

Reagan meets with cardinals about summit

by Liz S. Armstrong

WASHINGTON (NC)—President Reagan had lunch with four Catholic cardinals, a bishop and about 12 other Christian and Jewish religious leaders Nov. 8 to solicit their views on his Nov. 19-20 summit in Geneva with Soviet leader Mikhail Gorbachev.

After the session the church leaders said the president, while optimistic of small progress at the summit, doubts any major breakthroughs will result. Nonetheless, they said, Reagan hopes a second, follow-up meeting between himself and Gorbachev can be arranged in Washington or Moscow.

While Reagan has spoken before of the need for ongoing dialogue, his comment about a second summit was ap-

parently the most concrete indication of his goals in that regard to date.

The church leaders also were given a briefing by White House officials on issues such as the president's controversial Strategic Defense Initiative.

Those involved in the lunch and briefing included Cardinals Joseph L. Bernardin of Chicago, John J. O'Connor of New York, John Krol of Philadelphia, and Bernard F. Law of Boston. Also present were Bishop Paul Baltakis of Brooklyn, N.Y., spiritual leader of Lithuanian Catholics outside Lithuania, and Father Casimir Pugevicius, director of the Brooklyn-based Lithuanian-American Services.

The church leaders and White House press officials said Reagan does not wish to limit the summit discussion entirely

to arms control but wants to raise questions of human rights, including religious rights, and other international issues with Gorbachev as well.

"General areas of concern were addressed" during the talk with Reagan, Cardinal Law said. "Human rights is a concern . . . that will be raised (at Geneva)," he said. He said he came out of the lunch "with the clear idea that the president goes into the summit" with the intention it will be successful and help promote "a more peaceful world."

Asked whether the president's current friendly tone toward Moscow, compared to his more strident language during his first term in office, demonstrates an evolution in presidential thinking, Cardinal Bernardin responded, "He

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The CRITERION

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Talk about synod opens annual bishops' meeting

by Liz S. Armstrong

WASHINGTON (NC)—The upcoming extraordinary Synod of Bishops should address issues of collegiality, ecumenism and social justice—including justice toward women in the church—Bishop James W. Malone, president of the National Conference of Catholic Bishops, said Nov. 11.

Bishop Malone, of Youngstown, Ohio, told his fellow bishops at their Nov. 11-15 general meeting in Washington that it is essential for those attending the synod to prepare in advance.

The Nov. 24-Dec. 8 synod has been called by Pope John Paul II to review implications of the Second Vatican Council 20 years later. As president of the NCCB, Bishop Malone is the U.S. delegate to the synod.

In his presidential address, Bishop Malone first traced positive post-conciliar developments in the Catholic Church in the United States in the areas of collegiality, ecumenism and social ministry and then asked, "What then shall we look for from the synod . . . ?"

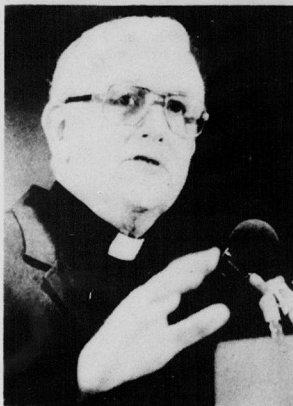
He said that first Vatican II's "impetus to collegiality, and especially to episcopal conferences, should be reinforced and developed." The council led to the expansion of the old National Catholic Welfare Conference into the NCCB and produced a more collegial framework for the church overall, he noted.

"I believe I can testify in your name to the value of the collegial principle and its expression in this conference," Bishop Malone said. "It is necessary, however, to

press the discussion beyond this general assessment."

Questions remain about the teaching of bishops' conferences, modes of collaboration among them, and the competence of such conferences to raise issues for discussion by the whole church, he said. "The synod, in my view, can and should address these issues and thus contribute to the further development of both the theological basis and the practical role of episcopal conferences."

Second, he said, ecumenism is now at the level "where new initiatives and insights are needed lest we lose the dynamic of the post-conciliar legacy." Both at the



Bishop James Malone

level of ecumenical practice and theological principle, he added, "issues have been defined and choices clarified which must be faced if the dialogue is to progress."

The third key area the synod should address involves social justice. The synod "needs to hear the voice of the leadership we have received from the council and the popes on social questions," he said. "The world needs to know, and our country needs to hear, that what we have begun on social questions—from the option for the poor to the advocacy of peace—will continue."

More troubling issues are posed by the

issues of justice within the church, such as the church's economic policies and the role of women, to cite two examples, he said.

Citing the U.S. bishops' pending pastoral letter on economic issues, Bishop Malone suggested that "the church's activities in economic matters" is one area "in the internal life of the church where social justice issues are at stake."

A second example, he said, is "the dialogue with women in the church, which reminds us that although not all women's issues can be discussed in justice terms, some must be."

(See MALONE'S TALK on page 2)

Weakland: pastoral can't praise capitalism more

by Jerry Filteau

WASHINGTON (NC)—The Catholic bishops' pastoral on the U.S. economy cannot praise capitalism any more than it already does "without going out of the mainstream of Catholic social teaching," Archbishop Rembert Weakland of Milwaukee told the U.S. bishops Nov. 11.

"The glorification of rugged individualism can often lead to a neglect of the common good," the archbishop warned. "The profit motive of self-interest can often lead to greed and exploitation . . . market trends can often lead to excessive and senseless consumerism."

Speaking at the bishops' yearly November meeting in Washington, Archbishop Weakland, head of the economy pastoral's drafting committee, said the third and final draft of the pastoral would be brought to a vote next November.

(See WEAKLAND DEFENDS on page 15)



Archbishop Rembert Weakland

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Youth top priority of those who responded to survey

by Don Zirkel
(Last of three parts)

More emphasis on youth is clearly the number one priority emerging from a survey of 1,300 U.S. Catholics conducted for The Criterion and 11 other diocesan newspapers from coast to coast.

Because of the inability to transmit Catholic values and loyalty, the decrease of Mass attendance by teen-agers and young adults, and the threatening implications of the greying of the church, respondents urge bishops and pastors to invest more time, more money and more personnel in youth ministry. The call is clearly for an approach much broader than Confraternity

classes and Catholic schools, which drew minimal but positive notice in the survey.

One mother said, "Our children are not against God or church—they are indifferent. They are not going to be turned on by authority and rigidity and bland rituals, but by joy and enthusiasm and passion and community. Where are we going to get tomorrow's leaders except from today's youth?"

Responding to open-ended questions (Is the church better off than it was 20 years ago? What are the pluses and minuses since the close of the Vatican Council in 1965?), readers had a lot to say about the church as community from the bottom up. (See MANY OFFERED on page 9)

the criterion

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FROM THE EDITOR

Let's pray for the success of the summit

by John F. Fink

The eyes of the world will be on Geneva, Switzerland, next week as U.S. President Ronald Reagan and Soviet Union Leader Mikhail Gorbachev meet. I have to admit that I've been disappointed in our government's preparation for the summit.

It seems that the Reagan administration itself has been confused about why the two leaders are meeting and what it hopes will result from the meeting. On one hand, the president told the United Nations that "I look to a fresh start in the relationship of our two nations" and he has expressed hopes that the summit will end the paranoia that exists in both countries. On the other hand, he has seemed less than willing to listen to Russian proposals and has been intent on putting the Russians on the defensive.

While Russia was making proposals for the reduction of nuclear arms, the U.S. administration was castigating Russia for its behavior in Afghanistan, Nicaragua, Ethiopia, Angola and Cambodia. It seems that Russia is far more interested in reaching an agreement about nuclear arms than is the Reagan administration. It's as though the U.S. thinks that its position on nuclear arms is weak and so it should try to focus attention on other subjects.

The U.S. finally made an offer on nuclear arms on Oct. 31. But even that might not have happened if it weren't for the fact that our European allies made it clear to President Reagan, during their meeting in New York when all were there for the United Nations celebration,

that they were unhappy with the shift of emphasis away from arms control. Other matters should be discussed, no doubt about it, but no other subject is nearly so important as the control of nuclear weapons.

Soviet leader Gorbachev has shown himself to be extremely eager to reduce nuclear weapons ever since he came to power, and it's not difficult to understand why. He is determined to improve the standard of living of the Soviet people and he recognizes that the massive amount of money now being spent on weapons is preventing him from doing so. Yet he is not about to slow down that spending unless the United States does the same. The Russians definitely fear the United States.

The United States should be at least as anxious to reduce nuclear weapons. The president and Congress have been battling the budget all year and military expenditures are a whopping part of that budget. It would help mightily to be able to chop a large chunk out of the budget.

THERE IS, OF course, no way that a detailed agreement on arms reductions could be reached at the summit. The two parties are still too far apart, and it's mainly because of President Reagan's insistence on retaining his Strategic Defense Initiative, popularly called Star Wars. He is absolutely convinced that this will make the world a safer place and doesn't seem able to understand opposition to it. The system would, after all, protect us from nuclear weapons. Besides, since the Soviet Union is so opposed to it, proponents argue, there must be a reason for it.

Of course there's a reason. If we were to successfully develop and deploy Star Wars, the Russians feel that they would have to, too, and they are also experimenting. If only the U.S. had the defensive system, the Russians feel,

it would leave Russia vulnerable to a first attack. But this defensive system, if it indeed is feasible (and most scientists doubt that it could be completely effective), would be fantastically expensive. Neither country can afford to develop Star Wars, but only the Russians seem to recognize that fact.

IT IS ESTIMATED that there are more than 20,000 nuclear warheads now stockpiled—10,174 for the U.S. and 9,987 for the Soviet Union. A reduction in these numbers by half really will not make the world any safer. China's leader Deng Xiaoping made this point well in a recent interview with Time magazine when he said:

"The nuclear warheads possessed by the Soviet Union and the U.S. can destroy the world ten times. So even if there is a 50 percent reduction, they still have the ability to destroy the world five times. So first, to reduce some is always good because it may play a role in relaxing tensions, and in that atmosphere it will be more relaxed. So as far as this is concerned, we welcome the development, but I think it will be too naive to believe that with a 50 percent reduction, the problem will be resolved and we should no longer be so concerned."

From a military standpoint, that is true. From an economic standpoint, though, such a reduction is vitally important. It could go a long way toward reducing our deficit and it would enable Gorbachev to achieve some of his economic objectives.

So, in the final analysis, President Reagan is right that the real objective of the summit meeting should be to improve relations between the two countries. Progress toward an arms control agreement would help this effort considerably.

Let's all say a few extra prayers that next week's summit meeting will achieve those objectives.



O'Meara to talk on bishops' pastoral at conference to mark Project Equality Week

by Jim Jachimik

To mark Project Equality Week, Nov. 17-24, a two-day conference is being held in Indianapolis.

The conference, sponsored by Project Equality of Indiana, will be held on Nov. 21 at the Indiana Interscholar Center, 1100 W. 42nd St., and on Nov. 22 at Second Presbyterian Church, 7700 N. Meridian St. It is being planned in conjunction with the 20th anniversary of National Project

Equality, and is based on the theme "Making the Dream Come True."

The program includes a presentation on Nov. 22 by Archbishop Edward T. O'Meara on the U.S. bishops' pastoral letter on the economy. Methodist Bishop Leroy C. Hodapp will respond to Archbishop O'Meara's presentation.

Also on the program for Nov. 22 is a point/counterpoint discussion of civil rights and affirmative action. It will feature Clarence Pendleton, chairman of the U.S. Commission on Civil Rights, and the Rev. Maurice Culver, executive director of National Project Equality.

Other sessions will focus on such issues as jobs, justice, economic parity, social justice and the role of the religious community in a transitional society.

Project Equality is a national program sponsored locally by the Indiana Interreligious Commission on Human Equality. Religious organizations in Project Equality follow affirmative action

in their own employment practices. They also make equal opportunity a requirement in their purchasing and investment practices.

Anthony J. Malone, administrator of Project Equality of Indiana, said the program focuses on "equity in public policy in relation to employment, utilizing the purchasing power of churches." The organization provides a directory of vendors who adopt fair employment practices in terms of race. Churches affiliated with Project Equality support those vendors. Together, churches in the United States are second only to the federal government in terms of purchasing power, Malone noted. "If the church decides to use its purchasing power in a moral manner, then it can have a significant impact."

Project Equality was developed by the National Catholic Conference on Interracial Justice in 1965. Other churches joined the movement, and the program began in Indiana three years later. More

recently, interest in the program locally and nationally has dropped. "Everyone thought we had achieved everything by the '70s," Malone explained, "so chapters folded and the issues were pushed by the wayside."

Today, "we're right back to where we were 20 years ago." So the organization is redefining its mission and the role of its affiliates in the marketplace.

Project Equality of Indiana, which has about 500 participants, "is fighting for its very life," Malone noted. "Part of the reason for that is that the church community is asking for more. Project Equality realizes that it has to do more."

But Malone still sees a role for Project Equality. "People still have dreams," he said.

Further information about the conference is available from Project Equality of Indiana, 1100 W. 42nd St., Indianapolis, Ind. 46208, 317-924-4226.

Bishop Malone's talk

(Continued from page 1)

As he spoke, women dissatisfied with the church's treatment of women demonstrated outside the hotel.

Bishop Malone also reiterated his "basic judgment . . . that the teaching of Vatican II has been received in the United States as a blessing; the implementation of the council has been fundamentally sound and fruitful."

"In saying this," he added, "I do not mean to ignore either the complexity of the post-conciliar period or the fact that mistakes have been made. Nor do I deny that far more must be done," he said.

"But it remains true that the Vatican council has already been for the church in the United States a grace and a gift, a stimulus to pastoral and theological renewal for many years to come."

He offered an optimistic prediction for the synod and had some advice for those participating in the synod as well.

"I find dismaying the voices which speak of the synod with apprehension," he said, an apparent reference to those who have expressed fears the synod will be used to turn away from Vatican II reforms. "I see the synod as an opportunity to enhance, broaden and deepen the process of faithful interpretation of Vatican II," he said.

"If the synod is to realize this potential, it is necessary for delegates to arrive at the synod with well-defined proposals which can be forthrightly addressed."

Archbishop O'Meara's Schedule Week of November 17

THURSDAY, Nov. 21—Recognition dinner for Florence Marshall, director of Bethany House, Terre Haute, 6:30 p.m.

FRIDAY, Nov. 22—20th anniversary celebration of National Project Equality, Second Presbyterian Church, Indianapolis, 11:30 a.m.



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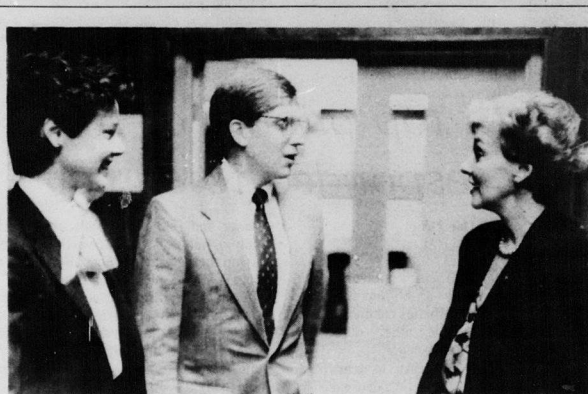
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NEW OFFICERS—Paul Reis, new president of the St. Thomas More Society, discusses the Catholic attorneys' organization with Linda Fitzgerald (right), director of development at St. Elizabeth's Home, and Patricia Polls McCrory, past president. Other officers are James Lauck, president-elect; Michael Schaefer, vice president; Nancy Gargula, treasurer; and Vince Wagner, secretary. (Photo by Kevin C. McDowell.)



Your AAA dollars at work

Greensburg hotline helps pregnant women

by Jim Jachimiak

Because problem pregnancies are not just big-city problems, the Decatur County Crisis Pregnancy Hotline was formed in February 1982.

The goal of the women who operate the hotline is to assist pregnant women and give their unborn babies a healthier start in life, says Marilyn Moeller, CPH president. "We just try to help them through that trying time."

That includes finding medical care, assisting with payment for that care, and finding support groups during and after the pregnancy. Getting a doctor is important, Mrs. Moeller says, but "that's only the beginning of what it takes to raise a child."

The hotline makes referrals to St. Elizabeth's Home in Indianapolis, a home for unwed mothers. In addition, the hotline can supply maternity clothes and other items when they are needed—"anything that a person would need if they have a new baby." If callers ask about abortion, "we try our best to talk them out of it," Mrs. Moeller says. Some counseling is done over the phone, but for more serious problems, the callers are referred to a social worker.

"Our greatest challenge," she says, "has been to find adequate medical care for the women who have made the decision to keep their babies but who cannot afford a doctor." She notes that it is difficult to find a doctor in the Decatur County area who will accept a pregnant patient without a payment of at least \$200 on the first visit.

"Many of these women did not have enough money to own a telephone or even pay for gas to get to the doctor so it was impossible



OFFERING HELP—Janet Gunn is director of the Maternal-Child Health Care Clinic, which was established by the Decatur County Crisis Pregnancy Hotline.

for them to see a doctor until they went into labor and couldn't be turned away."

The hotline was able to assist some clients with payment of medical expenses, but did not have funds to help all of those who were in need. So, with the help of a federal grant and money from the community, members of the hotline opened the Maternal-Child Health Care Center in Greensburg. Several doctors in the area now offer a reduced fee for women who are sent to them by the center. While the clinic was established by the hotline, it now has its own board of directors and operates independently, with primary funding from United Way and the county. Janet Gunn serves as director of the center.

The clinic and the hotline still have a close relationship, however. The hotline refers clients to the center, and center refers clients to the hotline for maternity clothes, baby clothing, baby beds and assistance with bills which the center can not pay, such as blood serum, ultrasound and other diagnostic tests.

From July 1984 to July of this year, the hotline received 127 calls, Mrs. Moeller says. Twenty-one of the callers were referred to the Maternal-Child Health Care Center. A number of callers who had not graduated from high school also received help from the hotline in getting graduate equivalent diplomas (GEDs).

"We are also concerned about the

amount of sex education the kids are getting in the high schools," Mrs. Moeller says. So members of the hotline are meeting with a doctor, a minister and a social worker to develop a program on responsibility and self-esteem.

Another educational program sponsored by the hotline was a presentation for high school students by Dr. Ray Short, author of "Love, Sex and Infatuation," on teen sexuality.

The hotline also conducted a survey at two high schools in Decatur County. "That's when we found out how little (the high school students) know," Mrs. Moeller points out.

The hotline is funded in part by an allocation from the Archbishop's Annual Appeal for deanery special projects. It is one of several programs being funded by AAA in the Batesville Deanery. Other funding for the hotline comes from various fund raisers, plus donations from churches, the Knights of Columbus, the Daughters of Isabella, Church Women United and other organizations.

The hotline operates from 1 to 7 p.m., Monday through Friday, and Mrs. Moeller hopes to expand that in the future. Calls to the hotline are routed through a switchboard to whoever is on duty at the time. About 12-15 people are regularly involved with the hotline, Mrs. Moeller says, but others also give their time when called upon for such jobs as meeting with clients, handing out clothing and preparing baby layettes.

Mrs. Moeller points out that the hotline is "not just a Catholic organization. It is non-denominational and we want support to come from everybody."

Three now in postulant program for Providence Sisters

by Rhonda Hite

"Being able to commit myself to God's work; giving back to God what's been given to me; freeing people to be what they can be." This is how postulant Kathy Burke envisions her life as a Sister of Providence of St. Mary of the Woods.

Jane Iannaccone, also a postulant, sees herself as a "missionary within the church; reaching in a way that Christ did." Barbara Battista sees as her goal as "to bring God's providence to all the people around me."

These three women began a 10-month postulant program at St. Joan of Arc

Convent in Indianapolis in August under the direction of Sister Kathleen Leonard. Two other postulants joined the Sisters of Providence in Taiwan in August.

Barbara Battista, 28, is from Indianapolis and has been employed at St. Vincent's Hospital as a registered pharmacist since her graduation in 1981 from Butler University with a degree in pharmacy. As a postulant, she continues to work at the hospital.

She explained the ministerial aspects of being a pharmacist. "We are Jesus to everyone—whether in school, feeding the poor, even behind the counter. To be religious you can be in any walk of life; it's

the spirit with which you practice your trade."

Barbara explained how the death of a family member brought about a new beginning and gave her the courage to ask more questions about religious life. During that time in her life, she said, people reached out to her and led her to realize the Christian community works in a similar, but much bigger, way.

Kathy Burke, 26, from Valparaiso, is currently teaching physics and chemistry at Cathedral High School in Indianapolis. She graduated from St. Mary of the Woods College with a bachelor's degree in chemistry in 1981. After graduation she taught chemistry at Andrean High School in Merrillville.

Kathy sees teaching as an opportunity to witness to young people every day, giving them good examples. "Right now it fulfills a need in me and gives me a sense of accomplishment because they're learning to process the material."

While attending college at St. Mary of the Woods, Kathy said, she met and formed strong friendships with sisters who really cared about young people. Kathy said, "After graduation I missed the Woods, but

I knew it wasn't only the Woods; it was the people. Things just started to happen.

Postulant Jane Iannaccone said, "There is a spirit the sisters have with one another—one of general love and concern. You don't have to be a Sister of Providence for them to like you."

Jane has considered some type of a religious vocation since she was 16 years old and was encouraged to join the community by Sisters of Providence in her home parish in Stoneham, Mass., and her own personal reaction to her visit at St. Mary of the Woods.

Jane, 33, is teaching first grade at St. Matthew in Indianapolis during this year of postulancy. Her graduation from Boston State College with a bachelor's degree in education in 1976 led her to a variety of professions following graduation including teacher, cashier and dietary aide.

After a month in postulancy all three mentioned the difficulty in adjusting to new lifestyles, new jobs, different locations and new situations. They realize this will be a time for reflection on their lives thus far and a time for self-development as well as a chance to really get to know the Sisters of Providence.

Sisters of Providence elect Sister Diane new provincial

Sister Diane Ris of Morehead, Ky., was elected provincial of the St. Gabriel Province of the Sisters of Providence of St. Mary of the Woods, during the province's chapter held Nov. 1-3 in Indianapolis.

During the chapter, which is similar to a legislative body and comprised of elected delegates, two provincial councilors were also selected: Sister Mary Catherine Keene, an Indianapolis native, and Sister Marsha Speth, a Vincennes native.

Sister Diane, a native of Port Chester, N.Y., is presently a professor of education at Morehead State University, where she was named distinguished professor in 1982. She holds a doctoral degree in education from Ball State University and a master's degree in education from Indiana University.

A member of the Phi Delta Kappa International Honorary Society, Sister Diane was the chapter president of that organization in 1982-83. She is also a trustee of St. Mary of the Woods College. In addition to her teaching experience at Morehead, Sister Diane has taught in grade schools in Indiana, Illinois and Maryland since she joined the Sisters of Providence in 1951.

Sister Mary Catherine, elected first provincial councilor, has been liturgy

coordinator at St. Margaret Mary Parish in Algonquin, Ill., since 1980. She holds a master's degree in music from the University of Illinois and a master's in theological studies from the Catholic Theological Union, and has worked in both areas in schools and parishes in Illinois, Indiana and Tennessee since joining the congregation in 1957.

Sister Marsha is currently a pastoral associate at St. Agnes Parish in Nashville. She has taught in both grade and high schools in Indiana since becoming a Sister of Providence in 1964.

She has earned a master's in religious education from Seattle University as well as graduate credits from Indiana University and St. Meinrad College. She is presently serving on a steering committee for the formation of an association of pastoral ministers. She was the treasurer of the Association of Religious of the Indianapolis Archdiocese (ARIA) from 1983 to 1985. She has been an officer of the Brown County Ministerial Association since 1980.

The three new provincial councilors will take office in June. As councilors they will work with Sisters of Providence who live and minister in Alabama, Florida, Indiana, Kentucky, Michigan, Mississippi and Ohio.



NEW LIFE—New Sisters of Providence postulants meet with their director, Sister Kathleen Leonard (second from left). The postulants are, from left, Kathy Burke, Barbara Battista and Jane Iannaccone. (Photo by Jim Jachimiak)

Response to criticism of the economic pastoral

by Msgr. George G. Higgins

Father Greeley's guess is decidedly negative. He told 200 Chicago businessmen 10 days before the second draft was



Further, the American Economics Association and the Industrial Relations Research Association plan a joint session on the pastoral in December. The panelists will be professional economists. I doubt the two associations would invite their members to spend an afternoon on the

That the population problem does not



If Father Greeley disagrees, fair enough. But there has to be a better way to address this complex issue before a group of businessmen who, with all due respect, probably know even less than I about the population problem and who, like Father Greeley, were not present when the bishops' drafting committee discussed this issue for what I painfully recall amounted to endless hours.

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by Dale Francis

probable that within this century there will be other women who will be vice presidential candidates of major parties and quite possibly women as presidential candidates. It is Geraldine Ferraro who pioneered this reasonable progress.



She still today doesn't understand some of the liabilities she brought to the ticket—an Eastern liberal on the ticket with a man perceived as a liberal in a party with a

Geraldine Ferraro made clear that she was personally opposed to abortion, that

This is an illogical position when it concerns an issue involving human life. An individual might be opposed to drinking alcoholic beverages and not support prohibition. But abortion involves the life in the womb. If you believe this is truly human life then you cannot refuse to defend that life because you don't want to impose your opinion on others.

Geraldine Ferraro is still unhappy that Archbishop O'Connor intervened. He didn't. The candidate herself issued a statement claiming the question of abortion for Catholics was an open question, that it was possible for Catholics to disagree with the condemnation of abortion. It was this that Archbishop O'Connor answered, making clear that the Catholic position against abortion is certain and saying that it would be difficult for a Catholic to support a candidate who supported abortion.

Geraldine Ferraro was not opposed by Archbishop O'Connor or other Catholic bishops. The position she took on abortion was opposed, but she chose that position. Pro-life supporters did not oppose her in a special way because she was a woman. Any candidate who takes the same position will be opposed. Reaping the consequences of your actions is not unjust.

by Fr. Eugene Hemrick

Whatever one's disposition about the intent of the synod, it certainly has caused reporters, theologians, historians and other interested parties to reappraise the virtues of Vatican II. There is a renewed and intense focus on the council—fueling the council with new life and making its mark on history more indelible.



The involvement of the laity as eucharistic ministers, lectors, missionaries and in ministries heretofore unheard of find roots in the council's words: "The laity too

Whether or not this was the intention of our present pope, I believe that Pope John XXIII must be smiling in heaven over the increased interest in his council—which was not wanted by everyone.

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the criterion

in July and December.



ENTERTAINMENT

viewing with ARNOLD

'After Hours' is comedy film with moral purpose

But this bizarre Scorsese movie is not for everyone

by James W. Arnold

Somewhere in the middle of "After Hours," the hero is talking worriedly to a bartender about a lonely but strange woman he's just escaped from, and the bartender comforts him with, "What's she gonna do, kill herself?"

Then the phone rings, and the bartender learns that his own girlfriend—he had an argument with her earlier that night—has just committed suicide. It's sad, obviously, but in the mood of all the other events in this bizarre new Martin Scorsese movie, it's also funny-ironic and a wild sort of justice.

"After Hours," like Scorsese's last film, "The King of Comedy" (1983), is not something everybody will want to see. Scorsese and first-time screenwriter Joseph Minion go well beyond simple movie realism to the realm of the absurd. They want to entertain, in the classic tradition of comedy, by kidding us about the terrible foolishness of our lives. This is comedy at its highest level of moral purpose, and it's disturbing.

A rare artistic blossom in the commercial wasteland, "Hours" is an expertly crafted, grimly hilarious moral parable about the strange things that happen to a young man who tries to make human contact (for not entirely innocent motives) in New York, where everybody expects the

worst from a stranger and sometimes gets it.

To establish the proper "After Hours" state of mind, recall the wonderfully eerie Peggy Lee song of a couple of decades ago, "Is That All There Is?" It's a haunting ode to despair, as the singer cites the major joys of life, then asks if that's all there is. The last verse deals with the possibility of suicide, but the singer says she can't do it, because then she'd surely ask is-that-all-there-is. It's superb sermon material on the meaning of life, far out of the mainstream of dumbly reassuring pop songs.

When I first heard it, I knew that some day a good filmmaker would find a way to use that recording in a movie. Sure enough, Scorsese does, in what is essentially the climactic summary scene in "After Hours." If it's the kind of thing you're sensitive to, it will break your heart.

The theme in "Hours" is urban paranoia. The hero, Paul Hackett (played by actor-producer Griffin Dunne, who is fated to be described as Dudley Moore without the English accent), is a lonely city dweller without purpose in his life. He works in a large office where everybody taps away on computers and dreams of something else, then goes home to a bland modern apartment where he zaps through the emptiness of cable TV. He eats alone in a basic chrome-and-Formica restaurant, reading earthy-sexy Henry Miller, which establishes his level of imagination and yearning.

One night an attractive young woman (Rosanna Arquette) strikes up a conversation. Later, he bravely calls her and is

invited to her flat in Soho. Thus begins a surreal, funny and scary adventure among strangers in the big city. They all seem weird to Paul, who wants to trust them but can't, and of course they don't trust him either. The world out there is frightening and threatening, and when the nightmare is over, Paul is more than happy to return to his office and the friendly "good morning" of his computer.

He meets four women, all potential lovers, all as desperate as he is in one way or another, but his suspicions of their motives prevent contact. One commits suicide, another mistakes him for a burglar and turns him in to a roving band of enraged vigilantes. Another, a depressed waitress whose flat is lined with mousetraps, seems too eager and eccentric. The fourth saves him from the vigilantes by encasing him in plastic cement (a symbol for male entrapment if I ever saw one), and there is the panicky feeling she'll never let him go. Just before this, as these two desolate souls finally embrace, we hear the final "Suicide" verse of the Peggy Lee song.

The actresses—Arquette, Catherine O'Hara, Teri Garr, Verna Bloom, plus Linda Fiorentino as an oddball sculptress—all fit their cameo roles as if they had been recruited in Macy's or Horn and Hardart's.

Trapped in the wee hours in Manhattan's Tribeca section, Paul can't get back uptown because he's lost everything but 97 cents and the defensive subway cashier tells him the fare has just been raised to \$1.50. When he stops a man on the street and pleads for a place to stay, the man naturally suspects he wants a homosexual encounter.

'Creation' reaffirms mystery of the universe

by Henry Hertz

Going back to the very beginning of time some 15 billion years ago is "The Creation of the Universe," a science documentary airing Wednesday, Nov. 20, 9-10:30 p.m. EST on PBS.

The program focuses on the search by scientists in a variety of disciplines to formulate a unified field theory—a single, compellingly simple law that will explain the behavior of all matter and energy.

This is no lightweight science program but it proves not quite as formidable as the subject implies. One reason is that the approach is relaxed and finds some refreshing angles on the ultimate mysteries of the cosmos.

Written and hosted by Timothy Ferris, an award-winning science writer who

The simplest depiction of urban distrust occurs in a diner. Paul can't use the bathroom unless he lies that he's a customer. When he comes out the table is set for him. Instead of telling the truth, Paul orders a meal, then lies he'll be back after he puts coins in a parking meter.

There is much more, including a harrowing visit to a lunatic punk bar and frequent images of unsatisfying human contact and misunderstanding in the dim background. As in so many of his films, the Catholic-raised Scorsese perceives a humanity lost in a trackless wilderness, following absurd roadmaps.

At one point, Paul falls on his knees on the dark street and pleads to heaven: "What have I done to deserve this?" I think we know. But the only reply is still another opportunity that is missed. If this is hell, it seems to be one that we, and not God, created.

(Expert moral parable mixing humor and horror; brief nudity, sex situations; satisfactory for thoughtful adults.)

USCC classification: A-IV—adults, with reservations.

Recent USCC Film Classifications

Eleni A-II
The Journey of Natty Gann A-I
Macaroni A-III
A Nightmare on Elm Street 2 O
To Live and Die in L.A. O
A Year of the Quiet Sun A-II

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

teaches at the University of Southern California, the program never bogs down in scientific minutia but keeps the viewer involved in the pursuit of the precise moment of creation.

Central to the presentation is the question of God as prime mover. In fact, one of the scientists goes through St. Thomas Aquinas' proofs of God's existence. The program begins with Einstein's statement that "God is subtle but not malicious so that nature, though difficult to understand, at the root ought to be simple and beautiful."

Einstein's quest for that utterly simple idea that unifies all nature was a failure. This program shows how close science has come to finding it and it reaffirms the glory and the mystery that is creation.

TV programs of note

Sunday, Nov. 17, 8-9 p.m. EST (PBS) "Selva Verde: The Green Jungle." Filmed in Belize, this "Nature" program explores the natural history and ecology of forest plants and animals as well as the ties linking predator and prey to the larger organism of a tropical rain forest.

Sunday, Nov. 17, 10-11 p.m. EST (PBS) "Freckled Rice." This is a drama about a young Chinese boy growing up in Boston's Chinatown in the 1960s, torn between the stern values of his immigrant father and the more independent, Americanized life of his older brother.

Monday, Nov. 18, 8-9 p.m. EST (PBS) "Wonderworks: The Canterville Ghost." In this contemporary adaptation of the Oscar Wilde short story, an American family rents an old English mansion for the summer. But they discover it is already inhabited by a ghost.

Tuesday, Nov. 19, 9-10 p.m. EST (PBS) "War: The Knife Edge of Deterrence." Produced as an epilogue to "War: A Commentary by Gwynne Dyer," this documentary examines the strategies and policies based on nuclear deterrence which have welded an uneasy global peace since World War II.

Wednesday, Nov. 20, 8-9 p.m. EST

(PBS) "River Journeys: The Congo." Historian Michael Wood travels on a river ferry, cargo boat and converted whaler on an African journey which takes him from Kinshasa to the high savannah beyond Kisingani.

Friday, Nov. 22, 9-10:30 p.m. EST (PBS) "Sylvia Fine Kaye's Musical Comedy Tonight III." Re-creating some of the classics of the Broadway musical stage, with selections from such shows as "The Boys from Syracuse" and "Lady Be Good!" are Dick Van Dyke, Elaine Stritch, Patti LaBelle and Roberta Peters.

TV Film Fare

Saturday, Nov. 16, 9-11 p.m. (CBS)—"Rocky III" (1982)—Whatever its shortcomings as cinematic art, Sylvester Stallone's third boxing film is just about flawless as popular entertainment. The carnage in the ring, though of briefer duration than in the first two movies, is still very intense, making it mature fare. The U.S. Catholic Conference classification is A-III—adults. The Motion Picture Association of America rating is PG—parental guidance suggested.

CREATIVE SPECIAL—Award-winning science journalist Timothy Ferris is the author and host of "The Creation of the Universe," a PBS special which documents how some of today's most exciting scientific developments are turning up clues to the origin and evolution of the universe. The program, which airs Nov. 20, features lavish footage and special effects.

POINT OF VIEW

The women's pastoral

by Ivan J. Kauffman

"God created man in his image . . . male and female he created them. God blessed them, saying, 'Be fertile and multiply; fill the earth and subdue it' . . . And so it happened. God looked at everything he had made, and he found it very good."

—Genesis, Chapter 1

"The greatest internal problem the Roman Catholic Church is going to suffer in the next decade" is the role of women. That's the assessment of a leading Catholic theologian, and it's shared by several bishops I've spoken with. As soon as the pastoral on the economy is finished next year attention will turn to the new pastoral on women.

The committee working on it has thus far spent most of its time simply trying to define the issues. This fall they announced the pastoral will not be about women, but "about women's concerns." It's clear women themselves aren't the problem. If that were the case the solution would be to get rid of them, and I haven't heard anyone suggest that recently.

On the other hand, some feminists seem to believe everything boils down to male chauvinism. That's certainly part of the problem, but I doubt we men can solve the problem without any help. Something very basic is involved here, and I personally suspect it's the one thing we all have in common, male and female, which is sexuality itself.

Men and women do exist. That's a decision God made, not us. God also made the decision to connect us by giving us the capacity for sexual relations. Without that

capacity the human race would simply cease to exist.

The church has always recognized these facts by celebrating marriage as a sacrament. But at the same time, by choosing to make celibacy mandatory for priests and by using the title "religious" for those who have taken vows of chastity, there is an unspoken—and probably unintended—message that those of us who are called to the vocation of marriage are somehow second-class Catholics.

It seems to me that whenever the sacrament of marriage, in which women play a very important role, is looked on as somehow inferior to the sacrament of ordination, in which only men can participate, the unspoken message is that men are more important than women.

It all boils down to respect—respect for marriage, respect for sexuality, respect for family, respect for women. They all go together. That's not to say women's only role is childbearing, but when that job, which can only be done by women, is looked down upon, the inevitable consequence is that women as a group are looked down upon.

Probably no one has had a greater impact on me personally than my daughter. Every time she comes home from college it's with some new insight into how women have been psychologically and culturally put down.

I'd probably argue with anybody else, including her mother, but when the choice comes down to defending the privileges of the male establishment or protecting my daughter, my parental instincts always

seem to win out. From her, and all the women in my life, I've learned that women have much, much more to offer than their capacity to give birth, important as that is. There is a uniquely feminine way of looking at life that is essential to seeing reality as it actually is.

Clearly men need to spend more time listening to women—really listening, not just trying to figure out how to pacify them.

But we also, all of us—male and female, married and celibate—need to spend more time listening to our bodies and sharing our experiences of sexuality with one another. We also need to help each other with problems related to sexuality. God made us the way we are, and if sexuality is a problem it's because we've made it a problem, not because God somehow made a mistake.

TO THE EDITOR

Cathedral is part of archdiocese, too

Come on, Joe and Francis Leone, be fair. The \$50,000 the archbishop gave Cathedral High School (see "To the editor," Nov. 8 issue of *The Criterion*) is small potatoes compared to the 50 percent per student subsidy and more that some parishes put out for the deanery high schools. And you don't hear the Cathedral High School or public school families complaining about contributing 30-40 percent of the budgets of the deanery high schools through their parishes.

Since Cathedral High School receives no subsidy from the parishes it must meet its costs by a realistic tuition and donations. Cathedral's tuition is still considerably less than that of other private high schools in this area.

To give as many students as possible an opportunity to attend Cathedral, scholarships and grants are offered on the same basis as the deanery schools, that is, academic ability, leadership, and need.

The building campaign underway at Cathedral will bring the school's sports facilities approximately up to par with the deanery high schools.

Joe and Francis, your complaints about Cathedral sound something like the critics of all non-public schools. Catholic schools are divisive, selective, competitive, have unfair advantage, etc. The anti-Catholic school crowd must really be enjoying our dispute.

We need Cathedral as an alternative approach in Catholic education, a private Catholic institution owned and operated by a dedicated group of largely Catholic men and women, accountable to their church and archbishop by their very faith and loyalty.

There's room for all of us. The Cathedral family is part of the archdiocese too. And if our archbishop wishes to acknowledge the efforts of numerous parishioners, teachers, and parents who have made Cathedral work over the past 60 odd years there are many of us who feel that it is only right.

But, at any rate, pity the archbishop. He's got to be everybody's archbishop.

Dick Poynter

Indianapolis

Headline trivializes serious matter

When I can say something positive about someone's work or accomplishments, I like it so much better. I believe that I can make some positive statements about an article that appeared in the Nov. 8 issue of *The Criterion*. At the same time please know that the criticism that I must also give is the main motive for this letter for I judge that the flaw may have more impact than the good.

The text of the unsolicited article regarding fee structure for formal nullity of marriage cases at the Archdiocesan Tribunal was fair and good. It represented more than adequately the text of the communiqué directed to the priests and pastoral ministers of the archdiocese.

However, the same accolades cannot possibly go to the headline for the article:

"Pay as you go annulments." I am not alone in our office in immediately sensing the impact of this wording: it "trivializes" a very serious and very sensitive matter. I fear that the attitude communicated by the wording of the headline will disturb those who have cases here or would wish to present them. Although the article itself could offset this danger, I feel the headline itself with its "catchy" phraseology will be the part that will be remembered.

Thus, I believe that the choice words were in poor taste and judgment. But the deed is done and we must live with whatever consequences there will be.

Rev. Frederick C. Easton
Vical Judicial
Metropolitan Tribunal

Indianapolis

the pope teaches
We can know the mystery of
the Trinity only through faith

by Pope John Paul II
Remarks at audience Nov. 6

As I continue my catechesis on the Creed, I wish to speak today about the church's profession of faith in Jesus Christ, the son of God. We believe that Jesus is "eternally begotten of the Father, God from God, light from light, true God from true God, begotten, not made, of one being with the Father."

The truths which we profess in the Creed are based on the teaching of Christ himself, the incarnate word of God, and were proclaimed in the preaching of the apostles. They are supported by the writings of the New Testament which reveal to us not only the truth about Jesus Christ but also the mystery of the Holy Trinity, a mystery which goes beyond our ability to comprehend in its entirety.

Throughout its history, the church has professed its belief that God is one and three, and the son of God is eternally



begotten of the Father. The human mind could never pretend to understand fully the God who "dwells in unapproachable light." What divine revelation allows us to do is to know through faith the essential elements of the mystery of the most holy Trinity. And this knowledge deepens our desire to enjoy the beatific vision in the kingdom of heaven.

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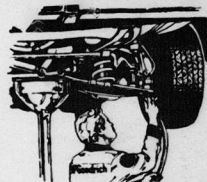
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CORNUCOPIA

A survey of cafeteria fauna

by Alice Dailey

Some people study other people by appointment only, as in psychiatry; I study them any time, any place, as, for example, in a cafeteria where slapstick and soap opera may enhance the menu.

I don't study people EATING, mind you; that's gross. But when entertainment pops up who am I to resist?

In a lineup recently two chiropractors were ahead of me. How did I know their occupations? Why else would they keep rubbing each other's back and neck? Then again, maybe they were rejects from Dynasty; somewhere between the salads and pork chops they started kissing.

Now it's not that romance is dead in my soul. I just don't think it goes well with a first course.

At the hashed and mashed potatoes stand more smooching ensued. When they finally made it to desserts the kisser reached under a glass shield and brought out a slab of meringue pie for the kissee's consideration. She poked a finger into the filling, tasted it and shook her head no. He returned it to the display. It was removed discreetly by a counter girl.

Behind me a man grumbled loudly, "What's the holdup? My gravy's starting to congeal."

Someone else was getting fed up, too, a little boy who started playing go in and out the windows with the lineup. His mother called, "Buford, come back here!" Buford's hearing organs weren't working. Mommy commanded, "Daddy, get him!" Daddy made a grab and brought him back, then the kid threw himself on the floor and started kicking.

Mommy said, "Ah, ah, that's not pretty," and moved serenely on. Daddy dittoed.

The man with cold gravy growled, "Little boy, you'd better get up before I step on you."

Buford stuck his tongue out at the man but he moved.

I chose a corner booth far from the amorous couple and gradually became aware that eight eyes from the next table were watching me unload the tray. Judging from the heaped-up ashtrays and coffee cups, the owners of the eyes, Mom, Dad, Junior and Grandma, must have been sitting there since the dawn of Christianity.

Dad brought more coffee refills and disappeared into the restroom area. Mom and Grandma lighted up again. When Dad returned Mom headed for the same area.

Junior was making a pyramid with cream containers. When it toppled he yelled and ran to the service table to bring back more. Grandma allowed that maybe he shouldn't be taking so many but he yelled again, "Grandma, don't be sayin' such words to me!"

Over a cigarette Dad smiled indulgently and sought to help but the pyramid builder shoved him away.

I had been trying not to stare and studiously looked at the "Not responsible for missing articles of clothing" sign 15 times but meanwhile a man, reminiscent of "Hey, Vern," had plunked himself at a table right under the sign. Each time I studied it he assumed I was looking at him and he winked.

Then I was really cornered. With nowhere else to look I concentrated on the shape of my plate, cup, saucer and silverware. But when my eyeballs felt like dropping out I had to look up.

Dad had brought more coffee to the next table but Grandma held up a finger and ran, not walked, to the powder room. When she returned they all had a go at more cigarettes.

I fled, from the cafeteria, from Hey, Vern, and from the homeless four. For all I know they may be sitting there yet.



vips...

✓ Holy Name parishioner **Barbara Amend** celebrated her 103rd birthday on Nov. 7. Born in Cincinnati, Amend moved to Indianapolis after her marriage in 1903. She is the oldest member of the Garfield American Legion Auxiliary #88, and she enjoys crocheting, singing and keeping a neat house.

✓ **Janet Padgett**, a 1984 Marian College graduate, has been named conference and events director at the college. She will be responsible for marketing the college's facilities, especially the Allison Mansion, and coordinating and scheduling all events held on campus.

✓ Indianapolis native **Dr. James Muller** has received the Notre Dame Alumni Association's Rev. John J. Cavanaugh Award for his efforts to prevent nuclear war. Muller, a 1965 Notre Dame graduate, is a co-founder of International Physicians for Prevention of Nuclear War, a cardiologist and a faculty member at the Harvard Medical School. The Cavanaugh Award, named after a Holy Cross priest who headed the University of Notre Dame from 1946 to 1952, is given to alumni who have made outstanding contributions to government, public service or patriotic causes.



✓ **Clarence and Bessie Dwenger** of Hamburg will celebrate their 50th wedding anniversary with a Mass of Thanksgiving at 1 p.m. on Thanksgiving Day at St. Anne Church, Hamburg. A reception, hosted by their children, will follow in the church hall until 5 p.m. They were married Nov. 28, 1935, at Hamburg, and are the parents of 11 children: Betty Rogers, Doris Biddle, Rita Livers, Mabel Hajny, Robert, Donald, William, Thomas, James, Lloyd and Adolph. They have 27 grandchildren. They request no gifts.

check it out...

✓ The Southern Indiana Peacemakers will sponsor an interfaith prayer vigil for a successful summit meeting in Geneva, Switzerland. The vigil will be held Monday, Nov. 18, at 7 p.m. at Holy Trinity Heritage Court, 7th and Market streets, New Albany. The entire family is welcome; bring a candle or flashlight.

✓ **St. Joan of Arc Class of 1936** is planning a reunion. They are looking for names and addresses of graduates. To share information call Nancy Scott Flynn at 253-4746 or Margaret Schisla Reilly at 356-0215.

✓ The second **City-Wide Catholic Gospel Concert** sponsored by Archdiocesan Black Catholics Concerned will be held Sunday, Nov. 24, at Holy Angels Church, 28th Street and Martin Luther King St., beginning at 4 p.m. Several choirs have been invited to participate, including those from Holy Angels, St. Andrew, St. Bridget, St. Rita and St. Thomas Aquinas parishes.

✓ The Academy of the Immaculate Conception, Oldenburg, will present the jury room drama "Twelve Angry Women" on Sunday, Nov. 17, at 4 p.m. and on

Monday, Nov. 18, at 7:30 p.m. in the auditorium. Sunday's presentation is in conjunction with the academy's open house. The play is based on Reginald Rose's famous TV classic "Twelve Angry Men" and has been adapted for an all-women's cast by Sherman L. Sergel. Each performance will have a separate cast. Tickets are available at the door and during school hours at the school office. The cost is \$2 for adults and \$1 for children 10 and under.

✓ The **Fifth Wheelers Club** has elected the following officers: **Rose Rhinehart**, president; **Mary Koors**, vice president; **Andree Muns**, treasurer; **Marie Willis**, recording secretary; and **Cecilia Sparks**, bulletin reporter.

✓ **Recovery of Kentucky** is starting another group at Holy Family Shelter, 30 E. Palmer St., Indianapolis, for people with nervous problems. The group will meet Thursday evenings at 7 p.m. All are welcome to attend.

✓ An **Open House** will be held at Holy Family Shelter, 30 E. Palmer St., Indianapolis, on Sunday, Nov. 17, from 1 to 4 p.m. The shelter is celebrating its first anniversary.

✓ The **Mexican-American Cultural Center**, a national center for Hispanic ministry based in San Antonio, Texas, offers several programs designed for pastoral ministry with Hispanics. Courses offered include: Cultural Awareness for Catechists and Educators, June 22-July 11; Mini-Pastorals, June 1-20 in Spanish and July 13-Aug. 1 in English; Intensive Spanish for Pastoral Ministry; and Study Weeks on

various topics. For further information, write to Janie Dean, MACC, P.O. Box 28186, San Antonio, Texas 78228, or call 800-531-6222.

✓ The **St. Vincent Stress Center** is seeking adult volunteers to work in the Mental Health Unit. A three-week training program of two-hour sessions will be held on Tuesday mornings beginning in late November. Volunteers do not need experience in mental health. For information or to arrange an interview call Mary Owen, 875-4628, Monday-Friday 8 a.m.-4:30 p.m.

✓ **Birthline** volunteers are needed. A volunteer can answer calls to the crisis line or follow through with requests for infant clothing. Volunteers take calls in their homes through a call-forwarding system. Clothing is prepared about twice a month at the Catholic Center. For further information, call Grace Hayes, 236-1550.

✓ A **Family Thanksgiving Mass** for all separated, divorced and remarried Catholics and their families will be celebrated at St. Columba Church, 1302 27th St., Columbus, by Father James Farrell. The Mass will begin at 6:30 p.m. and will be followed by a pitch-in supper. For further information, call the Family Life Office, 317-236-1596, or Edith Hess, 812-376-6364 evenings and 812-457-5276 days.

✓ **St. Francis Hospital's Family Resource Center** has developed **Alternative to Expulsion**, a program which gives both high schools and students an opportunity to avoid expulsion for the use of alcohol or other drugs. During the first week of the two-week program, the student and his or her parents receive information on chemical dependency and the responsibilities and consequences of drinking. The second week focuses on self-esteem and how to say no. The program seeks to supplement disciplinary action, not to replace it. It is an educational program, not a treatment program. For more information, call the Family Resource Center at 783-8983.

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QUESTION CORNER

Sorting out degrees of sin

Sin not measured in pounds but in amount of injury

by Fr. John Dietzen

Q Please help this convert with something that just doesn't seem to add up. Why does the church put marrying outside the church in the same (mortal sin) category as something like murder?

Aren't there degrees of wrongness even among the commandments? Your column has been very helpful for me in understanding reasons behind the church's positions. I hope you can put some light on this for me. (Texas)



A You have some excellent insights on the meaning of sin, and I hope you keep developing them. As you imply, if our life of grace is a relationship with God, that relationship can be affected, even seriously, in varying degrees.

First, you are right (and in total agreement with Christian moral tradition) in seeing degrees of wrongness in acts and intentions which are seriously sinful.

Thus, to say that something is a mortal

sin, assuming of course that all necessary reflection and intentions are there, does not imply that it is "just as bad" as any other serious or mortal sin.

We must remember that sin is not measured in pounds or inches. It is an injury, sometimes even a destruction, of our relationship of friendship with God; it involves actions and decisions about things that affect that relationship.

As in other aspects of faith, we learn much about our relationship with God by comparing it with our relationship with another human being. Some things can weaken that relationship ("venial sin"); some actions can destroy it.

A husband, for example, might destroy his relationship with his wife, until repentance and forgiveness follow, by physically abusing her. He can also destroy it by vicious emotional abuse that strangles her spirit and perhaps even her sanity.

There's no question that the second is more destructive and therefore more sinful.

According to our biblical and traditional understanding of the Christian life, the same is true in our relationship with God.

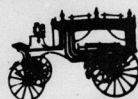
Some wrong actions, serious in themselves, may be objectively less destructive of our relationship to our Creator and Lord than

other sins. Certain objectively sinful actions are also more subject to circumstances (fear, lack of awareness and so on) which can diminish or exclude actual personal sin.

In at least one sense, sins which are purely church laws are often, if not always, in this later category. They may undermine, or even destroy to some degree, the social fabric and health of the church as the body of Christ. But they are normally not as immediately and directly destructive of human society and human beings as violations of the Ten Commandments and other precepts of the natural law.

(A free brochure explaining Catholic marriage regulations and the promises involved in an interfaith marriage is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.

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Self-diagnosis for say, a running nose could be as dangerous as missing a cancerous growth or at least an obstruction that may be correctible.



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FAMILY TALK

Husband drinks heavily and sees other women

by Dr. James and Mary Kenny

Dear Dr. Kenny: My husband and I have been married 23 years. He has been drinking for the past 19. He is out every night until after midnight and comes home in various stages of drunkenness.

The children and I have learned to leave him alone and to attempt any communication only in his increasingly small moments of sobriety.

He has been approached by his superiors that if this problem is more than he can handle alone, he should seek professional help. I have offered to go with him or help in other ways, to no avail. I have joined Al-Anon.

Three days ago our daughter discovered her dad with another woman. He begged her not to tell me and made all sorts of promises if she didn't, including one whereby he would turn his life around. That evening he did get home earlier. He knew all the right things to say to give me a glimmer of hope. However, the following evening he didn't come home until 1 a.m. and in a very drunken state.

I am devastated by this news. I admit I suspected this considering the fact that our marriage has been on paper only for quite some time.

I am afraid of making a bad decision. We have two sons in college and I cannot support them alone and am sure he would make no effort to if I divorce him.—Ohio.

Answer: You are in a difficult situation with a hard choice ahead. Your husband drinks and sees other women. He wants things to stay the way they are. Unless you want things to continue as is, you must make some changes.

Start with yourself. First, move toward independence. You feel forced to stick with your marriage because of your uncertain financial status.

See a lawyer to find out what your financial status might be if you were separated or divorced. Your lawyer may also suggest a trust fund or some other way to guarantee money for the college education of your children.



The other key to your independence is your employability. Prepare a sample resume listing your previous work experience, skills, any specific achievements and your accomplishments as mother and homemaker. Even if you have no previous paid work experience, do not underestimate what you have done running a home. List clubs and organizations to which you have belonged.

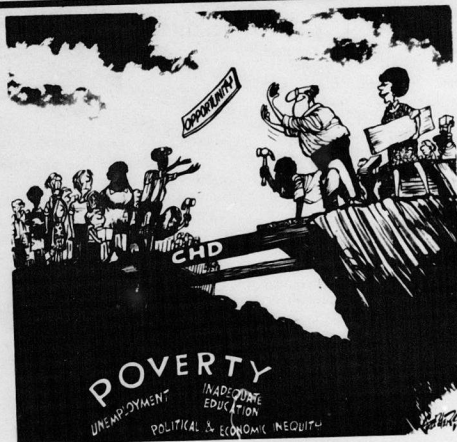
When you feel you have at least some chance to make it on your own, you are ready to confront him with a choice. If you feel unsure of yourself or uncertain what to say, you may wish to talk your situation over first with a professional marriage counselor.

Start with the drinking, which may also be the key to his other problem. Since your husband's boss is also concerned, he might meet with you and your husband. Ideally, both you and his boss should present your husband with some concrete choices. For example, either he stops drinking and attends AA regularly or you and his boss will take appropriate action.

By maintaining your present arrangement, you are what is known as an "enabler." By failing to take any action, by passively complying with his behavior, you are "enabling" him to continue his patterns.

Prepare yourself to function independently as best you can. Then present your husband with a choice. Either he makes a change or you do. This is not easy, but neither is your present situation. Good luck!

(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.)



A Hand Up Not A Handout

Poverty is a hellish trap for 35 million Americans. But it doesn't have to be. This year, the U.S. Catholic bishops' CAMPAIGN FOR HUMAN DEVELOPMENT celebrates 15 years of daring to seek justice for the poor. CHD supports self-help projects that work, by enabling the poor to help themselves. Offer someone a hand up—not a handout. Give generously.

1985 Collection Sunday: November 24

If You Want Peace, Work for Justice

Pope Paul VI

CAMPAIGN FOR HUMAN DEVELOPMENT



Many offered suggestions

(Continued from page 1)

the church as experienced in parish, and much less to say about the church as institution from the top down.

Although there were no questions about strategies for the future, many answers offered suggestions and solutions.

Improvement of music at liturgy was a high priority. Several said this can seldom be done without the assistance of trained musicians, who deserve fair wages. Some related better music to the first priority, because the younger generation is more interested in music, poetry, symbols, etc., "and doesn't relate to obsolete symbols of the middle ages or the Middle Ages."

Adult language was seen as sometimes a barrier to communication with youth by a man who pleaded for celebrations that are less verbal and more music-filled, that touch the heart as well as the head.

Parishes should offer a choice, many said: solemn high quiet Masses and charismatic healing services, Marian and other old familiar hymns, organs, guitars and occasional flutes. There was hardly any reference to Gregorian chant.

High on the list of concerns for respondents to the Catholic press survey, almost all of whom are lay people, is sexuality. They do not challenge magisterial teaching on abortion and sex outside of marriage, but they urge bishops and theologians to come up with more convincing answers, aimed directly at the reasons behind practices in today's society.

Birth control is another area. Many respondents who dissent (or, as one put it, are "unable to assent") are comfortable with their prayerful decisions and uncomfortable with what they see as a lack of respect for their consciences. They ask the bishops to rethink the whole area of sexuality ("Beyond the biological to the essence," one said) and to consider the

lived experience of married persons trying to be faithful to Jesus. "If we banned those who accept birth control we'd have hardly any ushers, lectors, or parish council members," wrote one couple.

Although the liturgical renewal generally drew praise, and some said they had been touched by Cursillo, Marriage Encounter, the charismatic movement, etc., just as many lay persons expressed a spiritual hunger. They asked for more emphasis on prayer, more teaching about prayer, more opportunities for prayer, cross fertilization with other Christians.

There were also requests for more training for lay members of the church in a variety of areas: Scripture, theology, service to the poor and alienated, ministry to the sick and dying, and especially evangelization.

"How many can explain the mission of the church?" one asked.

"I would love to bring the unchurched to friendship with Jesus," said another.

There were several suggestions in the area of personnel and leadership: expand the opportunities for women, encourage late vocations, welcome back married priests, ban homilies by foreigners who speak pidgin English, and expand preaching by deacons. Religious and lay persons. There was some support for optional celibacy, less for ordaining women.

At least one person offered each of these suggestions: develop another Bishop Sheen to fill the Catholic void on TV; use empty convents to feed and house the poor; obey Secret of Fatima; establish terms of office and/or retirement age for pope and bishops, for the same reasons we have them for pastors; don't let bishops get bogged down in administrative duties that keep them from walking and talking with the people. "Was Jesus an administrator?"

For a few, the future of the church will

be better if we return the Baltimore Catechism to the classroom, the tabernacle to the altar, the lay minister to the pew, the nun to the habit, the Mass to Latin and the sinner to the confessional.

But even most of those with criticisms realize that it would be no more possible (or desirable) to turn the clock back to 1965 than to 965 A.D. However, they would like fewer changes, better preparation for

changes, appreciation of decades-long commitment to symbols and practices that served well, and respect for the feeling of rejection felt by older people who find it difficult to change.

Solutions no one favored include the return of Ember and Rogation days, the Communion and Lenten fasts, rules about servile work on Sunday, abstinence on Fridays or hats on women.

Volunteer makes her 150th afghan for Birthline organization

by Jim Jachimiak

When Rita Herschel made her first afghan five years ago, she didn't know what to do with it. At the suggestion of a friend, she gave it to Birthline, and it became the first of 150 which have gone to the organization so far.

Birthline is sponsored by Catholic Social Services and assists women with various problems related to pregnancy. The afghans are included in layettes which are given by Birthline to mothers of newborn babies.

Miss Herschel completed her 150th Birthline afghan this summer, but altogether she has made 200. "I cheated," she explains. "I gave some away and I sold some."

Miss Herschel lives in Indianapolis but is originally from Bedford. She feels that she benefits as much from making the afghans as anyone else benefits from receiving them. "It helps me that I'm doing it for somebody else," she says.

Some of the afghans are personalized with her own label. Miss Herschel uses a number of different patterns, but the 150th Birthline afghan was made in the same pattern as the first. Whoever the afghans are made for, they are made with the same care. "If there is a mistake in one, people



LABOR OF LOVE—Rita Herschel crochets her 150th Birthline afghan. (Photo by Jim Jachimiak)

say, 'Oh, well, you're only giving it away,' " she explains. "And I say, 'Wait a minute! What I give to Birthline is no different.'"

Grace Hayes, director of Birthline, appreciates that care. "It certainly is nice to be able to put one of Rita's afghans in the layette," she says.

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THE SUNDAY READINGS

by
Richard
Cain

Daniel 12:1-3
Psalm 16:1, 5, 8-11
Hebrews 10:11-14, 18
Mark 13:24-32

33RD SUNDAY IN ORDINARY TIME

NOVEMBER 17, 1985

This Sunday's first reading is taken from the book of Daniel. The book takes its title not from the author who is unknown but from its hero, a Jew who had lived 400 years earlier during the Babylonian captivity and was legendary for his wisdom, piety and courage. The book itself was written around 164 B.C. at a time when the Jews were experiencing terrible religious persecution under the Seleucid king, Antiochus IV Epiphanes.

In order to encourage his fellow Jews, the author made use what is known as apocalyptic writing. In this kind of writing past events were narrated in the future tense as though predicted long ago by a prophet but revealed only later. Present conflicts were described in terms of the final battle between good and evil at the end of time. Finally, everything was couched in symbolic language to protect the author from foreign persecutors. The purpose was to remind the readers that God is in full control of history and would deliver his people and fulfill his promises to them.

The passage which forms this Sunday's first reading comes at the end of the last apocalyptic narrative in the book. Antiochus' brutal reign was seen as the prelude to the final triumph of good over evil. After Antiochus' death, Michael (Israel's guardian angel) would avenge the terrors inflicted on Israel. The suffering would surpass that of any previous time but everyone written in the book of life would be saved. Those who had already died would rise to either eternal life or final damnation.

The passage marks the earliest clear statement in the Old Testament of belief in the resurrection of the dead.

Like the previous six Sundays, this

Sunday's second reading is taken from the Letter to the Hebrews. This letter is a key part of the Bible for it explains the relationship between the New and Old Testaments. Its purpose is to show how the new covenant established through the priestly ministry of Christ is superior to and replaces the old covenant carried out through the ministry of the Jewish priests.

This Sunday's passage drives home the point with a final summarizing comparison. Year after year on the Day of Atonement (Yom Kippur) the Jewish priest had to stand while making the same sacrificial offering for the nation's sins. In contrast, on Good Friday Christ made one sacrifice for the world's sins and then took his seat forever at the right hand of God. This is because the Jewish sacrificial system was only a symbol of what was to come. But the sacrifice offered by Christ accomplished what it symbolized.

In this Sunday's gospel reading, we see the vision of the end of the world put forward in Daniel being taken up and developed by Jesus. As the author of Daniel did in the first reading, Jesus predicted a time of great suffering. This suffering will represent God's judgment on the world. (The strange signs in the heavens are Old Testament symbols of divine judgment being passed.) Then the chosen will be assembled by God from the ends of the earth.

To this vision Jesus added another taken from Daniel 7:13-14. There a son of man appears on the clouds of heaven and receives from God an everlasting kingdom. The title "son of man" was the expression used frequently by Jesus in the gospels to refer to himself.

In the last half of the reading we encounter a problem for which I have no

the Saints *by Luke*

ST. AGNES OF ASSISI



BORN IN ASSISI IN 1197, AGNES WAS THE YOUNGER SISTER OF ST. CLARE. SHE JOINED CLARE WHEN SHE WAS 15 AT THE BENEDICTINE CONVENT OF SANT' ANGELO DI PANZO, DETERMINED TO FOLLOW HER SISTER'S LIFE OF POVERTY AND PENANCE. AGNES RESISTED HER RELATIVES' ATTEMPTS TO FORCE HER TO RETURN HOME AND WAS GIVEN THE HABIT BY ST. FRANCIS. AGNES WAS SENT TO SAN DAMIANO WITH CLARE, THUS FOUNDING THE POOR CLARES. SHE WAS MADE ABBESS OF THE POOR CLARES CONVENT AT MONTICELLI NEAR FLORENCE BY ST. FRANCIS IN 1219. SHE LATER ESTABLISHED CONVENTS AT MANTUA, VENICE AND PADUA, AND SUPPORTED HER SISTER'S STRUGGLE FOR POVERTY IN THEIR ORDER.

AGNES WAS WITH CLARE AT HER DEATH AND DIED THREE MONTHS LATER, REPORTEDLY AS PREDICTED BY CLARE. HER FEAST IS NOV. 16.

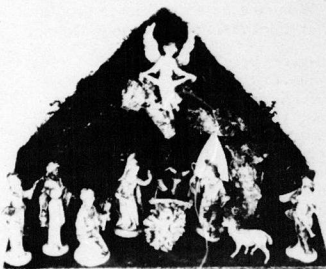
satisfactory explanation. On one hand Jesus seemed to say that the second coming would happen before the generation then living had passed away. Yet he himself said that not even he knew the exact time of his return.

The source of this difficulty may lie in that the discourse from which this reading is taken tries to answer two entirely different questions at once. Looking at the beginning of the chapter we see that the whole subject got started when Jesus predicted the destruction of the temple. In response the disciples asked when this would happen. But, assuming that the destruction of the temple would only come at the end of the world, they also asked what signs would indicate that the world was about to end.

In responding to their questions, Jesus did not contradict their assumption. Yet while the temple was indeed destroyed in 70 A.D. by the Romans, the world is still here nearly 2,000 years later awaiting Jesus' return. The Roman military action did bring great suffering, especially to those in Jerusalem. The Jews would have also regarded the destruction of the temple as a judgment upon them by God. So this in a way did represent a visit by Christ. But it was hardly the kind of visit suggested by reading.

In any event, the final emphasis of the passage is that the followers of Christ should be constantly prepared to face God. For regardless of when the second coming may occur in history, it happens to us at the end of our lives.

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A Dialogue With the World

By Father Herbert Weber
NC News Service

A man in the parish stopped me after Mass to ask advice. As a plant manager, he had observed many employees living lives of painful drudgery. When they left work they would go to homes where there was conflict and pain. They frequently found their lives unfilled and unhappy, but weren't sure what they were missing.

The manager knew these desperate persons needed to hear some kind of good news. His question was how he could better share the Good News with them.

This plant manager happens to be a person of adult faith who believes that his Christian living and his work life have to intersect on significant issues. For him, faith has to be in dialogue with the very world that he attempts to serve by his work.

□ □ □

Dialogue with the world was a key concept of the Second Vatican Council. Like all true dialogue, it means listening as well as speaking.

Thus the church in dialogue hears the "joy and hope, the grief and anguish...especially of those who are poor or afflicted in any way," as the council's Pastoral Constitution on the Church in the Modern World asserts.

Hearing the hopes and concerns of all members of our world means being in touch with society and its development. If it is true that a good listener makes sure that she or he understands what is being said before responding, then a church and its people in dialogue with the world listen closely to sisters and brothers in the secular world before making a response.

Not long ago I had the chance to hear a fine scientist talk about genetic engineering and what is developing in that particular field. He ended his address by saying that scientists have made great progress and now can do amazing things regarding the embryo in development.

But he went on to say that the simple fact that scientists can do something doesn't necessarily mean that they "may" do it. What may be done is a question that has to be answered by others in collaboration with scientists. Certainly persons of faith and persons of well-developed ethical approaches have to be included in such dialogues. Just as certainly the scientists have to be respected for their expertise.

There are other times, however, when the church has to initiate the dialogue. These are the occasions when the church has to address the norms of a society and call the citizens of that society to question those norms. Two recent endeavors of the U.S. bishops — the pastoral letter on war and peace and the proposed pastoral letter on the U.S. economy — have attempted to do

that. Both invite others within and outside the church to enter a dialogue.

□ □ □

Initiating a dialogue with society can be done best when it is clear that the men and women of faith who are expressing a gospel value are also members of that society. Likewise, there is a need to state clearly that the dialogue between church and world does not mean only between church leaders and world leaders.

All those who make up the church are called to be in dialogue with their local worlds. For example:

- A woman took advantage of her managerial position in a company to protest a policy that was unjust to minorities.

- Members of a church council voted to use the parish buildings as a sanctuary for Central Americans who would likely be jailed or executed if they were allowed to be returned to their homeland.

In these cases — as in the case of the plant manager mentioned earlier — individuals or groups were involved in dialogue with the world around them. Furthermore, these church members were best able to enter a dialogue through the channels closest to them: their jobs, their community organizations, or their neighborhood groups.

Since the Second Vatican Council, many people have learned that being in dialogue with the world is not a task to be accepted lightly. Often it means being countercultural in the values that are expressed. But always it means offering hope — gospel hope — to the world.

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

Instead of being separate and aloof, Christians should be in intimate dialogue with society as a whole. Vatican Council II suggested. Father Herbert Weber writes that all are called to that dialogue in the various situations of our daily lives.

A Hero for Our Times

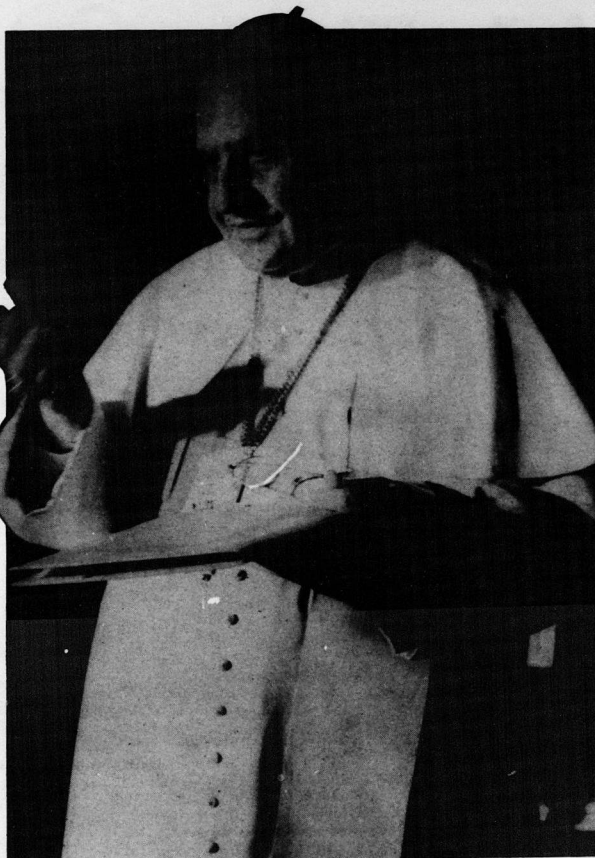
By Katharine Bird
NC News Service

Keenly aware of the "human factor" in history, Pope John XXIII realized that people make mistakes and cause disasters. But the pope believed that if people knew history they would try to refrain from repeating blunders of the past, said Msgr. John Tracy Ellis.

Pope John, a church history professor as a young priest, remained a history buff all his life, said Msgr. Ellis. In his address opening the Second Vatican Council, Pope John made it a point to tell the council fathers that "history is the teacher of life," he added.

Msgr. Ellis, a distinguished church historian now 80 years old, reminisced about Pope John when I spoke with him recently at The Catholic University of America where he still teaches.

Pope John was a highly intelligent and shrewd person with a startling breadth of vision, Msgr. Ellis said. During five brief years as pope, John XXIII did "a number of surprising things."



"John led the way for Catholics to 'move out into the world,' putting aside the mentality that set Christians over against the world."

He led the way for Catholics to "move out into the world," putting aside the mentality that set Christians over against the world which was viewed "as wicked." For Msgr. Ellis, this was a "revolutionary change" of approach — one that reflected Pope John's desire to "carry out the words of the Master to bring the Good News to all the world."

How was the pope's attitude toward the world around him reflected in his actions? Msgr. Ellis gave several examples:

In March 1963, Pope John had a private meeting with Alexis and Rada Adzhubei, son-in-law and daughter of the Soviet premier, Nikita Krushchev. A newspaper editor, Adzhubei was in Rome for the announcement that the pope was to receive the Balzan Peace

Prize for his efforts to mediate between President John Kennedy and Krushchev during the Cuban missile crisis.

The meeting shocked some Vatican officials who complained that the Soviets would use the meeting for propaganda purposes. But, for the pope, the Adzhubeis were children of God, Msgr. Ellis said. Pope John's attitude was: "Let us try to be a bridge between them and the spiritual order."

This kind of thinking was in line with the pope's desire to improve relations with communist governments — to try to discover a "modus operandi" for living in a world where communism is a reality.

In another initiative, the pope held secret negotiations with the Soviets to obtain the release in 1963 of Archbishop Josef Slipyi, the Ukrainian church leader. Archbishop Slipyi had been imprisoned in a Soviet labor camp in 1948.

The pope was well-versed in the art of diplomacy since he served for 20 years as a Vatican diplomat in the Balkans and Turkey, and eight years in France.

At the heart of what motivated

Pope John to embrace all people was his "love for humankind, regardless of religion or color," Msgr. Ellis said. The pope's desire for union with all people meant "he wasn't put off by contrary views."

The historian recalled Pope John's overtures to other Christian churches. For instance, two days after Vatican II opened the pope met with the Protestant observers. This was the first council Protestant observers had been invited to attend.

Instead of sitting above the Protestants on his throne, Msgr. Ellis said, "the pope brought his chair down to sit with them." Then he spoke of the joy he felt at seeing so many "representatives of churches from throughout the world."

For Msgr. Ellis, Pope John can be a fine model. "We all need heroes," he said, adding that John was a person of "deep spirituality and utter honesty with no pretense or stage play. Everything he did was in terms of how it would bring people closer to God."

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

On-the-Job

By Father Robert Sherry
NC News Service

When the Second Vatican Council's "Decree on Priestly Formation" was issued in October 1965 I had already been a seminarian for 11 years and two months. The document was implemented June 29, 1966, one month after my ordination to the priesthood.

I had resigned myself to the fact that my priestly formation would include only a peek at the renewal brought by Vatican II. But the people at St. Thomas Aquinas Parish in Freeport, Ill. — my first assignment — were not similarly resigned. They expected a renewed ministry from me, even if they had to put it into me first.

So together we began to grope our way to renewal: there were Catholic Family Movement groups with a strong emphasis on social action; there were living-room dialogues for ecumenical understanding; there were youth groups wanting Masses in English, with guitar music; there were adults hungry for an understanding of the Bible. The inventory seemed endless.

I soon realized that the pastor of 12 years — now Bishop Arthur O'Neill of Rockford, Ill. — must have planted the seeds of renewal long before I arrived. Many themes of the council's Pastoral

Jesus' View

By Father John Castellet
NC News Service

On the western slope of the Mount of Olives overlooking Jerusalem there is a quaint little chapel called, in Latin, "Dominus Flevit" ("The Lord Wept"). Built in the shape of a teardrop, it commemorates a moving incident in the life of Jesus.

"Coming within sight of the city, he wept over it and said: 'If only you had known the path to peace this day: but you have completely lost it from view!'" (Luke 19:41-42)

There is a parallel to this in his heartbroken address in Matthew 23:37: "O Jerusalem, Jerusalem....How often have I yearned to gather your children, as a mother bird gathers her young under her wing, but you refused me."

These cries came from the heart of a man who truly loved his people. Jesus was a Jew. He shared a common cultural heritage with his fellow Jews. In fact, Jesus shared their aspirations for the future — the coming of God's reign, though he differed on the means of realiz-

Training

Constitution on the Church in the Modern World were evident in the parish agenda.

I was out of the seminary. But I realized I was in for a few more years of priestly formation.

Prior to the Council of Trent in the 16th century there were no seminaries. Candidates for holy orders learned to be priests by living and working in a rectory. The Council of Trent established sorely needed norms and common criteria for priestly formation.

The Second Vatican Council initiated similar reforms for our times.

Vatican II's Pastoral Constitution on the Church in the Modern World viewed the church in its historical setting in this world at this time. And the formation of priests today reflects that document's spirit, erasing any unnecessary division between the doctrine of the church and her practical involvement in time and space.

The council stated that "all the elements of (priests') training, spiritual, intellectual, disciplinary, should be coordinated with this pastoral view" (Decree of Priestly Formation).

Has the Constitution on the Church in the Modern World touched the average seminarian?

A priest recently told me he

became a Catholic because of the church's involvement in pastoral concerns and its teaching on social justice.

A seminarian told me he had chosen a particular college for this reason: "I am on twofold journey in my life at this time. The first search is for a warm personal relationship with God. Second is a quest to be of service to others through the ministry of the church."

Another seminarian said that his decision to enter a seminary was based on his observations of priests who viewed themselves as persons on pilgrimage together with all God's people.

The Pastoral Constitution on the Church in the Modern World did indeed draw such a picture of all the people of God: pilgrims en route toward God's kingdom together. That's a reason why I find that I'm still involved in my priestly formation — in dialogue with others, on pilgrimage — just as I was after leaving the seminary in 1966 when the impact of Vatican II was first being felt.

But then, as Bishop Thomas Murphy of Great Falls-Billings, Mont., says: "The seminary never deals with the finished product."

(Father Sherry is director of the U.S. bishops' committee on Priestly Formation.)

of the World

ing this reign and, in fact, there were things he did not like about his country as it was being run.

But the country, the people, Jesus loved. If he was critical, it was not because he despised them but rather because he appreciated their potential for good.

He fished in their lake, associated with them on terms of honest dialogue, went to their wedding parties. Judging from the number of invitations he received, he must have been a very welcome guest.

Jesus was carrying out a mission for him who "so loved the world that he gave his only son...God did not send his son into the world to condemn the world but that the world might be saved through him" (John 3:16-17).

The world God so loved was not some mythical, ideal, faultless world, but the real world of weak human beings, of the good, bad and indifferent: "The Word became flesh and made his dwelling among us" (John 1:14).

Jesus' followers were very much part of their world. They did not attempt to Christianize it by standing aloof from it. St. Paul urged

his converts to "shine like the stars in the sky while holding fast to the word of life" (Philippians 2:14-16). Had they separated themselves from society, no one would have seen those shining stars or heard the word of life.

In later years, Christians would become quite conscious of their place in society. Others were whispering about them; there were rumors about the Christians, characterizing them as a kooky cult, accusing them of cannibalism for eating Christ's body.

Aware that people held them suspect, the Christians wanted to be seen as solid citizens.

Thus, the Christians were advised to pray for all people, "especially for kings and those in authority" (1 Timothy 2:2). Good citizens of the day made it a priority to pray for leaders.

The Christians were anxious to be "well thought of by those outside the church" (1 Timothy 3:7). Acting as solid citizens helped them deflect the suspicions of others.

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

FOOD...

...for thought

"I am deeply convinced that dialogue — true dialogue — is an essential condition" for peace, Pope John Paul II has written. "Dialogue," he said, "is a central and essential element of ethical thinking among people."

In his 1983 World Day of Peace message, Pope John Paul II outlined some characteristics of true dialogue. Dialogue, a two-way exchange with others, "presupposes the search for what is true, good and just for every person, for every group and every society," he stated.

In his message the pope concentrated on dialogue for peace. But the characteristics of dialogue he outlined can apply to dialogue in the broadest sense — echoing Vatican II's Constitution on the Church in the Modern World.

For example, he said dialogue means:

- Developing an attitude of openness and welcome. "Each party should explain its thoughts, but should also listen to the explanation of the situation as the other party describes it."

- Accepting the difference and specific nature of the other party. "Each party should become really aware of what separates it from the other...without renouncing through cowardice or constraint what it knows to be true

and just."

- Treating others with respect, without reducing them to the status of mere objects.

- Making the other a neighbor. Dialogue is a "search for what is and remains common to people even in the midst of tensions, opposition and conflict."

- Recognizing the inalienable dignity of human beings; acting "in such a way that the factors which bring people together will be victorious over the factors of division and hate."

- Respecting human life. True dialogue "is a wager on the social nature of people, on their calling to go forward together, with continuity, by a meeting of minds, wills, hearts."

The goal of dialogue, the pope observed, "is to make the world a place for everybody to live in and worthy of everybody."

And the advantages of dialogue? For the pope, everyone has something to gain by being willing to engage in dialogue.

Addressing himself to every man and woman and to the young, he said: "You have many opportunities to break down the barriers of selfishness, lack of understanding and aggression by your way of carrying on a dialogue every day in your family, your village, your neighborhood, in the associations of your city, your region."

SECOND HELPINGS

"Pope John XXIII: Shepherd of the Modern World" by Peter Hebblethwaite. This loving biography of the pope who launched Vatican II, carefully crafted over a seven-year period, provides some intriguing insights into the events and people who influenced John XXIII throughout his 82 years. Hebblethwaite says he wrote the biography because "the rich personality of the pope has not yet been discovered." To mitigate the worst effects of subjectivity, the author adds, he prefers to let "Pope John speak for himself." Accordingly, the book quotes copiously from John XXIII's journals, letters and official documents to capture the flavor of this unique individual. For instance, Pope John refers in a letter to "walking on live coals" to describe his delicate diplomatic mission as papal nuncio in France at the end of World War II. (Doubleday and Company, 245 Park Ave., New York, N.Y. 10167. 1985. \$19.95.)

...for discussion

What do you think it means to say that people of the church should be in dialogue with the world?

What do you think it means to say that people of the church are sometimes countercultural? When are they countercultural?

Msr. John Tracy Ellis speaks with Katharine Bird about Pope John XXIII. In the historian's view, what motivated John XXIII to reach out to people even when he didn't agree with their philosophy of life or religious views?

Father Robert Sherry writes that, partly as the result of Vatican II, his formation as a priest has never ended; it is ongoing. Why is this the case?

CHILDREN'S STORY HOUR

World War II Martyr

Titus Brandsma

By Janaan Manternach
NC News Service

It was evening and the sun was setting slowly over the monastery in Holland. Father Titus heard a loud banging on the monastery door. He went to open it. He felt a tremor of fear as he opened the heavy door. Three Nazi Gestapo officers stood there with guns. This was at the time of the Second World War.

"We have orders to arrest Father Titus Brandsma," the chief officer said coldly.

"I am Father Titus," the priest answered. The officers allowed him to say goodbye to his superior. The superior blessed him and Father Titus left the monastery under heavy guard.

"Imagine my going to jail at the age of 60," he said with a smile to the arresting officer.

"You should not have spoken out against us," the man answered with a smile.

"I could have done nothing differently," the priest said.

"You are a saboteur, an

enemy," the officer charged. Father Titus had spoken out, urging Catholic papers to reject Nazi propaganda. He defended Catholic schools too, refusing to have Jewish children dismissed from them as the Nazis wanted.

Father Titus was taken to prison and locked in a cell. The scholarly priest, a member of the Carmelite religious order, spent his time in prayer and study. "I am happy," he wrote in a letter to his superior.

But then he was moved to a worse prison. He and the other prisoners were forced to work all day chopping down trees. They had little to eat. Many became sick and died. Others were shot.

Prisoners who were released told their friends about Father Titus. "He often gives some of his little food to other starving prisoners," one remembered. "I was touched by his special care for Jews," confessed another.

Father Titus quietly encouraged his fellow prisoners. He secretly heard their confessions and led them in prayer. He asked them to

forgive those who were beating and starving them.

Finally the Gestapo decided to punish Father Titus even more severely. "We have decided to move you to Dachau," the captain told him. "You will stay there until the end of the war."

Dachau was a horrible concentration camp. Few who went there ever came back alive.

Forced to work hard long hours each day, Father Titus became very sick. But he continued to think of others. He shared whatever he had with others and continued to encourage them not to lose faith. "Do not give in to hatred," he whispered to them.

But, finally, the courageous priest who brought life and love to so many was executed.

Not long ago he was declared a martyr by the church and selected



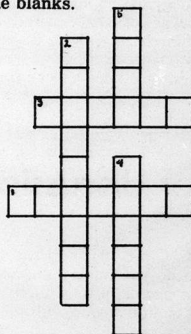
for beatification in November 1985.

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

Word Game

Read this week's children's story. Then work the puzzle based on the story. The clues will help you fill in the blanks.

- Country where Father Titus lived.
- Father Titus belonged to what religious order?
- Titus was taken to a _____.
- Concentration camp where Titus was sent.
- In prison, Titus was especially kind to _____.



Answers: 1. Holland, 2. Carmelite, 3. prison, 4. Dachau, 5. Jews.

HOW ABOUT YOU?

□ Think of one word that you would use to describe Father Titus Brandsma. The word "courageous" is one example. What is the word you chose? Does your word refer to a quality that is valuable in Christian life? Why?

Children's Reading Corner

In "Tread Softly," a story by Corrine Gerson, Carol Ann Yates' parents are killed in a car accident. She gets a job as a mothers' helper with a 3-year-old boy, Tommy. But when Carol tells Tommy's mother about her family, some of the information isn't true and before she knows it Carol Ann is caught in a web of untruths. When her grandparents find out they approach the situation very wisely. This is a compassionate story of a child who hasn't fully accepted the loss of her parents. (The Dial Press, 1 Dag Hammarskjold Plaza, New York, N.Y. 10017. 1979. Hardback, \$7.95.)

Today's Heroes, Or Tomorrow's Saints?

Father Viscaino — A Leader In Search Of Leaders



Father Mario Viscaino directs the Mobile Hispanic Ministry Team throughout 21 dioceses in our Southeastern states. He labors vigorously for the Church among Hispanic Catholics. Because of the shortage of Hispanic priests, Father Mario tirelessly seeks potential lay leaders in the community to encourage religious instruction and devotion among unchurched and migrant Hispanics.

His leadership and zeal are bearing fruit because more people have joined his growing ministerial team. Many Hispanics who had left the Catholic Church have begun to return to it as a refuge where they

can find love and understanding.

Father Mario is one of several Hispanic clergy and laity reaching out to help their struggling people, who are featured in the July issue of EXTENSION Magazine. The magazine regularly publishes inspiring stories of people, who, as true followers of Christ, devote and fulfill their lives in His service.

Complete the coupon to receive a trial subscription to EXTENSION Magazine, at no charge. You can also request quantity copies of "Catholic Hispanics in Special Focus" for religious education and discussion groups.

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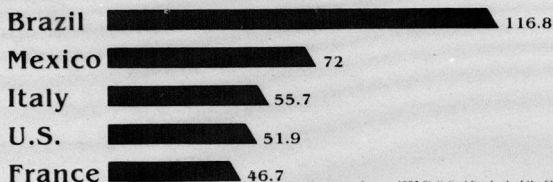


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Catholic Populations

(in millions)



Source: 1985 Statistical Yearbook of the Church

CATHOLIC POPULATIONS—Chart shows the five nations with largest Catholic populations, according to the 1983 Statistical Yearbook of the Church. (NC graph)

Catholics number 841 million

VATICAN CITY (NC)—The world's Catholic population is slightly more than 841 million, according to latest church estimates.

The figures include an estimate of 16 million Catholics living in countries, mostly under communist rule, where church leaders are unable to report figures to the Vatican.

The figures were reported in the 1983 Statistical Yearbook of the Church, which was published this year, but are 1984-1985 estimates.

Statistics from ecclesial jurisdictions able to report to the Vatican show a Catholic population of nearly 825.6 million, almost 18 percent of the world population, the yearbook says.

In 1970, there were a reported 653.6 million Catholics worldwide. That rose to 709.6 million in 1975 and to 783.7 million in 1980, according to the Vatican's statistical office.

The yearbook shows that as of 1983 Latin America was the region with the largest Catholic population—345.5 million, or 41 percent of all Catholics.

Brazil had the largest Catholic population of any country—116.8 million Catholics in a population of approximately 131.3 million.

Other countries with major Catholic populations, according to the 1983 figures, were Mexico, 72 million; Italy, 55.7 million; the United States, 51.9 million; and France, 46.7 million.

Weakland defends pastoral

(Continued from page 1)

The first draft of the pastoral was released in November 1984, and the second draft was issued in October 1985.

During their Nov. 11-15 meeting the bishops were to hold small-group discussions on the second draft, then in another session discuss their concerns about the second draft with Archbishop Weakland.

"This pastoral letter is not a how-to manual for the economy," Archbishop Weakland said. "Rather it presents a moral vision and describes the aims and objectives that should guide economic decisions."

The archbishop also said that a planned "pastoral message," considerably shorter and less technical than the pastoral itself, will be made available to the bishops along with the third draft.

"It will highlight the major themes of the draft and emphasize the practical consequences in daily life of the moral vision put forth by Catholic social teaching," he said. "We hope it will be both reasonable and challenging, both realistic and prophetic."

Some bishops had called for a shorter message to accompany the pastoral letter because of the pastoral's length and its technical treatment of some economic issues.

Referring to critics of the bishops' efforts to address socio-economic problems, Archbishop Weakland spoke of the ex-

tensive consultations the committee undertook before writing even the first draft.

"I only wish that those who say the bishops are naive and uninformed had been able to participate in all those sessions that lasted from November of 1981 to July of 1984," he said.

He also stressed that the pastoral's purpose is not "technical analysis" but "a moral vision... that should guide economic decisions."

Responding to critics who have said that the pastoral recommends social programs that have failed, Archbishop Weakland said Medicare, Medicaid and federal nutrition programs have contributed to "major declines in infant and elderly mortality rates."

He acknowledged that "there is clear evidence of failures" as well, and "there is no quick fix for any of these issues."

Both the failures and the successes should be source of learning and "fashioning new and creative options for the future," he said. "To permit a form of social Darwinism to grow up among us now would be totally against the principles of our letter," he said.

"Often commentators have referred to this letter as a reawakening of concern for the poor in the U.S.A. and in the world," the archbishop said. He said the document is "more than that," but "we should be proud" to have it thought of that way.

"To be the voice for the poor is indeed what it means to be a disciple of Christ," he said.

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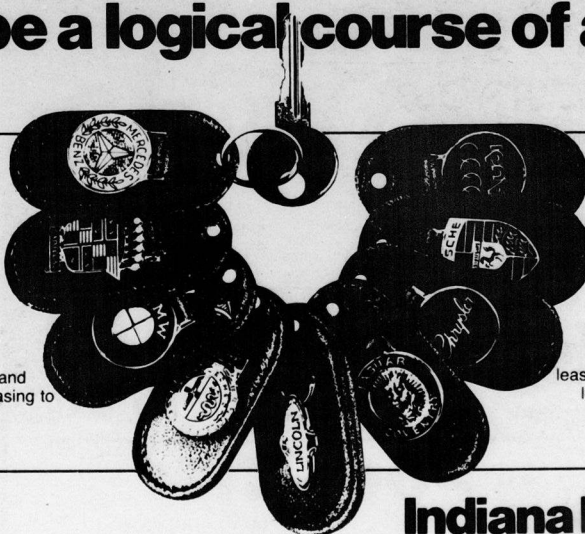
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Card. Bernardin: synod should give sign of hope

Sees three issues facing synod: future of collegiality, church's social ministry and role of theology

by Jerry Filteau

WASHINGTON (NC)—The "great test" of the approaching world Synod of Bishops will be to give "a sign of hope in the world," Cardinal Joseph L. Bernardin of Chicago said Nov. 6.

"The synod needs to point us toward the year 2000," he said.

In a speech about the synod and a question-answer session afterward at The Catholic University of America, Cardinal Bernardin also:

- Indicated that he disagreed with negative assessments of the post-conciliar church by Cardinal Joseph Ratzinger, a top Vatican official, but said the cardinal did a service by getting Catholics to "talk about" issues they might not have addressed otherwise.

- Strongly defended the "style of collegiality" developed in the church since the Second Vatican Council and urged "an enhanced role" for bishops' conferences around the world.

- Called theological research "a requirement of evangelization in our culture" and warned against a tendency of authorities to suppress free inquiry in the name of public order.

- Said it would be "very close to a pastoral scandal" if the U.S. bishops were to back off from their extensive involvement in "social ministry."

- Called church rules against altar girls an "anomaly" but defended the church's position on women's ordination.

- Urged more emphasis on lay witness in the world and the development of better church structures to promote lay apostolates.

CARDINAL Bernardin, who attended the last four assemblies of the world Synod of Bishops and is a member of the synod's permanent secretariat, addressed an overflow

audience at Caldwell Auditorium on the Catholic University campus.

Delivering his first address there since he was named chairman of the university's board of trustees last March, the Chicago prelate said Pope John Paul II invited people to reflect on developments in the church since Vatican II when he called this fall's extraordinary synod to discuss that topic.

"Implementation of the council has been complex and even a bit untidy, but still a blessing," the cardinal said.

Looking back at the council, he said that "a basic pattern" ran through all its decisions: They all reflected "Catholic authors and movements" that existed before the council, "but both the authors and movements had been relegated to the edge of the church's life." These included such theologians as Jesuit Fathers Karl Rahner and John Courtney Murray, Dominican Father Yves Congar, and Cardinal Henri de Lubac, he said.

"Vatican II's significance is not that it said entirely new things, but that it took these ideas from the edge of the church's life and located them in the center," Cardinal Bernardin said.

Saying that the synod "will set a tone, establish themes and, undoubtedly, influence how we will move as a church in the last 15 years of this century," Cardinal Bernardin commented on three issues which he said "will undoubtedly arise in the synod."

ON THE FIRST of those issues, "the future of collegiality," he called the status and function of bishops' conferences "one crucial dimension."

Apparently referring to widely publicized comments by Cardinal Ratzinger, head of the Vatican's Congregation for the Doctrine of the Faith, about the dangers of conferences stifling the prophetic voices of individual bishops, Cardinal Bernardin said he could understand such "legitimate

concerns . . . but I fear much more what would be lost if the capability to project a unified voice on both pastoral and policy questions were diminished."

While noting that collegiality technically refers only to the worldwide college of bishops with the pope at their head, he noted the "ripple effect since Vatican II" of a "collegial style" that has affected the way the church is run at every level from national bishops' conferences to dioceses to parishes.

HE CALLED the "social ministry" of the church a second issue facing the synod, and an issue "which convinces me of the indispensable role of the episcopal conference."

For the U.S. bishops as a group to be silent on issues such as the nuclear threat, abortion or U.S. policy in Central America would verge on "pastoral scandal," he said.

A third issue he predicted the synod would address is "the role of theology and theologians."

Citing Vatican II itself as an example of "the indispensable role of theological research and writing" in the church, he said that such research needs "an atmosphere of freedom" to keep "the 'growing edge' of Catholic tradition alive and productive."

He called the tension between free inquiry and the needs of public order "an essential tension for the church" and said that the important thing is "to find a proper balance" between the two.

To bishops legitimately concerned with pastoral guidance and safeguarding the faith, "too much freedom seems more risky than too much order," he said, but that inclination "needs to be tempered. . . . Theological research is a requirement of evangelization in our culture."

WHEN ASKED in a question-answer session if he agreed with Cardinal Ratzinger's negative assessment of some aspects of U.S. church life, Cardinal Bernardin drew laughter when he answered by quoting from Pope John Paul II, who told reporters during his trip to Africa in August that Cardinal Ratzinger's comments on those issues "represented his own opinion."

Cardinal Bernardin added, however, that "Cardinal Ratzinger has done the church a service in presenting his concerns to us. . . . He has helped us to reflect on these issues in a way that perhaps we wouldn't have done otherwise."

Another questioner, reminding the cardinal of his letter to priests two years ago restating the church prohibition against altar girls, asked the cardinal to "crystal-ball it" on altar girls and the overall role women might have in the church by the year 2000.

Cardinal Bernardin said he saw "a real contradiction, an anomaly" in the fact that "on the one hand we permit women to serve as lectors and as extraordinary ministers of Eucharist, and then we don't let younger ones perform lesser ministries" of serving at the altar.

This situation "creates a difficulty, and it's a difficulty we have to look at one of these days," he said. He explained his letter to priests as a restatement of "the universal church discipline" in response to questions he had been asked on the topic.

Speaking on the broader issue of future roles of women in the church and in society, he said that "there is a lot to be done." He said that every time that subject is discussed, the "very neuralgic subject" of the ordination of women arises.

"There are those who say it is only a disciplinary matter. I firmly believe it is a doctrinal matter," he said.

Cardinals' council will meet before full college gathers

VATICAN CITY (NC)—A special council of cardinals that deals with financial and organizational problems of the Holy See will meet at the Vatican Nov. 19-20, the Vatican has announced.

The meeting of the 14-member council will be followed by a three-day meeting of the College of Cardinals. At the end of the second meeting, a Vatican statement said Nov. 9, information about the Holy See's finances will be made public.

The statement did not say what the council would discuss, but in previous meetings the group has grappled with an increasing budget shortfall that was expected to total about \$30 million this year. The difference has been made up out of the annual Peter's Pence collection and from the Vatican's investment funds.

Last spring, Cardinal John Krol of Philadelphia, a member of the council, said the budget shortfall was a "serious reason for concern."

The council has also studied the reform of the Roman Curia, the Vatican's administrative branch. A draft of proposed Curia changes was expected to be presented to the full College of Cardinals during its meeting.

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

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.

A Family Thanksgiving Mass for all separated, divorced and remarried Catholics and their families will be celebrated at 6:30 p.m. by Father James Farrell at St. Columba Church, 1302 27th St., Columbus. A pitch-in supper will follow. For information, call the Family Life Office, 317-236-1596, or Edith Hess, 812-376-6364.

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 con-

ducted 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 6 p.m. at the Marriott, on 21st Street east of Shadeland Ave.

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. Mass at 7 p.m., followed by party in social hall. Call 546-1571 for information.

The Annual Christmas Bazaar of St. Malachy Parish, Brownsburg, 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.

St. Ann Church, 1440 Locust St., Terre Haute, will hold a Homecoming liturgy at 7 p.m., followed by a reception in the school. All former parishioners are invited.

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, Brownsburg. Call 852-2946 for more information.

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

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



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.

Holy Family Shelter, 30 E. Palmer St., will have an Open House, 1-4 p.m.

The Terre Haute Deaneary Monthly Youth Mass will be (Continued on next page)

CHRISTMAS BAZAAR

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

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- Merry Christmas Booth
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- "1 lb." Auction at 3 p.m.
- & Much, Much More!

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10:00 a.m. to 2:00 p.m.

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Homemade Hot Chili & Beef
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Homemade pies, cakes, breads & goodies

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Quilt — Afghan
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BUFFET All You Can Eat BUFFET

Sunday, November 17, 1985

12:00 Noon Thru 6:00 P.M.

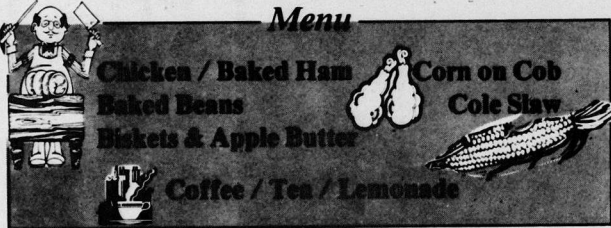
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FRIDAY, NOV. 22nd

FOR BENEFIT OF
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ATHLETICS



7:00 PM 'til
Midnight
in the
Cafeteria

TICKETS — \$2.50 per person

Tickets Will Be Sold at the Door
Includes FREE Beer (Coke) & 1 Sandwich

THE ACTIVE LIST

(Continued from page 18)
celebrated by Franciscan Father Kent Biergans at 7 p.m. at the Religious Education Center. A presentation by John O'Malley on the medical problems caused by chemical substances will follow. O'Malley is a cancer patient. All high school youths are invited. They are asked to bring a canned good for a Catholic Charities Thanksgiving basket.

A Quilt and Needlework Show will be held at Sacred Heart Parish Hall, 1530 Union St., 9 a.m.-4 p.m.

An all-you-can-eat buffet dinner featuring chicken and baked ham will be served noon-6 p.m. at the Roncalli High School cafeteria, sponsored by the Roncalli Band Boosters. Adults, \$5.50; children 12 and under, \$3.50.

November 17-18

The Academy of the Immaculate Conception, Oldenburg, will present the jury room drama "Twelve Angry Women" Sunday at 4 p.m. and Monday at 7:30 p.m. in the auditorium. Adults, \$2; children 10 and under, \$1. Spaghetti supper follows in the school dining hall.

November 18

Our Lady of Everyday Circle #1133, Daughters of Isabella will hold its monthly meeting at 7:30 p.m. in St. Elizabeth's Home, 2500 Churchman Ave.

Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St., for a

program on "How to Cope with the Holidays." Call 236-1596 days or 255-3121 evenings for information.

Bloomington Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. at St. John the Apostle Church, 3410 W. Third St., Bloomington. A program on financial management will be presented by Mark Scherschel, followed by refreshments and a social hour.

The concluding session of the Families in Remarriage Program sponsored by Catholic Social Services will be held from 7 to 9 p.m. at the Catholic Center, 1400 N. Meridian St.

1985 Recollections for Liturgical Ministers, an evening of prayer and enrichment sponsored by the Office of Worship, will be held from 7 to 9:30 p.m. at Our Lady of Perpetual Help Parish, New Albany.

November 19

The Archdiocesan Board of Education will meet at 7:30 p.m. at St. Bartholomew Parish, Columbus.

1985 Recollections for Liturgical Ministers, an evening of prayer and enrichment sponsored by the Office of Worship, will be held from 7 to 9:30 p.m. at St. Luke Parish, Indianapolis.

The Women's Club of Holy Spirit Parish will sponsor a Holiday Boutique from 5 to 9 p.m. in the school gym. Tables rented until Nov. 18.

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

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

November 20

The Catholic Widowed Organization (CWO) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. following 5 p.m. Mass in Cathedral Chapel and a 7 p.m. support group for recently bereaved members. For information, call Frank Schmidt, 257-1701, or Ann Wadelton, 253-7828.

"Make a Joyful Noise Unto the Lord," a workshop on music in religious education, will be offered by the Terre Haute Deaneery Center, 7:30-9 p.m., for teachers of pre-school through sixth grade. Participants invited to bring musical instruments and tape recorders. \$1.50 for materials. Call the center, 812-232-8400.

November 21

The final Bible Study evening on the Book of Psalms will be held from 7:30 to 9 p.m. at Alverno Retreat Center, 8140 Spring Mill Rd.

A free lecture on "Meditation: What It Is and What It Can Do For You" will be given by Franciscan Father Justin Belitz at 7:30 p.m. in the Radisson Hotel, Keystone at the Crossing Plaza.

Msgr. Raymond T. Bosler continues his lecture series on "Vatican Council II: The Church Coming Alive" at 7:30 p.m. in St. Jude school cafeteria, 5353 McFarland Rd. Everyone is welcome.

November 22

Little Flower Parish, 13th and Bosart, will sponsor a Monte Carlo to benefit Little Flower athletics, 7 p.m.-midnight in the school cafeteria. Tickets \$2.50, available at door.

November 22-23

St. Catherine Alumni Players will present an adult dinner theatre evening featuring the comedy/mystery "Any Number Can Die." \$8 per person. Call 784-3360 for reservations.

November 22-23-24

A Meditation Class will be held at The Hermitage, 3650 E. 46th St. Call 545-0742 for information.

Benedictine Father Cypryan Davis will conduct a weekend retreat for Knights and Ladies of St. Peter Claver on the theme "Journeying with Christ" at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

A Retreat for Compulsive Overeaters will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

St. Louis Parish, Batesville, will hold a Parish Renewal during the weekend.

November 23

A program on "Embodiment: Sexuality and Spirituality" will be held from 10 a.m. to 5 p.m. at The Hermitage, 3650 E. 46th St. Call 545-0742 for information.

The Aurora K. of C. will sponsor a Thanksgiving Dance in St. Mary's Hall. Everyone is invited.

The Family Life Office will sponsor Pre-Cana II, a day for those preparing for a second marriage, from 9:30 a.m. to 4:30 p.m. in the Catholic Center, 1400 N. Meridian St. Call 236-1596 for information.

St. Catherine of Siena Court #109, Ladies Auxiliary KSPC will hold its annual luncheon and fashion show, "Jazzy Fashions with Jazz," at 11 a.m. in the Radisson Hotel, Keystone at the Crossing Plaza. \$15 per person. Proceeds benefit scholarship fund. Call 637-7711 or 638-9141 for tickets.

Part III of the Music in Catholic Worship Course will be held at the Catholic Center, 1400 N. Meridian St. Call 236-1483 for information.

A workshop on "Rebuilding" for separated and divorced persons is scheduled at Kordes Enrichment Center, Ferdinand, 10 a.m.-4 p.m. Suggested offering is \$15/person, including lunch. Call 812-367-2777 for reservations.

November 23-24

Earthen Vessel Pottery, 5106 E. Pleasant Run Parkway, North Drive, is sponsoring a Pre-Christmas Sale, 1-6 p.m., to support the ministry of Potter's House. Phone 357-3642.

November 24

Catholic Ministry in Hospitals, an afternoon of recollection, will be held from 1 to 6:30 p.m. at Alverno Retreat Center, 8140 Spring Mill Rd. Conference and dinner \$10; conference only \$4. Reservation deadline Nov. 18. Call 257-7338 for information.

"Chattard '85-A Celebration of Thanksgiving" will be held from 1 to 3:30 p.m. at Chattard High School for junior high students. Tuition grant door prizes.

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.

The final Session III "Behold the Kingdom" of An Ascending View-A Contemporary Look at Scripture will be held at 7 p.m. in St. Malachy Church, 309 N. Green, Brownsburg.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K. of C. Pius X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 6:30 p.m.; Westside K. of C., 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 5:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

'Working for peace encourages youths'

VATICAN CITY (NC)—By working for peace, world leaders encourage youths to be confident and hopeful, Pope John Paul II said.

Young people "are searching for a meaning to their lives in a world where confusion, indifference and violence often seem stronger than the forces of peace," the pope said in accepting the credentials of Eldon P. Black, new Canadian ambassador to the Vatican.

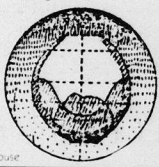
"Their searching and longing is a sign of the need for world leaders and all people of good will to devote themselves to the untiring work for peace and justice," said the pope.

"I am sure that you will make it your task to contribute to a constructive dialogue and thereby inspire confidence among the generous and courageous youth of Canada in a new vision of peace," he added.

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After Nov. 23rd-24th
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Fri., Nov. 15 Sat., Nov. 16
10:00 AM to 4:00 PM 10:00 AM to 2:00 PM
Public is invited to attend!
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Two Mild, one Aged, one Smoky. (no substitutes)	
No. 29 - Three 12 oz Wedges of cheese.	\$12.50
One each of Mild, Aged, and Smoky	
No. 240 - Half wheel (24 oz) of Mild cheese	\$ 8.00
No. 241 - Half wheel (24 oz) of Aged cheese	\$ 8.00
No. 242 - Half wheel (24 oz) of Smoky cheese	\$ 8.25
No. 156 - 20 oz of Fruitcake and 12 oz of Mild cheese. (no substitutes)	\$11.25

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1530 Union Street, Indpls
Sunday, Nov. 17th
9 AM to 4 PM
"Quilt-of-the-Month" Club Available
Admission: \$1.00

St. Simon Parish Athletic Booster Club presents

Las Vegas Night
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YOUTH CORNER

Youth news briefs

CYO kicks off
Seven Super
Mondays series

The Archdiocesan CYO Office will begin its Seven Super Mondays series with a presentation on "Coping with Loss." The main speaker will be Val Dillon, director of the Archdiocesan Office of Family Life. She will talk about what to say to friends going through the loss of a parent or the divorce of their parents. There will also be a short meeting of the Archdiocesan Youth Council. The evening will last from 7:30-9 p.m.

Reorganization
of New Albany
Youth Ministry

Upon recommendation of the New Albany Deanery CYO Board of Directors, the deanery Board of Education has agreed to assume all youth activities in the deanery under the single structure of Catholic Youth Ministry, according to Jerry Finn, deanery coordinator of youth ministries. He said that all activities will continue the same as they have in the past.

Previously, there had been two structures coordinating youth activities in the deanery, the CYO board, which coordinated the activities of CYO volunteers, and the deanery Catholic Youth Ministry Office, under the deanery Board of Education.

Under the new structure,

the deanery CYO Board of Directors no longer exists. Instead an advisory committee has been set up. The committee is composed of a core of adult volunteers to assist Finn who are familiar with various aspects of youth ministry in the deanery and who provide continuity in youth programs.

Deanery retreat
for juniors
in New Castle

A retreat for high school juniors in the Connorsville Deanery will be held Friday through Sunday, Dec. 6-8, at St. Anne's in New Castle. The retreat will involve several days in which a person has an opportunity to put together some feelings about his or her relationship to Christ. Leading the retreat will be a team of youth and adults from the deanery. Juniors interested in the retreat may contact their own parishes for information. Or they may contact Father Steven Schafflein, 240 S. Sixth St., Richmond, Ind. 47374, 317-962-3902. Additional deanery retreats for sophomores and freshmen are planned for the winter and spring of 1986.

Don Kimball
to give talk
in Louisville

"Youth and Their Music" offered by Father Don Kimball is one of two youth-related workshops will be offered Dec. 3 in Louisville. Father Kimball's workshop

will be from 7:30-9:30 p.m. at St. Barnabas, 3054 Hikes Lane. The other workshop, "Advocacy for Youth: Youth Ministry As an Integral Part of a Parish Team," will be offered from 10 a.m.-3 p.m. at the St. Thomas Center, 170 Crabbs Lane. The cost of the day workshop is \$20 and the evening one \$5. People may register for either or both workshops through the Louisville Youth Ministry Commission, 170 Crabbs Lane, Louisville, Ky. 40206, 502-893-0288.

New Albany
Mid-Winter
Youth Rally

The 1986 New Albany Deanery Mid-Winter Youth Rally will be held from 11 a.m. Saturday, Feb. 1 to 3:30 p.m. Sunday, Feb. 2, at Our Lady of Perpetual Help in New Albany. This year's rally is entitled, "Living Your Dream," and will feature Jerry Goebel. The cost is \$12 for those who register by Jan. 15 and \$17 for those who register between Jan. 15 and Jan. 20. No registrations will be accepted after Jan. 20. Checks should be made out to New Albany Catholic Youth Ministry. Applications and more information can be obtained from the Aquinas Center, 707 W. Highway 131, Clarksville, Ind. 47130, 812-945-0354.

Roncalli band
in big contest

The Roncalli High School Marching Band, directed by

Bernard Weimer, is one of 50 bands from around the country selected to participate in the 10th annual Bands of America Grand National Championship. The competition will be Friday and Saturday, Nov. 15-16 at the Indianapolis Hoosier Dome. Tickets are available at the Hoosier Dome box office.

New Albany
youth Mass

The New Albany Deanery will celebrate a special Thanksgiving Mass for youth Sunday, Nov. 24, beginning at 6 p.m. at Mt. St. Francis. The Mass will be followed by the Bible Quiz finals at 8 p.m. The evening is open to all youth in the New Albany Deanery.

1985 CYO
football league
playoff results

St. Luke defeated Nativity 6-0 to take the 56 league football crown, while St. Theres (Little Flower) defeated Christ the King 13-0 to win the cadet league championship Wednesday, Oct. 30, at Roncalli High School in Indianapolis.

In the earlier round, St. Luke defeated Holy Name 6-0 and Nativity defeated St. Pius X 7-6 to qualify for the 56 league championship game. Little Flower defeated St. Lawrence 14-7 and Christ the King defeated Central Catholic 14-12 to enter the cadet league championship game. The 56 league is for fifth and sixth graders while the cadet league is for seventh and eighth graders.



GROUP SESSION—In a discussion after a talk at a Nov. 8-10 Search retreat are, clockwise from upper left, Tim George, Frank Indiana, Linda Shipp, Kathy Doerr and Ray Ferrara. A Search weekend is an experience in dynamic Christian living. The next one is scheduled for March 14-16.

Lennon

Am I wrong not to
want support of family?

by Tom Lennon

Question: My mother is always saying that you need your family for support. Right now in my life I feel that I don't want to be involved with my family. I don't want to be around them and I don't want support. This feeling could change, but I'm not sure it will. Is feeling like this so wrong? (Texas)

Answer: Among teenagers, feeling the way you do right now is par for the course and not wrong at all.

Much of the time many young people would prefer to be out somewhere with their friends rather than at home with their families.

This is a part of growing up and of preparing for the time when you will be completely on your own.

It is likely that for a while now you will seem to grow away from your family. The feeling that you don't want to be involved in family matters may even increase.

Yet isn't it good to know that if you're in a car accident, or if you suffer an injury in football or if you run out of money and can't find a job, you'll have a family to help you out?

Despite conflicts that

arise, families can be wonderful to have around.

Kevin, a friend of mine, has discovered this. At 27 he's unmarried and lives away from home in his own house. Six of his eight brothers and sisters live at home.

Almost every Sunday you'll find Kevin back at home enjoying the family he grew up with. Sometimes there's a ball game in the huge back yard. At other times a Monopoly game goes on in the living room.

There's lots of razzing, joking, fun and camaraderie along with the big Sunday dinner. Then about 11 o'clock Kevin takes his leave. "I always feel bad when it's time to go," he says.

Why not try looking at your family from Kevin's perspective? Then try to have the best of both worlds. Enjoy the time you spend away from home with your friends and when you're home try to enjoy your family and have fun with all of them.

Your mother may be overstating her case somewhat, but isn't it true that most of us need all the support we can get?

(Send comments and questions to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, DC 20005.)

3 Catholic high schools
dominate All-City team

Three Catholic high schools dominated The Indianapolis Star's All-City Football Team. Cathedral, Chatard and Roncalli each had four players placed on the hypothetical team. Ritter had two and Seccina Memorial had one player placed on the team. Brebeuf had no players placed.

Placed on the team from Cathedral were Miguel Lopez (tackle), Pete Bynm (running back) Morris Gardner (defensive lineman) and Tony Harris (defensive back). Placed from Chatard were Rob Turner (wide receiver), Brian Hunnicutt (tackle) Chuck Orban (linebacker) and Rick Cottrell (defensive back). Placed from Roncalli were Marty Sedgwick (center), Joe Gillum (running back),

Steve Clements (defensive lineman) and Mike Irmer (returns).

Also placed were Emmett King (guard) and Steve Roberts (defensive back) from Ritter and Todd Andrews from Seccina Memorial.

Among the players receiving honorable mention were Ron Roembke, Joe Kuntz, Dave Henn, Jim Padgett, Dan Finlinton and Eric Schott from Roncalli; Jim Roseman, Mike Littleman and Mike White from Ritter; Glenn Bill and Mike Sahm from Chatard; Sean White, Rick Wilhelm, Matt Hutt, Mike Stewart and Todd Andrews from Seccina; and Shannon Spalding, Chris Peck, Jimmy Allen, Darrick Brownlow and Tim Masheck from Cathedral.

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Pope asks for international treaty to combat hunger

by John Thavis

VATICAN CITY (NC)—Pope John Paul II, saying individuals and nations need to make an "examination of conscience," called Nov. 10 for an international "food security" treaty to aid the world's hungry.

Speaking to representatives of the U.N. Food and Agriculture Organization on its 40th anniversary, the pope said it was "urgently necessary" that wealthier nations make more joint commitments to help the needy.

It was the pope's second major talk in two days on the church and social justice. On Nov. 9, he told members of the Pontifical Commission for Justice and Peace to "never tire" of promoting world peace and economic justice.

During a Mass in St. Peter's Basilica, the pope told members of the FAO that distrust, nationalism and protectionism have "too often" stirred vital foodstuffs from reaching the hungry. These "food crises" are increasing, he said, because of drought and famine, conflicting economic policies and the "forced transfer of populations."

The pope said he favored a "world treaty of food security" which would have "juridical force" on participating nations. Such a treaty, he said, should be modeled on a FAO proposal which was scheduled to be debated by the organization during a Nov. 9-28 Rome meeting.

The FAO proposal, submitted by Third World nations, would involve voluntary commitments to food aid by the organization's member nations.

The United States, Canada and Australia objected to the proposed agreement and have refused to endorse it, a FAO spokesman said.

In his sermon, the pope also said that individuals and nations must "go beyond the limits of strict justice" in aiding the needy. The Christian approach, he said, is "to give with generosity even that which is meant for our own needs."

The pope warned against those who "give sizable amounts, but with ostentation," and against those who live in luxury and despise the poor.

The pope gave his sermon in seven languages, including Chinese, Russian and Arabic. Attending the Mass were FAO representatives from 156 countries.

In an Angelus talk after the Mass, Pope John Paul said a special concern for the needy is at the heart of the church's mission, as the Second Vatican Council had clearly af-

firmed. In carrying out its social tasks, the church is working for "the good of the individual," the pope said.

The pope said the Nov. 24-Dec. 8 extraordinary Synod of Bishops would "undoubtedly" discuss practical applications of Vatican II's social teaching. The pope called the synod to evaluate the results of the council 20 years after its closing.

In his talk to the justice and peace commission, a Vatican organization that resulted from the work of the council, the pope said the church's social doctrine was not "a rigid and preconceived outline for society," but a way for Christians to help solve social problems.

TV series' episode on abortion stirs debate

by Cindy Liebhart

WASHINGTON (NC)—Last Monday's episode of the Emmy Award-winning television series "Cagney and Lacey," in which the two main characters investigate the bombing of an abortion clinic, is "unfair to pro-life people" and "unbalanced on the abortion issue," a National Right to Life Committee spokesman said Nov. 5.

Daniel J. Donehey, public relations director of the Washington-based pro-life organization, said the program was used to make a "pro-choice" political statement despite claims by CBS officials and others that both sides of the abortion controversy were portrayed fairly.

Donehey said NRLC had urged state right-to-life groups to ask local television stations not to air the program. If stations ignored the requests, Donehey said, NRLC would ask state groups to urge members not to watch CBS for the remainder of November, a particularly crucial ratings period for the television networks.

In the episode police Detective Mary Beth Lacey, played by Tyne Daly, revealed she had an abortion out of wedlock when she was 19.

Her partner, Sgt. Christine Cagney, played by Sharon Gless, was portrayed as having mixed feelings about abortion. Cagney's Catholic upbringing had made it difficult for her to accept abortion, but she eventually seemed to favor a woman's right to an abortion.

The episode began when the two police officers were asked to escort a pregnant woman to an abortion clinic where a pro-life organization was picketing.

"We must never tire: the voice of the church must be raised wherever the true values of peace need to be remembered," the pope told the group. He said the commission should focus on international cooperation, economic and financial justice and human rights.

"Thus we favor a spiritual climate that may bring an end to the arms race and the squandering of resources," the pope said. He added that the fundamental outline for the church's social action is found in "Gaudium et Spes," the Vatican II document that emphasized the church's collaboration with the world.

When a bomb later destroyed the clinic, killing an elderly vagrant sleeping nearby, the detectives immediately suspected that the incident was somehow related to the anti-abortion demonstration.

While the leader of the pro-life group (played by Fionnula Flanagan) tried to convince Cagney and Lacey that her organization condemns any acts of violence, the detectives eventually traced the bombing to an unstable woman whose name had appeared on the organization's membership roster.

Donehey criticized the program for its weak presentation of pro-life arguments, saying that the pro-life characters never refer to "the humanness of the child" or "the destructive nature of the abortion."

Likewise, he said, the implicit message being conveyed is that pro-life demonstrations and picketing incite violence and lead to destruction and death.

Donehey said he asked Thomas Leahy, CBS executive vice president in charge of the entertainment and television network divisions, to cancel the program. The request was denied. According to Donehey, Leahy said he felt the program accurately portrayed both sides of the issue.

Donehey also said the program's executive producer Barney Rosenzweig was using the episode to make a political statement. According to Donehey, Rosenzweig made advance copies of the program available to the National Abortion Rights Action League to show members of Congress and also made it available to other abortion rights advocacy groups to drum up support for their viewpoint.

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Book reviews

Examines morality of capital punishment

THE MORALITY OF CAPITAL PUNISHMENT, by Michael E. Endres. Twenty-Third Publications (Mystic, Conn., 1985). 152 pp., \$5.95.

Reviewed by
Fr. Hugh J. Nolan
NC News Service

This study is both timely and important—timely because of the mounting public concern over crime and violence and terrorism; important because of the many people calling for a return to the death penalty as one solution for wiping out serious crime.

On July 2, 1974, the U.S. Supreme Court decided in effect to reinstate capital punishment by upholding the

constitutionality of the death penalty in Florida, Texas and Georgia.

At that time the American Catholic bishops went on record to oppose the use of capital punishment, but the court's decision accelerated at a surprising rate the return of the death penalty. Before the 1970s were over, 38 states had enacted death penalty legislation.

So in November 1980 the American bishops issued a "Statement on Capital Punishment," which opposes the use of capital punishment. This document noted the primary reasons for the reinstatement of capital punishment as deterrence, reform and retribution, but said that there is no con-

clusive evidence the death penalty deters crime.

The death penalty, the bishops said, leaves no room for reform and taking a life is not a valid act of retribution. In the discussion of the statement Cardinal John Krol of Philadelphia stressed: "The poor and members of the racial and ethnic minorities are more likely to die."

Bishop Ernest Unterkoefler of Charleston, S.C., testified against capital punishment before the Senate Judiciary Committee in 1982. Bishop Unterkoefler, as a former prison chaplain, accompanied six men to the electric chair, one of whom the bishop is convinced was innocent.

This book, written clearly

and logically by a professor of criminal justice at Xavier University in Cincinnati, offers an indispensable source for the study of capital punishment.

Following somewhat the pattern of the bishops' statement, author Michael Endres argues that four purposes must be fully met for the death penalty to be moral:

► It must better protect society than other alternatives.

► It must better restore the order of justice.

► It must insure that innocents are not unwittingly executed.

► It must be imposed with the kind of scrupulous fairness that concerned Cardinal Krol.

Applying these criteria to what is and has been hap-

pening, Endres asserts that "not even one of these purposes of punishment has been or is now being met." Projecting from past and present experiences and analysis of social institutions, he proceeds convincingly to the conclusion that "these purposes will never be achieved in the future."

This work is definitely a contribution to its field. It could help prevent emotion from trumping reason on this volatile question.

(Father Nolan, an editor and writer, serves St. Isaac Jogues of Valley Forge Parish in Wayne, Pa.)

Pope's sermons on Christmas

THE WORD MADE FLESH, THE MEANING OF THE CHRISTMAS SEASON, by Karol Wojtyla (Pope John Paul II), translated by Leslie Wearne. Harper and Row (San Francisco, 1985). 129 pp., \$12.95.

Reviewed by
Fr. Jay C. Haskin
NC News Service

"The Word Made Flesh" is a collection of homilies preached by Pope John Paul II from 1959 to 1978 when he was auxiliary bishop and later metropolitan archbishop of Krakow.

This edition is an edited and abridged translation of

the Italian version titled "Discese dal Cielo," (He Came Down from Heaven) to which footnotes and additional references to the Scriptures have been added.

The homilies begin with the feast of the Annunciation of the Lord, which is closely linked to Christmas, and includes the season of Advent and Christmas with its liturgical feasts concluding with the Octave of Prayer for Christian Unity.

Of special interest is the liturgical feast itself which is placed into a particular context with a practical message for the occasion and the audience. Some of the contemporary messages

include: the church's contribution to education, human rights, bearing witness to faith, church-state relations, ecumenism, Christian unity, church-school relationships, Christian marriage and the family.

In his reflections on the feast of the Conversion of St. Paul, a standard is offered to all who wish to measure and evaluate their commitment to Christ the Lord—"How far have I rejected Christ in the past? To what extent have I now accepted him? How clearly can he be seen in me?"

This is an excellent book which is an ideal resource for priest or deacon homilists and suitable for meditation.

MAY they rest in peace

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

† BANICH, John A., 67, Holy Trinity, Indianapolis, Oct. 29. Wife of Flora; stepfather of Richard H. and James D. Harrell; brother of Louis, Anthony and Joseph.

† CLANCY, Patrick C., 65, St. Pius X, Indianapolis, Sept. 29. Husband of Helen.

† DEWES, Andrew P., 23, St. Monica, Indianapolis, Nov. 10. Son of Edward H. and Cynthia; brother of Katherine Stark, William E., James A., Peter D. and John N.; grandson of Norman E.

† DORAN, Katherine, 20, Holy

Spirit, Indianapolis, Nov. 11. Sister of Cletus F.

† DORAN, Sara J., 11, Holy Spirit, Indianapolis, Nov. 11. Sister of Cletus F.

† FETROW, Barbara Lou, 50, St. Margaret Mary, Terre Haute, Oct. 28. Sister of James, Jean Swartz, Maxine Beecher, Bonnie Lautzenhiser, Pat Frantz and Sue McCorkle.

† FLEECE, William T. Sr., 62, St. Augustine, Jeffersonville, Nov. 5. Husband of Dorothy; father of William T. Jr., Sandra Faller, Karen Deangelo, Patricia Berger; brother of Doris Graham; grandfather of 10.

† GILLES, Roy J., 86, St. Anthony, Indianapolis, Oct. 28. Father of Everett and Bernice Comfort; brother of Florence Sperling and Laura.

† HENNESSY, Irene A., 85, St. Pius X, Indianapolis, Oct. 3. Mother of Mary Rose Alsop, Aloysie Whitten, John, Victor and Thomas; sister of Lavaun Mueller; grandmother of 16; great-grandmother of 23.

† HOCHADEL, Joseph M., 68, St. Augustine, Jeffersonville, Nov. 4. Husband of Mable; father of Joseph E., Kathryn McGloshin, Judith Wilson, Lorraine Hodgins and Cecilia Murrell; brother of William; grandfather of 12; great-grandfather of two.

† JONES, Everett J., 86, St. Isidore, Bristow, Nov. 1. Husband of Barbara; father of Barbara Basham, Mary Alice Heichelbech, David, and Bob Sutton; brother of Russell and Herb; grandfather of 10; great-grandfather of four.

† JONES, Martha B., 84, St. Mark, Indianapolis, Nov. 3.

† KAHL, Walter Sr., 71, Our Lady of Perpetual Help, New Albany, Oct. 31. Husband of Mary A.; father of Walter D. Jr., Patricia A. Ivey; brother of Wilburn, Robert, Helen Grimes and Doris Murphy; grandfather of seven.

† MANNIX, Joseph A., 79, St. Pius X, Indianapolis, Sept. 21. Husband of Marguerite; father of John and Marilyn Zissenson.

† POPE, Kerrie A., 21, St. Joseph, Shelbyville, Oct. 31.

Daughter of Jon (Tim) and Margaret Pope; sister of Laurie Welty, Valerie, Patrick and Brad; granddaughter of Marion Tucker and Blanche Pope.

† RICHART, Louis, 80, Our Lady of Perpetual Help, New Albany, Nov. 9. Husband of Leoda T.; father of William, Anthony, John, Rita Richart and Joanne Heard; brother of Al M., Elizabeth M. Koetter, Ida C. Mills, Mary L. Cecil; grandfather of three.

† SWEENEY, Lucille T., 70, St. Joan of Arc, Indianapolis, Nov. 2. Wife of Owen C.; mother of Mike, Thomas, Sharon Lenius, Carol Criskman, Kathleen Cocino, Mary Tedesco and Anne Imm; sister of Jeanette Holliday, Berna Vear and Geneva Butner; grandmother of 11.

† WILLIAMSON, Mary W., 78, St. Mark, Indianapolis, Nov. 2. Wife of Thomas J.; mother of Thomas J.; sister of Leonard Mentel; grandmother of three; great-grandmother of three.

† WALLING, William O., 47, St. Gabriel, Connerville, Nov. 3. Husband of Beverly; father of Lowell D., Brian Scott, Wade Emory and Robert Dale; brother of Lois Harvey, Marilyn Rose and George D.; grandfather of two.

Fr. Luke Bertsch buried

CINCINNATI—Franciscan Father Luke Bertsch died here Nov. 7 at the age of 90. He was born in Cold Spring, Ky., and entered the Franciscan seminary in Cincinnati taking his vows in 1915. He was ordained a priest in 1922. After working in Cincinnati and Michigan, he earned a doctorate in moral theology at the University of Louvain in Belgium and taught for 22 years in the Franciscan seminary at Oldenburg. He also served as chaplain for the Oldenburg Franciscan sisters and as pastor of Holy Family parish in Oldenburg.

He is survived by three sisters and three brothers, Elizabeth Schmidt, Marie Holtz, Charles, Notre Dame Sister Mary Romilda, Lawrence and Louis.

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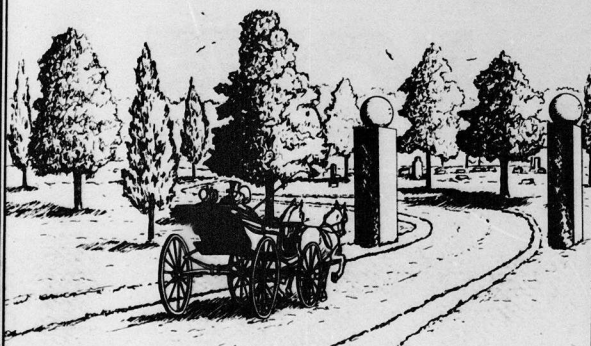
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Pope might comment on space weapons after summit

by John Thavis

VATICAN CITY (NC)—The head of the Pontifical Academy of Sciences said he believes Pope John Paul II will comment on space-based weapons systems, but not before the planned Nov. 19-20 summit meeting between President Reagan and Soviet leader Mikhail Gorbachev.

The pope will address the issue at an "opportune moment" that will not upset current arms negotiations, said Brazilian scientist Carlos Chagas.

Last January, a group of international scientists discussed the feasibility of space weapons at a meeting sponsored by the academy. Their report was given to the pope, who has not released it.

Italian news reports based on a leaked copy of the document said the scientists concluded that space weapons systems like the Strategic Defense Initiative proposed by Reagan would be costly and ineffective.

The contents of the news reports were confirmed by an academy employee.

The SDI, a military satellite system designed to shield the United States from enemy missiles, has been sharply criticized by the Soviet Union as an obstacle to arms reduction. It is expected to be a topic at the summit meeting, to be held in Geneva, Switzerland.

Chagas said the pope's decision to withhold the report, at least temporarily, may have been influenced by recent signs of progress in U.S.-Soviet arms talks.

"At the moment, it would be rather difficult for the Vatican to publish a paper that was so clear technically, just before the meeting in Geneva," Chagas said. He said the report addressed problems of workability, and added that other agencies had since confirmed those problems.

Chagas said he believes that the SDI would spur a great increase in deployment of nuclear missiles. He said he had expressed that opinion in writing to the pope.

The scientists at their January meeting did not discuss moral or political issues connected with space-based weapons.

According to the leaked report, the scientists agreed that up to 15 years of research was needed before such systems could be deployed, that the "space shield" could not be made impenetrable and that new missiles could be designed to break through the shield at half the cost of current weapons systems.

Reagan, cardinals discuss summit

(Continued from page 1)

certainly has expressed all along his commitment to an improved relationship."

Reagan's goal, Cardinal Bernardin said, "is to take us a step forward" in U.S.-Soviet relations. "I got the impression, from everything he said, that the dialogue must continue," said Cardinal Bernardin.

Cardinal Law said he told the administration that "the dialogue itself, the having of the summit, is incredibly important." Nonetheless, he added, "you really have to be modest" in expectations of what will be accomplished. "One needs to avoid too high of expectations on the summit."

"I'm a realist," Cardinal Bernardin concurred. "I understand that a great deal probably will not be accomplished."

Cardinal O'Connor said that the religious leaders also suggested, in addition to ongoing dialogue, that Gorbachev and Reagan name personal representatives to carry on discussions when they themselves cannot meet. "The president said, yes, he had been thinking of these possibilities . . . and that it was his hope that this (summit) could conceivably be followed by another summit in Moscow or Washington," Cardinal O'Connor said.

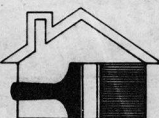
Cardinal Bernardin said that during the briefing, which

lasted more than an hour, about 30 minutes were devoted to SDI, a form of a space-based defense system.

"The intent of SDI is very good," Cardinal Bernardin said, but added that questions have been raised. "I certainly have some questions about it. One would be the strategic value of SDI. The other would be the cost." He and Cardinal O'Connor have raised those questions in the past.

Cardinal Bernardin, asked what he would tell Gorbachev if a similar opportunity arose, replied, "He should have the same meeting in Russia with the religious leaders there."

The religious leaders also said that Reagan sought prayers for the summit and was promised them and suggested the religious leaders should pray for Gorbachev. In addition, according to the Rev. Charles Stanley, president of the Southern Baptist Convention, Reagan suggested that Gorbachev needs to be loved, too.



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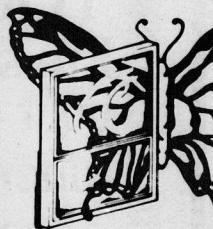
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Background for the extraordinary synod

Vatican II helped bring Bible back to center of Catholic life

by Agostino Bono
Sixth in a series

ROME (NC)—"Access to sacred Scripture ought to be open wide to the Christian faithful," decreed the Second Vatican Council in 1965 in "Dei Verbum," the Dogmatic Constitution on Divine Revelation.

In the 20 years since then, the simple statement has helped reinstall the Bible as the centerpiece of Catholic life from which springs not only its theology, but also its worship, spirituality and social-action endeavors.

The constitution and its emphasis on promoting Bible reading also show how the documents and issues of Vatican II have cross-fertilized each other.

One of the greatest ways in which the Bible has been made accessible to Catholics is through the liturgical reforms authorized by the council's "Sacrosanctum Concilium," the Constitution on the Sacred Liturgy, which allowed Mass in the vernacular and reordered Bible readings so that a more representative sample of the Bible is presented during the liturgical year. It also asked that homilies be Scripture-based.

The constitution on divine revelation has helped ecumenism because it encourages joint Catholic-Protestant translations of the Bible.

Social action work and active lay participation in church life have been sparked, especially in Latin America, by the formation of lay groups which study the Bible, then seek to apply its teachings to the problems around them.

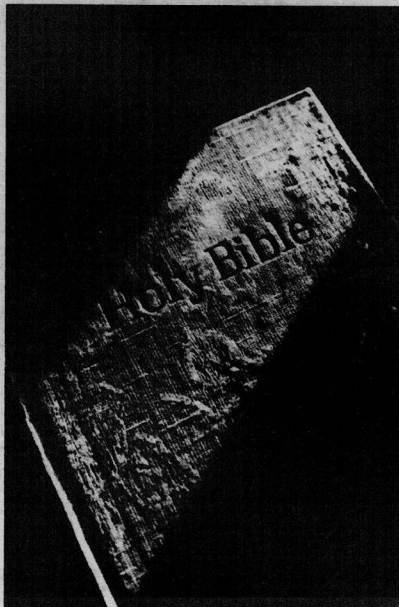
Pope John Paul II has scheduled an extraordinary world Synod of Bishops Nov. 24-Dec. 8 to assess the impact of the Second Vatican Council 20 years after its conclusion.

THE COUNCIL'S impact on knowledge of the Bible has been "marvelous, extraordinary," said Spanish Jesuit Father Luis Alonso-Scholke. Father Alonso-Scholke is a Scripture professor at Rome's Gregorian University and has written commentaries on the divine revelation document for anthologies on Vatican II.

"I was 42 years old when the council started, so I know the lack of Bible orientation before the council," he told National Catholic News Service. "I was in the Jesuits 10 years before they gave me a Bible to read. We didn't even have one in the library," he said.

Father Alonso-Scholke said he was given his first Bible as a Jesuit when he was at the theology level in the seminary, prior to being ordained.

The most popular approach to making the Bible available



CENTERPIECE OF FAITH—Twenty years ago, the Second Vatican Council declared, "Access to sacred Scripture ought to be open wide to the Christian faithful." From that simple statement, the Bible has been reinstalled as the centerpiece of Catholic life from which springs not only theology, but also worship, spirituality and social-action endeavors. (NC photo by Mimi Forsyth)

has been through the introduction of the vernacular—the language of the local people—in the liturgy, he said.

"The vernacular makes possible an immediate rapport. It provokes interest and curiosity in the listeners," he said. Bishop James Malone of Youngstown, Ohio, president

of the National Conference of Catholic Bishops, also credits liturgical reform with stimulating interest in the Bible. "The new emphasis on Scripture-based homilies contributed to a far greater appreciation of the Bible among Catholics than before," he said in a presynod report on the status of the U.S. church.

"Catholics in the United States are now more familiar with the Bible than ever before and have a greater appreciation of the centrality of the Word of God in Catholic life and worship," Bishop Malone said.

Father Alonso-Scholke said he has been enthused about the postconciliar diffusion of the Bible and its widespread acceptance. "In Latin America there has been popular acceptance. The resistance has come from the numerically small upper class because the Bible is demanding with its message of social justice," he said.

"The most active church groups in Latin America and in Spain use the Bible as their central focus," he added.

Father Alonso-Scholke cited Latin America's growth of basic Christian communities, groups of lay people formed around Bible readings. "The readings of the Bible have provoked reaction against alcoholism, 'machismo' and family breakdowns," he said.

Bible reading also has led to a concern for social issues and, in some cases, to persecution by government authorities fearful of political opposition, he said.

IN THE UNITED States, Scripture has been the core of church renewal movements. In his report, Bishop Malone cited such movements as charismatic renewal and Marriage Encounter and said they have "helped many persons acquire new attitudes and insights."

Pope John Paul has praised interfaith Bible translations as an important ecumenical evangelization effort. The efforts of interfaith groups have led to the translation of the Bible into 160 languages, the pope told a group of Bible scholars Sept. 30. He expressed hope that joint translations "lead to a fruitful rediscovery of our common origins."

For Father Alonso-Scholke, the key need now is to develop structured Bible-reading groups in a greater number of countries.

Priests need to develop pastoral initiatives which attract people to such groups, he said. If the programs are good, the participants will be able to draw additional members, he said.

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