts in the collection box. Then a widow donated two small coins worth about one sixty-fourth of a laborer's daily wages. Knowing that the two coins represented all the widow had, Jesus said she had given more than anyone else. For the rich had given out of their surplus.

APPLICATIONS:

► It is easy to fall into the position of Ahab. When faced with conflicts between what God wants and what others want, in whose favor do we tend to compromise? Why?

the Saints

by Luke

WILLEHAD WAS BORN IN ST. WILLEHAD

NORTHUMBRIA, ENGLAND. HE WAS PROBABLY EDUCATED AT YORK, BECAME A FRIEND OF ALCUIN AND WAS ORDAINED. ABOUT 766 HE WENT TO FRIESLAND AND PREACHED AT DOKKUM AND OVERYSSEL. HE BARELY ESCAPED WITH HIS LIFE FROM HUMSTERLAND, WHERE PAGANS WANTED TO PUT HIM TO DEATH. HE RETURNED TO THE AREA AROUND UTRECHT, AGAIN ESCAPING WHEN HE AND HIS COMPANIONS WERE ATTACKED BY A GROUP OF PAGANS WHOSE PAGAN TEMPLES THEY HAD DESTROYED.

IN 780 CHARLEMAGNE SENT HIM AS A MISSIONARY TO THE SAXONS. IN 782, WHEN THE SAXONS ROSE AGAINST THEIR FRANKISH CONQUERORS, HE FLED TO FRIESLAND. AFTER REPORTING ON HIS MISSIONARY WORK TO POPE ADRIAN I AND SPENDING TWO YEARS AT ECHTERNACH, WHERE HE REGROUPED HIS MISSIONARIES, HE RETURNED TO THE WESER-ELBE AREA WHERE CHARLEMAGNE HAD JUST FINISHED RUTHLESSLY SUPPRESSING THE SAXONS' REVOLT.

IN 787 WILLEHAD WAS ORDAINED BISHOP OF THE SAXONS, WITH HIS SEE AT NEWLY FOUNDED BREMEN. HE FOUNDED NUMEROUS CHURCHES IN HIS SEE, BUILT A CATHEDRAL AT BREMEN, AND DIED THERE ON NOV. 8, 789. HIS FEAST IS NOV. 8.

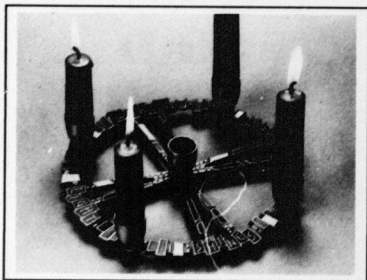


► According to the gospel reading, it is not the amount we give that counts but how it compares with what we have to give. But is that all the reading is saying? Would Jesus be pleased with us if we put our entire paycheck in the collection basket this Sunday? Are there ever times when God might be calling us to give something of ourselves completely? How do we know when he is calling us to do this?

► In considering this question, it is helpful to note that Jesus didn't offer his life every time he was threatened with death. Rather he waited for a particular time (his "hour") which he discerned through much prayer, careful study of the scriptures and constant attentiveness to how the Spirit was working through the course of events in his life. How can we incorporate this type of discernment into our lives and our giving?

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Recalling the Council

By Joe Michael Feist
NC News Service

On Jan. 25, 1959, Father Frederick McManus was a 36-year-old professor of canon law at The Catholic University of America in Washington, D.C. As he went about his tasks that day, little did he know that his future, our future, was about to be forever altered by events an ocean away.

In Rome, the new pope, John XXIII, elected scarcely three months earlier, was speaking to 17 cardinals in the Basilica of St. Paul-Outside-the-Walls. Admitting he was "trembling a little with emotion," the pope announced that he intended to convoke "an ecumenical council for the universal church."

Recalling those days, the now Msgr. McManus said he realized immediately how important Vatican Council II could be. "I was well aware of the currents in the church — biblical, liturgical and ecumenical," he said in an interview. "I knew that many things could be dealt with. I knew the potential but I didn't realize how far" the council would go.

□ □ □

Preparations for the council began soon after the pope's historic announcement. Because Msgr. McManus had written extensively on canonical affairs and the

liturgy, he was appointed a consultant in 1960 to the committee laying the groundwork for a document on the liturgy. And when the council opened in October 1962, Msgr. McManus was there as a papally selected peritus, or expert adviser, attached to the Commission on the Liturgy.

One of his most vivid memories is the opening ceremony of the council. St. Peter's Basilica was filled with nearly 2,600 bishops, hundreds of advisers and observers. "And there was the extraordinary presence of Pope John. He really set the tone of the council in a remarkable opening address," said Msgr. McManus.

The "most striking feature" of the first days and weeks of the council, he said, was the "extreme tension between what turned out to be the majority (of bishops) and the minority."

The first crisis, Msgr. McManus indicated, occurred during the

very first general congregation when Cardinals Achille Lienart of Lille, France, and Joseph Frings of Cologne, Germany, protested the lack of prior consultation on the part of the presidency of the council in offering candidates for council offices.

That indicated clearly that there was a very strong opposition to the "curial concept that the council would meet for a couple of months, approve some documents and go home," said Msgr. McManus.

A showdown of sorts occurred later in the council during discussion of the portion of the Constitution on the Church dealing with the hierarchical structure of the church, Msgr. McManus said. The issue was collegiality — the principle that leadership in the church is exercised by all the world's bishops together with the pope. A number of bishops rejected the notion of collegiality.

As it turned out, of course, the Dogmatic Constitution on the Church, while affirming the primacy of the pope, emphasized "the collegiate character and structure of the episcopal order."

While some previous councils were "reactive" or "negative," Msgr. McManus said, the positive nature of Vatican II can be seen in the Constitution on the Church in the Modern World. He called it a "truly novel document" since in the initial planning "there had been no intent to look at the church in relation to society and culture." The idea that the church could learn from society was somewhat revolutionary, he added.

Still, it should be recognized that the Constitution on the Church in the Modern World was a "first effort" that "called for more development, more reflection," said Msgr. McManus. In a sense, he added, all the council documents can be viewed as "first efforts" in need of further development.

History will no doubt view the council very positively, Msgr. McManus believes. "It was the first time the church assembled in this way" and reflected on its mission in the world.

"Obviously it was a breakthrough," he said.

(Feist is associate editor of Faith Today.)

Vatican Council II was a landmark event in the modern church, believes Msgr. Frederick McManus, an educator and canon lawyer who was an expert at the council. In an interview with Joe Michael Feist, Msgr. McManus recalls the flavor of those council days.

Unleashing a Dream

By Father Joseph Kenna
NC News Service

Behind a carved oak desk in a New York skyscraper sits Matthew. A tough, seasoned lawyer, he has earned respect from colleagues and adversaries as well. From his key position in the community, he acts effectively on behalf of people oppressed by racism and other evils.

In Miami, Sara, a vibrant professional woman, is preparing a paper she will deliver at a medical convention. As director of the burn unit of a busy hospital, she combines compassion and competence in the discharge of demanding duties. She communicates a profound faith to patients and professionals to help them keep going in painful circumstances.

Roger, whose whole life has been farming in the Midwest, sits drinking coffee in a rural schoolhouse. He is attending classes to learn leadership skills in community organizing to help others like himself threatened with losing their farms.

What do these three people and millions more like them have in common?

They are lay Catholics engaged in daily dialogue with the secular world. Their dialogue is not superficial or sentimental.

They have skills for translating the faith, love and hope celebrated

at Sunday Mass into the very secular and sometimes messy everyday world.

Twenty years after Vatican Council II, the laity's place is not envisioned at the periphery of church life. Instead, the vocation of the laity is at the very center of the church's purpose in the world.

Many people realize that the vocation of the laity was discussed in a document of Vatican II specifically devoted to them. But the laity's vocation is also the subject of a chapter in one of Vatican II's foremost documents, its Constitution on the Church.

There it says the laity are called to make the church present "in those places and circumstances where it is only through them that she can become the 'salt of the earth.'"

The laity, it says, contribute to building up the church itself; and they have a special vocation to contribute to the world's sanctification "from within, like leaven, by fulfilling their own particular duties."

Today there are more and more people who, realizing the implications of the council's insight, are charged with great energy and excitement. They are persons with mission and purpose in life.

As a priest I have never felt more a sense of priestly fulfillment

ment, excitement and purpose than in giving spiritual support to lay Catholics deeply rooted in their faith and making a real difference in the real world.

These people study the Christian life and try to make the Catholic message heard and lived in the marketplace. They are the hands and heart of Christ in the political, social and economic world.

Let me say that I harbor a dream. It concerns the potential power to transform the world, a power unleashed as — like lightning passing from one celebration of the Eucharist to the next — more and more people become active players in the action, pouring out their lives like Jesus in a tough, daily dialogue with the secular world. It is a dream kept alive by individuals like Matthew, Sara and Roger.

Rich or poor, powerful or weak in human terms, educated or not, each person can make an absolutely essential and unique contribution to Christ's redemption of the world. That kind of thinking is an essential element of Vatican II's vision.

(Father Kenna is campus ministry representative in the Department of Education of the U.S. Catholic Conference.)



Back to the

By David Gibson
NC News Service

Twenty-one years is not all that long a time: Just ask any parent of a 21-year-old!

Still, one steps back 21 years in time with some trepidation, wondering if concerns then remain concerns now.

Twenty-one years ago — Nov. 21, 1964 — the Second Vatican Council's Dogmatic Constitution on the Church was promulgated. In September 1964, when the council's third session began, Pope Paul VI predicted its deliberations on this document would distinguish the council "in the memory of future ages."

He said that the hour had "sounded in history" for the church to develop a document on "what Christ intended and willed" the church to be.

When the constitution was completed, Pope Paul VI said: "We like to think that the doctrine of the mystery of the church, illustrated and proclaimed by this council will, from this moment, find a positive echo in the minds of Catholics."

Perhaps the memory of those words, and the memory of his own participation in Vatican II, explains why the present pope, John Paul II, has asked that people reread the Constitution on the Church.

What will you find if you step back 21 years to read this document? Are its echoes heard anywhere today, as Pope Paul VI thought they would be?

In many respects the document's echoes are heard almost everywhere now.

It echoes, first, in the many efforts to create awareness that all members of the church are gifted people. No one is called to a merely passive Christian existence; all church members receive gifts

Ethnicity in the Early Church

By Father John Castelot
NC News Service

In the third century B.C., three powerful Celtic tribes fought their way through the Balkans into what is now Turkey. Unwelcome wherever they went, they finally acquired territory centered on three cities, one of which is Ankara, the capital of modern Turkey.

The region these Celts lived in became known as Galatia, a name derived from the word Celtic.

When the Roman armies appeared on the scene, these Galatians fought on their side and the country was incorporated into the Roman Empire.

The Galatians were a distinctive ethnic group, with traits of character and personality peculiar to themselves. They were simple and openhearted. They also were insatiably curious and gullible. An ancient historian wrote that they were intelligent and docile, but when the cloak of a philosopher appeared in their midst they clung to it like iron to a magnet — which means, I take it, that they would listen to almost anyone

who claimed to be a philosopher.

It is not surprising, then, that Paul found them hospitable when illness forced him to stop among them. They were eagerly receptive when he preached the Good News.

It is probably not surprising, either, that when Jewish-Christian teachers showed up later, teaching that gentile Christians should still follow the Mosaic Law, the Galatians accepted their message even though it varied from Paul's.

All this is reflected in his impassioned letter to the Galatians.

Another quite different community was the one at Corinth. Listen to this assessment by Dominican Father Jerome Murphy-O'Connor, in his commentary on First Corinthians: "Conceited, stubborn, oversensitive, argumentative, infantile, pushy. All these adjectives have their place in a description of the Corinthian Christians for whom Paul was responsible. They were the most exasperating community he had to deal with, for they displayed a positive genius for misunderstanding him."

Then there were the Thessalo-

nians, Philippians, Romans — all quite distinctive by temperament, culture, customs, attitudes. Paul took them as they were, respecting their uniqueness, trying to Christianize their lives. He did not try to make Jews gentiles or gentiles Jews; he did not insist that Galatians be Corinthians or that Thessalonians be Philippians.

In other words, while there was a definite unity binding the early churches together, it was not uniformity. The attempts of some Jewish Christians to impose uniformity came to naught.

Among the early Christians the churches were all joined by their common faith in the Lordship of Jesus, by baptism and the Eucharist but especially by love. So there was unity.

But there was also diversity. Maintaining the riches of both unity and diversity was a challenge for the first Christians. It remains a challenge in the 20th century, one Vatican Council II probed in its Constitution on the Church.

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



Present

enabling them to actively participate in the Christian life. Every lay person, for example, is "the witness and the living instrument" of the church's mission.

Echoes of the document are also heard in all the homilies, and books, and parish-council discussions of the church as a community, one whose members — whether bishops or laity — give care to each other. The constitution's chapter on the "People of God," which the council fathers decided to place near the document's beginning, was meant to set a tone here. Thus the document holds that while some

but her bond with members of the church, her closeness to them as the model of a person called to faith.

And the constitution echoes whenever the topic is ecumenical relations with other Christians, the life of religious orders or the role of the laity. For while Vatican II produced separate documents in each of those areas, each figures largely in the constitution.

Finally, the constitution's echoes are heard whenever the call of every member of the church to holiness is discussed. The council fathers included a chapter to stress that the true Christian life is not reserved to just some persons.

It is clear, it states, "that all Christians in any state or walk of life are called to the fullness of Christian life and to the perfection of love."

(Gibson is editor of *Faith Today*.)

church members have different roles and different states in life, all are shaped by the call to serve each other and the world through love.

Some would say this focus on the church as a community of love has set a tone for much of church life today.

One chapter of the constitution is devoted to bishops' roles, and its echoes are certainly still heard in the many discussions of collegiality. It reaffirms the primacy of the pope, the bishop of Rome. It goes on to discuss the roles of all bishops — examining how, with the pope, they form a college — a community of leadership in the church.

Those are three big ways the legacy of the constitution is seen today. But there are others. For example, the constitution includes a chapter on the Virgin Mary — stressing not only her exaltation,

FOOD...

...for thought

Good writers, it is said, should realize that the first words they put down on paper set a tone for what follows. With the first words, a writer can create the atmosphere and establish the direction for an entire work.

The fathers of the Second Vatican Council seem to have taken this point seriously when they wrote their Dogmatic Constitution on the Church. Many commentaries on the constitution focus on the atmosphere created in its early pages.

Early on, the constitution says that the church is "in the nature of a sacrament — a sign and instrument of communion with God and of unity among all." The church is called "the kingdom of Christ".... "a communion of life, love and truth".... "a messianic people, a seed of unity, hope and salvation for the whole human race".... "a people brought into unity" by God.

The atmosphere created is one of warmth. The picture of the church that emerges in the constitution's early pages is of a community held together by love. As the rest of the constitution unfolds, this foundation is presupposed.

What is the church? Think about it.

In a group of youngsters, several are likely to respond that the church is a building. And they're not wrong. We do have buildings called churches.

What's more, the idea of the church as a building of God has roots in Scripture, as the Constitution on the Church notes. But even then, it is a building made of living stones, namely its people.

What is the church?

How many people would begin to answer by calling the church is a community of love, God's people?

And does it make a difference? Do these images drawn from Vatican II's Constitution on the Church make a difference for the kind of Catholic you are in your parish or at home?

The very first words of the constitution are these: "Christ is the light of humanity." The constitution draws its Latin name, "Lumen Gentium," from those words.

The council fathers immediately went on to explain what they hoped to accomplish in their discussions of the church: to bring to all people "that light of Christ which shines out visibly from the church."

Understanding this as the church's task seems basic to understanding what the church is, the council fathers suggested through the choice of these first words. They added:

The light of Christ can unite people; and its unifying potential is urgently needed in today's world.

...for discussion

1. In its Dogmatic Constitution on the Church, the Second Vatican Council spoke of the church as a communion of love, one whose members serve each other. Why do you think this was considered an important point to make? Does it make a difference for you — as a member of a parish, for example?

2. Father Joseph Kenna indicates that the Second Vatican Council offered a vision of the role of lay Catholics in the world. What is that role, as it is discussed in the Dogmatic Constitution on the Church? What does it mean for people like you?

3. Vatican Council II's Dogmatic Constitution on the Church suggests that all members of the church are "gifted" people, writes David Gibson. What does he mean?

SECOND HELPINGS

Where can you find the texts of Vatican II's documents? "Vatican Council II: The Conciliar and Postconciliar Documents" and "Vatican II: More Postconciliar Documents, Vol. 2" are paperback books edited by Dominican Father Austin Flannery. Volume 1 contains all 16 of the original documents of Vatican II. In deciding which postconciliar texts to include, Father Flannery says his aim was "to attempt to meet the needs of the average priest, religious or lay person." He points out that selection was necessary since in the case of liturgy alone, for instance, there are more than 100 texts. Volume 2 includes 57 additional documents which are applications or explanations of conciliar documents, texts from the Synods of Bishops held in Rome since the council and texts dealing with "matters which have occasioned concern in the post-conciliar world." (Costello Publishing Co., Box 9, Northport, N.Y. 11768. \$7.95, Vol. 1. \$9.95, Vol. 2.)

CHILDREN'S STORY HOUR

A Modern Mexican Martyr

By Janaan Manternach
NC News Service

Miguel Pro was born in Mexico less than 100 years ago. His parents were rich and generous. His father owned silver mines in the mountains where the family lived. Miguel was an active, lively child. He loved to play practical jokes on his sisters and tease them.

As a child Miguel mostly studied at home with tutors. He especially loved music and acting. He learned to play the guitar. He organized his brothers and sisters to put on plays and shows for the whole family.

As a teen-ager he went to work in his father's offices at the silver mines. He became a good typist, bookkeeper and draftsman. He went into the mines with the workers. They felt he respected them and liked them.

With his mother, Miguel often went to visit sick miners and their families. He brought food and clothing to the poor. His family even set up a hospital for poor workers.

Miguel fell in love with a

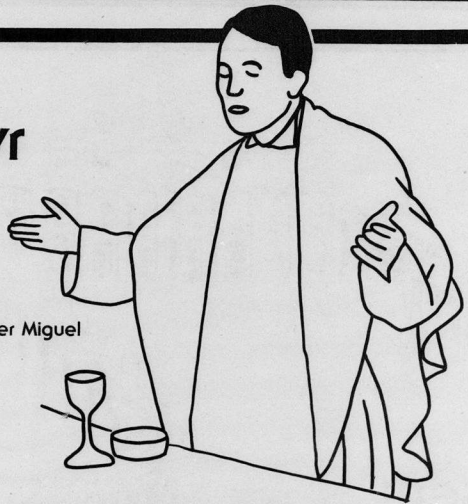
beautiful girl when he was 17. But they broke up because she did not like Miguel's being a Catholic. About the same time two of Miguel's older sisters became nuns.

Miguel was confused by what was happening in his life. He made a retreat one weekend. During the retreat he decided to think about becoming a Jesuit priest. His parents were delighted.

At the time Mexico was torn by a terrible civil war. Those who came to power wanted to destroy the church. Miguel and the other young Jesuits moved to California, then to Spain. After being ordained a priest, Miguel returned to Mexico.

The church was now forced underground. Priests were forbidden to celebrate Mass or to dress like priests. Secret police searched out priests. They even arrested Catholics who went to Communion. Thousands of Catholics were tortured and killed.

Father Miguel spent his days going all over Mexico City secretly serving the Catholic people. He celebrated Mass behind locked doors for brave Catholic men and



Color Father Miguel

women. He brought Communion to people every day. He encouraged them to be strong. He brought food, medicine and clothes to thousands of poor people.

He knew his life was in danger every day. For months he escaped the secret police. He used all kinds of disguises. He was a clever actor. The police offered a big reward to anyone who would help capture him.

One day the police found him. They arrested him. He was condemned to die. The next day he

stood before a firing squad and said in a loud voice, "With all my heart I forgive my enemies." Then he stretched out his arms in the form of a cross.

"Long live Christ the King!" he said softly.

He fell to the ground, a modern martyr.

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

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.



CALIFORNIA MEXICO MIGUEL CATHOLIC SPAIN POLICE CROSS

HOW ABOUT YOU?

☐ Why did Father Miguel Pro start to wear disguises when he was a priest? Was it just because he liked to be an actor?

Children's Reading Corner

"Peace Is Something Special" is a collection of art and writings on peace by children in the Kansas City, Mo., area. It includes prose, poetry and art. The children express their anger, questions, concerns and fears. It is a good book to read and to talk about with others. It shows that children care about peace in the world and can help to promote it. (Kansas City Interfaith Alliance, 305 Holmes, Kansas City, Mo. 1985. Paperback, \$4.95.)

Today's Heroes, Or Tomorrow's Saints?



Brother Mathias Barrett — A Man With A Mission

To the homeless, sick, and aged, Brother Mathias Barrett is personally the spirit of Christ in the world today. At 85, this nearly blind, untiring man spent his life caring for the homeless and the helpless.

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disabled and aged. In a land of plenty he has known poverty and hunger, yet he returned love and hope by his ministry to thousands in dire need.

The inspiring story of his works of mercy reported in the May 1985 issue of EXTENSION Magazine is typical of uplifting articles the whole family can read in every issue.

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Women in the church

(Continued from page 3)

priesthood is the 'right' of any human being, male or female." Signers also state that they "recognize that the specific role of ordained priesthood is intrinsically connected with and representative of the begetting creativity of God in which only human males can participate. . . . Human females can no more be priests than men can be mothers."

The group rejects the idea that women as a group are alienated from the church or from the rest of society. This, Mrs. Hitchcock said, "reflects the bias of a vocal, disaffected minority."

North American Conference of Separated and Divorced Catholics:

Executive board chairperson Marie J. Loy told the committee that as "men in a man's church, writing out of men's culture and experience," they may have assigned themselves "an impossible task" in deciding to write the letter.

"Please ask women to write a letter about women," Ms. Loy urged, adding that

this would be a "credible work which you could then endorse and act upon."

The NACSDC, said Ms. Loy, was in agreement with several other groups that felt that patriarchy and sexism, not women, should be the subject of the letter.

Loy said that the divorced have a "very special—and largely underutilized" role in the church. What divorced and separated Catholic women ask of the church, she said, is to be allowed to reach out, speak out and be treated as valued partners.

Consortium Perfectae Caritatis:

The Consortium—named after the Vatican II document on religious life—was established in 1971 by religious communities "to present to the church and to the world the witness of authentic religious life." In her testimony, Notre Dame Sister Mary Elise Krant, stated that the Consortium is currently studying the global feminist movement which, she said, "basically threatens not only our Catholic doctrines but also our loyalty to the Holy Father as the Supreme Pontiff."

The Consortium statement listed traditional forms of religious life as chief among factors contributing to the authentic affirmation of women in the church.

Institute on Religious Life:

Immaculate Heart of Mary Sister Claudia urged the committee to "reach and teach all the people of God," rather than focusing exclusively on the concerns of women. Among the factors contributing to the alienation of women she cited "the failure to recognize and stress woman's basic and important role as wife and mother . . . and the overwhelming accent on a career with its worldly reward."

Contributing to the institute's statement, Nashville Dominican Mother Assumpta Long said that the feminist movement in particular contributes to divisiveness by promoting the equality of the sexes and female superiority. At its extreme, she said, feminism is "associated with a hatred of men and a mutual adoration among women."

She said that the Institute on Religious Life opposed the ordination of women and "concepts of democracy and civil rights in the church as attacking the very essence of

the church, destroying her supernatural truth" and harming "her sacramental nature, her power, glory, beauty." Mother Assumpta stated that the preoccupation with and use of inclusive language in liturgy is heretical, as is the claim that the married state is better than the religious.

National Right to Life Committee:

Barbara Willke urged the bishops to support women by supporting human life more forcefully. She cited groups such as Birthright, problem pregnancy centers and other alternatives to abortion as being practical ways the church can assist women.

By not speaking up vocally in defense of human life, she said, the church is "failing 5,000 or more Catholic women a week" who choose abortion.

"Look at the everyday operation of the parish," Willke told the committee. "Is there a support system in the church for women who are pregnant with seemingly overwhelming problems? How convincingly is Christ's Gospel shared?"

Abortion and the anti-life mentality, she said, are primary factors in the degradation and dehumanization of women.

Collegiality is not a power struggle, Ratzinger declares

VATICAN CITY (NC)—Collegiality is not a power struggle between the pope and the bishops, but shared authority, said Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith.

Through collegiality, the pope and bishops cooperate to achieve the sacramental unity of the church, he said in an Oct. 21 speech at a church conference in the southeastern Italian city of Foggia.

The cardinal also said that a local church is defined by its unity with its pastor and the hierarchy.

"The debate over collegiality is not a debate between the pope and the bishops about the part they each have in church power," said Cardinal Ratzinger, "nor is it properly a dispute about juridical form and institutional structure. Instead, collegiality is, in its essence, ordered to that service which is the true and proper service of the church: divine service."

Cardinal Ratzinger said the best example of the unity willed by Christ is found in the Mass, where people from throughout the world can share in the sacramental nature of the church. He said that sharing is "tied in the strictest manner" to the "idea of episcopal collegiality."

Collegiality was defined at the Second Vatican Council as the sharing by the pope and the world's bishops in the church's divine authority as willed by Christ.

Cardinal Ratzinger said that because of the church's sacramental nature, Catholics cannot consider themselves as forming a local church unless they are in communion with their priests, bishops and the pope.

"A group cannot simply meet, read the New Testament and say: we are now church because the Lord is present when two or three gather in his name," he said.

Holy See calls for nuclear arms cuts

by Jeff Endrst

UNITED NATIONS (NC)—The Holy See has called for "decisive" cuts in nuclear arms stocks and said that "no changes in strategic doctrines or policy can replace the necessity for such reductions."

Sister Marjorie Keenan, a member of the Holy See Observer Mission to the United Nations, told the political committee of the U.N. General Assembly Oct. 29 that the Vatican repeatedly has called for concrete steps toward "disarmament under effective international control."

"The Holy See will not cease to repeat that the arms race must be reversed," said Sister Keenan, a member of the Religious of the Sacred Heart of Mary. She cautioned the United Nations against overlooking the fact that "conventional weapons have been and are being used, causing not only the destruction of human lives but also the disruption of whole societies."

Peace must be considered comprehensively in the modern, increasingly interdependent world, she said. A local war is a threat to the peace of all states, she said, and "the Holy See supports agreements at the level of particular types of weapons or of armed forces, as well as those that set up geographical limits on the development of arms, respecting always the security needs of the states."

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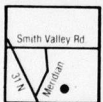
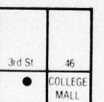

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MOTHER TERESA AT U.N.—Nobel laureate Mother Teresa of Calcutta urges governments to change laws in order to discourage abortion in their countries as she addresses a packed U.N. General Assembly. Mother Teresa called abortion the "greatest destroyer of peace." (NC photo from UPI)

Report released on treatment for those in a coma

by Agostino Bono

VATICAN CITY (NC)—Medical treatment is not required when a patient is in an irreversible coma, "but care, including feeding, must be provided," said a report on medical ethics prepared for Pope John Paul II by the Pontifical Academy of Sciences.

The Vatican made the report public Oct. 30, but it cannot become an official church document until approved by the pope. The 600-word report was drafted at an Oct. 19-21 meeting organized by the academy.

The report also encouraged organ transplants. "Transplantation of organs deserves all the support of the medical profession, of legislation and of the population in general," said the report.

The statement offered guidelines for judging cases where extraordinary medical treatment may be proposed to prolong a patient's life. It distinguished between treatment, defined as "medical interventions, however technically complex, which are available and appropriate for a given case," and care.

Care was defined as "ordinary help due to bedridden patients, as well as compassion and affective and spiritual support."

The guidelines offered were:

► "If the patient is in permanent coma, irreversible as far as it is possible to predict, treatment is not required, but care, including feeding, must be provided."

► "If some prospect of recovery is medically established, treatment is also required or pursued."

► "If treatment may bring no benefit to the patient, it can be withdrawn, care being pursued."

The report was prepared by 20 doctors and scientists from eight countries who met to discuss the theme, "The Artificial Prolongation of Life and The Exact Determination of the Moment of Death."

Included in the group were Dr. John Collins Harvey of Georgetown University Hospital, Washington; Dr. Robert White, director of neurosurgery, Case Western Reserve University, Cleveland; and Dr. Sheldon Wolff, department of medicine, Tufts University, Boston.

The report defined the moment of death as the time when the brain ceases to function. "Cerebral death is the true criterion of death," it said. The report agreed with the current medically accepted practice of determining brain death by the use of an electroencephalogram, an instrument which measures brain impulses.

"In order to be sure, by means of the electroencephalogram, that the brain has become flat, that is that it no longer shows any electric activity, the observation must be made at least twice within a six-hour interval," it said.

"When the whole brain has suffered an irreversible damage (cerebral death), any possibility of sensitive and cognitive life is definitely abolished," it added.

"A person is dead when he has suffered irreversible loss of all capacity for integrating and coordinating physical and mental functions of the body," said the report.

Repeal laws allowing abortion, Mother Teresa urges at U.N.

by Jeff Endriss

UNITED NATIONS (NC)—Nobel Peace Prize laureate Mother Teresa told a film premiere audience at the United Nations that abortion is the "greatest destroyer of peace" and urged nations to repeal laws allowing the practice.

"If we really want peace," she said, "we must make a resolution that in our country there should be not a single unwanted, unloved person. The terrible law of killing a child must be removed from all countries."

The 75-year-old nun, noted for her work among the world's poorest people, spoke Oct. 26 to 1,000 diplomats, church dignitaries and show business celebrities at the blue-and-gold hall of the U.N. General Assembly for the world premiere of a movie about her life.

She told the audience that the world is frightened by nuclear destruction but was not afraid of "destroying a child."

The movie, titled "Mother Teresa," came during celebrations of the 40th anniversary of the United Nations. It was the first motion picture to make its debut in the General Assembly hall.

In introducing Mother Teresa, U.N. Secretary-General Javier Perez de Cuellar said, "Now we have the privilege to have the most powerful woman in the world." He added that "she is much more than I am, more than you are, she is the United Nations. She is peace in this world."

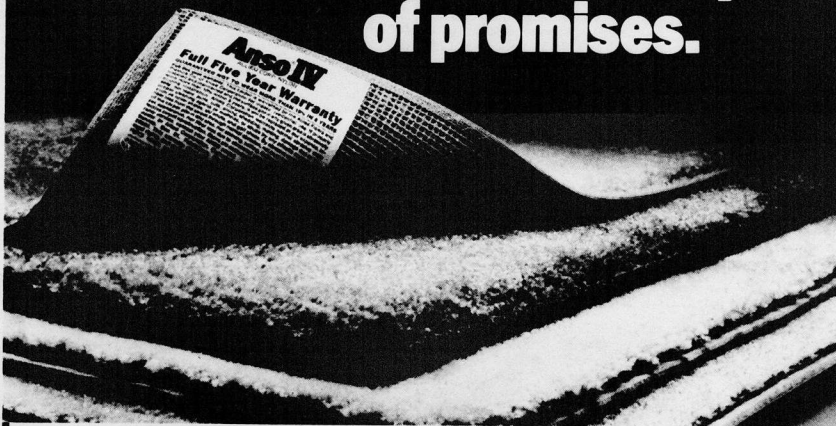
The movie shows Mother Teresa working in her Missionaries of Charity headquarters in Calcutta, India, and traveling around the world trying to establish similar homes for those whom she called the "poorest of the poor."

Sir Richard Attenborough, the Academy Award-winning director of the film "Gandhi," narrated part of her film. Some of the most dramatic scenes of the film showed the Albanian-born nun using a cease-fire during the 1982 Israeli siege of Beirut to take spastic children from a hospital which had been hit by artillery fire.

Mother Teresa also met with New York Gov. Mario Cuomo and New York City Mayor Edward Koch Oct. 25 to discuss her plans to start a home for persons suffering from AIDS.

Following his meeting with Mother Teresa, Mayor Koch said, "If a saint comes to City Hall, you don't ask questions. She may be the only living saint on this planet."

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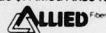
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The Active List



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

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

November 8

A five-day Parish Community Retreat conducted by Father Robert Nogosek and Beth Ann Hughes-Ruff will begin at Holy Family Parish, New Albany, at 7 p.m. in the cafeteria.

The Ave Maria Guild will sponsor a Rummage Sale at the Hermitage, 501 N. 17th, Beech Grove.

November 8-9-10

A Married Couples Retreat will be held at Mount St. Francis Retreat Center, Call 812-923-0817 for information.

A CYO Search Retreat for high school juniors and seniors will be conducted at the CYO Center, 580 Stevens St. For information call 317-632-9311.

St. Louis Parish, Batesville, will conduct the first of four Parish Renewal weekends from Fri. evening through Sun. evening.

November 9

An adult training seminar sponsored by the Family Life Office and the Office of Catholic Education for the Growing Up

Sexual program will be conducted at American Martyrs Parish, Scottsburg, from 9 a.m. to 2:45 p.m. Call 317-236-1596 or 317-236-1433 for information.

Msgr. Sheridan Council K. of C. will sponsor a Turkey Shoot from 10 a.m. until dusk at 421 N. Emerson Ave. between Main St. and County Line Rd., Greenwood. Food will be served.

The Holy Family Knights of Columbus Ladies Guild will hold an Arts and Craft Bazaar from 9 a.m. to 3 p.m. at 220 N. Country Club Rd., Indianapolis. Dolls, doll clothing and furniture, ceramics, stained glass, silk flowers, etc. Lunch available from 11 a.m. to 2:30 p.m.

A '50s Dance and Pizza Party will begin at 8 p.m. in St. Malachy Parish Hall, Brownsburg. Dance, hula hoop and "best dressed" contests. \$10 per couple. Call 852-3195 or 852-8148 for information.

St. Ann's Society will sponsor a Bazaar from 9 a.m. to 7 p.m. in St. Andrew parish hall, Richmond. Chicken and noodle supper: \$2.25 adults, \$1.50 children under 12.

St. Roch Parish "Santa's Coming" Holiday Bazaar will be held from 10 a.m. to 4 p.m. at Summer and Meridian Sts. Chicken and noodle lunch available.

St. Gabriel Women's Club will sponsor a Holiday Boutique from 9 a.m. to 5 p.m. Gift ideas, pictures taken with Santa, homemade baked goods and food.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 6 p.m. for a party at Paramount Pizza Palace. For more information call 236-1596 days or 259-8140 or 255-3121 evenings.

Wine and Roses, the second annual charity ball sponsored by the Guardian Angel Guild, will begin with cocktails at 8 p.m. in the Atkinson Hotel, followed by dancing at 9 p.m. Call 283-2437 for information.

The Holy Name Athletic Association will sponsor Armchair Horseracing at Hartman Hall. Doors open at 7:30 p.m. Refreshments available.

The Cathedral High School placement examination will be held at 8:30 a.m. \$25 fee ap-

plicable to admission. No appointment necessary.

November 9-10

St. Monica Women's Club will sponsor a Christmas Boutique from 10 a.m. to 7 p.m. Sat. and from 7:45 a.m. to 4 p.m. Sun. in the cafeteria. Gourmet food and cheer baskets, pinata, and ceramic Christmas tree raffles. Free refreshments.

The St. Rose Society of St. Rose Parish, one mile west of Knightstown on U.S. 40, will sponsor its annual Holiday Bazaar from 8:30 a.m. to 3 p.m. Sat. and from 11 a.m. to 3 p.m. Sun. Snack bar Sat., turkey or ham dinner Sun.

Holy Trinity Parish, 902 N. Holmes Ave. will hold a Holiday Bazaar featuring homemade vegetable soup Sat. and smorgasbord from 12 noon to 4 p.m. Sun. Carry-outs available.

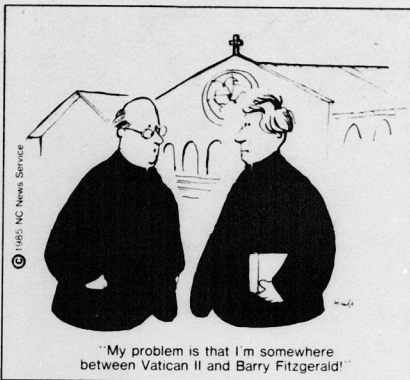
Little Flower Christmas Boutique will be held from 10 a.m. to 7 p.m. Sat. and from 8 a.m. to 1 p.m. Sun. in the school cafeteria, 1401 N. Bosart. Barbie doll clothes, care bears, tin punching, silk flower arrangements.

November 10

The Annual Turkey Lunch will begin at 6 p.m. at St. Maurice Parish, Napoleon. Social time follows.

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

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



Franciscan Father Ignatius Eckelkamp will present "The History of the Sacrament of Reconciliation" from 7 to 9 p.m. as the first of a free four-part series on the sacrament of reconciliation at St. Roch School West Hall.

Sacred Heart Ladies Guild will sponsor a Card Party at 2 p.m. in Sacred Heart parish hall, 1500 Union St. Admission \$1.75.

St. Joseph's Annual Bazaar will be held from 12 noon to 3 p.m. at 1375 S. Mickley St. Booths, family style fried chicken dinner: adults \$4, children 6-12 \$2, under 6 free.

The program on An Ascending View—A Contemporary Look at Scripture begins at 7 p.m. at St. Malachy Parish, Brownsburg, with Session I on "A Journey Through the Old Testament." Call 852-2946 for information.

St. John Parish, Enochsburg,

will hold a Turkey Shoot beginning at 11 a.m. Turkey and roast beef dinners served from 11 a.m. to 4:30 p.m. Adults \$4, children \$2. Turtle soup, sandwiches available.

The Fifth Anniversary Dinner and Square Dance Celebration sponsored by the Near Eastside Church and Community Ministry Project will begin at 5:45 p.m. in Holy Cross Hall, 125 N. Oriental St. Bring covered dish or dessert.

Registration deadline for 1985 Reflections for Liturgical Ministers evenings to be held at Our Lady of Perpetual Help Parish, New Albany, on Nov. 18 and at St. Luke Parish, Indianapolis, on Nov. 19.

St. Joan of Arc Church, 42nd and Central, will host the Second Presbyterian Church presentation of Schubert's "Mass in G" and Kodaly's "Te Deum" at 7:30 p.m. No admission charge. (Continued on next page)

CHRISTMAS BAZAAR

Saturday, Nov. 16
9:00 AM to 5:00 PM

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Santa is Coming
10:00 a.m. to 2:00 p.m.

Chicken & Noodle Dinner
Homemade Hot Chili & Beef
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Homemade pies, cakes, breads & goodies

— Drawings —

Quilt — Afghan
20 Items plus Mini Drawings

— FREE BABYSITTING —

HOLIDAY BAZAAR

St. Rose Church • Knightstown

Sat., Nov. 9

8:30 AM-3:00 PM

Sun., Nov. 10

11:00 AM-3:00 PM

✓ Handcrafted Items ✓ Baked Goods ✓ Drawing

Snack Bar on Saturday
Turkey or Ham Dinner on Sunday
Adults — \$4.00 Children 12 & under — \$2.00

Holy Trinity Catholic Church

902 N. Holmes Avenue, Indianapolis

HOLIDAY BAZAAR

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Turkey
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— Thursdays —

November 14th, 21st, December 5th, 12th

(No Session Thanksgiving Day)

7:30 PM — School Cafeteria

— All Welcome —



The Active List

(Continued from page 18)

November 11

The Families in Remarriage program sponsored by Catholic Social Services continues from 7 to 9 p.m. at the Catholic Center, 1400 N. Meridian St.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for a follow-up session to the career counseling program of Nov. 4. For information call 236-1596 days or 259-8140 or 255-3121 evenings.

November 11-12

St. Francis Hospital Center Holiday Bazaar will be held from 10 a.m. to 7 p.m. each day in the auditorium. Tree ornaments, dolls, decorator wreaths, white elephant and book sales.

November 12

The program on "Living the Sacrament of Penance and Reconciliation" continues at Holy Cross Parish, 125 N. Oriental St. from 7 to 9 p.m. Transportation and babysitting provided. Call 637-2620.

The fall lecture series on the History of the Church and Sacramental Development sponsored by the Adult Catechetical Team of Richmond continues from 7 to 8 p.m. in the Richmond Catholic Center, Father Hillman Hall (basement of St. Andrew school).

Franciscan Sister Shirley Gerth will present a free program on "Dealing with Grief at the Time of Death and Separation" at 7:30 p.m. in St. Maurice parish hall, Decatur Co.

The Ave Maria Guild will meet for dessert and coffee at 12:30 p.m. in St. Paul Hermitage, 501 N. 17th, Beech Grove. Business meeting featuring election of officers and planning for Dec. 10 Christmas party will follow.

November 13

The second quarterly board meeting of the Archdiocesan Council of Catholic Women (ACCW) will be held at The Pines, St. Rd. 3 south of I-74, Greensburg, beginning with registration at 10:30 a.m.

A Luncheon and Card Party will be held at St. Mark parish hall, U.S. 31 S. and E. Edgewood Ave. beginning at 11:30 a.m. Men are welcome.

A Married Couple Evening on "Faithfulness: More Than Worn-Out Virtue and More than the Virtue of the Worn-Out" will be conducted by Father Clement Davis at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

November 14

The 8th Bible Study Evening on Psalms—Statements of Ancient Wisdom will be held from 7:30 to 9 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd.

The first lecture in Msgr. Raymond Bosler's series on "Vatican Council II: The Church Continuing Alive" will be held at 7:30 p.m. in St. Jude school cafeteria, 5353 McFarland Rd. Call 786-4371 for information.

A CYO Leadership and Service Institute will be held at the Youth Center, 580 Stevens St.

November 15

A Monte Carlo sponsored by the Southside K of C, 511 E. Thompson Rd., will be held from 7 p.m. to 1 a.m. \$2 per person. No one under 21 admitted.

November 15-16

A CYO Quest Retreat for high school freshmen and sophomores will be held at the CYO Center, 580 Stevens St., Indianapolis from 6 p.m. Fri. to 6 p.m. Sat. Call 317-632-9311 for information.

"A Bear-y Merry Christmas" bazaar will be held from 10 a.m. to 8 p.m. Fri. and from 10 a.m. to 4 p.m. Sun. in St. Thomas parish hall, 523 S. Merrill St., Fortville. Featured are a sweet shop, baby shop, Santa's sled, silk flowers, and the International Coffee Shop.

November 15-16-17

A Special Singles Retreat for separated and divorced persons will be held at Mount St. Francis Retreat Center. For information call 812-923-8817.

A Women's Weekend on the theme "In God Alone There is Rest for my Soul" will be conducted by Father John Maung at Fatima Retreat House, 5353 E.

46th St. Call 545-7681 for information.

"A Beautiful Change" serenity retreat for chemically dependent persons will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

A Marriage Encounter Weekend will be presented at the Sisters of St. Joseph Convent in Tipton. For information call George and Ann Miller 788-0274 or Andy and Dolly Anderson 545-0496.

St. Louis Parish, Batesville, will conduct the second of four Parish Renewal weekends from Fri. evening through Sun. evening.

November 16

The Catholic Widowed Organization (CWO) will meet for dinner and entertainment at C.B. Kendall's Musical Restaurant, 5750 E. 38th St.

St. Ann Parish, 2850 S. Holt Rd., will hold its Annual Christmas Bazaar from 9 a.m. to 4 p.m. Table rental \$15 or \$20. For table reservations call 248-1696, 856-6744 or 241-4754.

A Special Celebration for former parishioners of St. Andrew Parish will be held. Call 546-1571 for information.

The Annual Christmas Bazaar of St. Malachy Parish, Brownsville, will be held from 9 a.m. to 5 p.m. Lunch served.

St. Simon Parish Athletic Booster Club will present a Las Vegas Night from 8 p.m. to 2 a.m. at 8400 Roy Rd. Adults only. Admission \$1.

St. Martin of Tours Parish, 1710 Harrison St., Martinsville, will hold its First Annual Christmas Bazaar from 9 a.m. to 4 p.m. Crafts, baked goods, country store.

Part II of the Music in Catholic Worship course sponsored by the Office of Worship will be held at the Catholic Center, 1400 N. Meridian St. Call 317-236-1483 for information.

St. Michael Parish, Bradford, will hold a spaghetti dinner and Christmas Bazaar to honor its 150th Anniversary. Serving begins at 5 p.m. Quilt raffle, commemorative items for sale.

November 17

Session II of An Ascending View—A Contemporary Look at Scripture will feature "Searching for the Real Jesus" at 7 p.m. in St. Malachy Church, Brownsville. Call 852-2946 for information.

An Indianapolis area Pre-Cana Program will be held from 12:45 to 5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. Call 236-1596.

A Scripture Workshop on "Job: Mystery Book of the Bible" will be conducted by Benedictine Father Conrad Louis at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

St. Pius X Annual Pancake-Sausage Breakfast will be held from 8:30 a.m. to 1 p.m. in the school gym. Adults \$2.50; grade school children \$1.75; preschoolers \$1.

Dr. Ernest Collamati will speak on "Sin and Conscience Formation" in the second session of a free four-part series on the sacrament of reconciliation from 7 to 9 p.m. in St. Roch School West Hall.

CARD PARTY

NOVEMBER 10th
2:00 PM

at Sacred Heart Parish Hall
1500 Union Street, Indianapolis
Admission — \$1.75
Sponsored by Sacred Heart Ladies Guild



St. Martin of Tours FIRST ANNUAL CHRISTMAS BAZAAR



St. Martin of Tours Sexton Hall
1710 Harrison Street
Martinsville

St. Thomas Women's Club of Fortville A BEAR-Y MERRY CHRISTMAS

Fri., Nov. 15 — 10 am-8 pm Sat., Nov. 16 — 10 am-4 pm

Parish Hall — 523 S. Merrill St., Fortville

- Sweet Shop • Baby Shop • Santa's Shed
- Plants • Silk Flower Arrangements • Potpourri
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November 9th • 10 AM-4 PM

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November 17th — 1:00-4:00 p.m.

"Twelve Angry Women" — 4:00 p.m.
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Little Flower

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Saturday, Nov. 9 Sunday, Nov. 10
10:00 AM-7:00 PM 8:00 AM-1:00 PM

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Friday, November 15th

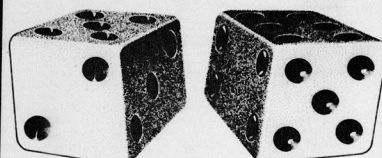
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Saturday, November 16

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YOUTH CORNER

‘How can you tell if you are really in love?’

by Tom Lennon

Question: What is love? How do you know when you fall in love? When will that moment occur and how will you know it? (Rhode Island)

Question: How can you tell when you're really in love? (Georgia)

Answer: Would life be as interesting and exciting if we could insert our hearts in a computer and instantly get a readout on the state of our love life? I think not.

In any event, life is not that technological. The passions of the heart are elusive and sometimes feelings cannot even be named. Nor can we quite put a timer on love.

Still we do a lot of thinking about it and even try to define it. The Random House Dictionary, for example, includes descriptions of love as a profoundly tender, passionate affection or a

feeling of warm personal attachment.

That is by no means all there is to say about love. Some people, in an effort to understand this experience, talk about an "I-Thou relationship" and discuss "strategies for maneuvering in a relationship."

Besides being dull, these phrases just don't sound like the heartfelt words of a passionate lover. Contrast them with the lover's words in the biblical Song of Songs:

"My beloved speaks and says to me, 'Arise, my love, my fair one, and come away. Set me a seal upon your heart as a seal upon your arm; for love is strong as death, jealousy is cruel as the grave.'"

Consider too the love words found in Psalm 42:

"As a deer longs for a stream of cool water, so I long for you, O God. I thirst for you, the living God."

While love can be highly emotional, it is also

profoundly at home amid the nitty-gritty of life. When mom does endless, monotonous chores, that's love at work. When dad keeps going to a difficult job, that too is love, for love understands grim determination and sacrifice.

Love knows all about courage, too, and is eager to hang in there when life is tough. As Shakespeare put it:

"Love is not love which alters when it alteration finds. O no! It is an ever-fixed mark, that looks on tempests and is never shaken" (Sonnet 116).

Sometimes love is a decision. We say to ourselves something like this: "I'm going to help this person all I can and do many good things for her. She is having a hard time now and must be lonely, so I'll stick by her and see what I can do to make life better for her."

After this decision, love goes into daily action.

Does all this answer the questions posed at the start? Perhaps not specifically. But these paragraphs contain clues about love, and it will help to think about them over a period of time.

The answers are likely to come subtly and softly. Indeed a mere newspaper columnist may not be able to answer such difficult questions. He can only offer hints and suggestions.

(Send questions to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.)



WE ARE THE CHAMPIONS—With a 5-0 record, the St. Barnabas "34" football team took the CYO season and playoff championships this fall. Pictured are (bottom row) B. Litz, J. Smith, M. Menel, J. Jaffe, K. Heisig, L. Ashley, B. Carver, D. Lauck, J. Feltz, M. Walsh; (second row) S. Cooney, J. Bridgewater, M. Hubbs, B. Lakey, J. Mattingly, M. McGaha, D. Brown, J. Cissel, B. Lauck, C. Goss; (third row), Coach K. Lauck, L. Rossman, M. Griffin, N. Shotts, A. Rolph, A. Roell, R. Allison, B. Gutzwiller, Coach B. Carver and Coach L. Rossman.

More than 25 winners in 1985 CYO Hobby Show

More than 25 youths in the archdiocese received awards or honorable mentions in the CYO Hobby Show held Thursday, Oct. 31 at the CYO Center in Indianapolis.

Following is a list of winners:

Sewing: Denise Harrison from St. Therese (Little Flower) Grade School, overall winner for her clown costume; Julie Ann Toney from St. Bernadette, Class B winner for her blouse and skirt; Chris Weaver from St. Luke, Class C winner for her slacks; and Tonya Johnson from All Saints, honorable mention for her apron-pot holder.

Kit Crafts: Laura Liepniers from St. Michael, overall winner for her cross stitching; Stephen Wodraska from St. Luke, Class A winner for his construction building parts; Steve Baker from St. Pius X, Class B winner for his logo city; and Mike O'Gara from St. Mark, Class C winner for his model cars.

Skilled Crafts: Jenny Schaefer from St. Luke, overall winner for her cross stitching; Megan O'Brien from Little Flower, Class A winner for her weaving; Julia Walker from St. Mark, Class B winner for her leather work; and Laura Liepniers, Class C winner for her pottery.

Fine Arts: Fred Isaac from St. Bernadette, overall winner for his painting and sketching; Jason Allen from St. Mark, Class A winner for her nature crafts; Nathan Buck from All Saints, Class B winner for his pastel drawing; Jodi Dezelan from St. Pius X, Class C winner for her sketching and watercolors; and Bonnie Bullens from St. Bernadette,

honorable mention for her painting.

Collections: Ryan Griffin from Little Flower, overall winner for his rock collection; Ricky Lile from St. Gabriel, Class A winner for his coin collection; Matthew Hoffman from St. Mark, Class B winner for his shell collection; Scott Seach from St. Michael, Class C winner for his baseball memorabilia; Brandy Michael from St. Ann, Class B honorable mention for her foreign doll collection; and Jennifer Simons from St. Gabriel, Class C honorable mention for her horses.

Baking: Tina Watson from St. Michael, overall winner for her cookie bars; Carrie Hill from St. Pius X, Class A winner for her coffee cake; Marcia Eppich from Christ the King, Class B winner for her graham cracker cookies; Monica King from All Saints, Class C winner for her cherry pie; and Maureen Bell from Christ the King, Class C honorable mention for her cookies on a stick.

All schools mentioned above are in Indianapolis.

CYO Christ the King Supper Nov. 24 at St. Pius X in Indy

The 1985 CYO Christ the King Communion Supper will be held Sunday, Nov. 24, at St. Pius X in Indianapolis. The event will begin with Mass at 6 p.m. Father Jeff Charlton, associate pastor at St. Pius, will be the celebrant. Dinner will follow in the parish hall at 7 p.m. The guest speaker will be Father Kim Wolf, associate pastor at the St. Paul Catholic Center at Indiana University in Bloomington. He will speak on his trip to the Soviet Union

to run in the Moscow Marathon on behalf of world hunger. A dance will follow the dinner and conclude at 10 p.m.

The cost of the dinner and dance is \$3.50. Interested people are asked to preregister by Nov. 21 by calling the CYO Office (317-632-9311). St. Pius is located at 7200 Sarto Dr., four blocks east of Keystone on 71st St. The supper and dance are open to all youth and adult youth volunteers in the archdiocese.

The Terre Haute Deanery youth Mass is Sunday, Nov. 17

The Terre Haute Deanery monthly youth Mass will be 7 p.m. Sunday, Nov. 17, at the Religious Education Center, 2391 Ohio Blvd. in Terre Haute. The celebrant will be Conventual Franciscan

Father Kent Biergens, pastor of St. Benedict in Terre Haute. There will be a guest speaker and refreshments after the Mass. All youth in the Terre Haute Deanery are invited to attend.

New Albany area retreat

A retreat for all high school freshmen in the New Albany Deanery is scheduled for Saturday and Sunday, Dec. 7-8 at Mt. St. Francis. The retreat will begin Saturday morning at 9 a.m. and end around 4 p.m. on Sunday. The cost is \$28 per person. Financial help is available from the Deanery

Catholic Youth Ministry Office. Youth interested in attending the retreat are asked to preregister by Monday, Dec. 2.

For a registration form or for more information about the retreat, write to the Aquinas Center, 707 W. Highway 131, Clarksville, Ind. 47130.

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Bps.' meeting next week

(Continued from page 1)

remains focused especially on anti-abortion activities, particularly in its concrete program proposals, but it spells out far more fully the wider framework of church concerns about respect for life. It also cites trends toward infanticide and euthanasia as areas of growing concern.

Passage of the revised pastoral plan will require a majority vote by the bishops.

A planned national pastoral letter on Catholic teaching and the U.S. economy has been one of the bishops' most controversial and widely publicized projects since their war and peace pastoral in 1983. A committee headed by Archbishop Rembert Weakland of Milwaukee has been working on the economy pastoral for nearly five years.

A second draft of the document was released Oct. 7 and is to be discussed at the November meeting. There is to be no final vote, however, until next year after a third draft is written, debated and amended.

The second draft calls a society's treatment of its poor the "litmus test" of its justice or injustice and says that a "preferential option for the poor" is a Christian mandate.

It cites full employment as a top

national priority, urges tax and welfare reform, backs stronger family farms, asks U.S. moral leadership in Third World development, and calls for greater economic cooperation among the various sectors of the U.S. economy.

"A VISION of Evangelization" is the title of a proposed statement, which the bishops will be asked to vote on, encouraging new efforts to make the Gospel a force in the lives of all Americans.

Drafted by a committee headed by Bishop William Houck of Jackson, Miss., the brief statement urges a conversion of American Catholics so that the Gospel becomes more central to their lives; the reconciliation of alienated Catholics; outreach to the millions of unchurched Americans; and new efforts at Christian unity.

It also speaks of embedding the Gospel not only in individuals but in America's "social systems and cultures as well."

The bishops are expected to take action this November on a proposed pastoral letter on campus ministry. A first draft of that pastoral, focusing on the whole area of church relations to higher education, was discussed by the bishops at a national

meeting last June. In response to their criticisms the writing committee made substantial revisions to focus more clearly and specifically on the topic of campus ministry itself.

A two-thirds vote by the bishops will be required for adoption of the campus ministry pastoral.

The revision of the "Order of Christian Funerals" seeks to refine the original English translation, which 15 years ago was one of the first English translations of a revised liturgical rite.

It also seeks to update the rite with fuller development in areas where options are allowed. There are, for example, 45 optional prayers for the dead, many of them adapted to specific circumstances such as death from suicide, death after a long illness, sudden death, death of a young person, of parents, of a wife or a husband, of a priest or a deacon, or of several persons.

The new funeral ritual also spells out more clearly the variations to be used in the rite of committal in special cases such as that of cremation, which has become more common among Americans in recent years.

OTHER QUESTIONS the bishops will be asked to act on Nov. 11-15 include:

► Approval "in principle" of an agenda for their 1986 retreat-style assembly in

Collegeville, Minn.. The proposed agenda places "vocations" as the theme of the whole meeting, including vocations to lay leadership as well as to religious life, priesthood and diaconate. The proposed agenda calls for the bishops to meet June 9-16, with no direct media coverage allowed.

► Approval of new funding guidelines for the American Board of Catholic Missions.

► Approval of an assessment in 1987 of 13.3 cents per capita in the annual diocesan contribution for NCCB-USCC funding. From 1983 to 1985 the assessment was 12.3 cents per capita, but last year the bishops agreed to increase that by one cent in 1986—meaning that a diocese with 200,000 Catholics (such as Indianapolis) would be assessed \$24,600 in 1985 but \$26,600 in 1986.

► Approval of future conference priorities and plans and of a 1986 budget.

► Approval of norms setting new dollar minimums and maximums under which various procedures would be employed by dioceses in selling church property or committing church funds for various purposes.

The bishops are also to hear a report from a committee of bishops studying Catholic Relief Services' activities in Africa. Allegations that CRS misused funds in Africa and misrepresented itself to donors received wide publicity this summer.

Four nuns cleared in abortion ad flap

by Mike Brown

CONVENT STATION, N.J. (NC)—Four Sisters of Charity of St. Elizabeth who signed an October 1984 New York Times ad asserting that there is more than one "legitimate Catholic position" on the morality of abortion have been cleared by the Vatican, the head of the order said Oct. 29.

"I have received a letter from the Congregation for Religious and Secular Institutes that effectively closes our case," said Sister Ellen Joyce, the order's general superior, in a statement from her office in Convent Station.

The clearing of the four Sisters of Charity brings to at least six the number of nuns who no longer face a Vatican threat of dismissal from their order for having signed the ad. Another 18 either were not cleared or had not announced a resolution of their cases by Oct. 29.

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Book review

A look at American Catholic identity

AMERICAN CATHOLICS SINCE THE COUNCIL: AN UNAUTHORIZED REPORT, by Father Andrew M. Greeley. The Thomas More Press (Chicago, 1985). 236 pp., \$14.95.

Reviewed by
Fr. Robert Kress
NC News Service

This book about the present conditions of American Catholics is based on the social research and

investigations of the National Opinion Research Center and other nationally respected social science research institutes.

The individual topics examined are the economic, political and educational status of Catholics; their attitudes toward religious practice, sexuality, ecclesiastical authority and clerical leaders; Mary; Catholic schools; the family; youth; and women.

Clearly, according to the

findings, the Catholic population in this country is not what it used to be. As an identifiable religious sub-population, Catholics now stand at the highest levels of education, employment and income, and are generally surpassed only by the Jews.

In making this progress, they have remained extraordinarily loyal to the church. I say "extraordinarily" for this has certainly not been the case elsewhere, such as in Europe.

Because of this, however, there is what Father Greeley calls "selective Catholicism," for the membership by and large rejects the official position on artificial birth control and premarital sex.

But the strong leakage from the church, caused by "Humanae Vitae," has ceased. And Mary, so often so closely connected with the sexual ethic, has survived very well in the postconciliar church.

Although Catholic schools have been found to be remarkably effective in

preserving and promoting the Catholic heritage, they generate hardly any enthusiasm among the ordained leadership.

Almost the most distressing part of the book is that anti-Catholicism is not really on the wane.

The most important fact of this survey is the change in the religious imagination of Catholics—"drastically in the direction of gracious and benign images and stories of God."

Father Greeley concludes with a handy summary and four suggestions: serious

communication between the laity and the hierarchy; more cultivation of the imaginative arts in the church; a constructive approach to sexuality and sexual intimacy; and better preaching. All of this is, of course, accompanied by the customary complaints that church authorities will pay no attention.

This book is a striking confirmation of Father Karl Rahner's contention—in the past the institutional church has borne or carried the faithful, but in the future it is the faithful who will (have to) bear and carry the church.

(Father Kress is a priest of the Diocese of Evansville and professor of religious studies at the University of Illinois, Urbana.)

Documents and commentaries on Vatican II

Twenty years after the end of the Second Vatican Council a host of books is still in print on the subject, including collections of council documents and commentaries by both Catholic and non-Catholic authors.

Two sets of documents have been edited by Dominican Father Austin Flannery and published by Costello Publishing Co. in Northport, N.Y. Volume I of "Vatican Council II: The Conciliar and Post-Conciliar Documents" includes the 16 original documents (\$7.95). Volume II of "Vatican Council II: More Post-Conciliar Documents" contains 55 documents released since the publication of the first volume in 1975 (\$9.95).

Publisher Harry Costello said most books on Vatican II can be found in religious bookstores and rarely are offered through general distribution. His company plans to publish a total of four volumes on the Second Vatican Council.

Another collection, "The Documents of Vatican II,"

edited by Jesuit Father Walter M. Abbott, has been published by America Press (\$3.50).

"The Documents of Vatican II: With Notes and Comments by Catholic, Protestant and Orthodox Authorities," is a New Century publication (\$8.95).

"An Anglican View of the Vatican Council," by Bernard C. Pawley and "The Second Vatican Council: Studies by Eight Anglican Observers," also by Pawley, are also in print. The first (\$11) is published by Peter Smith, the second (\$15) by Greenwood.

Jesuit Father Walter A. Burghardt is editor of "Religious Freedom, 1965 to 1975: A Symposium on a Historic Document." The book is published by Paulist Press (\$2.45).

Carl A. Last is editor of "Remembering the Future: Vatican II and Tomorrow's Liturgical Agenda," published by Paulist Press (\$5.95).

Archbishop Rembert G. Weakland of Milwaukee is the author of "All God's People:

Catholic Identity After the Second Vatican Council," another Paulist Press book (\$7.95).

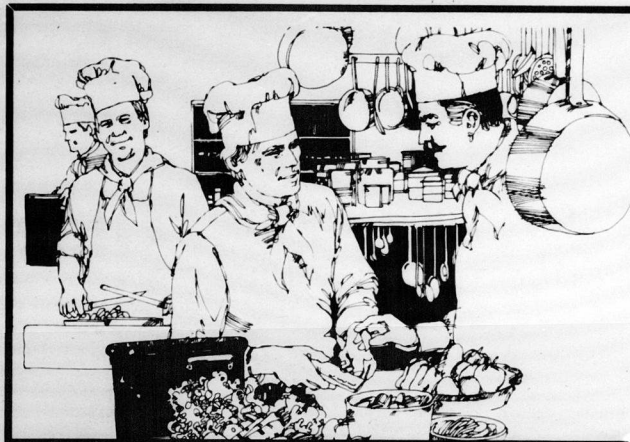
"The Dynamic Voice of Vatican II," edited by Marina E. Ruffolo, is published by the Daughters of St. Paul (\$2.95). The Daughters of St. Paul also publish "Christ of Vatican II" (\$2) and "Religious Life in the Light of Vatican II" (\$4).

G.B. Caird is author of "Our Dialogue with Rome: The Second Vatican Council and After," published by Peter Smith (\$6.50).

The University of Notre Dame Press has published "Church and Culture Since Vatican II: The Experience of North and Latin America," by Msgr. Joseph Gremillion (\$9.95), and "Toward an Undivided Church," by Douglas Horton (\$6.95).

Rene Latourelle's "Theology of Revelation" is published by Alba (\$12.95).

Franciscan Herald has published "Church and Mankind," by Augustin Bea (\$6.50) and "Popes of Vatican II," by Peter Wigginton (\$15).



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

† **BLACKBURN, Robert**, 65, St. Lawrence, Lawrenceburg, Oct. 26. Husband of Evelyn; father of Gilden, Gary, Kimberly Smith, Robbie Freeman and Jena Stanley; brother of Earl, and Natalie Williams; grandfather of 13.

† **BUSALD, John M.**, 69, St. Malachy, Brownsburg, Oct. 20. Husband of Anita; brother of Francis, Mary Schubert, Helen and Loretta.

† **CLOUSER, Kathleen**, 89, Our Lady of Lourdes, Indianapolis, Oct. 30. Mother of Kathleen M. White and Joseph.

† **FAGAN, Daniel**, 65, Our Lady of Lourdes, Indianapolis, Oct. 28. Father of Karen McLeish, Mark and John.

† **FREY, Ronald**, 25, St. Joseph, St. Leon, Oct. 24. Son of Edward and Marjorie; brother of Jerome, Marlene Dierckman, Dorothy Jansing, Debora and Linda.

† **GOODNIGHT, Nancy Marie Elliott**, 45, St. Joan of Arc, Indianapolis, Oct. 26. Mother of Rose Marie Adams, Karen Kay, Richard K. and Susan Lynn; daughter of Mr. and Mrs. Harold Elliott; sister of Patricia Fannin and Charles Elliott; grandmother of three.

† **HARRIS, Ruth B.**, 77, St. Andrew, Richmond, Oct. 23. Mother of Robert; grandmother of three; great-grandmother of three; sister of Robert Metz.

† **HOLLKAMP, Anna**, 80, St. Joseph Hill, Sellersburg, Oct. 22. Mother of Eugene, Herbert, George P., Norma, Phyllis Burkhold, Betty Williams and Wilma Smith; sister of Fred Kirchgessner; grandmother of 23; great-grandmother of eight.

† **HUTT, Julia Bennett**, 61, St. Anthony of Padua, Clarksville, Oct. 30. Wife of Lawrence; mother of John and Jack Bennett, Larry and Kevin Hutt, Jodi Welter, Debbie Schreck, Rebecca Mattingly and Terri Jackson; daughter of Josephine Frans; sister of James Frans, Jean Gore and Martha Lamkin; grandmother of eight.

† **KULCZYSKI, Catherine Y.**, 75, Sacred Heart, Jeffersonville, Oct. 23. Wife of Peter; mother of Mrs. Charles Carroll and Mrs. Joan Smith.

† **McCORMICK, Thomas A.**, 72, St. Philip Neri, Indianapolis, Oct. 27. Husband of Dona Lovell; father of Thomas G., Michael J., Joseph A., and Patricia Jackson.

† **PLUNKETT, Naomi Irene**, 66, St. Joseph, Shelbyville, Oct. 20. Wife of Edward J.; mother of Sandra Cain, Michael E., Stephen

J. and Gary A.; grandmother of eight.

† **PRICKEL, Leonard**, 58, St. Anthony of Padua, Morris. Husband of Arvilla; brother of Mary-Ann Siefert and Helen Wetering.

† **REESE, Jerome Dale**, 64, Our Lady of the Greenwood, Greenwood, Oct. 23. Father of David J., Cindy Rapp, Nancy Arce and Mary Lee.

† **ROSNER, Mary M.**, Our Lady of the Greenwood, Greenwood, Oct. 16. Sister of Daniel Deveny.

† **SCHENE, Helen C.**, 70, St. Louis, Batesville, Sept. 23. Mother of Julian, James, Judith Martin, Jean Snow and Audrey Hornberger; sister of William and Ellsworth Cook; grandmother of 19; great-grandmother of four.

† **SCHROEDER, Lizetta A. (Sadie)**, 102, St. Mary, Greensburg, Oct. 31. Mother of Marie Harpring; sister of Frank and Fred Nieman, Ann Meyer and Kathryn Hermes.

† **SHEEKS, Leona Gertrude**, 84, St. Vincent de Paul, Bedford, Oct. 26. Mother of Nancy Ragsdale and Mara Lou Whelan; grandmother of three.

† **WALTZ, Julia B.**, 85, St. Joan of Arc, Indianapolis, Oct. 23. Wife of Randall B.; sister of Helen Calabrese.

† **YOUNG, Catherine**, 79, St. Augustine, Jeffersonville, Oct. 27. Mother of James H., and Linda Rademaker; sister of Ed Cowman; grandmother of seven; great-grandmother of two.

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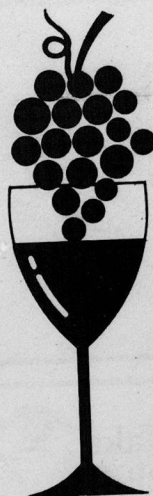
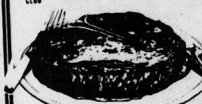
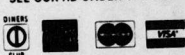
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Background for the extraordinary synod

Proper role of national bishops' conferences still open to debate

by John Thavis
Fifth in a series

ROME (NC)—The Second Vatican Council emphasized the collegial relationship between bishops and their sharing in church authority, launching an era of cooperative leadership among individual bishops and their regional and national conferences.

Twenty years later, as the bishops prepare to meet in an extraordinary synod to evaluate the council's results, collegiality remains at the center of church debate.

In particular, discussion has focused on the expanded activities of national bishops' conferences and their teaching and disciplinary role.

In interviews with National Catholic News Service, Vatican officials described the pastoral work of bishops' conferences as necessary and good, but some said the conferences risk overstepping their limited authority and eclipsing the role of the diocesan bishop.

Meanwhile, presynod reports from bishops in the United States and other countries have suggested that the synod clarify the nature of national bishops' conferences, their teaching authority and their place in dealing with dissent.

IT WAS THE Dogmatic Constitution on the Church, "Lumen Gentium," that in 1964 clearly stated that bishops, with the pope as their head, share in the supreme authority over the church. It said the order of bishops was the successor to the order of apostles in their roles as teachers and pastors.

The council also emphasized the bishops' obligation to join in common action, specifically through episcopal conferences. It encouraged the bishops to meet regularly, exchange views and "formulate a program for the common good of the church."

Moreover, many of the council's documents assign

specific decision-making tasks to national bishops' conferences. Several of these have been officially incorporated into the church's new Code of Canon Law.

Many bishops' conferences around the world have grown to include permanent administrative staffs and sub-agencies that deal with social justice and peace issues, education and communications.

The bishops in individual countries, especially in the last several years, have issued more frequent pastoral letters on social teaching regarding specific national issues. Two examples are the U.S. bishops' letter on war and peace and their proposed letter on the economy.

Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, has criticized the greater role of bishops' conferences and their operation by "consensus."

In a 1985 book, "The Ratzinger Report," he said the council's emphasis of the bishop's role "risks being smothered by the insertion of bishops into episcopal conferences that are ever more organized, often with burdensome bureaucratic structures."

He said some bishops showed a lack of individual responsibility by delegating their personal authority as "shepherd and teacher" to structures of the bishops' conference. In many conferences, he said, the majority of bishops are moved by "the group spirit" or conformism to accept the positions of active minorities.

Cardinal Ratzinger said that episcopal conferences have no teaching mission and that their documents have no weight of their own—except "the consent given to them by the individual bishops."

"We must not forget that the episcopal conferences have no theological basis; they do not belong to the structure of the church, as willed by Christ, that cannot be eliminated; they have only a practical, concrete function," he said.

Brazilian Archbishop Lucas Moreira Neves, secretary of the Congregation for Bishops, said that he agreed

with Cardinal Ratzinger regarding the role of bishops' conferences.

In a "strict sense," he said, bishops' conferences are not an expression of collegiality, spelled out by the council as the bishops acting in union with the pope. Instead, they are an expression of the "spirit of collegiality" between bishops, and their role is "purely pastoral," he said.

Because the council did not define any "theological basis" for the conferences, he added, they must not "oppose, substitute or suffocate" the ordinary sacramental power of individual bishops.

The prefect of the Congregation for Bishops, Cardinal Bernardin Gantin, said the national bishops' conference is "the place where bishops can reflect, help each other solve problems, agree on a policy, without taking anything away from their freedom as diocesan bishops."

"If a local bishop loses his personality, he isn't a good one," he said.

Cardinal Gantin praised the overall work of bishops' conferences and said it must continue. "Not only is it a good thing, it is an excellent thing," he said.

But he said bishops today need to balance their time between their own dioceses and their work elsewhere.

"Before the council, bishops would close themselves off like princes or emperors. Now, they have opened the windows to see what can be seen outside. Perhaps it went too far. The bishop no longer stays at home," Cardinal Gantin said.

IN THEIR PRESYNOD report, U.S. bishops asked that the synod help clarify the role of bishops' conferences in dealing with local dissent. The British bishops' report said that in some areas, the bishops should have greater freedom of decision.

Bishop James Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, said in his report that the synod should help clarify "the theological basis for the episcopal conference—the character and force of its statements, its role in dealing with national problems such as dissent by some theologians and Religious, its relationship to individual bishops, to other episcopal conferences, and to the Holy See."

"The perception of tensions in these relationships is ultimately inimical to authority in the church generally," Bishop Malone said.

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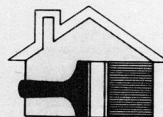
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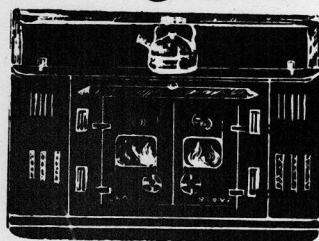
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