

# 'Cyclone Wojtyla' whirls through USA

by Jerry Filteau

ROME—In Italy the media have taken to calling him "Cyclone Wojtyla."

Pope John Paul II proved himself worthy of the title on his whirlwind visit to Ireland, the United Nations and United States from Sept. 29 to Oct. 7.

Covering 12 cities and more than 11,200 air miles in 10 days (he arrived back in Rome Oct. 8), he delivered more than 70 speeches, rode in more than a dozen motorcades and celebrated more than a dozen Masses—most of them open-air affairs that drew crowds from 80,000 at Yankee Stadium in New York to 1.2 million or more in Chicago and in Knock, Ireland.

While his mere presence, even fleetingly in a swift motorcade, drew crowds wild, his messages everywhere were consistently a challenge.

In Ireland he took the terrorism and violence of the decade-long civil war in Ulster as the key theme of his visit. Over and over he challenged the people and civil leaders to seek peace through justice and love instead of killing.

In the politically-ridden United Nations, which he called the central point of his trip, he questioned the legitimacy of politics for its own ends, insisting that the sole *raison d'être* of politics is the good of man.

He called for an end to the spiraling arms race and asked the nations to join in a common search for peace through justice, human rights, more equitable distribution of the world's goods, and an emphasis on spiritual values.

In the affluent United States he repeatedly challenged materialism, and

selfishness, calling for simpler life styles and a renewal of the American tradition of generosity toward the poor and the hungry. He insisted that this must be done on the social and structural levels in the world today as well as on the level of personal charity.

In the United States particularly the pope wove an intricate link between issues of personal and social morality, family life and society,

peace and justice and selflessness—

all under the heading of the dignity of man, the theme of his

first papal encyclical. At a Mass on the Mall of the nation's capital shortly before his return

to Rome, he eloquently promised to "stand up" for human

values whenever and wherever they are

threatened. "All human beings ought to value every person for his or her

uniqueness as a creature of God," he said. "And so, we will stand up every time that human life is threatened." Repeatedly interrupted by

thunderous applause, he vowed to "stand up" for the unborn, the unwanted child, the loving nature and indissolubility of marriage,

strong family life, the weak and needy, the sick, the aged and the dying. The U.S. visit was marred slightly in Boston and New York by heavy rains that reduced crowds. Before the trip threats of violence in Ireland drew the most attention, but it was in the United States that security was the

(See CYCLONE WOJTYLA on page 2)



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# 'Cyclone Wojtyla' (from 1)

most stringent—and apparently the most needed. An anonymous tip in New York led police to a cache of weapons and ammunition in an empty house, and in Washington police arrested a man just outside the White House who was carrying three handguns and a knife.

Protests were few and dignified. The most notable was at the National Shrine of the Immaculate Conception in Washington, where about 50 nuns with blue armbands stood silently during the pope's talk to protest his stand against the ordination of women.

Mercy Sister Theresa Kane, head of the Leadership Conference of Women Religious which represents U.S. superiors of women's orders, called on the pope to open up the possibility of ordaining women as priests, although she did not use those exact words. She called for inclusion of women "in all ministries of our church."

As she was talking the pope looked strained over the public display of disagreement over a church policy. Yet he gave her a blessing when she came to him for it.

## Not an apostle

He made no direct mention of the issue in his speech following Sister Kane's introduction. But he alluded to it by noting that Mary had not been with the apostles at the Last Supper and that although she is called the queen of the apostles she was not an apostle.

In Philadelphia earlier, however, the pope had addressed the issue directly. He said that the decision to call only men to

the priesthood expresses "the conviction of the church" and "is not a statement about human rights, nor an exclusion of women from holiness and mission in the church."

In both Ireland and the United States the pope had events scheduled for specific groups: youth, seminarians, nuns, priests, bishops, the sick, government leaders, and leaders of other faiths.

In the United States, where his stay was more than twice as long, he also had special meetings with ethnic groups,

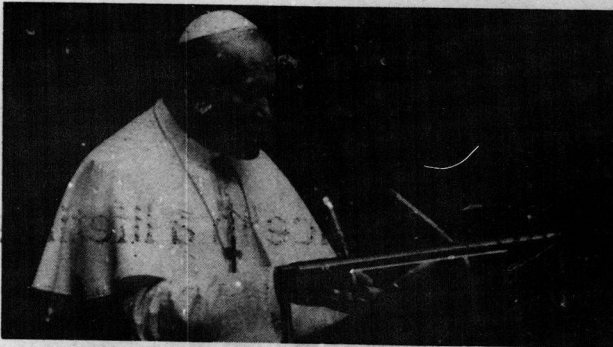
renewal of spiritual values, responsible stewardship, and generosity toward the needy.

He fulfilled those expectations completely.

## Strong and blunt

If there was any surprise it was in the strength and bluntness of his comments on such issues and the persuasiveness of his rhetoric.

While chiding Americans for their



U.N. MESSAGE—Pope Paul II addresses the United Nations General Assembly Oct. 2. The pope pleaded for world disarmament and a just and peaceful resolution to the Palestinian problem. (NC photos by Chris Sheridan)

farmers, religious brothers, Ukrainian-rite Catholics and others.

His encounters with youths were high points of the trip because of the enthusiasm displayed by both the young people and the pope. In New York's Madison Square Garden Oct. 3, U.S. television viewers were treated to a joyful happening as youths sang and cheered, presented blue jeans and a T-shirt to the pope, and gave an audio-visual presentation of their feelings, hopes and dreams. The pope in turn delighted them by responding with cries of "wooo, wooo"—the Polish equivalent of "wow!"

There were no real surprises in the pope's talks. The positions he took on social, moral and church issues were ones he had stated clearly before or on which his position was known. On most of the major issues he had expressed his views clearly, if perhaps in shorter form, in his first papal encyclical, "Redemptor Hominis" ("The Redeemer of Man").

It was widely believed beforehand that peace and an end to violence would be the major themes in Northern Ireland, that at the United Nations he would stress the spiritual dignity of man, human rights, peace and international cooperation, and that in the world's largest and most profligate—consumer society he would attack selfish materialism and call for a

wastefulness, for example, he consistently did so in the context of appealing to their tradition of generosity, calling for a renewal of that spirit in which Americans have always taken pride.

The long-range impact of the pope's visit by its very nature defies analysis. He was, as he said, on a religious pilgrimage as a messenger of peace and love—spiritual qualities that cannot be measured by ordinary means.

In Ireland some observers predicted that the traditional Protestant suspicion and distrust of Catholics would diminish and the Irish Republican Army terrorists would become more isolated, losing many of their passive supporters. Many believed that the papal visit has provided political leadership with a new opportunity and impetus to reach a solution, but only if they seize the initiative.

In the United States some spoke enthusiastically of a "new Pentecost"—a new openness of American Catholics and others to the word of God and the working of the Spirit—as a result of the pope's presence and the power of his message.

Certainly the eyes, ears and hearts of millions of Americans were turned toward Pope John Paul II in the first week of October, and they heard his message of God's love and peace.

But he suggested the problem in his

homily, on the rich young man, to youth on Boston Common the night he arrived in the United States. How many would heed his call to follow Christ, and how many would "turn away sad, because they had many possessions?"

## Peace on his mind

Peace was on the pope's mind from the beginning of his trip. In Ireland, he called his third trip outside of Italy as a "pilgrimage of faith" and described himself as a "pilgrim of peace."

While crisscrossing Ireland, he constantly stressed the need for ending the civil strife in Northern Ireland.

The peace message was delivered to Protestants and Catholics, priests and politicians, bishops and laymen.

For the pope's major message on the chief political issue troubling Ireland and Northern Ireland for over 10 years, he chose Drogheda, a hillside field near the border with Northern Ireland. Many people from Northern Ireland crossed the border to hear the pope.

Pope John Paul said the "tragic" decade-long fighting and terrorism in Northern Ireland "do not have their source in the fact of belonging to different churches and different confessions; that this is not—despite what is so often repeated before world opinion—a religious war, a struggle between Catholics and Protestants."

"May no Irish Protestant think that the pope is an enemy, a danger or a threat. My desire is that instead Protestants would see in me a friend and a brother in Christ," he said.

During his speeches in Ireland, the pope also praised the strong faith of the Irish and had that faith demonstrated to him by the millions who thronged to his open-air Masses and liturgical services. About 2.5 million people of Ireland's 3.5 million Catholics saw the pope in person during his visit.

## Home to Ireland

The main reason for the Irish trip was to visit the country's chief Marian shrine honoring Our Lady of Knock and participate in ceremonies commemorating the 100th anniversary of church-recognized visions of Mary. At Knock the pope dedicated the Irish nation to Mary and asked her to "cure and heal" the civil strife in Northern Ireland.

On Oct. 1 the pilgrim pope arrived in the "land of immigrants" and quoted from the song "America the Beautiful" to express his feelings for the people. As he did in Ireland, the pope kissed the ground upon arrival.

A light rain fell when the pope landed, but it did not diminish his enthusiasm.

"It is a great joy for me to be in the United States of America, to begin my pastoral visit to the Catholic church in this land, and at the same time to greet all the American people of every race, color and creed," he said.

Among the people greeting the pope was Rosalynn Carter, wife of President Carter.

The first papal Mass of the U.S. trip occurred in the evening at the Boston Common where Pope John Paul wowed a predominantly young crowd in a celebration that overcame the effects of a rain which turned into a downpour as the pope's motorcade arrived.

On Oct. 2, the pope also delivered a homily at an evening Mass in Yankee Stadium attended by about 80,000. The pope said the poor must be given from

(See CYCLONE on page 8)



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**WHEN YOU MEET A MAN IN CHICAGO**—Among those from Indianapolis who journeyed to the Windy City to see Pope John Paul II were (left photo) Father John Ryan, pastor of St. Anthony parish, Indianapolis, and Arthur Sullivan, an Indianapolis attorney, is a Knight of St. Gregory, a papal honoree. Some of the early morning crowd gathering in Grant Park on the Chicago lakefront moves toward the

altar in the distance in the center photo. Criterion reporter Peter Feuerherd can be seen facing the camera at left. A young man in the photo at right offers literature to passers-by from a Bible Church in DesPlaines, Ill. (Criterion photos by Fr. Thomas C. Widner)

## Locals partake in a 'once in a lifetime' experience

by Peter Feuerherd

Of the estimated million and a half people that jammed Chicago's Grant Park to see the Papal Mass on Friday, October 5, there were approximately 1,500 carried in 36 buses who made the pilgrimage from the Indianapolis archdiocese to see Pope John Paul II.

Despite the chilly weather and the

nearly five hour wait for the Holy Father that many of the crowd endured, many of those felt like Sal Puntarelli, director of the Archdiocesan Purchasing Department, that the trip was a "once in a lifetime" experience.

Pat Brown, who works for the Archdiocesan Chancery Office, described the Pope's Chicago visit as "exciting" and "inspirational." She feels that the purpose

of the Pope's American tour was to help unify the church in the United States.

"There is a certain amount of unrest as far as the Catholic Church is concerned . . . I think maybe he felt that what people needed was a personal talking to from him. Catholics need a renewal of faith—this was something he felt was needed," she explained.

Mrs. Brown added, "I just wanted to get close enough to see him."

Mrs. Josephine Daywalt of Greenfield and St. Rose's parish in Knightstown, characterized seeing the Pope in Chicago as "fantastic."

She explained, "Just to be in his presence was just fantastic. He's next to Christ—he's just that powerful."

Mrs. Joann Woods of St. Pius parish in Indianapolis was especially touched by the Pontiff's sermon.

"He's unbelievable. His homily was something I needed to hear."

The theme of the sermon, according to Mrs. Woods, was "to bridge the dissension among Catholics in the United States." His message, the woman claimed, was one of "unity" and "love."

Mrs. Woods stated that the way the Pontiff celebrated the Mass had a tremendous hold on the crowd.

"It was so quiet, people seemed so reverent . . . Everyone seemed so intent on participating in the Mass. I was most impressed. It was something I'll never forget."

Father Gerald Renn, co-pastor of American Martyrs parish in Scottsburg, St. Patrick in Salem, Our Lady of Providence in Brownstown, St. Francis Xavier in Henryville and St. Mary in Mitchell, walked through the massive crowds despite a pulled muscle to see the Holy Father.

**THE PRIEST WAS** impressed with the speaking style of Pope John Paul. "He really does seem to be able to capture the spirit of the moment. When he says it, it really gives a dimension that it's something he believes that makes you want to believe it more."

Father Renn was impressed with the decorum of the crowd. "The whole thing was prayerful—(there was) a great sense of family . . . People felt very much at home with each other."

The major message of the Pontiff's address to the Chicago throng, as Father Renn perceived it, was a call to the American church "to evangelize in the unity of Christ."

Seeing Pope John Paul was "a tremendous experience," according to Father Renn.

Msgr. Charles Ross, pastor of St. Pius X parish in Indianapolis, explained that being part of the huge Chicago crowd to see the Pontiff was "thrilling beyond words."

**ALTHOUGH** the wait to see the Pope was a long one, the priest stated that "the time seemed to pass rapidly" due to the entertainment of music and dancing provided by representatives of various Chicago ethnic groups.

The monsignor characterized the Pontiff as "a man of great courage who speaks straight from the shoulder." The purpose of the Pope's journey to America, according to the priest "was to encourage us in our faith by his presence . . . and to alert the world to human rights and justice."

The priest added, "He (the Pope) also clarified the atmosphere about a lot of questions."

## A Spiritual Journey

A program of spiritual growth for single men and women between the ages of 18 and 30 will be held on six successive Tuesday evenings beginning October 16 at the Vocations Center, 520 Stevens St., Indianapolis. The two hour sessions will start at 7 p.m.

The program uses film, discussion, liturgy and group dynamics and treats such topics as self-concept, prayer, interpersonal relationships and intimacy.

Michele Goodrich, administrative assistant in the CYO, Providence Sister Ellen Kehoe, and Fathers Mark Svarczkopf and Robert Sims will direct the program. For more information call Vocations Center, 317-636-4478.

## Pope speaks to 'welcome home' crowd in Rome after long trip

by Nancy Frazier

**VATICAN CITY**—A tired-looking but cheerful Pope John Paul II spoke briefly with a "welcome home" crowd of thousands in St. Peter's Square Oct. 8 before retiring to his apartment, presumably for a long rest, after his nine-day trip to Ireland and the United States.

"I am grateful to providence for guiding my steps and bringing me back to Rome," the pope told the crowd during a very brief appearance at the window of his apartment.

Thanking those who "came to see if I would come back," he noted that "in Rome, it is hot." The sunny 60-degree weather contrasted with the winds that chilled the pope in several U.S. cities.

Pope John Paul concluded the 11:15 a.m. (6:15 a.m. EDT) appearance by blessing the crowd in St. Peter's Square and "all Romans."

The papal plane from Washington had touched down at Rome's Leonardo Da Vinci Airport in rural Fiumicino at 9:31 a.m. Rome time (4:21 a.m. EDT) after a flight lasting eight hours and 22 minutes.

Present to greet him at the airport were 20 cardinals, Italian Prime Minister Francesco Cossiga, members of the diplomatic corps, the Italian government and the Roman Curia, and nearly 1,000 others.

Thanking all those who had come to the airport "to make more pleasant the hour

of my return to their amiable presence," Pope John Paul discussed the various stops on his 12-city trip and reaffirmed his desire for the "serene coexistence, fraternal collaboration and human and Christian solidarity of the peoples of the earth."

He said one of the major goals of his trip to Ireland had been to "render a tribute of filial gratitude to Mary, who in every country offers evident and tangible signs of her maternal support, of her loving assistance, whom we have invoked above all for the peace and reconciliation of that beloved island."

About his day-long visit to the United Nations headquarters in New York Oct. 2, Pope John Paul said he wanted "to assure the nations that the church is close to the workers for peace, that it wants to inspire and sustain their efforts, for the sole desire of rendering service to humanity."

The pope called the United States "a great country" which has "an eminent duty and a grave responsibility—exactly because of its high level of well being and of technological-social progress—with regard to the construction of a just world worthy of man."

"The devout and exultant welcome of the faithful and of the entire population of the United States left in my soul the desire for a contact always more direct and familiar with these very dear sons," he added.

# Editorials

## The Pontiff at the UN

What was missed during most of the visit of Pope John Paul II to the United States was the reason for his coming in the first place—his address to the United Nations. The Pontiff had been invited by the Secretary-General Kurt Waldheim a year ago to address that international body, yet because of his visits to the rest of the country, his words there seem to be forgotten.

The media has not missed the Pope's unpopular stands on issues close to our hearts like birth control, abortion, women and so forth. But less importance has been attached to the Pope's remarks about the arms race, about justice, about peace.

If the reality of what the Pope is saying to us would sink in, we might not only ignore it, we might not welcome him back.

His visit to the United Nations once again called attention to that body. Americans, including Catholics, are not always mindful of its deliberations until an Andrew Young appears. Nor are we always approving of its work. Yet from its inception the Church has supported its work. And John Paul strengthened that support.

"As a universal community embracing faithful belonging to almost all countries and continents, nations, peoples, races, languages and cultures, the church is deeply interested in the existence and activity of the organization whose very name tells us that it unites and associates nations and states. It unites and associates; it does not divide and oppose. It seeks out the ways for understanding and peaceful collaboration, and endeavors with the means at its disposal and the methods in its power to exclude war, division and mutual destruction within the great family of humanity today."

The Pope is not so naive to think that every action, every opportunity afforded the United Nations will be successful or agreeable. Indeed, it will not. For the very role of the UN is to find ways for nations to compromise. The purpose of the UN is for members to give up some benefits for the good of all. That, in essence, imitates the highest Christian ideals.

The United Nations, then, is for the Church the only political body in the world which has the best opportunity for achieving goals similar to Christianity, but in a secular way. Through its foundation document, its charter and the Universal Declaration of Human Rights, the UN seeks to achieve the same rights for humanity sought by the church.

It is because of such human rights that Pope John Paul II asked member nations to end the arms race, to seek true peace and justice. The only justification for political activity, according to the Pope, is that which serves man. "There must be a respect for the inalienable rights of individuals and of the communities of peoples," he said.

"It is necessary to make a continuing and even more energetic effort to do away with the very possibility of provoking war, and to make such catastrophes impossible by influencing the attitudes and convictions, the very intentions and aspirations of governments and peoples."

Such efforts, the Holy Father maintains, can only be sustained by a readiness to acknowledge one's prejudices and mistakes and readiness even to renounce one's own particular interests. "It is," he says, "by sacrificing these interests for the sake of peace that we serve them best. After all," he asks, "in whose political interest can it ever be to have another war?"

What are the rights common to all men which the Pope described? These are the right to life, liberty and security of person, the right to food, clothing, housing, sufficient health care, rest and leisure; the right to manifest one's religion either individually or in community, in public or in private; the right to choose a state of life, to found a family and enjoy all conditions necessary for family life; the right to property and work, to adequate working conditions and a just wage; the right to assembly and association, to freedom of movement, to internal and external migration, to nationality and residence, to political participation and the right to participate in the free choice of the political system of the people to which one belongs.

John Paul called on the member nations to give up their self-interests for the benefit of all.

In the U.S. where 6% of the world's population consume 40% of the world's goods, the message must not go on deaf ears. The Holy Father is addressing himself as much to Americans as to anyone else. His concern for our contribution to the arms race is as alarming as his concern for any other nation's.

The pope provides a new challenge to us as Catholics. We have much to re-learn. To clear away the myopia and look out to the world, to seek a just society for all—this calls for sacrifice from us.

## Reporter's View

## Pope John Paul II bucks the tide of history

by Peter Feuerherd

Pope John Paul II is bucking the tide of recent history, and most paradoxically, was overwhelmingly acclaimed for it during his recent tour of the United States.

His inspired pleas for peace and call for a new world order based not upon profit but upon justice runs directly counter to present trends.

At the United Nations, the Pontiff pleaded for an end to the arms race and the fairer sharing of the resources of the world. Unusually enough, he was cheered for saying this in the wealthiest and most consumer-oriented country in the world, in a nation that is one of the largest producers of nuclear arms.

The Pope's plea for an end to the arms race will surely not halt those who are trying once again to increase the budget of the Defense Department next



year. I am sure, despite the acclaim given John Paul in every city that he visited, that this country's participation in the arms race is still overwhelmingly supported by most Americans, and by most Catholics.

The Pope is also "bucking the tide of history" with his comments on what are less important issues, but issues that the secular press seemed most concerned about. His reaffirmation of the ban on women priests, the church's condemnation of practice of artificial forms of birth control and his support of mandatory celibacy for priests are positions that many American Catholics, if not the great majority, have difficulty accepting.

In essence, Pope John Paul is, a "counter-culturalist," a term coined to describe the social reformers of the 1960's that tried to transform America by instituting a "different" culture, away from the mainstream.

The Pontiff, in his speeches in this country, was fighting the tide of materialism, the search for security in increased armaments, the "new morality" in the area of sexuality and the role of the feminist movement in trying to change the role of women in the church.

John Paul's opposition to these powerful currents can not be considered either "conservative" or "liberal." In contemporary terms, the best way to describe them is "radical."

**THE POPE ENVISIONS** a world that is different from the one we are used to, where the poor and the powerless will be treated with love and respect, where sexuality will be considered as a sacred gift and where the roles of men and women in the church and in the world will continue to be different. All of these views go against many of the currents that are shaping our society.

These are all powerful currents in our society, in which a lesser man trying to fight them would have been swept away. But John Paul wasn't.

The Pope was cheered despite the fact that his message is really not very popular in contemporary America. If he were a typical politician running for high office and said similar things, he would certainly

be considered to be a "crackpot" by the majority of the electorate.

But the Pope was cheered. Much of the reason, of course, is that the very office of the Papacy has traditionally garnered strong respect. Any Pope, some would say, would receive the kind of enthusiastic reception that John Paul II received.

But this Pope is different than other popes. People just seem to automatically have respect for what this man says, and have a real love for the obvious personal warmth that he gives off.

I was fortunate enough to be a part of the huge throng at Chicago's Grant Park. Of that crowd, it was obvious that many were there just to be a part of a "happening." But there were many who shoved and pushed their way through the crowd to get a glimpse of the man who had touched their lives.

**I TALKED TO A** 24 year old reporter for a small daily in Wisconsin, there to cover the Papal Mass. He explained how he had grown up a Polish-American Catholic in Milwaukee, deeply tied to the church. He had attended Catholic schools all the way through college, but had not attended church in years, typical I would say of many Catholics of that generation.

But that reporter was genuinely excited about being able to see the Pope. He explained that the Pope's UN address, with its emphasis on peace, human rights and justice, was a true witness of the church's teachings, the type of witness that I am sure he had not seen before in all of his years of Catholic schooling.

**JUST LIKE THE REPORTER** from Wisconsin, I think we all felt that this man struck a personal chord, that he spoke with a certain strength and credibility that no other leader in the world today speaks from. When he talked of peace and justice, he was talking from the experience of knowing war and feeling injustice from all the years experiencing the tragic history of his native Poland.

Pope John Paul's message was neither new nor very popular. But the man brings that message forth in a way that has the credibility that makes it fresh and the personal warmth and style that makes it a lot easier to take.

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## Commentary on Rural Issues

# Holy Father issues bold statements on rural issues

by S. E. Durcholz

Pope John Paul II, a man who in a short period of time has won the respect of rural people in many parts of the world, is demonstrating the courage to put clearly before the world the causes and remedies involved in the plight of millions of rural poor people.

In speaking to the World Conference on

Agricultural Reform and Development in Rome recently, he recalled some of the points he had stressed a few months earlier during his visit to Mexico.

"The depressed rural world, the worker who with his sweat waters a' o his affliction, cannot wait any longer for full and effective recognition of his dignity, which is not inferior to that of any other social sector," he said. "He has the right

to be respected and not deprived with maneuvers, which are sometimes tantamount to real spoilation, of the little that he has."

The pope also referred to his statement that these workers have a right not to be impeded in aspiring to share directly in their own advancement.

acres if there was a change in the ownership structure.

**IN SPEAKING** to the issue of the just use of land and distribution of the world's resources, the pope noted that this is also in conformity with the basic principle that all the goods of the earth are meant to benefit all the members of the human family.

"With conditions as they are within the individual countries," he said, "one foresees a land reform involving a reorganization of land holdings and the stable and direct assigning of productive areas to the agricultural workers, together with the elimination of farms and structures that are unproductive and damaging to the community."

We in America should take note of the consequences of land ownership structures in other nations that are "unproductive and damaging to the community."

Land ownership structures that fail to produce food for the greatest number of people and to provide dignified working conditions—both primary purposes of land—are at the root of many problems.

While Pope John Paul II wasn't the only voice heard at the conference, his bold statements have put before the world a yardstick of justice by which to measure the accountability of the world's political and economic systems.

## The Lone Ranger Unmasked

# Who was that tall, dark masked man?

by Paul Karnowski

A few days ago, I found myself embroiled in one of my many self-contained arguments. The issue this time was Clayton Moore's attempt to retain the right to wear the mask that made him famous: the mask of the Lone Ranger.

The little boy in me wanted to know what was wrong with letting the man wear the mask to his grave, if that's what he wanted. After all, it hasn't been that long since I fought time and again with my brothers in a futile effort to have sole possession of the single homemade mask we had."

"But you were just a kid," my more mature, adult side interrupted. "Be sensible! Isn't it somewhat silly to go to court over such a matter? Why, the show has been off the air for years! Imagine, a grown man walking around dressed as the Lone Ranger!"

But the child in me was not to be put off by such condescending tones. "has it occurred to you," he retaliated, "that you ought to practice what you preach? You and the whole world of supposedly 'mature' adults play lone ranger games all the time!"

**A POINT** well taken . . . and pondered over carefully these last few days.

When it comes to politics, neighborhoods, church organizations or clubs, we often find ourselves playing the part of the townspeople in a typical Lone Ranger scenario. Evil has come into town, be it in the form of Indians, outlaws, or a corrupt landowner (or in our case, inflation, the decay of the family, the oil crisis . . .) and we think like they do. Their sheriff is a coward, their judge is a drunk, their mayor incompetent (our politicians are liars, our corporations greedy, and our pastor, Father Murphy, just doesn't understand). Just like those townspeople, we find ourselves, our organizations, and our town crippled by the power of evil. And so we sit back, bemoaning our ill fortune, waiting for a "lone ranger," a good, sincere person who just might come along, and behind the anonymity of his or her mask, magically make everything better again.

The townspeople on the set of the Lone Ranger could well afford such a luxury, for in television land the hero came every

time, every week. We, however, cannot. We must work through faults in leadership and in ourselves. We must work through compromise and cooperation. For it is only by standing up as individuals and joining forces as church-members, citizens and neighbors that we will begin to dispel the evil that afflicts us.

**THE MOST** persistent Lone Ranger game we play deals directly with God. We insist (much to His dismay, I'm sure) on making Him our Lone Ranger. By delegating to Him responsibility for only the miraculous and the supernatural, by paying attention to His word only one day a week, and by calling on Him only when all other means have been exhausted, we effectively put a mask on Him. And masks only make for distance.

Actually it is much easier to believe that God is some sort of Divine Lone Ranger. That He swoops into our lives only when there is some crisis or disaster. It is more difficult to believe that He is with us at all times, even when only two or three of us are gathered together.

The irony of it all is that by putting a mask on God, by pretending He is a Lone Ranger, we are donning masks ourselves. For by not totally believing that God offers His love and strength to us constantly, or by shutting it out of our daily lives, we are saying that we are strong enough to go it alone. The net result is a whole world of little lone rangers riding off into their separate sunsets, alone and lonely.

As Christians, perhaps it's time we strip off our masks and leave our lone ranger ways behind us. For unless we do, we will discover too late what any cowboy can tell us: after the sunset comes darkness.

## Rosary group thankful for support

The Ladies for Mary's Rosary have written thanking the people in Indianapolis who responded with donations for the program. (Radio Rosary, Box 15026, Cincinnati, Ohio, 45215) which is aired daily at 5 p.m. on station WNTS.

This program was begun with just four women in Cincinnati.

They have contacted prominent Catholic business men in this area for

financial support but to no avail. Help is continually needed from common, ordinary people who love our Blessed Mother and know that the solution to the problems of crime, drug abuse, broken homes, alcoholism, and abortions can come from Mary and through devotion to her rosary.

Indianapolis

Mary Taylor

## To the editor . . .

### Archdiocese supports United Way

I would like to correct some misinformation which is circulating as a result of an article which appeared in the September 7, 1979, issue of *The Criterion*. The article was captioned "Bans

Campaign Support" and described the actions of the Bishops of Corpus Christi, Texas, and Peoria, Illinois, in withdrawing support for local United Way campaigns.

*Criterion* readers should keep in mind that this situation applies to Corpus Christi and Peoria and not to Indianapolis and other United Way Appeals in the areas of the archdiocese.

The policy in the archdiocese has been to encourage Catholics to support their local United Way campaigns.

Rev. Lawrence W. Voelker  
Director  
Catholic Charities

## Nuns' habits

Disregard for wearing the habit by some of the nuns is just another phase resulting from the Vatican II council. The council was organized and designed in good faith. However, the over-anxious reformers went over-board, and wanted to start from scratch.

As far as I'm concerned the church will never be the same. All I'm sad to say many of the beautiful traditions that I grew up with have vanished in the oblivion.

New Albany

Margaret C. Lukemeier

## Praises editorial

As one who recently was free with my criticism of a *Criterion* editorial, may I now express my congratulations for your editorial of 9/28/79, "Pluralism and the Papal Visit."

The topic was timely, the tone objective, the writing crisp in a kind of return, it seems to me, to the editorial writing which has in the past been a real plus for the *Criterion* and a real boon for its readers.

Well done.

Father Jim Hoffman  
Catholic staff chaplain  
St. Vincent Hospital

Indianapolis

## Question Box

## St. Augustine and the theory of 'just war'

by Msgr. R. T. Bosler

Q. Can you explain to me why the church regards St. Augustine so highly when he is the one who thought up the concept of "just war?" Surely war was not the teaching of Christ. Every time I hear St. Augustine's name mentioned from the pulpit I cannot help thinking of all the lives that were lost or disrupted through so-called just wars. What is so just about killing people just because they happen to be born and live under a form of government that is not compatible with our own?



A. You are unfair to the memory of a great intellectual and a great saint. Augustine did not promote war with his just-war theory; he used it to limit war and make it possible for Christians to live in a world where wars seemed to be inevitable.

Christianity began when the world was described as at peace, in the "Pax Romana," made possible by Roman soldiers keeping subject peoples from revolt and warding off invasions by barbarians.

Church leaders were bothered by the problem of reconciling for Christian soldiers the obligation of military service with the precepts of the Gospel. Could a Christian kill in war without being guilty of murder? That question is still pertinent today. Augustine taught that war was permissible in a just cause, in the defense

of the state against external enemies or to keep peace by averting, revolt from within.

Augustine was not repudiating the ideals of Christ; he was helping Christians live in a world where those ideals were far from being realized.

Augustine pretty much left it to the leaders of a state to decide what constituted a just war. However, the Catholic church gradually worked out conditions that had to be satisfied before even a defensive war could be justified. In brief they are: 1) the cause served must be manifestly just; 2) all peaceful means of settlement must have been exhausted; 3) the good anticipated from final victory must be proportionate both to the evils war could bring and the serious consequences that would follow from it; 4) the methods of warfare must

conform to rules established by the customs and agreements of nations.

So, if you want to blame Augustine for anything, you can blame him for germinating the ideas that influenced the young who would have nothing to do with the war in Vietnam because they thought it was unjust.

Whether our traditional teaching on the just war has any applicability today, in a world where war must mean the total destruction of major cities and all their inhabitants, is a new question beyond the scope of this answer. However, I think that most of us would agree with Pope Pius XII, who said in 1953 that since the community of nations must reckon with criminals who do not hesitate to launch total war to further their own ambitions, "They have no choice but to prepare for the day when they might have to defend themselves. Even today, this right to hold oneself ready to defend oneself cannot be denied to any nation."

Q. In Deuteronomy 22:5, men and women are forbidden to wear the other's apparel. Would this mean the wearing of slacks or a pantsuit by a woman?

A. This passage forbids transvestism, the practice of wearing the dress appropriate to the opposite sex, sometimes for homosexual purposes. It probably had references to a pagan cult the Israelites were tempted to imitate. Old Testament laws governing a way of life entirely different from our own should not be applied today. Slacks and pantsuits are accepted as female apparel in our society.

## Pass It On

## Evangelization purpose of CCD at St. Rita's

by Mary Etta Abernathy

St. Rita Catholic Church is in the heart of the inner city; yet it embraces the entire city of Indianapolis and its suburbs. St. Rita has its very poor as well as its upper middle class members. Some only come once, twice or three times a year. Most, like this writer and her family, arrived in Indianapolis in the late thirties. Being "black" we were immediately directed to the "little Catholic Church over on Arsenal." Over the years, many of these parishioners have moved into other parts of the city. Nevertheless, they continue to be active members of St. Rita's through their financial, spiritual and personal support. On Special liturgical Feast days, "the little Catholic Church on Arsenal" will be filled with people living all over the city whose hearts are still with St. Rita parish.

The religious education activities at St. Rita provide opportunities for religious instruction for adults through kindergarten students. Religion classes are held in the school for grades 1 through 8. The kindergarten students receive religious instruction from volunteer catechists once a week.

St. Rita's C.C.D. program has not been received as enthusiastically as was expected and faces some unique problems. For example, in one family where the father is Catholic and the mother Baptist, the children attend one Sunday at St. Rita with the father, and one Sunday they attend Baptist services with their mother. Our goal, by the grace of the Holy Spirit, is to make as many phone calls and personal visits as we can this year to come up with a 100% Sunday C.C.D. attendance.

PRESENTLY, there are 61 children

enrolled in our Sunday CCD program, only a fraction of that number attend regularly. Most of those who do attend have not made their first Communion. In spite of this low attendance five of the children did make their First Communion with the school children this year.

On another side of the coin, there are seven Adult Bible Study Clubs. One of these has been awarded credit hours for volunteer C.C.D. teachers seeking certification. Another is an ecumenical group meeting every Sunday with a priest moderator.

Pope John Paul II said, in his videotaped talk "Catholic education is above all a question of communicating Christ, of helping to form Christ in lives of others." See *Criterion*, April 27, 1979, page 3. We feel a physically fit individual, regardless of age, can work with youth. For example, an elderly parishioner has been certified a substitute teacher.

We, at St. Rita, want "To Teach as Jesus Did." We realize that teachers and parents should be one in their working with children. However, "changes in religious education in recent years have disturbed many parents, in part at least because the training . . . children now receive seems to bear little resemblance to their own." (To Teach as Jesus Did)

FROM THIS we see fertile ground for evangelization. It is imperative that we, as the second educators—parents being the first—must be one with the parents so as to introduce Christ in their children's lives; helping the parents and their children to " . . . understand better the techniques of contemporary religious education." (To Teach as Jesus Did)

Presently, a census is being taken of St. Rita parish. From this census we hope to

An occasional column featuring articles by DRE's of the Archdiocese. It is coordinated by Don Kurze, Director of Religious Education at St. Laurence parish, Indianapolis. Comments are invited.

learn the whereabouts of all our budding Christians and to reach out praying a part of the concluding prayer of the Legion of Mary " . . . so that the battle of life over our (children) may reassemble, without the loss of any one . . ."

## The 1979-80 Directory and Buyers' Guide for the Archdiocese of Indianapolis is now at the printer

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by Father Jeff Godecker  
(Last of a series)

## Experiences of a Catechist

# The qualities that produce learning

Carl Rogers, a well known psychologist, in a book called **The Freedom to Learn** points out certain qualities and attitudes of the teacher that best facilitate learning. He states that these are the real methods that produce learning.

Over the years, I have been audacious enough to add and subtract from these qualities and attitudes as norms and criteria for my own growth as a teacher. I can validate them to the extent that on those days when I judged myself to be successful as a teacher, those qualities were present in, at least, some ways. On those days when I failed, those qualities and attitudes were absent.

I present these as more than norms and evaluators. They are the substance of what it means to say that "the teacher teaches." They are the methods of religious education. They are part of the role of catechist.

**1. The Quality of Genuineness.** I am more effective in establishing the dialogue if I can be real, if I don't have to put on a mask or hide behind a facade. I am able to teach when I am a person and not some faceless embodiment of a curriculum requirement or Church law. I teach when I am in touch with my own feelings and am able to appropriately communicate them. I don't have to hide my own strengths or weaknesses. Persons will learn when they come to know me—the person with strengths and weaknesses, pain and happiness, faith and doubt. This is my only entry into the free life of another.

**2. The Attitude of Being a Learner.** I teach only when I am also learning. I don't have to know all the answers, and I don't have to "have it all together." I teach only when I am part of the learning community I am trying to create.

**3. The Quality of Affirmation.** I teach when I prize the learner and his person, feelings and ideas. I teach when I recognize the goodness, beauty and truth

of each person. It is a way of caring for the learner in a non-possessive manner. It is a way of accepting and respecting the mistakes, fears, hesitations and achievements of a person. I am aware of the uniqueness of the individual and I am able to communicate that to him. I know the learner on more than a casual basis and I am able to call forth his unique gift. No one learns until I—or someone—reveals that something deep inside is valuable, worth listening to, and very sacred to the touch.

**4. The Attitude of Listening.** I teach when I am able to listen in an understanding way. I teach when I can listen in such a manner that I am able to step inside a person and see and feel what he sees or feels.

**5. The Quality of Availability.** I teach because in what I do I create a climate of active concern. I am more than just there in the classroom. I am there for those people on this day. I am there by taking the initiative, by listening, by being supportive.

**6. The Quality of Being Specific.** I teach when I and the group can deal with the real, with the here and now, with the actual tangible experience. I teach when I am more concerned about concrete ways of living than ideas. I teach when I deal with the substantial first, and then transubstantiate the matter which God entrusts to us and turn it into spirit.

**7. The Quality of Confrontation.** I teach when I am able to confront and challenge. I do not let things go. I am willing to give direction rather than allowing persons to become passive and impotent. I teach when I don't leave things as they are. I teach when I am able to help people out of the old patterns and into looking at new ways of living.

**8. The Quality of Intensity.** I have only an hour to teach, not a whole lifetime. I teach, then, when "passion" and enthusiasm are present. I concentrate on the quality rather than the quantity or the regularity. I teach when I am deeply present and involved.

**9. The Quality of Being a Model.** I teach by way of example. I teach when with great humility and with not so many words, I am able to say as Paul said, "Imitate me as I imitate Christ." I teach when I can appeal to my own life style. I teach when I have become a window through which others are able to see and believe. I teach with my own life. My word is my life.

**10. The Quality of Structuring.** I teach when I am able to structure the learning situation. I do not simply wander from thing to thing with no direction or purpose or method. My class is not a mish-mash of whatever happens to come along. I clearly know what it is I want to accomplish, and I have some idea of what it takes to get there.

**11. The Attitude of Prayer.**

**12. The Attitude of Trust.** I teach when I am genuinely able to let go of other people's lives, when I am able to say, "I don't know what is best for you." I teach when I trust people enough with their own lives that I am able to give them the time to struggle, search and find even when it means they are going to make a lot of mistakes.

**13. The Quality and Attitude of Faith.** I teach when I have faith and share it. I teach when I know I have been given the gift of Jesus Christ and have been able to respond to it. I teach when there is enough of the music and poetry of God inside me that in my life and in my classroom I become the words of His poem, the notes of His song, and the steps of His dance.

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## St. Meinrad to host soccer

Saint Meinrad College will host the fourth annual soccer tourney for the NLCAA (National Little College Athletic Association) on Friday and Saturday, November 2 and 3. The tourney will be played on the Saint Meinrad College Soccer Field, St. Meinrad, Ind.

This is the second time the school has hosted the national tourney; the first was in 1976.

Competing will be four teams representing their respective geographical areas of the country. The

other three teams will be named following playoff competition.

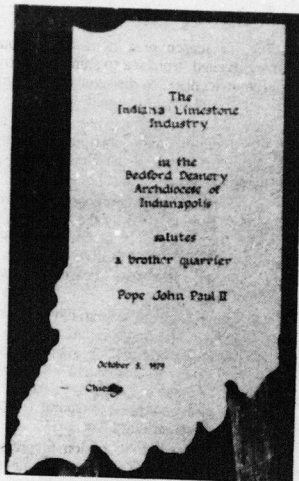
On Friday, November 2, semi-final games will be held at 1 p.m. and 2 p.m. The consolation game and the final game will take place at noon and 2 p.m. respectively, on Saturday, November 3.

The NLCAA, with a membership of nearly 100 four-year colleges (500 or less male enrollment) also holds national championship tourneys in golf, cross-country, bowling, basketball, baseball and wrestling. Ron Alstadt, coach of the Ravens, is the national chairman of the NLCAA Soccer Committee.



Remember  
Mission Sunday  
Oct. 21st!





**SALUTE**—The pope is a "cutter!" As a young man in Poland, Pope John Paul II was a limestone quarry worker, says Father Francis Buck of St. John the Apostle Church in Bloomington. The pope's "cutter" past came up during discussion of his trip to the U.S. and it was decided that a limestone plaque in the shape of the state of Indiana would be an appropriate and unique memento of his visit to the midwest. The plaque was presented to the pope in Chicago by Msgr. Francis R. Tuohy, archdiocesan administrator. Three buses carrying about 120 people were among the numbers on a day-long pilgrimage from the Archdiocese to Chicago for the pope's appearance there.

## Cyclone (from 2)

American abundance, not just from "the crumbs of the feast."

"It is not right that the standard of living of the rich countries should seek to maintain itself by draining off a great part of the reserves of energy and raw materials which are meant to serve the whole of humanity," he declared.

"The life style of many of the members of our rich and permissive societies is easy, and so is the lifestyle of increasing groups inside the poorer countries," said the pope.

### Visiting the poor

The pope personally showed his concern for the poor and unfortunate throughout his U.S. trip by visits to black and Hispanic areas in several cities. He also made special efforts to visit with the handicapped.

Another group the pope specifically courted was young people, stressing their importance as the future of the church and the world. At an encounter with youth in New York's Madison Square Garden, the pope sang and cheered along with his audience. The young people presented the pope with diverse gifts including a guitar and T-shirt.

After leaving Madison Square Garden on Oct. 3, the pope went to Battery Park. In the shadow of the Statue of Liberty and on Ellis Island, the historic entry point for waves of European immigrants, the pope praised freedom and the ethnic heritage the United States.

On the way the pope was caught in a downpour of rain for his planned ticker-

tape parade down Broadway.

"Every nation has its historical symbols. They may be shrines or statues or documents, but their significance lies in the truths they represent to the citizens of a nation and in the image they convey to other nations," the pope said at Battery Park. "Such a symbol in the United States is the Statue of Liberty."

The statue "is an impressive symbol of what the United States has stood for from the very beginning of its history. This is a symbol of freedom."

Addressing a special word of greeting the New York's Jewish community leaders, the pope said world Catholicism and world Jewry shared "a common determination to reject all forms of anti-Semitism and discrimination."

"As one who in my homeland has shared the sufferings of your brethren, I greet you with the word taken from the Hebrew language: Shalom! Peace be with you."

### Build community

The last major event of Pope John Paul's visit to New York took place in Shea Stadium, where he urged the thousands from the area to let Christian love inspire them to build every part of the city into a true community.

After his talk in English, he greeted ethnic groups present in Spanish, Polish and Italian.

From New York, the pope travelled to Philadelphia on Oct. 3.

The pope chose the birthplace of freedom for the United States to caution against the abuses of freedom on topics such as human sexuality, human rights, the family, religious freedom and priestly celibacy.

At a Mass in Philadelphia's Logan Circle the pope noted that the human and civil values contained in the Declaration of Independence have "strong connections with basic religious and Christian values." A sense of religion itself, "is a part of this heritage," the pope said.

"As citizens, you must strive to preserve these human values... As Christians, you must strengthen these human values and complement them by confronting them with the Gospel message."

The following day he reaffirmed the permanency of the priesthood, priestly celibacy and the Catholic tradition of an all-male priesthood. The speech was given before an audience which included priests representing each of the 172 dioceses in the United States.

The pope asked the priests to remain faithful to their vocation and to the teaching authority of the church.

"The priesthood is forever," said the pope. It should not be surprising that the Roman church continues to maintain a celibate priesthood "after centuries of experience," he added.

### Male priesthood

The church has only a male priesthood "in accord with the prophetic tradition," he said, because Christ called men to his apostolate.

"The church's traditional decision to call men to the priesthood, and not to call women, is not a statement about human rights, nor an exclusion of women from holiness and mission in the church," said the pope.

The rest of the day was a busy race to and from events as the pope went from Philadelphia to Des Moines, Iowa, to Chicago.

"From Philadelphia to Des Moines, from Des Moines to Chicago!" exclaimed

Pope John Paul to a crowd in Chicago's Holy Name Cathedral Oct. 4 as he summed up the fourth day of his trip to the United States.

Previously, cheering Iowans welcomed the pope at the Des Moines Airport, where the sun was shining on a windy fall day.

The pope then boarded a helicopter for the short trip to St. Patrick Church in the rural community of Irish Settlement. The

pope walked slowly up the aisle of the church, which has only 14 rows of pews, greeting parishioners individually.

In his brief talk, he told them that small communities like theirs are able, to achieve a "more human dimension" of fellowship than is possible in big cities. "Let your small community be a true place of Christian living and of evangelization, not isolating yourselves

(See CYCLONE on page 9)

## St. Mary's Child Center focuses its attention on children who experience learning, behavioral or emotional problems

St. Mary's Child Center has been serving the needs of thousands of such children and their families since 1961. The Center's professional services are available to any child between the ages of three and eighteen needing help, diagnosis, evaluation or remedial help. Help is also available to the parents and families of these children.

Specifically, the Center is set up as a clinic to serve the child who is about average and yet is having difficulties coping with him or herself and with others; to assist families in their efforts to live, work and play with these children; to bring together those parties who are involved with the child, and to teach and train others to work with children and their families.

An agency of Catholic Charities, the Center is a not-for-profit organization, supported by the United Way, Catholic Charities, fees and contributions. Client fees are adjusted so that service is not denied to anyone.

The services offered include all of the following:

- **DIAGNOSTIC EVALUATION**—Individual evaluation of children with emotional, learning or behavioral problems.
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# Cyclone (from 8)

from the diocese or from the universal church," the pope said.

Then, slowly leaving the church, the pope stopped occasionally to hug a child and walked with parishioners to the helicopter that took him to Living History Farm near Des Moines, where he celebrated Mass atop a knoll before a crowd of about 350,000.

"The land is God's gift entrusted to people from the very beginning," the pope said in his sermon. "It is God's gift, given by a loving Creator as a means of sustaining the life which he created."

"But the land is not only God's gift. It is also man's responsibility," he added. From the Christian viewpoint, he said, three attitudes are particularly appropriate for rural life: gratitude, conservation and generosity.

## On to Chicago

After the Mass the pope flew from Des

Moines to Chicago, where a million Chicagoans cheered him as he rode from O'Hare Airport to Holy Name Cathedral.

From the cathedral he went to St. Peter's Church a few blocks away to meet with religious brothers. He told them their vows of poverty, chastity and obedience made them more, not less, free.

After the meeting with the brothers, the pope went to the residence of Cardinal John Cody of Chicago for the night. When a cheering crowd would not let him alone, he came out on a balcony and told them "Go sleep."

Oct. 5 was another busy day. In Chicago, Pope John Paul evoked the immigrant heritage of the United States before a huge throng in Grant Park, reaffirmed before the U.S. bishops traditional positions on sexual morality, visited a Polish neighborhood and went to a concert.

From a doctrinal standpoint, the address to the bishops was the highlight of the day.

The pope rejected "the ideology of contraception and contraceptive acts" in the clearest, bluntest statement on contraception that he has made since beginning his pontificate.

Pope John Paul also proclaimed that marriage is indissoluble, condemned homosexual activity and sexual intercourse outside marriage. He called abortion "an unspeakable crime" and rejected euthanasia, mercy killing, as "a grave moral evil... incompatible with respect for human dignity and reverence for life."

He warned against eucharistic sharing between divided Christians and called for a revival in U.S. Catholicism of the sense

of penance and conversion. He reaffirmed the need for personal confession and warned bishops against any misuse of general absolution without individual confession.

## The Polish pope

Earlier in the day, it was a different kind of Pope John Paul who appeared amid the bungalows and two flats of Chicago's predominantly Polish-American Brighton Park neighborhood. The Polish pope, speaking in his native language, more easily departed from his prepared text to joke with the ecstatic crowd. To the thousands at his Mass in front of Five Holy Martyrs Church, the pope recalled the "toil, efforts, struggles and sufferings" of Polish immigrants.

In the afternoon, the pope again evoked the immigrant heritage of the United States at a Mass in Grant Park before a crowd of more than a million people stretching from the lip of Lake Michigan to the shadows of Chicago's Loop.

"In the first two centuries of your history as a nation you have travelled a long road, always in search of a better

future, in search of a homestead. You have travelled 'from sea to shining sea' to find your identity, to discover each other along the way," the pope said.

Each wave of immigrants brought a different culture and contributed to the distinctive richness of the United States, he noted.

"The church too is composed of many members and enriched by the diversity," he said, but "our unity in faith must be complete, lest we fail to give witness to the Gospel, lest we cease to be evangelizing."

The pope began his long day with a quick visit to a Hispanic neighborhood on Chicago's near west side. For the crowd of 75,000, many of whom had waited all night in 30-degree temperatures, the meeting with a pope who spoke fluent Spanish was something.

The pope used the occasion to praise the Campaign for Human Development, the U.S. bishops' anti-poverty campaign.

Pope John Paul topped off his full day of activities in the evening by attending a performance of the Chicago Symphony Orchestra in Holy Name Cathedral.

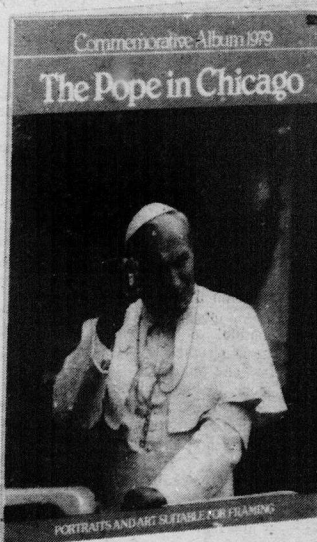
## Meeting the president

The following morning the pope left for Washington, the final stop of his visit, (See CYCLONE on page 31)



SEEING IS BELIEVING—Work is underway for the new Mental Health Center at St. Francis Hospital Center, Indianapolis. The renovation project is due to be completed by the spring of 1980. Proceed: from this year's Chrysanthemum Benefit Ball will contribute to this worthwhile community service. The ball will be held Saturday, Oct. 20 at the Hyatt-Regency Hotel, Indianapolis, beginning at 7 p.m. More information can be obtained through the Community Relations Office, 317-783-8300. Looking at work under construction are: (l to r) Mrs. James (Pat) Katterjohn and Mrs. Paul (Anne) Sindlinger, co-chairmen for this year's ball, Sister Mary Henrita, Executive Director and Don D. Hamacheck, Administrator, in inspecting the new construction.

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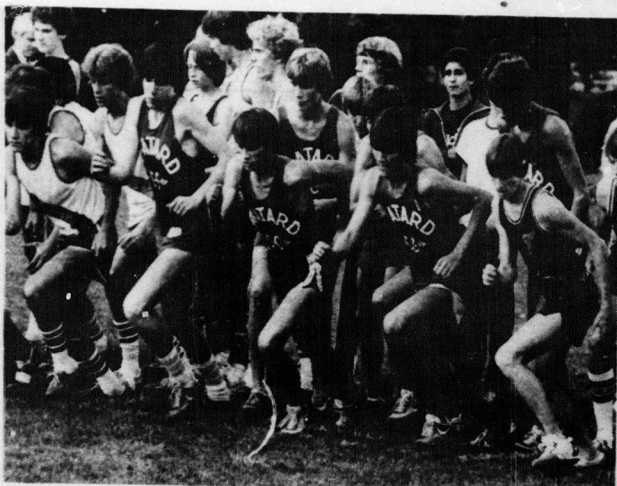
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**RUNNING THE RACE**—Chatard High School runners are off like a shot at the beginning of the Indianapolis city-wide cross country championships in which Chatard took top honors. Left to right are: Fran Quigley, Pete Firehammer, Joe Huffine, James Murphy and Lee Kellison.

## Chatard victory

For the fourth consecutive year, the Chatard Varsity Cross-Country team won the Indianapolis City Championship at Riverside Park on Tuesday, October 2. The Chatard team won the two and one-half mile event by beating out 89 runners from 15 high schools.

Outstanding performances were posted by James Murphy, of St. Pius X parish, who finished the race in second place who was closely followed by teammate Peter Firehammer of St. Luke's parish, who finished third. Fran Quigley of Christ the King parish, Lee Kellison of St. Pius, Mike Miller of Immaculate Heart, Joe Huffine of Christ the King and Jim Weimer of St. Pius also ran for the winning

Chatard team.

The Chatard Varsity will compete for the Sectional championships to be held on Saturday, October 13 at Riverside Park. Coaches Kevin Horrigan and Oliver Thibodeaux hope for a victory in this important meet.

The junior varsity cross-country team of Chatard won its third city cham-

pionship in a row, in other action at Riverside Park. The team finished with a perfect score by capturing all of the first four positions in the race. Barney Wood of St. Luke's parish captured first place honors.

He was followed by teammates John Pottratz, of St. Luke's parish who finished second, Mike Skehan of St. Pius parish who finished third, Joe Wood of St. Pius parish who finished fourth, and John Stueve, of Christ the King parish, who finished fifth.



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In the Near East, hundreds of vocations are blooming. But many young men and women may never realize their dream to walk in Christ's footsteps only because their families are poor. For just \$300 (\$12.50 a month for two years) you can help a young girl become a nun. For \$1080 (\$15 a month for six years) you can sponsor a seminarian all the way to Ordination. Now you can have a priest or Sister in your family.

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## Remember them

† AUSTERMAN, Lawrence B., 71, Holy Family, Richmond, Oct. 6. Husband of Blanche; father of Janet Harris and Joyce Holthaus, brother of Veronica Austerman and Mary Ruth Coffin.

† BANNER, Helen D. King,

66, Sacred Heart, Terre Haute, Oct. 4. Mother of Jerry King; stepmother of Rose Marie Rohm and Chester Banner.

† BRENNAN, Celeste J., 67, Holy Spirit, Indianapolis, Oct. 8. Mother of Cmdr. Michael J. and Ann B. Perrin; daughter of Mrs. Ruth Jordan; sister of Lois Schulze.

† CATANZAR, Anthony J. (Tony), 85, Holy Cross, Indianapolis, Oct. 3. Father of Terry Fitzgerald, John VanDeHey; brother of Grace Haney.

† DAUGHERTY, Robert, 65, Holy Spirit, Indianapolis, Oct. 4. Husband of Bernice; father of Dennis and James Daugherty, Susan Feeney and Maryellen Kirby.

† DISBOROUGH, Richard A., 68, St. Michael, Indianapolis, Oct. 4. Husband of Angelina L.; father of Susie Best, Sarah Haynes, Mary Jo Solhan, Bonnie Eddingfield, Stephen and Barbara Disborough; brother of Marion Disborough.

† DUNN, Mary Margaret, 61,

Christ the King, Indianapolis, Oct. 8. Sister of Catherine Dunn.

† FISCHER, Alma, St. Mary, New Albany, Oct. 1. Sister of Martha Jane Bagby, Dora Bagley and Margaret Wilson.

† FISHER, Patrick J., St. Patrick, Indianapolis, Oct. 2. Husband of Etta F.; father of Dorothy Amateis, Shirley D. Knapp, Betty J. Lepper and Donald M. Fisher.

† GALLAGHER, Francis V., 71, St. Rose of Lima, Franklin, Oct. 4. Husband of Jennie Simpson Gallagher; father of Stephen M. and Pat. O.; brother of James, Carl, Victor and John Gallagher, Marguerite Magill, Alice Runnebohm and Bernice Bullett.

† GILL, Thomas P., 46, St. John, Bloomington, Oct. 2. Husband of Regina; father of Terri Ann and Jeffrey Lee; son of Ella Thomas; brother of Louis.

† HAHN, Mary E., St. John, Indianapolis, Oct. 8. Mother of Jean Gates; sister of Leo McGinty.

† HERTEL, Thomas, 71, St. Michael, Brookville, Oct. 3. Husband of Catherine; father of Charles, Thomas Jr., Bernice Kirschner, Judy Strommier and Pat Steffen; brother of William, Henry, Marie Sherwood and Minnie Baney.

† HOESLI, James Paul, 46, St. Paul, Tell City, Sept. 30. Father of Christopher, James and Dawn; son of Mr. and Mrs. Clarence Hoesli; brother of Robert, Jerry, Steven, Theodore, Patrick, Larry, Michael, Marilyn Heckler, Mary George, Linda Parks, June Kress and Victoria Buckman.

† JANSING, Lorinda Marie, 14 months, St. Cecilia, Oak Forest, Sept. 26. Daughter of

Stephen and Michelle Jansing; sister of Jessica and Stephanie; granddaughter of Mr. and Mrs. Lawrence Nobbe and Mr. and Mrs. Irvin Jansing.

† KRUEER, Albert M., 79, St. Joseph, St. Joseph Hill, Oct. 2. Husband of Rose; father of Ralph Krueer, Matilda Fink and Alberta Zipp; foster father of Norbert Kirchgessner.

† MATTHEWS, Richard B., Holy Name, Beech Grove, Oct. 4. Husband of Belma Jean; father of Joyce A. Thorpe, Sandra J. Stout, Karen M., Lori M., Richard B. Jr., Daniel J. and Michael D. Matthews; brother of Irene Clayton, Anna Marie Fischer, Dorothy Petree, Betty Pouge and Harold W. Matthews.

† MCGUIRK, Frank H., 85, St. Michael, Bradford, Oct. 1. Husband of Mary Ann.

† O'CONNELL, Lois M., 85, St. John, Indianapolis, Oct. 3. Mother of Betty Dawson; sister of E. W. Mahoney.

† REED, Arthur, 61, Our Lady of Perpetual Help, New Albany, Oct. 2. Husband of Marguerite; father of Ronald A. Reed.

† SALMON, Catherine E., St. Catherine, Indianapolis, Oct. 5. Mother of Charlotte Swisher and Alice Crockett; sister of Joseph Crockett.

† SANDERS, Muriel M., 90, St. Malachy, Brownsburg, Oct. 9. Wife of Edward; mother of Mildred Miller.

† STEIMEL, Selma L., 54, Holy Spirit, Indianapolis, Oct. 10. Wife of Joseph H.; mother of Steve and Wayne, Sally Seotten and Sandra Steimel; daughter of Mrs. Raymond Williams; sister of Mrs. Henry DeBuisseret, Fred, Joe, Bob and Dick Williams, Mrs. Max Lane and Mrs. Dan Lane.

† WILLARD, Laura, 69, St. Charles, Bloomington, Oct. 4. Sister of Mary Frances Banka and Patricia Jones.

## Statues



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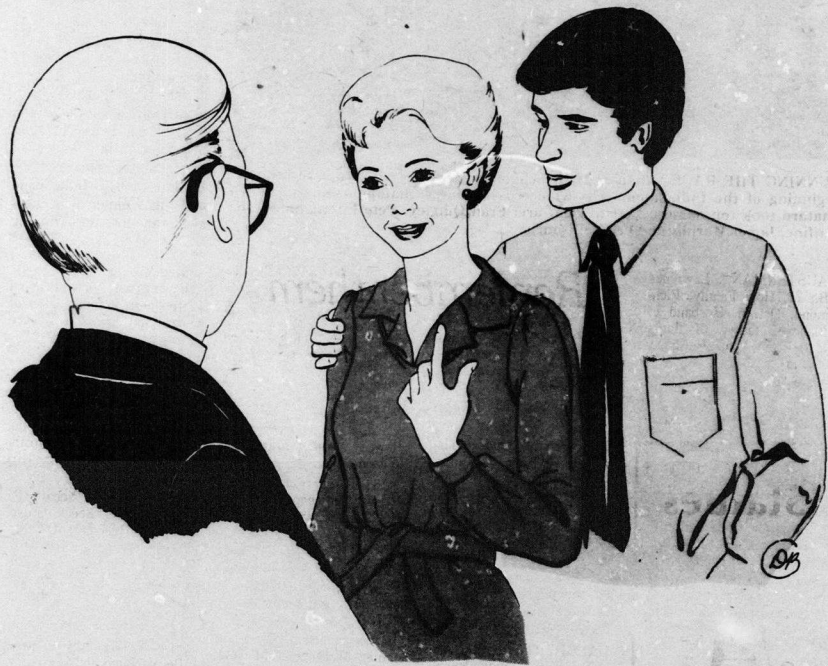


# KNOW YOUR FAITH

## Man and woman

*Reassessing the roles we thought we understood*

*The past decade has seen more changes in the way men and women relate to each other than any other period in our history. Is that a good thing, or will the pressures prove to be too much?*



## Breaking traditions, changing attitudes

By Father John J. Castellet

The changing roles of women in society and even within the home are a cultural phenomenon which should surprise no one. Humanity is not culturally static, at least not for long. There are protracted periods during which nothing seems to change, and this can create the illusion of a fixed, unalterable system which admits of no tampering.

And then along comes a cultural explosion such as the present century has witnessed. Many find it unsettling, alarming, a threat to presumed security. Not infrequently they appeal to the Scriptures to demonstrate the wrongness of it all, especially in areas to which they are particularly sensitive.

What they forget, unfortunately, is that the Scriptures themselves are largely the record of one particular stage in the evolution of human culture. These writings do not establish absolutes when treating of relative situations.

**THE ROLES OF WOMEN** as reflected in the Bible is fairly stable, fixed and identifiable. They were highly respected, but as wives, mothers, homemakers. Rarely do they move out of that tight circle, and then only in exceptional circumstances, like the ones which form the settings for the books of *Judith* and *Esther*. The norm is quite clearly that set forth in the praise of the ideal wife in

Proverbs 31:10-31. It begins promisingly:

When one finds a worthy wife,  
her value is far beyond pearls.  
Her husband, entrusting his heart to her,  
has an unfailing prize.

But as one reads on, one gets the feeling that his is reading a syllabus for a course in home economics. She is busy, busy, busy: "She rises while it is still night...at night her lamp is undimmed" (15a, 18b). And meanwhile,

Her husband is prominent at the city gates  
as he sits with the elders of the land (23).

about Jesus. On the contrary. He broke with the prevailing attitudes toward women, associated with them on terms of easy familiarity, treated them with respect and affection. And He couldn't have cared less about how His society regarded them in general or in particular. A prostitute or an adulteress was just as dear to Him as a grieving widow.

Particularly instructive is the charming story of His visit to the home of *Martha and Mary* (Luke 10:38-42). Martha, true to type, was bustling about, fussily playing the perfect hostess. Mary, on the contrary, sat

pointedly, that Mary had "chosen the better part."

**ONE CAN INTERPRET** the whole scene in many ways, of course, but it is unmistakably clear that Jesus was not about to pigeonhole people into expected and accepted roles. There are alternatives open to women other than housekeeping. What is especially indicative of how free He felt to break with tradition is the fact that Mary had assumed the role of disciple, student — and it was unheard of for a rabbi to accept a woman as a disciple.

Later, when Paul founded communities in the gentile world, he found women living according to other standards, and he accepted them as he found them. One of his first converts at Philippi was a very successful and independent businesswoman, a dealer in fine cloth, named *Lydia*. She continued in that role and, in fact, seems to have become quite influential within the Christian community itself. (By the way, the 'Pauline' letters in which women seem to be squelched — 1 and 2 Timothy and Titus — were not written by Paul. They came from communities which 'had become' ultra-conservative, bourgeois.)

These examples should serve to show that, if anything, Christianity in principle encourages the reasonable emergence of women from cultural cocoons to develop as individual and creative personalities. Christianity transcends cultures.

**'Christianity encourages the reasonable emergence of women from cultural cocoons to develop as individual and creative personalities. Christianity transcends cultures.'**

**THE GOSPELS MIRROR** the same general cultural situation, of course, but it is remarkable how much attention Jesus pays to women of all sorts, in public and in private. This is especially noticeable in the Gospels of *Luke* and *John*. There was nothing of the male chauvinist stereotype

quietly at Jesus' feet, listening and learning. The elder sister was understandably annoyed and asked Jesus to tell Mary to get busy. But Jesus, far from insisting that the girl conform to the established pattern, teasingly chided Martha for going to such unnecessary trouble and said, rather



## Deborah's victory

By Janaan Manternach

Long, long ago lived a lovely young woman named Deborah. She had long black hair and deep brown eyes. Deborah lived with her husband and children in the beautiful hill country near a town called Bethel.

Deborah stood out from all the other women in her country. People were amazed at her wisdom and courage. She understood life better than anyone else among her people. Men and women felt she could see right into their hearts. She seemed to sense what God wanted in every situation. She knew better than most people what was right and what was wrong.

DEBORAH SOON BECAME the leader of God's chosen people, Israel. One of her important duties was to be their judge. Each day she sat under a special palm tree outside Bethel. This was the place of judgment. Men and women came to Deborah as she sat under the palm tree. They told

chariots."

Barak trembled. He was afraid. He looked into Deborah's deep brown eyes. "Deborah," he said, "if you come with me, I will go. If you do not come with me, I will not go."

Deborah smiled as she responded, "I will certainly go with you, Barak." Then she laughed and added, "But now you will not have the glory of being victor. God will let Gen. Sisera fall at the hands of a woman."

DEBORAH AND BARAK set out together for battle. Ten thousand men followed them to Mount Tabor. Canaanite spies quickly reported to Sisera that the Israelite army was near Mount Tabor. Sisera laughed out loud. "Now," he boasted, "I will make an end to the army of Israel." He ordered his 900 iron chariots into position on the plain below Mount Tabor.

Deborah and Barak watched from high upon the mountain. They looked down on Sisera and his terrifying chariots. Deborah said to Barak, "Now is the time to attack. The Lord will be with you." So Barak led his 10,000 soldiers down the mountain. He took Sisera and his chariots by surprise. Barak and his troops defeated Sisera's army and destroyed all the chariots.

SOMEHOW SISERA ESCAPED. He slipped away and hid in the tent of a woman named Jael. He thought Jael and her family were on his side. So he went into her tent and fell down exhausted. He was soon fast asleep. While he slept, Jael—who was actually a friend of the Israelites—killed him.

A short time later Barak and some soldiers came to Jael's tent searching for Sisera. Jael let them in and pointed to the dead Canaanite general. Barak went back to Deborah and told her the war was over. Israel had won.

Deborah knew that God had given his people victory through Barak's leadership and Jael's courage. She knew, too, that God had helped her sense the right time and place for the battle. Deborah was so happy she praised and thanked God with a new song. People still sing the song of Deborah as they remember her, one of Israel's truly great women.

## The Story Hour

(Read me to a child)

her problems. They argued their cases. Deborah listened. She then judged what was to be done. People accepted her decisions as law.

One day as she sat under the judgment tree, Deborah summoned an important man in Israel. His name was Barak. He came immediately and sat down with Deborah. They talked about a very serious problem.

The powerful army of their enemies, the Canaanites, kept attacking Israel. The Canaanites had 900 iron war chariots. Israel had none. The general of the Canaanite army was a frightening man called Sisera.

DEBORAH FELT THAT now was the time to fight back. "Barak," she said, "I feel God wants you to take command of the army of Israel. Lead 10,000 men toward Mount Tabor. There you must do battle with the Canaanite army. God will give you victory over Sisera and his 900



They

## The old ways are in

By Eugene J. and  
Catherine Ambrosiano Fisher

In one sense the social roles that society asks us to take on are not real. Nor have they ever been. As Webster's puts it, a role is "a part played by an actor; a function."

Roles such as husband or wife, mother or father to some extent fall into this category. What we are expected to do in them is socially defined. We have only to act out the parts assigned to us to be a success as spouse or parent.

FORMERLY THESE ROLES were neatly defined and almost universally accepted. The husband functioned as the provider and decision-maker, the head of the family unit. The wife acted as nurturer of the children and as homemaker, the heart of the family.

need. Spiralling living costs have forced more and more women to join their husbands in the work force to enable their family to survive. With the women's movement new options have opened for career development and commitment. Old rules can no longer be presumed.

These phenomena in themselves are neutral. They are neither good nor bad. It is what we do with them that counts. Such freedom, as always, comes with a price. Each decision takes on more meaning and more responsibility as we literally pioneer new types of relationships and family life. There are very few time-tested models upon which to base our expectations today.

THE DIFFICULTIES CAN be compounded. We experience personal guilt and often social criticism, for example, for leaving

**'Society has yet to adapt itself to the new realities. Retail stores, for instance, still maintain their old hours of service as if there were still someone (the wife) home all day to receive deliveries.'**

softening the bluntness of male authority and guiding his impulse along relatively safe paths.

Out of these predictable roles come the basis for much of our humor. In their violation we laughed but were assured of the rightness of the social order and carefully taught our own children to follow the roles we ourselves had accepted without reflection.

And there was a rightness, a reality to it. Society needs rules and expectations to avoid chaos. Suddenly, however, the world has seemed to tilt. Upheavals in necessity and personal expectation have challenged many of our assumptions about who should be doing what, and to whom, in the family.

THE FACTORS BEHIND this upheaval are many. One, of course, is economic

our children in nursery school instead of home with a full-time parent. This is because we ourselves our parents and friends all grew up with the same role definitions which today's reality will not allow us to fulfill. Knowing this as the source of the guilt and bewilderment we sometimes feel is the first step in coping with it.

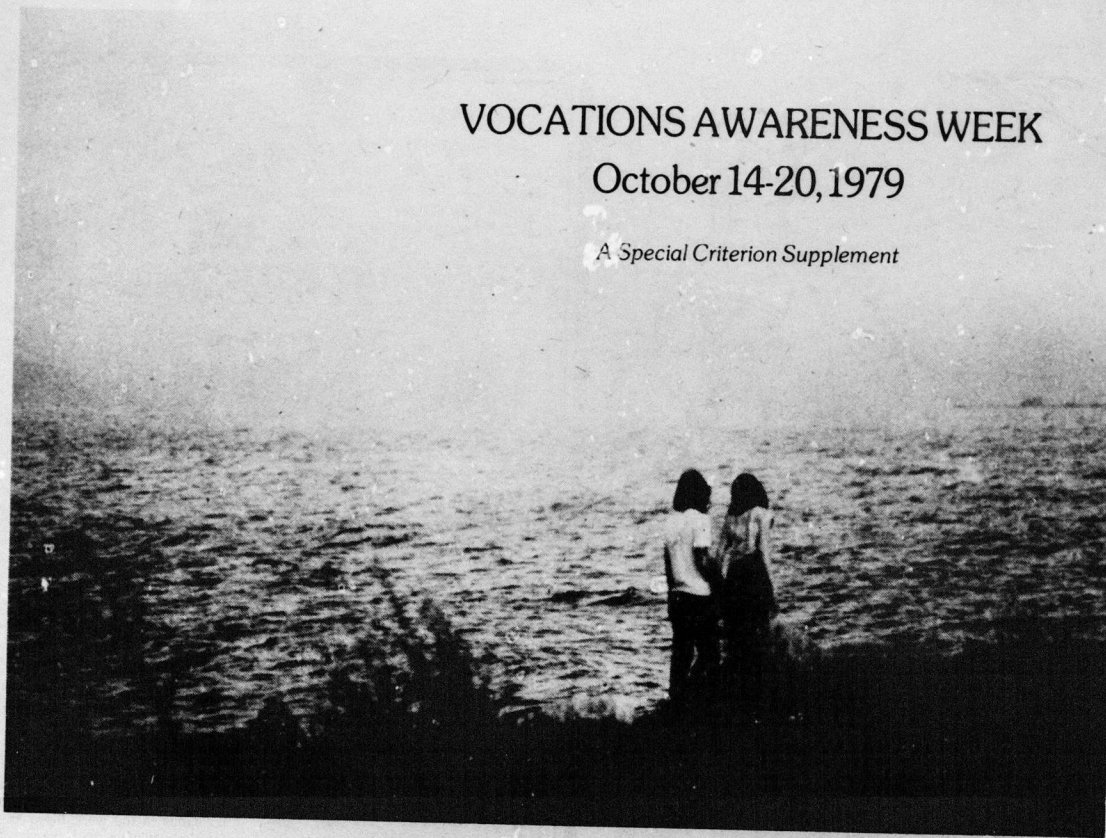
The second is viewing our situation in positive light. The new vistas opened to us should be met as the exciting challenge they are. Our pioneering juggling of schedules is creative and can be done with sense of caring and even humor. When we are done, our children will have role models though more of them than we had, to support them. The trails will have been blaze. Decisions as to who will take the day off, stay home with a sick child or who will follow whom in conflicts of career or



## VOCATIONS AWARENESS WEEK

October 14-20, 1979

*A Special Criterion Supplement*



# LOVE... *the source of* VOCA TIONS

by Beryl Newman

Once when Jesus came down from the mountain where he had been praying, the apostles said, "Teach us how to pray." He looked at them, knowing that no man can teach another how to pray, but he gave them words to say, so that with repetition the sense of them might sink into their hearts and they would begin to pray.

It is the same with love. We may approach a loving person and ask "How can I learn to love?" and he or she would know that no one can really teach another to love. Hopefully that person would offer some ways to express love, believing that with practice they may become part of us and we would begin to love.

Prayer and love are so allied that they flow together. Our capacity for prayer reflects our capacity for loving and the depth of our prayer is the measure of our loving. Both stem from one source—an act of will.

I USED to argue against that. To speak of prayer and love in terms of an act of will seemed too cold, too detached. But love and prayer do not come upon us unaware. Before we can pray, we must will to pray. Before we can love, we must will to love.

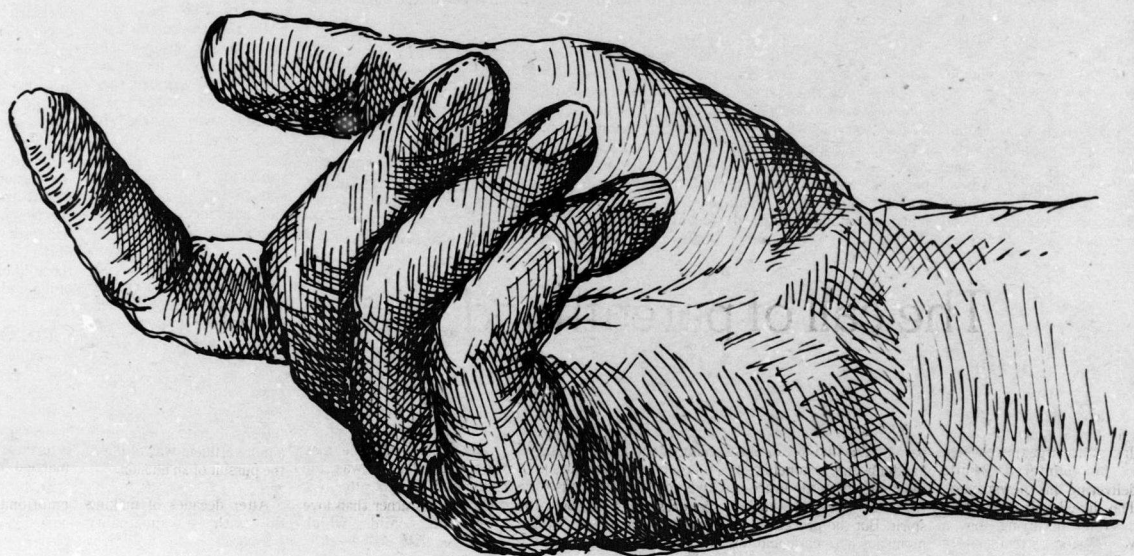
Nor is it as simple as it sounds, for we approach both with contradiction in our hearts. We would love to pray deeply, ecstatically, perhaps even to levitate a trifle, but are loathe to

(See SOURCE OF VOCATIONS on page 16)

*... there is the love of husband and wife  
which gives us family*

*... there is the love of the single person  
which results in service to others*

*... there is the love of priesthood  
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## 'A Permanent Commitment to a Changing Situation'

# Married Christians called to lives of heroism

by Mitchel B. Finley

Rosemary Houghton suggested in a recent essay that married Christians are called to live out the role of "hero" in today's world, for marriage today demands courage and love of heroic proportions. What, then, is a Christian marriage, and what are its requirements in the modern world?

A marriage is Christian when a man and woman who are Christians marry one another. In other words, what makes marriage Christian is baptism, not matrimony. The sacrament

of matrimony is authentic only when celebrated by two who take their character as Christians seriously and marry (or develop their marriage later) precisely as a way of giving form to their desire to put love of God and neighbor first.

Everything that is necessary for a successful marriage in the secular sphere is also necessary for a good marriage between Catholic Christians. There must be a certain level of personal maturity, and a realistic knowledge of what marriage entails in the final decades of the 20th century.

**THERE** must be an awareness of the vast difference between romantic infatuation and the kind of love that lasts. For commercial reasons we are often taught by our secular culture to identify the love upon which happy marriages are based with the kind of love that dreams are made of—the kind of love that weakens and dies in the face of sacrifice, conflict or change. So prior to marriage a healthy distrust of one's feelings may be in order, for what one thinks he or she is feeling may not be real love at all.

Married Christians ideally choose one another, at least eventually, as much out of love of God as out of love for one another. Or, rather, in their love for one another they discover the deep mystery of the God who is love.

Marriage for two Christians is also a dedication of themselves to one another that will enable them to say by the way they live that God's love is present in the world—in their life together—and is worthy of total trust. Married Christians are challenged to live in such a

manner that, in one way or another, it will be evident that they live for God and neighbor first.

**IN HIS** book "Eruption to Hope," Jean Vanier discusses the possessive instinct that seems to have such power over many young couples as it emerges in the early years of their marriages. Married Christians are inspired by the Gospel to resist this culturally inculcated instinct, to reject dependence upon money, investments and insurance policies for emotional security. Permanent freedom from financial anxieties is not seen as a good to pursue above all else. Rather, renouncing materialistic values Christians are called to seek ways of living marriage and family life based on enjoying and caring for one another, for the never-ending pursuit of a more affluent way of life is the pursuit of an illusion.

After decades of making do with a spirituality borrowed from religious orders, today many married Christians are pioneers in the formation of styles of spirituality which emerge from the very fabric of marriage itself. Various forms of prayer become both source and celebration of the love at the heart of

married life.

A Christian marriage will make room not only for the joy and challenge of children, but also for those with special needs outside the family circle. For in the Christian life there is built-in orientation towards caring in concrete ways for the unfortunate and the kicked-around. Whether through designing ways to make life more pleasant for elderly neighbors, adopting "hard-to-place" children, or through one of the thousand other possibilities for service, married Christians will respond to the challenge of the Gospel to love warmly those likely to be forgotten or ignored.

**FINALLY,** Christian marriage is a permanent commitment to a changing situation. It is a commitment to a set of interpersonal processes that affect every aspect of married life. The ways in which spouses share emotionally, financially, sexually, and spiritually will always be in-process. Likewise, the world in which we live is daily characterized by social and cultural flux. In the midst of change, in response to God's constant love, to strive to remain faithful in respects to one another, "and death do us part."

## The call of parenthood

by William Ryan

I have a nine-year-old son who came home the other day with a large turtle which he encountered while delivering his newspapers. The likelihood of such a meeting occurring on a Washington street on a chilly December day struck me as remote, but it happened and the turtle currently resides in a box in my son's bedroom.

Even more remarkable in a way was his comment that the turtle appeared to be cold, since this observation was being made by a boy who never wears a hat or buttons his coat and for whom, so far as I knew, the word "cold" did not exist. But children are creatures of wonder and surprise and the element of the unexpected they bring to one's life makes it richer.

But the wonders and surprises, as any parent will testify, are by no means uniformly pleasant. If the early years of having children bring a lot of difficulty and hard work along with the joy, the later years bring a whole new set of problems that make the former ones seem like—well, child's play. The one dealt with scrapes and bruises, now the cuts go deeper. There are hurt feelings, bruised egos, problems at school, peer pressure, sibling rivalry (the phrase may be pedantic but the reality is great), personal confrontation, angry words, and unending challenges to the child's self-esteem on the one hand and the

parent's authority on the other.

**ALL THESE** things are part of life and the proper handling and channeling of them can, with the grace of God, nurture the human spirit. But the process is by no means automatic and the route is less than clearly marked.

My wife made the observation the other day that having children does not change you as a person but it does bring out new dimensions of your personality and call forth resources you may not have known you possessed. It is good that she has found this to be true. Our children run the gamut in age from infancy to 12 thereby presenting, it sometimes seems to me, an almost infinite number of possibilities and pitfalls.

Frankly, I don't know if I am passing or flunking as a parent but I do believe there is no greater calling in the world and none in which it is better to excel. Fortunately most people through the ages have found that the moments of doubt and bewilderment about having children pale by comparison to the pleasure and satisfaction of helping them grow.

**BUT IF** the innocence and vulnerability of children can call forth the best that is in the human spirit, they also seem capable by some strange paradox of calling forth the worse as well. King Herod ordered the slaughter of the innocents because he thought one

among them was a threat to his sovereignty. In the movie, "The Night of the Hunter" a self-appointed man of the cloth pursues a murderous path in pursuit of two children because he believes they know the hiding place of stolen money. A glimpse into the dual personality of this character comes in an early scene in which we see his hands resting on his lap—on four fingers of one hand are printed the letters LOVE and on the other the letters HATE. One reads that the leader of the People's

Temple first made his massive death threats when faced with the prospects of losing a child in a custody suit, and though one may speculate that it was the supposed threat to his domination rather than love for the child which motivated him, still the child became the focus of his reaction.

Similarly, we are told when the leader of the Synanon cult in California first began to come apart psychologically he ordered the women in the sect to (See PARENTHOOD on p. 16)



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# Priest nurtures 'Christian community' in Lawrenceburg

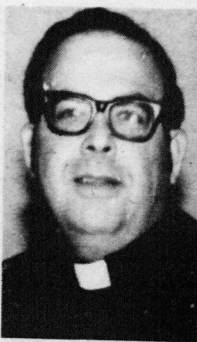
by Peter Feuerherd

Father Tom Amsden grew up in Indianapolis, but has begun to appreciate how good life can be in a small town. He has been pastor of St. Lawrence in Lawrenceburg for the past year, where he says there is great potential to fully develop his ideal of Christian community.

"Here, I can look out and see the guy who runs the grocery store," states the diminutive chain-smoking priest, ordained in 1968. He says about his congregation, "I know who they are and what they do. . . Life here is shared together. Bigger cities hinder that whole approach to community."

Father Amsden is enthusiastic about his priesthood. His voice alternates between joyful resonances and soft echoes of concern when he describes his work with his 1,800 parishioners, who live in a town nestled in the hills near the Ohio and Kentucky borders, about 20 miles west of Cincinnati.

The pastor remembers that he always wanted to be



FATHER AMSDEN

The late Father Francis Early, who was pastor at Holy Spirit parish in Indianapolis, where the Amsdens later moved, was also a strong influence on the motivations behind why Father Amsden became a priest.

"He encouraged me being in the seminary. He insisted every night that I be over in the rectory studying." During his high school seminary days, Father Amsden recalls with special fondness the trips that he and Father Early would take each summer together.

"He was really quite an influence on my life," explains the Lawrenceburg pastor about his relationship with Father Early.

But the priest attributes the most influence for his vocation decision to his parents. "Because of their support and understanding they were willing to give. My parents were always desiring what I wanted to do," says Father Amsden.

The role that sisters and priests played in his early life has been the inspiration for an innovative youth

program begun by Father Amsden at St. Lawrence.

**THE PROGRAM** is a series of "slumber parties" held in the rectory, where youths get the opportunity to spend a night getting better acquainted with their pastor and the sisters that work in the parish.

Father Amsden describes the program as "An effort to let the kids see us in a different role. . . You get to know every kid by their first name."

From 9 to 25 youths spend a night at the rectory, with

either a parish nun or Father Amsden providing the cooking. The program includes both the boys and the girls from the eighth grades in the school and CCD programs down to the first grade. Father Amsden believes that the program has been an unequivocal success.

"They (the parish children) feel like this is a place to be. We've never had one misplaced or broken thing. . . It (the program) is not a vocation thing. But if they can begin to see us as we really are, they can begin

a priest. "As soon as I entered the first grade that's all I ever talked about. I never thought of the possibility that I could be anything else."

He attributes a great influence on his vocation to one of his grade school teachers, Sister Brendan, who taught Father Amsden at Holy Cross School in Indianapolis.

"I doubt that she ever knows the influence she had. . . She really loved us kids," the priest explains.

compromise our autonomy. After all, who knows if God is really willing to do our will?

We pray desperately to love and be loved but are afraid to risk vulnerability. If we love and are hurt—if we love and are rejected, what then? We have to be less careful of ourselves and more concerned for others if we are to become lovers and

prayers.

It is first of all necessary to accept that loving is its own reward and has an intrinsic value that has nothing to do with someone else's response or lack of it.

**IF WE** really desire to love, the first step is a declaration of intent, to ourselves and before God. "I will be a loving person. I will love at all costs." The next step is to arm oneself with a few tools to start working with.

A married woman was complaining once to God about her unhappy marriage and informing him how difficult it was for her to love her husband. "You know what he is like," she said, "he is simply not lovable. No one could love him."

"I love him." The words leapt in her mind. Startled by what seemed to be a divine communication, she hedged, "Well, I cannot promise to love, but I'll do my best. I will be kind and considerate."

By "doing her best" with these tools of love, she discovered that the unlovable was in fact lovable and the love she would not guarantee was in time guaranteed. We cannot afford to count on a personal admonition from God before we begin to work at loving, but we can take it for granted that if it were forthcoming it would be in those same words. "I love him" or her.

**NO ONE** is unlovable. If they were then God would not love them and they would cease to exist, for only his love sustains us in existence. Somewhere in each of us the spark of divine love glows, waiting our will to fan it into flame.

If we do not love someone, the fault is not theirs but ours. This is the first tool for forging love—to realize that none but us is responsible for our unlovingness. We love or do not love as we will.

We have the power to be kind even to those who are unkind to us; to be generous even to those who are mean to us; to be fair and just even to the vindictive; to forgive even the unforgiving; to love even the unloving. We alone hold the power to choose whether or not we put it into effect.

When we are insecure and jealous of our self-esteem, as alas, we so often are, we become mortally afraid of exposing ourselves to the chance of hurt. Often it seems impossible to take

that first step towards loving, so bound are we by fears and inhibitions. Then we need to be guided and drawn into love. We need someone to whom we can turn and ask for help. And someone is always available.

**I SUPPOSE** even the most willing of us never truly learn to love until we come to know the quality of God's love and to accept that it is never failing, always forgiving, never rejecting. He loves without defenses in an overpowering vulnerability and continues to love through abuse and indifference and hostility.

That is what it means to love as the Father loves. I think that only as we understand the nature of his love does love become imperative for us.

## Parenthood (from 15)

have abortions, and most complied. In both of these instances the forced breakup of marriages and cruel treatment of children paved the way for the eventual horrors. Add these to the cases of "routine" child abuse and the evidence abounds that illness of the spirit, whether in individuals or society, often seems to possess a peculiar propensity for striking out at the young.

**WHAT ALL** of this suggests, at least to me, is that there is something about the fact of children—having them, raising them, losing them or regaining them (the Prodigal Son)—that touches profoundly on the deepest wellsprings of the human heart. And any activity with such wide-ranging ramifications

deserves some very personal thought.

It's probably true that for every thousand persons whose lives are touched by a cult leader, there are many thousands more among us whose decisions are influenced by magazine articles, newspaper columnists, television talk shows or the remarks of well meaning neighbors or parents.

This does not mean that everyone should have children, much less that we must be either all good or else psychotic in our attitude towards them. Most of us fall somewhere in between. But surely everyone ought to reflect on what a grand risk they are taking or missing and make sure the reasons are their own.

After all, it's your life, and theirs.

## Marriage Encounter

Weekend held Friday night through Sunday

For all couples and priests who have a sincere interest in deepening their commitment to their sacramental way of life.

The Church deserves to enjoy the richness of the sacramental life. Marriage Encounter promotes the renewal of priestly, religious and married vocations through deepened communication and the renewal of personal commitment. Whether married, vowed or ordained, you deserve the encounter experience.

For more information on weekends in your area contact:



## Central Indiana Marriage Encounter

Lou and Louise Firsich  
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Fr. Clem Davis  
Holy Spirit Church  
7241 E. 10th St.  
Indianapolis, IN 46219  
317-353-9404

Serving the Indianapolis and Lafayette Dioceses

## Priest Encounter

Mid-week held Tuesday night through Thursday

Seeks to promote priestly renewal through communication and renewed awareness of the sacramental life.



to say that this life is not so strange or different."

Some of the more joyful experiences that Father Amsden has had as a priest have been in his youth work, hearing confessions and in counseling the sick in hospitals.

"I just love kids. They are so open and honest," Father Amsden explains. But he realizes that many youth have difficulty accepting the church.

"Many kids feel alienated from the church... they are

not just alienated from the church, they are alienated from a lot of things. They don't feel a part of the structure," the priest says.

**BUT THE PRIEST** recognizes that "Many of them (youth) have a great insight into the meaning of faith."

The greatest problem in allowing youth to accept the teachings of the church, according to the pastor, is that "The world is saying take and the church is

saying give."

He continues, "I don't know how to fight the television... 90% of the commercials on television are saying 'worry about yourself,'—however, the whole message of Christ is 'give.'"

The role of administering the sacrament of penance has been another meaningful experience in Father Amsden's priesthood. "Invariably someone will come and you will think that they have

enhanced you... I am in a real position to see the real saints of today... I am in a position as a priest to see the inner attitude of people."

The pastor adds that counseling people during moments of severe illness have also been rewarding. "I find hospital work very difficult. But my greatest joys have probably been in the hospital," he says.

"Joy for me is the strong support you get from parishioners," asserts Father Amsden. He ex-

plains that the role of the pastor is to bring his parishioners to a fuller understanding of prayer. He will often encourage his congregation to do more of the leading of prayer to emphasize the role that prayer has in the life of lay people.

"I don't think that the priest is more holy than the people of God. He is called to make Christ present to the people, but others are called to that too."


"My approach is that this

is the people's parish. I am the most temporary person here," the pastor adds.

**THE GREATEST** challenge that Father Amsden has in his priesthood is to solidify his prayer life. "My own weakness is that I just don't take enough time to pray," he says.

The pastor sees a need as he puts it, "to develop Christ inside" through personal prayer. But often it can be a (See PRIEST on p. 26)

# Serra Club



## of Indianapolis

- To foster and promote vocations to the ministerial priesthood of the Catholic Church as a particular vocation to service and to develop appreciation of the ministerial priesthood and of all religious vocations in the Catholic Church, and
- To further Catholicism by encouraging its members, in fellowship, through education, to fulfill their Christian vocation to service.

## Activities

- Twice-a-month meetings with programs designed to aid members to understand in some detail the current intellectual, cultural and spiritual situation; to judge civic, economic and social problems in the light of Catholic teaching; and to recognize the importance of assuming Christian responsibilities in their respective fields of activity.
- Vocation Homily Program.
- Servers Award Program.
- Parish and Priest Contact Program.
- Priest's Night Dinner.

For information about Serra contact your Parish Priest and/or one of the following Serrans:

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**A MOMENT OF CHOICE**—A young girl holds up a spoonful of French onion soup as she wonders how far the melted cheese will stretch and whether to eat it or not. Her expressive face reveals surprise and expectation mixed with apprehension. Choices involve tensions, risks, desires for a coveted good, struggles with fear of the unknown—be it in small choices or large, selecting a soup or entering a relationship, changing careers, facing a new year. The girl symbolizes each of us poised at the moment of decision. Decisive moments, large and small, unmask our hidden values and surface in our hearts. Jesus' searching question is sent to all but especially to those who choose the single life—"What do you really want in life? What are you looking for?" (John 1, 38)

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## Perspectives on Priesthood

# Four priests look back on over 200 years of service

by Peter Feuerherd

Fathers Augustine Sansone, John Bankowski, Msgrs. Raymond Bosler and John J. Doyle—among these four priests there are over 200 years of service to the church in the archdiocese. Each of them has a unique perspective on the meaning that service has had in the life of the church.

What has been the greatest satisfaction that priesthood has offered these men? For Father Sansone, 50 years a priest and currently residing at St. Jude's parish in Indianapolis, the greatest joy has been celebrating daily Mass.

The elderly priest described the feeling of the celebrant in the Mass as the "realization that you are bringing Christ back into the present situation."

Father Bankowski, ordained a priest in 1927 and currently living at St. Anne's parish in North Vernon, agreed with Father Sansone.

"I enjoy most saying the holy Mass every day . . . You got the good Lord with you every day," explained Father Bankowski.

Msgr. Bosler could not single out one part of his priesthood that has given him the most satisfaction, but he cited a whole group of examples to illustrate the personal benefits he has received.

The monsignor cited his work as a pastor (at both Little Flower and St. Thomas Aquinas parishes in Indianapolis), chaplain at Butler University, a peritus (observer) at the Vatican Council II and editor of the *Criterion*.

He commented, "I can't even pick out one thing. I've just enjoyed being a priest. To me it's a great vocation . . . I find it extremely challenging."

To Msgr. Doyle long years of teaching at both Marian College and St. Mary-of-the-Woods and his current work as the archdiocesan archivist and historian have provided a type of satisfaction that is somewhat different from his colleagues who have worked in parishes.

What were some of the influences on the lives of these men?

Father Sansone, for one, was raised in Holy Rosary parish, an Italian-American parish, where he became an associate pastor immediately after his ordination in 1929. The priest's value in the parish was enhanced because of his ability to speak Italian.

**HE LOOKS** back fondly upon the Holy Rosary community that he grew up in and worked as a priest for nearly 15 years.

"There was a cohesion of people . . . It was one big family," he described the old neighborhood.

*"I enjoy most saying the holy Mass every day . . . You got the good Lord with you every day."*

Has priesthood changed since the days when Father Sansone grew up in Indianapolis near southside? The priest believes it has.

"The priest was up on a pedestal . . . now that has changed." He continued, "That is due to the education our people have received . . . People (formerly) looked upon the priest as a 'traveling encyclopedia'."

The role of the priest today, according to Father Sansone, is to be the "liturgist" of the church and an "inspiration" to its people.

The greatest problem he has ever faced, explained the priest, was to help maintain the material needs of Holy Rosary during the difficult years of the depression of the 1930's. He

recounted, nostalgically, Sunday mornings when he would wake up at 5 o'clock to get the furnace going to heat the church before the morning Masses.

The priest described the change in parish life since those days at Holy Rosary during the 1930's. At that time, he explained, the neighborhood had "one block after another of all Catholic people."

"A parish used to be a more concentrated group of people. Now that doesn't exist anymore . . . There's not the closeness of the neighborhood."

**FOR FATHER** Sansone, prayer is "the energy source of the life of the priest." He continued, "It's the downfall of many a priest to neglect the spiritual life . . . There is always time to pray."

The priest keeps himself active by assisting St. Jude's parish in offering Mass and hearing confessions. He also visits a nearby nursing home to counsel the patients there.

His work in the nursing home, Father Sansone explained, is a help in alleviating the loneliness that many residents of nursing homes feel.

"They find someone who takes an interest in them. They miss the companionship of family life—that's a sad thing."

Father Sansone believes that priesthood is a vocation that offers young men the opportunity to be of service. "Priesthood offers the best opportunity for dedication of one's life. There is nothing more important than the work of God and the salvation of souls," he explained.

Msgr. Bosler was inspired to become a priest through the example of two uncles, both of whom were priests. He has spent the 41 years since his ordination in varied posts as a pastor, editor, chaplain and scholar. The most "exciting" part of his career, as he described it, was the time he served in the early 1960's as the official observer for the archdiocese at the Vatican Council.

**"IT WAS** the most exciting part of my life. It was experiencing the church



in a different way," he stated.

Msgr. Bosler noted that the priesthood has undergone a transformation since he was ordained a priest in 1938. "It (the priesthood) has changed enormously. As far as I'm concerned it's changed for the better."

These changes, he asserted, have been due to the changes in the church. "We are not in the defensive posture we were in. The church is so much more open, so the priesthood is more open."

Although Msgr. Bosler is officially listed as retired, he still keeps active through the writing of his weekly syndicated column and through lecturing on what is his favorite subject, the meaning of Vatican II in its transformation of the church.

"A lot of young people don't know what happened at Vatican II . . . It (the results of the Council) is far more than the documents that came out of it."

The changes that came out of Vatican II, he asserted, "are enormous for someone who has lived in the old church." He cited Pope John Paul's remarks on ecumenism on the Pontiff's New York tour as evidence of the new thrust in the church.

This new thrust in the church is the best "selling point" for priesthood, according to Msgr. Bosler. He cited the leadership of the last four popes as evidence that the church is entering into a new age.

"WE ARE living in a church that is being renewed in a remarkable way . . . to be a leader in this should be exciting."

Father John Bankowski entered the priesthood because, "I just admired the work that the priests were doing."

He added, "I don't regret having chosen this type of life. You take in the whole person, the spiritual and the physical. You get a lot of satisfaction out of that."

The priest, who has served in Sullivan, Shelby and Franklin counties as a pastor, believes that prayer is an essential element in a strong priesthood.

"We instinctively turn to prayer for ourselves and for our people," Father Bankowski explained. He added that the Divine Office, a daily program of prayer and Scripture readings, is one of the best ways to enrich the spiritual life of the priest.

"It (the Divine Office) keeps us fresh all the time. It keeps your spirit alive."

Father Bankowski commented.

The attitude of a priest should be one of complete service to God and his parishioners, according to Father Bankowski. "You have to love Christ, and be willing to do things for him and his people."

He added, "The main thing in life is to have a goal to aim for . . . I could never find a greater goal (than priesthood)."

MSGR. DOYLE stated that priesthood is more than a profession, it is a vocation and a lifestyle. He characterized the role of the priest as one of "service" to God and his people.

The unique aspect of the priesthood, he said, is the special role that the priest offers in the life of the sacraments. "The central matter is carrying the Gospel and carrying the sacraments to the people," the priest explained.



TOBIT WEEKEND—Tom and Mary Weber along with Franciscan Father Martin Wolter originated the popular engagement weekend at Alverna Retreat House in Indianapolis. The trio is shown during one of

the presentations. Father Martin's work in such a program is indicative of the variety of ministry performed by a priest.



## An Invitation To . . .

# The Benedictine Way!

*"What can be sweeter to us, beloved brethern, than this voice of the Lord inviting us? Behold in His loving kindness the Lord points out to us the way of life."*

—Prologue to the Rule of St. Benedict

## To Seek God . . .

—In a cenobitic community under the direction of a rule and a superior;

—To praise God in the Liturgy of the Hours, Eucharistic celebration and personal prayer;

—To minister through teaching, health care, administration.

# Our Lady of Grace Convent

1402 Southern Avenue

Beech Grove, IN 46107

# Vocations Awareness Week

The Church of the Archdiocese of Indianapolis has announced, in conjunction with the National Catholic Vocation Council, that the coming week from Sunday, Oct. 14, to Saturday, Oct. 20, as Vocations Awareness Week. During this week all persons are invited to reflect on, discuss and pray for those who are living or aspiring to a special ministry in today's church.

This includes all of those who have been called to follow Jesus Christ—from the most recently baptized to the ordained or Religious, from the husband and father to the single college student or aged grandmother.

Each day of Vocations Awareness Week has a different theme—a special vocation. The following format suggests a way for families and individuals to observe each day beginning with an appropriate Scripture passage, some brief discussion questions and closing prayer.

This is an opportunity for some 200,000 Hoosiers who constitute the archdiocesan church to unite in prayer and renew their commitments to recognize and serve God in their particular vocations.

## SUNDAY: Family

### SCRIPTURE

"Children, it is your Christian duty to obey your parents . . . Honor your father and mother . . . Parents, do not treat your children in such a way as to make them lose heart. Instead, raise them with Christian discipline and instruction." (Ephesians 6:1-4)

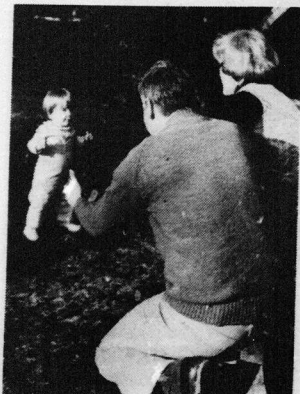
### QUESTIONS

Do we attempt to strengthen our family spirit by spending time with one another, by listening to one another, by forgiving one another and by caring for one another's needs?

Do we attempt to share the faith, values and vision of our family with others?

### PRAYER

Father, we thank you for one another and for giving us the Holy Family of Nazareth as our model. Daily each member sought to serve the others in unselfish love. Your will was their guide. May their inspiration lead us to draw closer to you and to value the human person, especially those related to us by family ties. Amen.



## MONDAY: Marriage

### SCRIPTURE

"May Christ dwell in your hearts through faith and may love be the root and foundation of your life." (Ephesians 3:17)

"Be subject to one another out of reverence for Christ. Husbands, love your wives just as Christ also loved the Church and gave himself up for her." (Ephesians 5:21-25)

### QUESTIONS

Do I attempt to understand and appreciate the close companionship and generosity that the sacrament of marriage requires?

What are the challenges to the married today and how do I offer couples warm support and encouragement?

### PRAYER

Dear Father, we are grateful for the sacrament of marriage and its many gifts; intimate companionship, a deep and creative development of unique persons caring for one another and the possibility

of new life and love. Help us to remember husbands and wives in our prayers, cherishing those who have chosen this powerful vocation. We sincerely pray for those who suffer from lack of love and understanding in their marriage. May they turn to you for the guidance needed to forgive, forget and always begin anew in you. Amen.

## TUESDAY: Single Life

### SCRIPTURE

"Young man, if you receive my words and treasure my commands, turning your ear to wisdom, inclining your heart to understanding; my son, if you forget not my teachings, many days and years of life and peace will they bring you." (Proverbs 1:1; 3:1)

"... a woman who fears the Lord is to be praised. Give her of the fruit of her hands and let her works praise her in the gates." (Proverbs 31:30-31)

### QUESTIONS

How have single persons enriched our family, our parish, our church and our world?

How can I better encourage single persons in their vocation?

### PRAYER

Gracious Father, we praise and bless you for all of the many great and wonderful gifts you give to our world. Bless all single people. Give them your peace and joy. Give us a spirit of discernment to find new and creative ways to support their much needed ministry in today's world. We make this prayer in and through your Son, Jesus and the Spirit of love, now and forever. Amen.

## WEDNESDAY: Priesthood

### SCRIPTURE

"You are a chosen race, a royal priesthood, a dedicated nation and people claimed by God for his own." (Peter 2:9)

"Every high priest chosen from among men"





## A time for us to prayerfully consider our commitments in Church ministry.



men is appointed to act on behalf of men." (Hebrews 5:4)

"One does not take the honor on himself but is called by God." (Hebrews 5:1)

### QUESTIONS

Through Baptism we have received the gift of priesthood that we might serve as Jesus did. Which of my talents is of greatest service in living my priesthood?

What special service does our parish priest offer to us?

### PRAYER

Father, we give thanks that you call us, your people, to share in the priesthood of your Son through Baptism, and that you call some of us to stand before you as ordained ministers in service to the Church. We ask that you continue to call us by your grace. Help us to value the dignity and mystery of these two callings and the wisdom in your choice of each of us. Through mutual support and encouragement, may we build a Church to your glory and help call all your people to their full potential. We ask this through Jesus Christ, the eternal high priest. Amen.

## THURSDAY: Women Religious

### SCRIPTURE

"I am going to lure her and lead her into the wilderness and speak to her heart . . . there she will respond to me" (Hosea 2:14-15)

daughter, my sister, my friend to religious life?

### PRAYER

Thank you, Father, for calling some women to be totally dedicated to your glory and to serving you through the Church. Give them your desires so that they may work to bring the world to you. Bless those women who already serve you in a vowed life. Help each of us to be faithful to our own commitments so that in fidelity we may support all seeking to be faithful to you as was your beloved Son. We ask this in His name through the Spirit who binds us all as one. Amen.

## FRIDAY: Brothers

### SCRIPTURE

"And may the Lord increase you and make you overflow with love for one another and for all, even as our love does for you." (1 Thessalonians 3:12)

"We are bound to thank God for you always, beloved brothers in the Lord, because you are the first fruits of those whom God has chosen for salvation in holiness of spirit and fidelity of truth." (2 Thessalonians 2:13)

### QUESTIONS

Do I know of the communities of brothers in our Archdiocese? of their life and works? Am I supportive of them?

Have I done my part to create the kind of atmosphere in which people might freely and generously respond to God's call?

### PRAYER

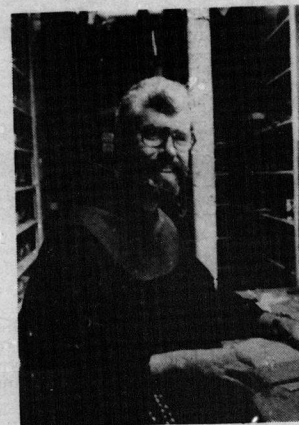
Loving Father, you call all your children to universal brotherhood and you have given us Jesus, your Son, as model. We praise and thank you for your goodness and for that of our Religious brothers, ministering to the needs of people in our Archdiocese and throughout our world. We ask you to choose from our families many more young men who will serve you as brothers in love and faithfulness. We ask this in the name of Jesus, your Son and our brother. Amen.

"Then I heard the voice of the Lord saying: 'Whom shall I send? Who will be my messenger?' I answered: 'Here I am, send me.'" (Isaiah 6:8)

### QUESTIONS

In my day-to-day activities, do I take time to feel the presence of God and to hear His call?

Would I support the call of my



## SATURDAY: People called in the Spirit to Serve

### SCRIPTURE

"There are different gifts but the same Spirit; there are different ministries but the same Lord; there are different works but the same God who accomplishes all of them in everyone. To each person the manifestation of the Spirit is given for the common good." (1 Corinthians 12:4-7)

### QUESTIONS

Who are some of the people I know in the parish or Archdiocese who are really serving others in the Spirit of the gospel? How are they doing this?

What is my ministry—my service—among the priestly people who are the Church?

### PRAYER

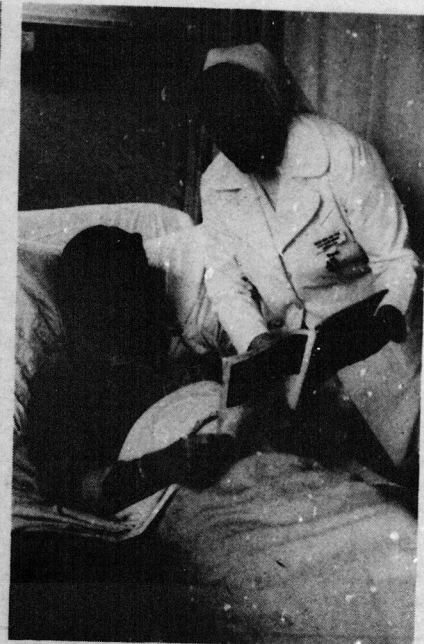
Father Almighty, we thank you for calling each of us into deeper life through your Son, Jesus. We thank you for the love we are called to bear one another and for the power you give us to love with your Spirit of love.

Teach us to respect the many ways in which your Spirit manifests himself and the many gifts needed to bring Christ's life in us to its fullness. Never let us forget that the greatest among us is the one who serves with joy and humility, using your gifts for the common good.

We ask this in the name of your Son through the power of your Holy Spirit. Amen.



# Commitment to the Church



## Commitment to People

Religious women in the Archdiocese carry out their commitment to Christ and His Church through their commitment to Christ's people. This is perhaps best exemplified in the series of photos above of the Daughters of Charity at St. Vincent Hospital. Whether the work is health care, education, counseling or newer forms of ministry, Religious women give themselves most when they are working with people, taking an interest in them, making the other feel wanted and/or needed. The Sisters of St. Benedict of Beech Grove reflect this in the photo at bottom right.

### Our Lady of Fatima Retreat House

Rev. Donald E. Schneider, Director

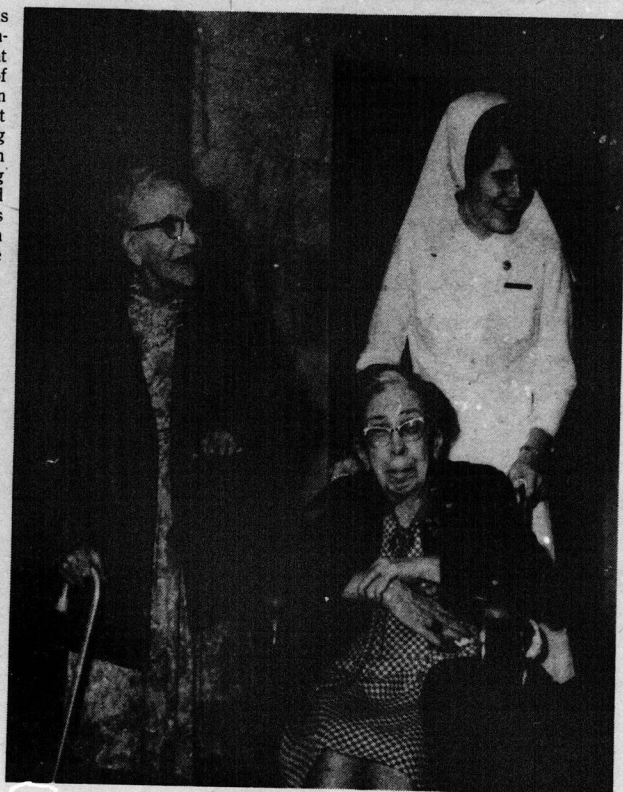
5353 E. 56th St.

Indianapolis

"Serve God and Man"

## the Jesuits

For Information, without obligation, contact any Jesuit or write Fr. Richard J. Baumann, S.J., Vocation Director for Chicago Province Jesuits, 2590 Harvard Road, Jesuit Novitiate, Berkeley, Michigan 48072, (313) 399-8172.

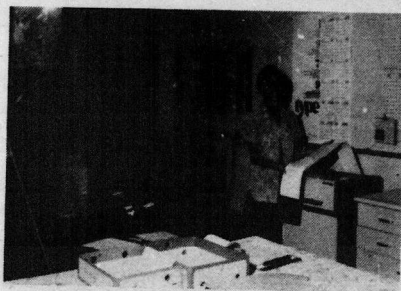






## Commitment to the Church

These sisters find their ministry in education, like the Sisters of Providence of Terre Haute (above) and the Ursuline Sisters of Louisville, Ky. (above right), and newer ministries like typesetting and the more familiar making of altar breads by the Carmelite Sisters of Indianapolis.



## Meet Sister Linda Jo Crawford She's Becoming A Franciscan Sister

Sister Linda Jo, a former member of St. Mark's Parish, Indianapolis, is now a Franciscan novice. She is living in the novitiate formation community in Oldenburg, and studying theology, scripture, spirituality and other vital areas as she moves more deeply into community life.

Sister Linda Jo will make a significant contribution by her life and her ministry to the women and men she will serve, to the Congregation and to the Church.

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I'm thinking about the rest of my life now. Please keep in touch.

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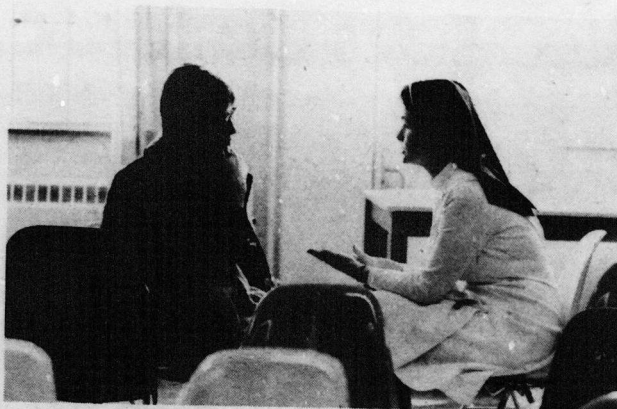
☐ I would like information about your next weekend retreat

☐ Place me on your mailing list for vocation information



## Commitment to the Church

Religious women in the Archdiocese engage in a variety of ministries. Orders represented on this page are (clockwise beginning right): Dominican Sisters of St. Catharine, Ky.; Sisters of St. Joseph of Carondelet, Mo.; Little Sisters of the Poor; Franciscan Sisters of Mishawaka, Ind.; Carmelite Sisters of Terre Haute; Franciscan Sisters of Oldenburg, Ind.



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## Giving themselves

Religious women find job satisfaction in spending their time in service to others. Their work may include counseling, health care, contemplation, or even administration as is witnessed by St. Joseph Sister Marion Weinzapfel, principal of Holy Angels School, Indianapolis. With her (above right) are Jessie Babb, administrative assistant, and Father Clarence Waldon, pastor.





# Vocations Center aids diocesan priesthood

by Peter Feuerherd

What is a "Vocations Center" and what does it do?

Father Michael Welch,

director of the Archdiocesan Vocations Center, located on Stevens Street in Indianapolis, explained, "What we do is to hopefully create an atmosphere, a

consciousness, to facilitate and discern Catholic ministries in the archdiocese. The main emphasis of our work is on diocesan priesthood."

Father Welch is assisted in his work by Fathers Robert Sims and Kim Wolf. The three priests have developed a variety of programs to encourage young men to think about the archdiocesan priesthood as a possible vocation.

The three also work with seminarians to develop a sense of priestly fraternity and spiritual direction, designed to nurture the budding vocation of seminary students.

Although the Vocation Center's main emphasis is on diocesan priesthood, Father Welch claimed that its work is to encourage all kinds of vocations that will help the church.

"We try to be a clearing house for the different religious communities operating in the archdiocese." The priest explained that the Center receives inquiries about different religious orders all the time, which are referred to the specific communities.

Some of the time of the three priests who work at the Center is spent interviewing and screening candidates for the archdiocesan seminary programs. The process includes a long series of interviews and extensive psychological testing.

During the past five years, 128 young men were interviewed by the Vocations Office. Of these, 71 young men, averaging about 22 years old, were accepted into the seminary program.

What is the selection criteria for accepting men into the diocesan priesthood?

"The qualities we are looking for are good judgement, emotional balance, strength of character, ability to cope with adversity, ability to relate to others and form good relationships." The priest added that simplicity of lifestyle, prayer life and an interest in social justice and study are also important qualities that are sought.

**WHY DO YOUNG** men want to become priests?

According to Father Welch, "One of the biggest attractions towards priesthood, on one level, is the quality of our lifestyles—who we are as priests and what we reflect as men. If we reflect in our parishes

and in ourselves a happiness, a sense of peacefulness about what we are doing, that is going to attract guys to priesthood."

The priest continued, "Another place where we are finding vocations in our diocese is in retreat programs (SEARCH and Christian Awakening are two examples) ... there seems to be the kind of religious experience that young people now have that at least opens up the possibility of priesthood."

To develop interest in the diocesan priesthood, programs have been developed to nurture the interest of both high school and college age young men. The high school program, called a "Home Seminary," and described under the title of "Acts II," is under Father Wolf's direction.

The purpose of this program is to introduce young men to the possibilities of priesthood. The program includes group social activities, discussion groups, retreats, liturgies and spiritual direction, designed to allow a young

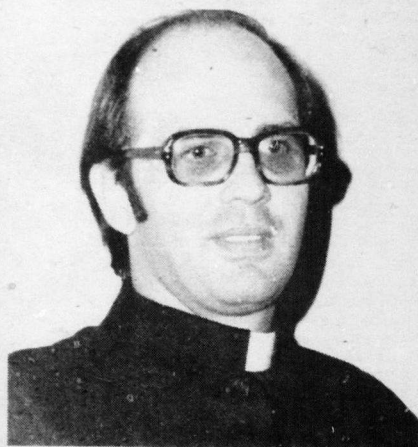
man to discern his vocation while living at home and attending a regular high school.

Father Robert Sims is director of the "College Contact" aspect of the Vocations Program. The program is similar to the high-school age program, but it is geared to a more mature individual. Father Sims spends much of his time talking to college groups, especially Newman Clubs, discussing the meaning of priesthood to young men who may be interested in a vocation.

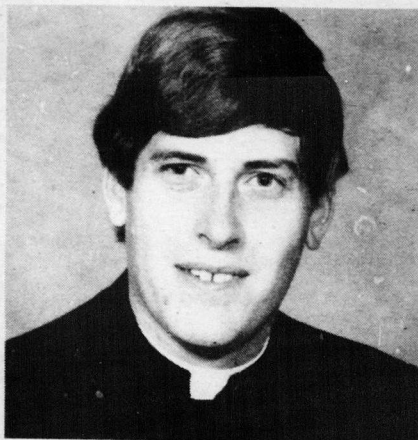
**THERE ARE** three factors that Father Welch sees that currently

discourage an increase in vocations. The first major factor in the changes that he sees has been the different view of the role of the priest in the church today.

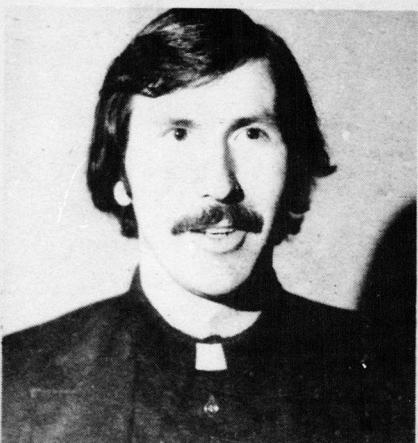
"The image of priests has changed radically, for instance, from the time I was in grade school. Basically, the image of priest that we had was 'We knew Father worked but we weren't sure how hard he worked.' One of our big difficulties right now, in some sense, is that people look at priests and see that they work too hard, and they really don't want to work as hard as they see them doing ... They really see a dedicated man, but (See VOCATIONS on p. 26)



FATHER MIKE WELCH



FATHER ROBERT SIMS



FATHER KIM WOLF

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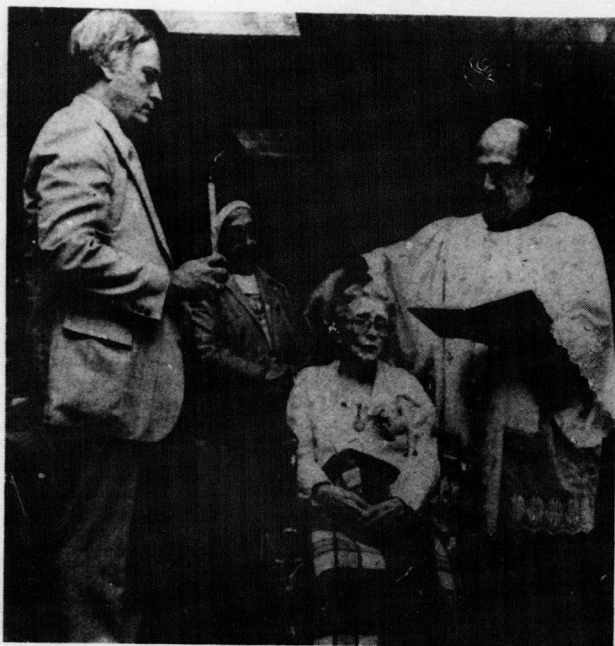


The challenge continues.

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to others.

Theodore's dream—that  
six women could,  
through love, transform  
a bit of foreign  
wilderness into a place  
of God — is the  
heritage of Providence.



**FIVE SACRAMENTS AT ONCE**—Carolyn Keefer, 81, a resident of the Cabrini Health Care Center in Dobbs Ferry, N.Y., is anointed by Father Paul Bertolami, chaplain at the facility, during the sacrament of baptism. In the unusual ceremony, Father Bertolami also administered the sacraments of penance, Communion, confirmation and anointing of the sick to the woman. As godfather, Sal Lampiasi, administrator at the facility, holds the candle as Sister Felicitas, the sponsor for confirmation, witnesses the event. (NC photo by Chris Sheridan)

## Vocations (from 25)

they see him so dedicated that they are a little bit scared off by that."

The priest continued, "The second thing, interestingly enough, it happens a lot of times, is the whole thing of salaries. I guess it's a part of a cultural phenomena we've run into now, but money is important. A lot of young people simply won't accept the salary in terms of priesthood."

The third obstacle, Father Welch noted, is the question of celibacy. The priest asserted that the present discipline of the church is not acceptable to many young men.

Despite these obstacles to recruitment, there are attractions to priesthood that help draw young men into the vocation. The main attraction, according to Father Welch, is that priesthood provides an opportunity to work with people in a service capacity.

"There is a humanistic approach. They see priesthood as involved with

people, involved with serving and helping. . . Sometimes one has to bring into that a more spiritual dimension."

**FATHER WELCH** explained that his job has the kind of quiet satisfaction that comes with knowing that you have touched a person's life.

"The young guys that come to us, who talk to us, to be a part of us, you meet a very unique person within that. The whole process of their opening up and sharing with you who they are, where they are at, what their struggles are, . . . it is kind of a privileged thing to be part of that."

But the priest knows that this kind of personal involvement also has its drawbacks. "Your hopes and projections are that a person will become a priest. At the same time you know you have to give them the freedom to make their own decision . . . It does kind of hurt when a guy decides not to follow that."

How can vocations be best

nurtured? According to Father Welch, a grassroots spirituality has to be developed that will touch each Catholic family.

To develop this spirituality, each family in the archdiocese during the upcoming year will receive a prayer packet. This prayer packet will outline a way for families to pray for and discuss the different vocations that the church calls us to—single, married, priesthood, brotherhood and sisterhood. The packets will feature discussion questions and scripture readings pertinent to each subject.

"It will hopefully be a way to take different ministries, in the church and affirm one another," said Father Welch.

The priest added that the purpose of the program will be to enable people, especially the young, to discern their future vocation, either single, Religious, priesthood, or married.

"There is a special call that I think each one of us receives," he explained.

## Priest (from 17)

real struggle. "There are times when you feel there is nothing inside," Father Amsden says.

The priest also wishes that there were more of a chance for him to get together with his fellow priests. "There is too little time for priests to be with priests. We need that desperately."

The special role of the priest, according to Father Amsden, is to "Allow the sacraments to live and not just be . . . The priest is called to be a leader. He is called to lead others to salvation, or called to lead others to lead others."

Father Amsden also sees a strong value in the church's call for priests to be celibate. "My involvement with my priesthood is really a 24 hour a day life. Even if the church changed the law, I am almost convinced in my own mind that I would never marry."

Celibacy, according to the priest, is a way to "feel freer to give to a majority than to give to a few . . . It has to be based on a strong desire to give."

He parallels the life of the celibate to that of the married person. The

support that Father Amsden receives from his parishioners he compares to the similar support given to married people. He paraphrases the Biblical quotation often used in wedding liturgies.

"I am feeling the support that every human being needs. For the priest I think many can become as one," is how he describes it.

Like any parish priest, Father Amsden spends a great deal of time in counseling married couples. The rising divorce rate he attributes to "so many different things that are pulling marriages apart."

**HE CONTINUES,** "Marriage is a continuing thing. The fullness of the sacrament is not fully appreciated until you are completely one in God. Many stop making the effort to grow."

"You've got to live the sacrament. Many stop trying to . . . We've forgotten what the real aspects of marriage are. It isn't just taking, it is giving."

Like a successful marriage, Father Amsden sees the role of the suc-

cessful priesthood as one that constantly reaches out in love. He believes strongly that there is a future for the priesthood.

"The priesthood forever remains the same. My attitude to it might change . . . The call of the Lord demands that there be a priesthood—those set aside to minister to others," he says.

"The priest isn't called to more than other people.

Maybe more is demanded of me but it doesn't mean that the Lord loves me more. Priesthood is a call to a different response to the Lord, but everyone is called to give 100%."

Father Amsden apparently enjoys this challenge of giving. He emphatically explains in an enthusiastic, bubbly manner, "Every day I wake up it's just a little better than the day before."

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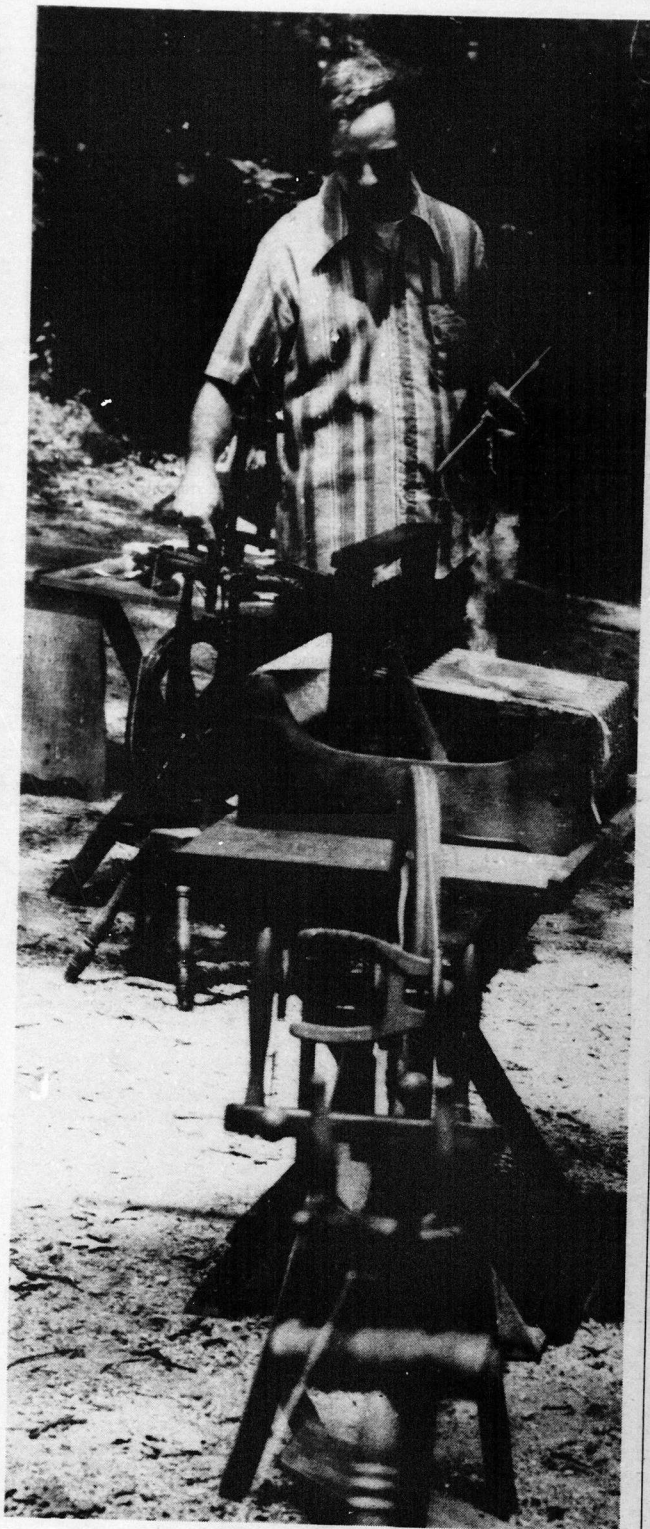
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*RELIGIOUS BROTHER—Kim Malloy, a Benedictine monk at St. Meinrad Archabbey, represents the vocation to which many young men are called. The work of brothers may be anything from scholarly to manual labor. Brother Kim is seen here with some older monastery equipment.*



*THE LORD'S COMPASSION—In Mandapakala, India, Mother Teresa of Calcutta consoles a deaf-mute child as he plays with her rosary. The boy is one of the few survivors in this once prosperous farming community which had been devastated in the November 1978 cyclone-tidal wave disaster. Mother Teresa had come to the village to work with the victims or in her words, "to distribute the Lord's compassion." (NC photo)*

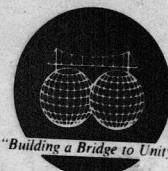
## St. Maur Monastery



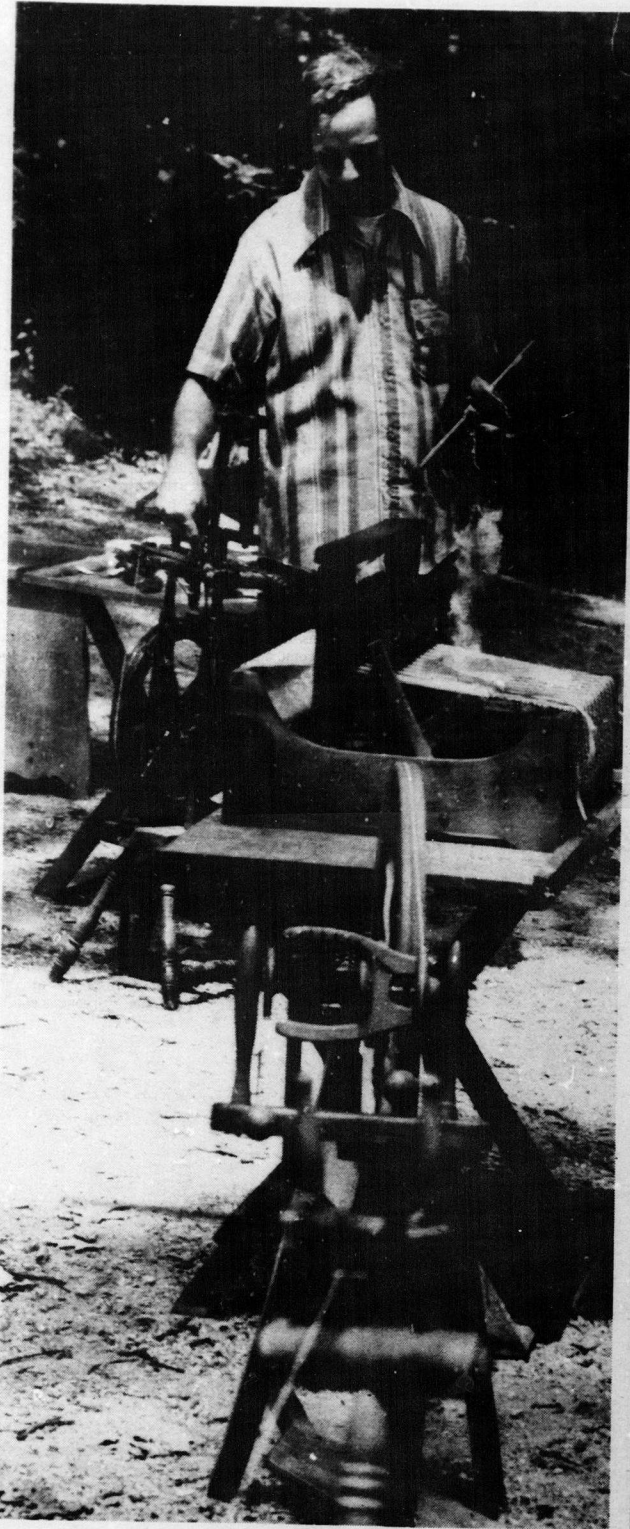
have the vision of faith, the persistent courage of hope, and the refreshing selflessness of love. The life is structured by the vow of obedience confirmed in celibacy and service; the vow of stability issuing forth in a community of brothers whose life is simple and whose persons and purposes are authentic; and the vow of Reformation of life which is what a monk's life is all about—turning one's whole life to God.

*The Monks of St. Maur Monastery*

The monks of St. Maur are men in search of God through prayer. They leave behind familiar ways and tender ties to become pilgrims toward the Kingdom of God and His Justice. They know this demands a change of heart more than a change of garments. It requires compunction for sins and compassion for the weakness of others. It is altogether necessary to



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## St. Maur Monastery



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# PRAY & WORK



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**READ** the Scriptures and the Fathers, and try to put into practice what they have read.

**LIVE** together in charity for a lifetime, seeking God through the monastic way of life.

If you are a man who is at least 21, in good mental and physical health, without prior obligations, living a serious Catholic life, capable of some college-level studies, interested in this way of life, then write:

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St. Meinrad Archabbey  
St. Meinrad, Indiana 47577  
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# ROLES

## are not so simply defined anymore

By Mary C. Coyne

A collage of photos in a simple black frame hangs in the hallway of the Wallick home in Washington, D.C. It is the story of Ruth Brewer Wallick and is entitled "From Babies to Bar."

One of the photos shows her at 30, carefully cradling her first born in her arms. Another photo shows her at 50, not so carefully cradling a stack of law books.

Ruth is the legal counsel for a subcommittee of the Banking Committee of the U.S. House of Representatives. She says she reached the position of legal counsel by working her way up from "counting typewriters" in a job she began on Capitol Hill 15 years ago.

**BUT SHE REALLY** began her dual career 28 years ago when she married Frank Wallick.

When she met Frank, she was managing editor of the United Auto Workers national newsletter, and has continued to work, both as a volunteer and paid worker, ever since.

In the early 1960s, when she did a great deal of volunteer work, she found a competent babysitter. Ruth emphasizes that the time she spent with her children was what we call quality time today. And her husband was in accord with her pursuing these volunteer activities. But she faced criticism from her neighbors.

Other pressures came, too. "I had to open our home to people who came to help out. There was a feeling of losing my privacy. But I had to make sacrifices to do what I wanted to do."

**BY THE TIME** she had her fourth child in 1961, Ruth had learned to cope with the peer pressure, the sacrifices and the constant running between work and home. "One thing that kept me going was the fact that the children were absolutely great. They enjoyed the people and absorbed a great deal. They were learning about interaction, consideration for others, and developing interests that could not be taught in the classroom."

The biggest test of management for Ruth came with her decision, at age 49, to go to law school at night and continue working on Capitol Hill during the day. (The family had moved to Washington permanently in 1963.) She began law school in 1970 and pursued her degree for five years.

"Frank was supportive. He even learned how to cook, not always well, but he tried," she said as her now-grown children agreed with mock moans.

**"THOSE FIVE YEARS** were not easy ones. They were loaded with study, but the children knew I was available to them in the evenings. And I kept the weekends open for the family. All of us looked forward to our Sundays. Sunday was our day together which began with Mass. Sometimes we would plan a special outing. More often I would prepare a special meal. Incidentally, I still continue this practice. Frank and I, too, made the most of the time we had together. Actually, they were all pleased that I was pursuing a law degree. The fact that education was important to Frank and me helped reinforce that value in our children. Three of them are in college now and one has taken a year off to work. But more important than anything else, they have grown up accepting the Christian values we taught them."

Ruth attributes the success of their marriage and parenthood to four things:

First, Ruth and Frank felt from the beginning of their marriage that God was a very active participant in their union.

**SECOND, THEY HAVE** developed interests they share. This, in turn, allows them to understand each others' priorities and demands. As the children grew, both she and Frank respected their priorities and demands.

Third, they worked on learning how to give early in their marriage. Their example encouraged their children to develop the same ability.

Fourth, they respect each other's needs and talents and encourage one another to develop those talents. This attitude encompassed the whole family.

In the days when few women pursued activities and work outside the home, the Wallicks can well stand as an example to people today who combine marriage and career. Ruth's life of wife, mother, attorney has been demanding but rewarding. From babies to bar has been a family venture.

**'The biggest test of management for Ruth came with her decision, at age 49, to go to law school at night and continue working on Capitol Hill during the day.'**



## Discussion questions

1. Cite the questions that have come about because of changes in traditional husband and wife roles. Why is this cultural change occurring? Discuss.

2. Discuss this statement made by Eugene and Catherine Fisher in their article, "Men's and Women's Roles in a Changing World": "The new vistas opened to us should be met as the exciting challenges they are."

3. Cite some of the things couples should consider before they marry.

4. Why is listening so important in marriage?

5. Discuss the ways in which a husband and wife minister to one another? How is marriage part of the evangelical process?

6. What do the Scriptures tell us about Jesus' attitude toward women? How might we apply Jesus' actions to life today? Discuss.

7. Discuss this statement Father John J. Castellet makes in his article, "Christianity Transcends Cultures": "Christianity in principle encourages the reasonable emergence of women from cultural cocoons to develop as individual and creative personalities."

8. Point out reasons why combining career, marriage and parenthood worked out for the Wallicks. What principles did they use that apply to all marriages?

9. Observe some of the married couples you know. In what ways are each of their marriages unique? Discuss.

**SUGGESTIONS FOR PARENTS AND TEACHERS USING THE CHILDREN'S STORY HOUR FOR A CATECHETICAL MOMENT WITH YOUNGSTERS:**

1. After you have read the story, "Deborah," talk together about it. Questions like the following may help stimulate conversation:

— Why did Deborah stand out from all the other women in her country?

— How did Deborah act as a leader, as a judge for her people?

— Why did Deborah summon Barak?

— How did Barak react to what Deborah felt God wanted him to do?

— How did Deborah respond to Barak's request for her company in battle?

— What did the Canaanites do as Deborah and Barak set out?

— How did Deborah and Barak attack the Canaanites?

— How did Sisera, the Canaanite general, meet his death?

— How did Barak and Deborah find out that Sisera was dead and that Israel had won the war?

— Why is Jael such an important woman in this story?

— Why, according to Deborah, did the Israelites win the war?

— How did Deborah thank God?

— How do you feel about Deborah? Why?

## tailspin

opportunities are challenges which, in the open communication of shared decision making, bring their own rich rewards.

**BOTH HUSBAND AND** wife can grow in this process. Consider, if you are a man, the joy of raising your own children and thereby transmitting something of yourself to them. Or of receiving praise for that most basic of human arts, cooking. Consider as well the risk your wife is taking, deep in her soul, in allowing you an equal place of proficiency in her world.

Horizons expand for both. In an overspecialized world, both man and woman come closer to being Renaissance persons, growing and sharing together in what is, after all, an incredibly exciting era in human history.

We gained a sense of this recently at a baby shower we gave for a couple expecting their first child. We listened to a conversation among the men about childbirth: the joys of being there rather than being shunted into a waiting room and the problems and ecstasies of the experience itself. Such a conversation, increasingly common today, could never have taken place a few short years ago.

**SOCIETY, UNFORTUNATELY,** has yet to adapt itself to the new realities. Retail stores, for instance, in seeming defiance of the statistics, still maintain their old hours of service as if there were still someone (the wife) home all day to receive deliveries. Just try ordering furniture or getting a dishwasher repaired in a two-income family. And little things can niggle away. We, for instance, decorated our home together. Company, however, invariably directs all compliments to Cathie alone! "Your living room is delightful!"

Such constant misperceptions can increase the insecurity each of us already feels about the particular options we have made in career and family style. Constant and attentive too must be the sensitive support each spouse gives the other as they explore together the new, spiritual frontier of the family.



## Our Church Family

# Priest goes on date with older woman

by Fr. Joseph M. Champlin

The young man had no intention of eventually becoming a priest when he left his home and entered the university after high school. Nor did his involvement in church activities during the first two years at college point in that direction.

As a junior, however, he came into more personal contact with the newly appointed campus minister. The priest needed help and sought assistance from this highly personable, husky football player. The lad responded and soon was aiding with retreats and coordinating service projects for the area's poor and hurting.

A seed had been sown, grew and blossomed enough for a decision upon graduation to enter the seminary that fall.

His sensitive and thoughtful personality which prompted those college efforts to serve the needy naturally is still with him as a priest following ordination. He continues to dream up big and little unique ways to ease people's burdens and bring joy to their hearts.

AS AN ASSOCIATE in one parish he was known to cook an entire Friday night meal for some family. Apparently no one died or became violently ill after any of his full course dinners!

Now in another inner city location, he dreams up projects for the young people in that church's summer program: sending kids to camp, daily excursions to the beach, organized games and parties.

But despite his youth, he has a real weakness for the older people at this parish and can't resist taking some of them on an occasional date.

One lady's husband died a dozen or so years ago and the widow afterwards pretty much withdrew from activities and hid away in her downtown hotel apartment. The always-cheerful priest regularly brought



communion to this woman and urged her to join in the parish's senior citizen programs. But she constantly declined, preferring the quiet, hidden life of that isolated room.

On a recent visit, the young cleric discovered this widow had roots in his home territory, actually had once lived there and even buried her husband at a cemetery of that city. Such a coincidence gave him the opening he needed.

**THE PRIEST** asked her for a "date." Would she have dinner with him in his, in their home town? The lady reluctantly agreed.

Like any woman going out with a handsome young man, she had to prepare properly. Her social worker from the county and a member of the parish's human development committee helped her. When her handsome companion called to pick up his date a few weeks later, she met him at the door with a new dress, fresh hairdo, beautiful corsage and teenage excitement.

In the home city, they visited her husband's grave, slowly drove by old landmarks, dined and even danced at the restaurant where the couple had often eaten during their married life.

Did he get a kiss good night?

Ask him, or his date.

I did, and he did.

### Presenting the Gifts

"The rite of carrying up the gifts continues the spiritual value and meaning of the ancient custom when the people brought bread and wine for the liturgy from their homes. This is also the time to bring forward or to collect money or gifts for the poor and the Church. These are to be laid in a suitable place but not on the altar." Those practical words of the Roman Missal have led to many parish developments; foodstuffs left at the entrance before Sunday Mass; the celebrant sitting and reflecting with the people on the homily while the collection is made; persons assigned for a given Mass to bring up the gifts thus making it possible to print their names in that week's bulletin.

## the Saints *by Luke*

### St. ANTHONY of PADUA

**S**T. ANTHONY WAS BORN OF NOBLE PARENTS—BUT, DESIRING TO BE POOR LIKE JESUS, HE ENTERED RELIGIOUS LIFE. ONE DAY ST. FRANCIS OF ASSISI CAME TO TOWN TO PREACH, AND ANTHONY WAS DEEPLY MOVED BY HIM. WITH PERMISSION, HE LEFT HIS ORDER TO FOLLOW THE "POVERELLO," SO HE COULD BE POORER STILL. ANTHONY CHOSE THE HUMBLEST TASKS IN THE FRANCISCANS—WORKING IN THE KITCHEN. ONE DAY AT A GENERAL CHAPTER AT ASSISI, THERE WAS A NEED FOR A PREACHER. ANTHONY ROSE TO PREACH, REVEALING ALL HIS SANCTITY, LEARNING AND ELOQUENCE BEFORE HIS ASTONISHED BRETHREN.

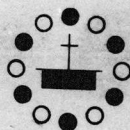
FROM OBSCURITY, HE WAS NOW CALLED ON TO PREACH IN FRANCE AND ITALY.

ONE NIGHT IN PADUA, A FRIEND NOTICED A BRIGHT LIGHT SHINING UNDER THE DOOR OF ANTHONY'S ROOM. LOOKING CLOSER, HE SAW THE INFANT JESUS STANDING ON AN OPEN BOOK WITH HIS ARMS AROUND ANTHONY.

AT AGE 36, ANTHONY BECAME VERY SICK. HE WENT TO A MONASTERY OUTSIDE OF PADUA WHERE HE LATER DIED.

YEARS LATER HIS REMAINS WERE BROUGHT TO PADUA. THE FLESH WAS ALL CONSUMED EXCEPT HIS TONGUE, WHICH WAS FOUND AS FRESH AS IT WAS WHILE HE WAS LIVING.

THE FEAST OF ST. ANTHONY IS JUNE 13.



### LITURGY

Wisdom 7:7-11  
Hebrews 4:12-13  
Mark 10:17-30

by Rev. Richard J. Butler

For a generation now we have been waging a war on poverty yet repeatedly signs surface to indicate it is all about us. We have poured billions into foreign countries to eradicate poverty yet it is as prevalent as ever and indeed a bit stronger than at other hours of history.

And now as we come to terms with this struggle we hear the Gospel of the day announce that we are to embrace poverty. We must sell what we have and give to the poor. It is difficult indeed for the rich to enter the kingdom. Riches are to be deemed as nothing.

The word of Scripture is indeed difficult to grasp in typical parish communities where many are wealthy and most are quite secure economically. What is the place of worldly goods in the Christian life? How severe are we to discipline ourselves in a world where riches have become deified by many?

The Book of Wisdom leaves little doubt of where it stands. Riches are deemed nothing in comparison with the spirit of Wisdom. And the same message is at the root of Jesus' conversation with the rich young man: "Sell what you have and give to the poor."

**SO ALIEN** IS this to many today that indeed the rich have little awareness of the

message for those who live with an unnamed fear that God has turned against them, either because of pain or failure. It is this. God is unchanging love. He loves you with the same infinite love when you are on top as He does when you are down and out; the same divine mercy is given when you are robust and full of vigor as when you are weak and in fragile health. He is immutable, unchanging, constant in His love.

When things start going bad, get hold of your thoughts and believe in the God of love. Where God is, love is.

reflection prepared by  
THE CENTER FOR PASTORAL LITURGY  
THE CATHOLIC UNIVERSITY OF AMERICA

OCTOBER 14, 1979  
TWENTY-EIGHTH SUNDAY  
OF THE YEAR (B)

poor. Their pictures appear nightly on television in one form or another. Sociologists describe their situations in textbooks and statistical charts. But their lives never enter the experience of the rich.

Perhaps this is the basic problem. Without ever making contact we live a world apart and we can become quite startled at the call of the Gospel. But the call is not meant to sound so unusual; it is rather a call to a very simple normal life which all can embrace. Many already have responded and their witness has been a glory to the church and a service to the world.

Some have achieved headline status in this witness: Mother Theresa, Catherine Doherty, Dorothy Day. Others are less headlined but nonetheless constant. Thousands of men and women religious are daily living poverty in practice and in vow. Yet more are witnessing the spirit of poverty in daily lives in the world without the programming of religious community.

**AS WE HEAR** the Gospel today we can take inspiration in such women and men. But the call is not to applaud others nor even to support others with contributions, great as that might be. The call is in our own lives and in the life of the community with whom we worship as we hear the word.

It is in the local community that we must sell what we have and give to the poor. The measure of response is not in the formal title deeds signed over but rather in the spirit of poverty embraced.

The real question for religious or lay is not the title deeds to property which we have in our possession; it is rather whether or not we are possessed by the things around us. This is the big dilemma that faces the rich and this is where the fruit of giving to the poor will be seen. The transfer is not title of property one to another but focus of life from this world to the kingdom.



## The problem of suffering

by Father John Catoir

The problem of suffering is one of the toughest to understand and discuss intelligently. As a priest for nearly 20 years, I know that a person in pain or in trouble is not in the mood for theological lectures. However, a wrong idea about suffering can cause no end of confusion in one's efforts to cope with life. I'd like to share an insight with you.

There is in many people an unconscious belief that God rewards piety with worldly success. Not so, at least not as a rule!

If this were true, how is it that Jesus died on a cross as a common criminal? The Sermon on the Mount speaks of persecution, hungering and thirsting for justice, etc., as fundamental to the Christian life. How then could this be?

The opinion that worldly success is a sign of God's blessing leads to the thought that poverty or sickness is a sign of His disfavor and this is totally erroneous.

It all developed as part of Christian tradition in the writings of a young disciple of St. Augustine named Orosius. As a history scholar Orosius was given the task of writing a universal history of the world. His aim was to show how paganism led to corruption and failure. The persecuting emperors met early and terrible deaths and the Christian emperors won military victories with ease. His approach resembled Old Testament thinking, where God fights the battles of the just and David slays Goliath. There is truth in it, but it needs careful explanation.

The faith of Islam is steeped in the same idea, and so are many of the primitive religions of the world. Success equals favor. The more one delves into it, the more apparent it becomes that this oversimplification has crept into human thinking from the beginning, even when animals were "appeased" by rituals designed to maintain good relations with the spirit world.

We are dealing with deep feelings and ancient thought patterns when we approach the problem of suffering. I have only one

# Cyclone (from 9)

where the highlight was his meeting with President Carter.

Religion and politics mixed well on Oct. 6 when Pope John Paul became the first pontiff to be received at the White House.

A crowd of about 1,400 invited dignitaries including members of Congress, Supreme Court justices and Cabinet members, cheered as both men greeted each other on the White House north lawn in the early afternoon.

Pope John Paul in his greeting called for an end to the nuclear arms race and said the United States "plays a particularly important part" in the struggle to make the world safe from war.

The pope and President Carter met privately in the White House for more than an hour after the brief welcoming ceremony.

After meeting privately in the president's Oval Office, they emerged on the south lawn, where the two addressed a crowd of about 6,000 dignitaries.

"The pope will bless you, with the permission of the president of the United States," said the pope to the invited guests.

The two public appearances of the pope and president were warm and friendly. Carter, a Baptist, referred to the pope as "our new friend."

Carter called the papal visit a "milestone in the long intertwined history of our country and its faith in God" and called the visit an opportunity "to renew our spiritual strength."

Carter also praised the pope's dedication to peace and human rights.

The pope said he hoped "our meeting today would serve the cause of world peace, international understanding and the promotion of full respect for human rights everywhere."

## Praise for arms limitation

The pope praised the United States for its "efforts for arms limitation, especially of nuclear weapons." He also stressed the importance of the United States in World affairs.

Prior to visiting the White House, the pope went to St. Matthew's Cathedral where he received a joyous welcome by over 1,400 priests from the Washington area, deacons and lay members of the Archdiocesan Pastoral Council.

Outside the cathedral, there were minor signs of disagreement with the pope. Several banners made by advocates of a female priesthood said: "Discrimination based on sex is contrary to God's intent—Vatican II."

After the meeting with Carter, the pope addressed the General Assembly of the Organization of American States (OAS).

"I solemnly call on you to do everything in your power to restrain the arms race on this continent... What a relief would (disarmament) be to your peoples, what new opportunities it would provide for their economic, social and cultural progress. What contagious an example it would give the world," he said.

"The legitimate demand by the (member) states to participate on a basis of equality in the organization's common decisions must be matched by the will to promote within each country an ever more effective participation by the citizens in the responsibility and decisions of the nation," he added.

The pope also criticized governments



**MEETING THE POPE**—Children from St. Patrick Parish in Irish Settlement near Cumming, Iowa, greet Pope John Paul II outside the church, visible in the background. Father John Richter, pastor of the church, stands beside the pope. (NC photo)

who in the name of national security, violate human rights and engage in political repression.

In the evening, the entire diplomatic community in Washington gave the pope a polite, dignified reception at the Apostolic Delegation.

Oct. 7, the pope's last day in the United States, was filled with meetings, sprinkled with a little controversy and ended with an outdoor Mass.

## Safeguard human life

In a homily before 175,000 people, Pope John Paul concluded his trip by asking governments and individuals to safeguard the sacredness of human life.

The final papal Mass was held at the Mall between the Capitol and the Washington Monument.

The homily summarized many of the key issues he discussed during his trip. Pope John Paul vigorously reaffirmed the sacredness of human life from conception onward, the indissolubility of marriage, the need to defend human rights and the obligation of affluent people to put their Christian responsibilities ahead of the search for comfort and pleasure.

The pope also advised against limiting family size to provide greater material advantages and comfort to children they

already have.

The crowd interrupted the sermon 20 times with applause.

"I do not hesitate to proclaim before you and before the world, that all human life—from the moment of conception and through all subsequent stages—is sacred, because human life is created in the image and likeness of God," he said.

The pope began his final day in the United States at a morning prayer meeting with about 7,000 female Religious and listened quietly as a woman urged him to expand women's roles in the church. The urging came three days after the pope reaffirmed the church teaching which bars women from the priesthood.

## A message from nuns

Speaking just before the pope delivered his message from the same podium, Mercy Sister Theresa Kane, president of the Leadership Conference of Women Religious (LCWR), said:

"Our contemplation leads us to state that the church in its struggle to be faithful to its call for reverence and dignity for all persons must respond by providing the possibility of women as persons being included in all ministries of our church.

"I urge you, Your Holiness, to be open

to and to respond to the voices coming from the women of this country who are desirous of serving in and through the church as fully participating members."

Her remarks were met with enthusiastic applause from some women Religious and stony silence from others. She walked to where the pope was seated and as he stood, she knelt before him and he placed his hand on her head in blessing.

When Pope John Paul spoke about 50 women stood silently to symbolize their discontent with the current role of women in the church. Without acknowledging the protest, the pope emphasized the traditional role of women Religious in the church and the desirability of them wearing religious garb.

The pope then went to the Catholic University Field House where he addressed theologians, scholars, educators and presidents of Catholic colleges and universities. He defended academic freedom for theologians, but warned against spreading theories that could trouble many Catholics unable to cope with them.

"It is the right of the faithful not to be troubled by theories and hypotheses that they are not expert in judging or that are easily simplified or manipulated by public opinion for ends that are alien to the truth," he said.

The pope had warm words of praise for the work of Catholic universities. "The church has always tried to stand by the institutions that serve, and cannot but serve the knowledge of truth," said the pope, a former university professor in his native Poland.

Afterward the pope travelled to nearby Trinity College for an ecumenical prayer service with about 200 Christian clergymen and clergywomen.

The pope urged prayer for Christian unity, but said it does not yet exist in faith or in views on moral issues. Because of that lack of unity, he said, there could be no common celebration of the Eucharist at present.

## Endorses dialogue

But the pope strongly endorsed theological dialogue between Catholics and other Christians and discouraged "complacency in the status quo of division in faith."

He praised the ecumenical dialogues between the Catholic Church and other Christian churches in the United States over the past 15 years and urged its continuation.

"The particular climate and traditions of the United States," the pope said, "have been conducive to joint witness in defense of the rights of the human person, in the pursuit of goals of social justice and peace, and in questions of public morality."

Pope John Paul then fell further behind his schedule when he took time to give personal greetings to a group of handicapped persons who had gathered at Trinity College to seek his blessing.

The pontiff appeared to be moved by the condition of the handicapped persons, all of whom were either in wheelchairs or on stretchers.

The pope then went to the Apostolic Delegation for lunch and to prepare for the motorcade to the mall.

The pope left the United States at about 8:45 p.m. Before returning to Rome, the pope offered a final prayer "that God will bless America, so that she may increasingly become—and truly be—and long remain—one nation, under God, indivisible. With liberty and justice for all."



## The Hoosier Scene

# Columnist's grandson provides Washington report

by David Gerard Dolan

As anyone knows a good columnist needs good sources. Well, as far as our Pope's recent trip to Catholic University in Washington, D. C. is concerned, I've developed one of the best sources any journalist could have—namely, my grandson Jimmy, who attends Catholic University and lives in the dormitory that is situated next to the Immaculate Conception Shrine that our Pontiff visited.

Jimmy's room is located right above the spot where the Holy Father spoke. He really got a "bird's eye" view of the entire proceedings, and he participated in much of the student activities that were designed to prepare for our Holy Father's visit.

"Now I know what Notre Dame has during its football weekends," Jimmy related to me in a telephone conversation. He described it "as the biggest thing this school has ever had. It was something else."

Jimmy participated in the all-night prayer vigil that was organized by the students in preparation for the Pope's visit to campus. There the Pope thanked the students for staying up all night to pray for him. Jimmy even heard the Pontiff explain to the enthusiastic crowd of students that he was "very, very tired" from all of his traveling.

The big joke on campus, according to my grandson, was that the greatest

"miracle" of the Pope's entire tour was the transformation of the school's old decrepit gymnasium into a beautiful "fieldhouse" in time for the Pope to speak there.

The whole campus came alive in anticipation of the Pope's arrival. Jimmy explained that that's all the students talked about during all of last week. Finally, when the big day arrived, there was an atmosphere of family friendliness and warmth in the crowd that waited to catch a glimpse of the Pope.

Jimmy commented, "It isn't one of those things that you can talk about—you have to just experience it."

I'm just really thrilled that my own grandson got the opportunity to see the Pope close up. I'm sure that is something that he will be able to tell his own grandchildren one of these days.

► From **Chatard High School**, we hear that the Trinity Club will sponsor its second annual Mother-Daughter Communion Brunch on Sunday, October 14. Mass will be concelebrated by Fathers Patrick Doyle and William Turner at 11 a.m. in the school gym. A champagne brunch will follow in the school cafeteria.

**Providence Sister Ann Margaret O'Hara**, provincial superior of St. Gabriel Province, will be guest speaker at the brunch.

The Mother-Daughter Communion Brunch commences Vocation Week at the school. Special vocation liturgies will be

held for all classes on October 16. These liturgies are being organized by the Directors of the Christian Formation Program, Father Doyle and Sister Maria Joy Oberhausen.

► **St. Meinrad Seminary** has received a \$24,000 grant from the Lilly Foundation of Indianapolis. This grant will be used to help pay for the employment of **Daniel Conway** of the Seminary's Development and Public Relations Staff. Conway will take part in training sessions designed to aid his proficiency in planned giving and estate planning. St. Meinrad was one of fifteen seminaries around the country to receive such a grant, and the only Catholic seminary in the group.

► **Brebeuf Prep senior Anthony F. King** is a semi-finalist in the annual Achievement Program for outstanding Negro students. King is one of only 1,500 students across the country to receive such an honor. The students will compete for Achievement Scholarships to be awarded next spring effective in the fall of 1980 when the winners enter college.

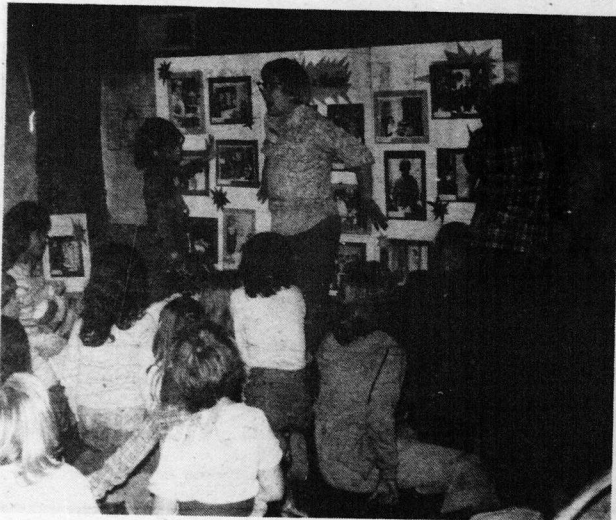
► **Marian College** has received a \$3,000 grant from the Dr. Scholl Foundation of Chicago, according to Marian President Louis C. Gatto.

The grant will be used to purchase a new sterilizer and related equipment for the college's biology department.



► We hear that **Mr. and Mrs. Thomas L. Armbruster** will celebrate their 50th wedding anniversary on October 21. The Aurora couple will celebrate the occasion at St. Mary's parish church in Aurora with a Mass of Thanksgiving at 8:30 a.m. which will be followed by a reception and open house at the home of their son, Robert Armbruster.

The Armbrusters have three children, 18 grandchildren and 2 great-grandchildren.



**EAGER BELIEVERS**—Addressing one of several groups of more than 200 youngsters from six Archdiocesan parishes who attended a Mini-Retreat at St. Patrick's Church in Salem Sept. 29-30 was Providence Sister Jane Bodine. The retreat was sponsored by the Bedford and Mitchell Knights of Columbus Council 1166. This is the second year the K of C has sponsored this type of retreat and plan to make it an annual event for children. Participating in the retreat were 72 children from St. Vincent de Paul Church in Bedford, 21 from St. Mary's in Mitchell, 43 from St. Patrick's in Salem, 32 from American Martyrs in Scottsburg, 5 from Our Lady of Providence in Brownstown, and 31 from St. Francis Church in Henryville. Chaplain Father Carmen Petrone and four nuns—Sister Marie Wolf, Sister Jane, Sister Charles Ellen and Sister Rosita conducted classes during the two days of the retreat. Fr. Carmen Petrone is also the co-pastor of the Salem, Scottsburg, Henryville, Brownstown and Mitchell parishes. Several volunteers from participating churches also attended. (Photo by Cecil Smith)

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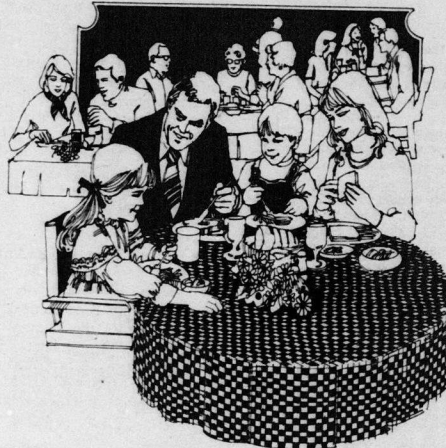
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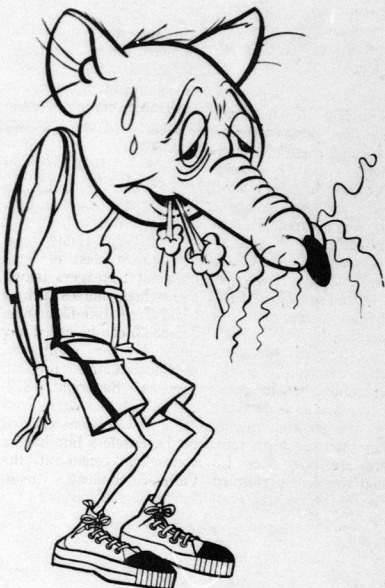
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# Tired of that **Rat Race?** Read the Active List



## October 12

Mater Dei Council, Knights of Columbus, will hold an Octoberfest at the Council hall, 1305 N. Delaware, Indianapolis. Tickets are \$2.50 per person with an extra charge for food. There will be music, food and refreshments. This is a cooperative venture of the K of C Council and the Shrine Club. Proceeds are donated to the Demolay, a youth service of the Masonic Lodge and Shrine.

\*\*\*

A Las Vegas night sponsored by the Booster Club of St. Simon parish, Indianapolis, will begin at 8 p.m. The event is for adults only with an admission price of \$1.

\*\*\*

Members of St. Roch parish, 3600 S. Meridian, Indianapolis, will have a Monte Carlo night in the parish hall from 7:30 p.m. to 12:30 a.m. Admission is \$1.50 and anyone over 21 years of age is invited.

## October 12-14

"Living the Gospels in Our World" will be the theme for the Legion of Mary Retreat at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Msgr. Raymond T. Bosler will direct the weekend program. Contact the Retreat House for further information, phone 317-545-7681.

## October 13

The Chatard High School band and choir will sponsor a car wash in the school parking lot, 5585 N. Crittenden, Indianapolis, from 9 a.m. to 3 p.m. Proceeds will be used to defray operation expenses in the school's music department. The musicians will wash a car or van for \$1.25.

\*\*\*

The monthly general meeting for Single Christian Adults will be held at Mac's Steak House, at the corner of Hanna and Keystone on the southside of Indianapolis. The meeting begins at 7 p.m.

## October 14

A Pre-Cana Conference for engaged and newly married couples is scheduled from 12:30 to 6 p.m. at Our Lady of Grace Center, 1402 E. Southern Ave., Beech Grove. For pre-registration contact the parish priest. There is a \$10 fee for the program.

\*\*\*

The annual Cathedral High School scholarship dinner-dance will be held in the school cafeteria with the theme, "The

Year of the Child." There will be cocktails at 6 p.m. followed by dinner at seven. Dancing will be from 8 to 11 p.m. with music by the Indy Five. Proceeds from the event benefit the school's scholarship fund. Tickets are \$25 per couple. For reservations call Mrs. Gary Ahlrichs, 253-4003, or Mrs. Terrence O'Hara, 632-5125.

\*\*\*

The parish of St. Mary-of-the-Rock, located between Oldenburg and Batesville, will sponsor a turkey supper from noon until 6 p.m. Tickets for adults are \$3.50; under 12 years of age, \$1.75. There will also be booths, a country store and turkey awards.

\*\*\*

The Indianapolis chapter of the United Ostomy Association will meet at 3 p.m. in Conference Room B at Winona Hospital, 3232 N. Meridian St. All members of the association are invited.

## October 15

Our Lady of Everyday Circle, Daughters of Isabella, will meet at St. Elizabeth Home, Indianapolis, for the monthly meeting of the Circle. Hostesses for the 7:30 p.m. meeting are Mayme Girdley and Elaine Turner.

\*\*\*

There will be a blood drive in the cafeteria of St. Jude parish, Indianapolis, from 2:30 to 7 p.m. The Central Indiana Regional Blood Center depends on the willingness of people to donate blood to supply hospitals the life-giving blood their patients need. For more information call 783-4028.

## October 16

The Archdiocesan Board of Education will meet in regular monthly session at St. Columba/St. Bartholomew School, Columbus, at 7:30 p.m.

\*\*\*

"Developing After Sixty" is the theme for the Mature Living Seminars in progress each week at Marian College, Indianapolis. This week's topic, "Culturally," will be presented by Sister Margaretta Black. The seminar is held from 10 a.m. to 2 p.m.

\*\*\*

The Newman Club of Butler University, Indianapolis, will have a guest tea at 1 p.m. honoring the mothers of new students and past presidents at Holcomb Garden House on the University campus.

## October 17

The regular monthly cemetery Mass will be

celebrated at Calvary Cemetery, Indianapolis, at 2 p.m. Father Jack Porter, associate pastor at St. John parish, will be the celebrant.

prayer. For further information those interested are asked to contact their parish priests.

\*\*\*

## October 18

A meeting of Single Christian Adults will be held at the home of Susie Esposito at 7 p.m. For information call Susie at 899-5643.

## October 19

The Athletic Board of All Saints School, Indianapolis, will hold a fish fry from 5 to 8 p.m. in Ryan Hall followed by a Monte Carlo from 6 to 11 p.m. Proceeds will go to the school's sports program.

## October 19-21

Men of college age and older who are considering the possibility of the priesthood in their lives are invited to attend a retreat at the Vocations Center of the Archdiocese, 520 Stevens St., Indianapolis. The retreat will explore such issues as discernment, intimacy and

There will be an introductory retreat-workshop for Sisters on the meaning of the Charismatic Renewal at Alverna Center, Indianapolis. The weekend theme is "More of God." For information or financial assistance, phone Sister Sue Jenkins at 317-871-2238 during the day or at 317-283-2819 in the evening.

## October 20

The twelfth annual Chrysanthemum Benefit Ball for St. Francis Hospital Center,

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**Purpose:** To prepare volunteers to respond via phone to crisis pregnancies

**Date:** October 30th and 31st

**Time:** 9:00 a.m. — 2:30 p.m.

**Place:** 915 North Holmes,  
ASM Office

**Contact:** Archdiocesan Social  
Ministries

Mrs. Grace Hayes  
Phone: 317-634-1913

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Beech Grove, will be held in the ballroom of the Hyatt Regency-Indianapolis. Cocktails will be served at 7 p.m. and dinner at 8 p.m. Dancing will be from 9 p.m. until midnight. Admission is \$75 per couple. For reservations call Karen Rodimel at 783-8300 or the Community Relations Department at the hospital, 783-8949.

\*\*\*

Holy Family Council Knights of Columbus, 220 N. Country Club Road, Indianapolis, will hold its annual Oktoberfest "With An International Flavor" with a smorgasbord of international foods prepared by "Pete" Peterson, club manager, from 7 to 8 p.m. Dancing will begin at 9 p.m. and continue until 1 a.m. Tickets and reservations are available at \$16 a couple by calling 924-0432 or 271-3682.

\*\*\*

A spaghetti supper sponsored by the Respect Life Committee at St. Michael parish, 3356 W. 30th St., Indianapolis, will be held from 5 to 7 p.m. in the school cafeteria. Tickets are \$10 for a family, \$2.50 for adults and \$1.50 for children. Tickets may be purchased by mail until Oct. 14. Send checks to: Respect Life Committee, 2206 W. Goodlet, Indianapolis 46222.

\*\*\*

An all-alumni reunion dance will be held at St. Philip Neri parish, Indianapolis, from 9 p.m. to 1 a.m. For tickets call 631-8746. A Sunday anticipation Mass will be celebrated at 8:30 p.m.

## October 20-28

Father Joseph L. Portaski, superior of the Franciscan Friary of St. Anthony at Uniontown, Pa., will conduct the annual solemn novena in honor of St. Jude at St. Jude Church, 5353 McFarland Road, Indianapolis. The novena service with Mass each evening will begin at 7:30 o'clock. The Sacrament of Reconciliation will also be administered before and after the novena service during the nine days. The public is extended an invitation to join the parishioners at St. Jude's for the solemn novena.

## October 21

The Adult Education Committee of St. Lawrence parish, Lawrenceburg, will offer a marriage enrichment day at the parish. Father James Sweeney, pastor of Our Lady of Perpetual Help Church, New Albany, and a former pastor at St. Lawrence, will conduct the day's activities.

\*\*\*

The southern Indiana groups of Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. in two locations: at St. Mary parish, New Albany, and at Providence High School, Clarksville.

\*\*\*

A ham and turkey shoot will be in progress at St. Isidore parish, Bristol, beginning at 11 a.m. and a closed match for

beef and pork will close at 3 p.m. Lunch will be served on the grounds. There will also be a variety of games for the entire family.

\*\*\*

Single Christian Adults will have a cookout at the Rembold cabin near Nashville. The group is asked to meet at the home of Laura Rembold at 10 a.m. For more information call Laura at 881-1217 or Karen Seal at 535-9764.

\*\*\*

A card party will be held at St. Patrick parish, 936 Prospect St., Indianapolis, at 2 p.m. The party is under the auspices of the parish Women's Club. Admission is \$1.

\*\*\*

Residents in the Falls City area are invited to attend the Franciscan Peace Day at St. Boniface Church, Jackson and Liberty Sts., Louisville, when a Mass will be celebrated at 2:30 p.m. by Archbishop Thomas J. McDonough of Louisville. The event is under the direction of the Franciscan Fraternities in southern Indiana and Louisville.

## October 22

Marian College has scheduled four courses at Fort Benjamin Harrison. The classes in accounting, real estate and political ideologies will meet two evenings each week from 6 to 8:30. Further information is available from Mrs. Russell at 317-542-3657.

## October 26-28

Benedictine Father Gerard Ellspermann of St. Meinrad Archabbey will direct the women's weekend retreat at Fatima Retreat House, 5353 E. 56th St., Indianapolis, beginning with registration on Friday evening. For information and/or reservations call Fatima, 317-545-7681.

\*\*\*

A leisurely weekend retreat for women will be held at Mount St. Francis Retreat Center, west of New Albany, beginning on Friday evening. The retreat is designed for women of all ages. For reservations phone the Center at 812-923-3810.

## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; St. Bernadette school auditorium, 6:30 p.m.; Little Flower hall, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 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. 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 Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

## Contraceptives cause of teenage pregnancies, Schwartz says

Michael Schwartz, director of the Catholic League for Civil and Religious Rights, told an interested audience of Indiana State University students and others at Terre Haute on Sept. 14 that over eleven million teen-agers become pregnant each year. Most of this is due to the increased use of birth

control pills and other contraceptives, Schwartz stated. In a large number of cases these do not work, so abortion is used, he said.

According to Schwartz the incident of teen-age suicide has drastically increased and there is a high incidence of VD among them. One half of these suicides are due to abortions, which produce deep psychological scars, depression, self-guilt, shame, hostility, low self-esteem, and so the teen-ager quits school and seldom gets married. Schwartz told his audience that in some cases abortion can lead to shock, heart trouble, hemorrhages, and even blindness. In some states the abortion rate is higher than the birth rate. There are now over 1.3 million abortions performed in the United States each

year, most of them on teen-agers.

In the discussions that followed, the good example of parents and religious values taught in the home were rated very important in helping to avoid teen-age pregnancies. The peer group is a strong factor in this regard.

Living and Learning, Inc., a newly formed organization in the Terre Haute area, now has a class of forty pregnant teen-agers taking high school courses such as Child Care. Life-Line (812-235-8333) can be called any time day or night and provides entire prebirth services. Birthright (812-234-5433) is another referral agency. Christians United for Defenseless Life have a counseling center at the Catholic Students Union, Indiana State University.

## Educational conference

An Educational leadership Conference under the direction of the Archdiocesan Office of Catholic Education will be held Saturday, Oct. 13, at Our Lady of Grace Center, Beech Grove.

"Challenge for the 1980s" is the theme for the conference which will begin at 9:30 a.m. and conclude at 4 p.m.

Providence Sister Theresa Mount will keynote the conference.

Father Gerald Gettelfinger, superintendent of education, will present the morning session on the role of pastors, boards of education and educational administrators in the process of recruitment, selection, assessment and evaluation of educational administrators.

In the afternoon participants will have the opportunity to choose from 16 seminars focusing on various aspects of collaboration. A rotating schedule will enable each participant to choose three of the seminars.

On-site registration is from 9 to 9:30 a.m. There is no fee for the day's conference.

## NOTICE:

## NEW MASS SCHEDULE

Beginning October 7, 1979 the following Sunday morning Mass Schedule will be adopted:

7:30, 9:00 and 11:30 a.m.

The Anticipation Mass on Saturday at 5:00 p.m. and the Sunday afternoon Mass at 6:00 p.m. will be maintained.

## Little Flower Church

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## St. Philip Neri, Indianapolis All Alumni Reunion Dance

Saturday, Oct. 20, 1979

9:00 p.m. — 1:00 a.m.

Special Anticipation Mass — 8:30 p.m.

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Friday, Oct. 12

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SUNDAY  
OCTOBER 21

Franciscan Fraternities

St. Anthony's — Clarksville  
St. Boniface — Louisville

St. Joseph's — Louisville  
St. Mary's — New Albany

St. Paul's — Pleasure Ridge Park  
St. Paschal's — Louisville  
(St. Francis of Assisi)

WELCOME!



# Media Notebook

NEW YORK—American movies used to play the game of having it both ways—immorality is OK as long as it's punished in the end. Now television is trying to have its cake and eat it too in the way it handles a question of incest in "Flesh and Blood," airing Sunday, Oct. 14, and Tuesday, Oct. 16, both nights on CBS.

The broadcasts are preceded by an advisory warning that this film "deals with a mature subject. Parental discretion should

be considered."

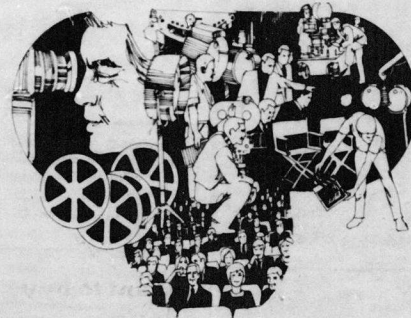
Parents might turn that around and ask why CBS did not consider discretion in the first place. It would have been a simple matter to translate the incestuous relationship of the novel into a mother complex for the television version. In fact, it would have been more effective as an element of character motivation than the way it is done in this film.

This made-for-television movie is the story of a kid

from the wrong side of the tracks who learns to use his fists in the ring as his only chance to leave poverty behind.

IT IS THE kind of film that was once a Hollywood staple and which, as Sylvester Stallone's "Rocky" proved, still has an audience today—people like to root for the underdog.

The plot line is simple but solid: young Bobby Fallon is a Chicago street brawler who learns boxing while



serving a prison sentence and then upon his release accepts the rigorous discipline of training to earn a shot at the leading

heavyweight title contender.

It's an oft-told tale, but Vilmos Zsigmond's photography builds a fascinating context for the story out of the relatively unfamiliar locales of Chicago where the action is centered.

The sweaty gyms, the incongruous proximity of affluence and poverty, the

lonely furnished rooms that breed alienation, and all the other convincing physical details create an atmosphere and environment that contribute in no small measure to the substance of the film.

As the struggling young fighter, Tom Berenger combines a certain likeable quality with the necessary muscles and aggressive manner befitting the championship potential of the hot-headed tough he plays. His trainer begins by telling him: "You're nothing but an Irish bum with saloon written all over your face."

The man who utters that line and steals the show with sureness and intensity of his performance as the trainer is John Cassavetes, who convincingly conveys—even to those viewers whose moral sensitivities are of-

(See MEDIA on p. 38)

## Youthfully

### Speaking

## Rape not just a news item



by Carolyn Gazella

On the radio or television newscasts you hear of fires, car accidents and other such tragedies, but the one news item I find most upsetting is that of the rape—whether it be male or female—or the countless cases of sexual abuse.

I find it very difficult to listen to a newscaster speak

of an eight-year-old boy who was sexually abused by an older man. Even if this child was not physically abused, the emotional beating that he has to live with for the rest of his life will scar him far worse than a broken arm ever could.

The reason sexual abuse is so tragic, is the fact that many people don't realize that a sexual abuser is a very sick person and if not dealt with properly, can transfer into a rapist or—something even more dreadful—a murderer. The number of sexually associated murders are rising. Why? Because we fail to stop the "mild" offenders. The sexual abusers who don't "physically" harm (at least not yet) are

still emotionally damaging to their victims.

Whether the abuser is 17 or 70, male or female, it makes no difference. The danger is still present. The danger of having your child become emotionally disturbed, or a child that screams out during the night and wakes up in a cold sweat.

Parents, where are your children? Where are they playing? I hope you ask yourself these questions and I hope you have positive answers.

But, if you're unsure about the location of your children, or if you hold some suspicions about who they are playing with, I would

strongly suggest looking into the matter.

If you know of a person that has been sexually abusing another person, or persons, please contact your local authorities and take some action to remove this ill person from your community.

Remember this... the theory that "It won't happen to 'my' kids" isn't very stable because it not only "can" happen, but it "does" happen every day, no matter where you live!

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Dear Fellow Citizens,

A couple of weeks ago, you no doubt read that I have been arrested for assault and battery (September 18). This fact was greatly publicized. However, the more important fact, THE CHARGES WERE DROPPED ON OCTOBER 1 IN MUNICIPAL COURT 10, may not have come to your attention.

It is also my privilege and honor to correct a further misunderstanding in that I am presently engaged to the lovely Miss Mena Hawkins and that we will be married November 30 of this year.

Have a nice day.

I am  
Sincerely,

Jim Dwyer  
Candidate  
Councilman At Large  
Lawrence

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Wilks, Elmer Louis  
Walsh, Charles E.  
Cox, Marshall K.  
Norris, Yoshiko A.  
Resch, Henry E.  
Pluckebaum, Louis H.  
Bunch, Inf. Twins  
Kelly & Kimberly  
Gomez, Celia S.  
Tripi, Frank  
Arnold, John Baker  
Mahoney, Elma C.  
Wawter, John R.  
Rinear, John C.

### St. Joseph

Slick, Lena B.  
Seyfried, Mary Rita

Fries, Mildred M.  
Robinus, Florence K.  
Moeller, Mary F.  
Minardo, Magdalene M.  
Ozier, Donald Dale  
Mayer, Emma M.  
Modafarr, Mary J.  
Bennett, Lila B.  
Otterbach, Louis J.  
Anderson, John E.  
Wuensch, Mary D.  
Maschino, Inf. Raymond  
Beck, Gilbert III  
Oberfell, Norman J.  
Purichia, Nicholas A.

### Holy Cross

Welden, Mary Eleanor  
Swigert, Mary Evelyn  
Malbon, Oscar Bernard  
Lee, Matthew

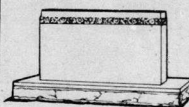
Kohn, Kathryn P.  
Dundon, Noreene W.  
Lee, Mary A.  
Cahill, Margaret  
Bischoff, Margaret M.  
Manning, Mary Ann  
Adams, Fred L., Sr.  
O'Connor, Thomas J.  
Kohn, Harry T.  
Deckard, Barbara Ann  
Walton, James X.  
McGinley, Margaret L.  
Fateley, Glenn  
Huhn, Robert Otto  
Sullivan, Kate

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Mennel, George F., Jr.  
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# Today's Music

by Charlie Martin

The musical separation of Art Garfunkel and Paul Simon was a cause for concern among music appreciators everywhere. Together they had produced some of the best music of the previous 10 years. The time since this separation has proved that both could have productive individual careers and their efforts have continued to enrich our musical heritage.

"All I Know" is one of Art Garfunkel's best known songs since he has been performing on his own. This song reflects on the many changes and feelings found in our love relationships. It is full of the vocal power inherent in Garfunkel's voice, and its message gently leads us to consider how we love others.

The song speaks of "bruising" ways that we hurt others. Bruises are rarely serious medical problems, but any football player can attest to the fact that a whole bunch of them makes for a painful existence. The same is true in our relationships, for often we hurt others without realizing how this happens.

Sometimes we bruise others by omission, forgetting to include them in our activities. A simple phone call can make a

difference in whether another feels forgotten or special, and such a difference is important. Other



times we cause small hurts by taking people for granted. We grow accustomed to another's gift of time and energy spent toward our welfare. We forget that every action is a choice, and we have no right to make assumptions about the things another will do for us.

Undoubtedly every love relationship must include some bruises, for all of us love imperfectly. Loving another is a process, not some sort of magic state as society often romanticizes it.

As individuals we grow in the process of learning how to love, learning how to remember others and learning how not to take others for granted. We must open ourselves to enduring and giving some bruises if we want to love another.

I SUSPECT a greater problem for each of us is that we take these bruises too lightly. We say to ourselves, "He'll get over it." Indeed we do recover from both physical and emotional bruises rapidly, and normally these bruises leave no permanent scars. But when we are bruised, we cannot be our best selves—we naturally think more about our own pain than expanding our lives to interact with others.

We can be more aware of how our occasional lacks of sensitivity affect others. If we really love another, we are committed to this person's discovery and acting out of his life potentials. Yet the small hurts we cause others make a difference in how the individual understands his value and self-worth. Love's

ALL I KNOW

I bruise you, you bruise me/We both bruise too easily/Too easily to let it show/I love you and that's all I know/All my plans have fallen through/All my plans depend on you/Depend on you to help them grow/I love you and that's all I know/When the singer is gone let the song go on/But the ending always comes at last/And things always come too fast/They come too fast but they pass too slow/I love you and that's all I know/When the singer is gone let the song go on/It's a fine line between the darkness and the dawn/They say in the darkest night there's a light beyond/But the ending always comes too fast/And things always come at last/They come too fast but they pass too slow/I love you and that's all I know.

Written by: J. Webb  
Sung by: Art Garfunkel  
© 1973 by CBS Inc.

work is to encourage, support and challenge, not to devalue or diminish a person's potentials.

The song mentions that there is a "fine line between the darkness and the dawn." The example speaks of how many life experiences are born of mystery. Surely loving includes many areas

of mystery. We can expect to experience some uncertainty of meaning, many types of feelings and several surprising self-discoveries as we grow in the process of loving. We will bruise and be bruised. Yet no other "fine line" of life is so full of promise, continual growth and meaning.

## Media Notebook (from 36)

fended by any form of boxing—the belief that true prizefighters "don't do it for the money; they do it for the beauty."

**THE REST** of the acting is up to the mark, except for an incredibly miscast Suzanne Pleshette as the mother who imposes her problems on her son.

But then what actress could feel comfortable with the unsavory dimensions that this role would require of her.

Having been abandoned by her husband when their son was six, the mother has had many difficulties, but the movie sums them up in her incestuous feelings for her son. Incest is implied,

suggested, insinuated but never explicitly depicted.

There is, however, no doubt that the mother, when in her cups, entertains an unnatural desire for her son. The emphasis that this relationship is given is all out of proportion to its intended significance in the drama—ostensibly the motivation for Bobby's

troubled personality and disregard for his trainer's advice in the climactic big fight.

Incest is such a repellent subject in itself that its use in an entertainment movie on prime time television is incomprehensible.

**JUST AS** offensive, however, is a scene in which Bobby finally beds the girl who has been pursuing him, a turn of events that viewers are apparently supposed to applaud as a sign of his "normality." Perceptive viewers, however, will recognize it for what it really is, a slick treatment of promiscuity.

Basically, the film is a well-done, old-fashioned fight melodrama, but the introduction of aberrant sexual implications makes it totally inappropriate for family viewing.

CBS Network management apparently is of the opinion that they have exercised sufficient discretion by seeing to it that the incest is never explicitly confirmed in visuals. A bedroom scene is reported to have been deleted by network censors.

Many parents will disagree with that network opinion on the grounds that incest, however handled, is not appropriate subject matter for prime time television entertainment.

## TV programs of note

Sunday, Oct. 14, 8-9 p.m. (EDT) (PBS) "Distant Voices." Narrator James Burke traces the chain of scientific discovery that led to the telecommunications network that links the globe today on the third program in the "Connections" series.

Tuesday, Oct. 16, 8-9 p.m. (EDT) (PBS) "Sweet Solutions." Looking at sugar first as a food and symbol of the good things in life, this documentary in the "NOVA" series proceeds to examine why it has been blamed for an increasing number of health problems.

Saturday, Oct. 20, 5:30-6 p.m. (EDT) (PBS) "Child Abuse." On this two-part special in the "Feelings" series, Dr. Lee Salk talks with two abused children whose parents have sought help in controlling their destructive outbursts (concluding part airs the following Saturday).

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## Viewing with Arnold

## A 'Real Life' spoof

by James W. Arnold

Movies that make fun of movies have become so common in recent years, thanks to satirists like Woody Allen, Monty Python and Mel Brooks, that they now make up a sizeable new genre of their own. The latest is "Real Life," a spoof of "direct cinema" documentaries by yet another Brooks—Albert—no kin to Mel.

Albert Brooks is known mostly as the young fellow who provides presumably funny short films now and then for television's "Saturday Night Live." Frankly, most of those shorts have been so rapid and inept that you had to figure Brooks was an old dropout buddy of the producer, or perhaps "Saturday Night" was desperate just to fill time.

This is a show that has survived on desperation. In any case, everybody knows student filmmakers who are laughably better than Brooks, but not as lucky.

One's first reaction to "Real Life" is awe that someone

has given Brooks all that money to make a feature film. Give the guy credit for being a hustler. The next reaction is surprise, because there are good things in it. But before long, Brooks reverts to form and messes up a good idea. Well, maybe not so good. Let's say: stimulating, provocative.

The target is the kind of documentary in which a film crew "moves in" with a family for a few weeks or months, films more or less constantly, and produces an edited movie version of the "real drama" of their lives. ("An American Family," with the Louds, is the familiar example, re-running almost perpetually on PBS. It has been controversial, mainly because of presumed negative impact on the Louds. But

there have been many better films using the technique, most notably two superb Emmy-winning projects, Paul Wilkes' "Six American Families" and John Korty's "Who Are the Debolts?").

Why real instead of make-believe people? There is, I suppose, some notion that reality is more interesting than anything you can make up. But the main motive is not a search for entertaining drama. Instead, "direct

cinema" is a tool both of social science (how do real families function?) and in-depth journalism (how are real families coping with the stresses of the Seventies?).

**BROOKS'** movie gets most of its humor by starting with a fake premise—that a typically greedy, Show Biz-oriented director (played by Brooks himself) is making the film precisely because he thinks real life is more interesting than fiction.

He cooperates with social scientists to conduct a national search for a typical (See ARNOLD on p. 40)



## Film Ratings

(The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting:

A-1, morally unobjectionable for general patronage;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

A-4, morally unobjectionable for adults, with reservations (an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions);

B, morally objectionable in part for all;

C, condemned.)

The Amityville Horror ..... A-3

Apocalypse Now ..... A-4

Danny ..... A-1

Life of Brian ..... C

(A nihilistic, anything-for-a-laugh thrust deliberately exploits much that is sacred to Christian and traditions.)

A Little Romance ..... A-2

The Legacy ..... B

(Excessive violence)

A Man, A Woman and a Bank ..... A-3

Nest of Vipers ..... B

(Some nudity and graphic sexuality)

North Dallas Forty ..... B

(Overemphasis on foul and profane language; serious violence; promiscuous attitude toward sex)

The Onion Field ..... A-4

The Promise ..... A-3

Rich Kids ..... A-3

Rocky II ..... A-3

The Runner Stumbles ..... A-4

The Seduction of Joe Tynan ..... A-3

Time After Time ..... A-3

When A Stranger Calls ..... A-3

Yanks ..... A-3

## Patty Duke stars in 'Miracle Worker'

Patty Duke Astin stars as Annie Sullivan, with Melissa Gilbert as Helen Keller, her deaf and blind pupil, in a new production of William Gibson's celebrated real-life drama "The Miracle Worker," airing Sunday, Oct. 14, on NBC.

Gibson's play was originally done for television in 1957, went to Broadway in 1959, and was made into a motion picture in 1962. Such has been the popularity and critical acclaim of the work in these various presentations that it has acquired the status of a modern classic, familiar to many students as part of the English curriculum.

Based largely on Keller's autobiographical account, the drama is a moving experience because it is such a convincing portrayal of two remarkable women: the young girl "buried alive" in a world of silence

and darkness, and the young woman determined to break through her isolation with the means of human communication.

As a picture of what life is like for the severely handicapped, Gibson's work sensitizes viewers to the need for personal understanding and caring for others. Further, it awakens us to the need for more service facilities and training opportunities for

the handicapped rather than the kind of pity which costs society nothing.

Perhaps what is best about Gibson's treatment of a sensitive subject is his refusal to sentimentalize the characters or the situation. The tone of the drama is practical, no-nonsense, even self-mocking so that viewers are not encumbered by false emotions surrounding the difficulties of the handicapped.

As the teacher, Patty Duke Astin gives a fine performance replete with Irish brogue and the zest of determined independence, always in dramatic control of the constant tug-of-war between the young girl and her parents. Her scenes with the young Melissa Gilbert are standouts in the conflict between two strong-willed individuals.

"The Miracle Worker" is a serious drama affirming the triumph of the spirit over the body. It is done not only with conviction and insight but also with enough wit and humor to make it a television event to be shared by the entire family.

NBC has prepared a study guide for classroom use in

## Religious Broadcasting

**TELEVISION:** Sunday, Oct. 14 (CBS)—In its weekly interfaith "For Our Times" series, CBS News presents "The Pope's Visit: Reactions," a documentary report of the next morning reactions of individuals who had witnessed Pope John Paul's visit to the city the previous day. (Check local

listings for exact time.)

Sunday, Oct. 14 (NBC) "Pope John Paul II in the United States." In this one-hour special NBC News presents the highlights of Pope John Paul II's visit to the United Nations and to the United States. The program is a presentation of the Office for Film and Broadcasting of the U.S. Catholic Conference. (Check local listings for exact time.)

**RADIO:** Sunday, Oct. 14 (NBC)—"Guideline" presents the first of a two-part program on the church in Africa today. Philip Scharper, editor of Orbis Books, interviews Maryknoll Father Joseph Healy, who has spent 10 years working with African Christians. The emphasis being placed by Catholic African bishops on the development of small Christian communities is examined. (Check local listings for exact time.)

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## Arnold (from 39)

American family and winds up (joke) with one that is totally dull and bland.

The husband (Charles Grodin) is a Phoenix veterinarian. His neurotic wife (Frances Lee McCain) is absorbed with gynecological problems. After a comic disaster in which the vet messes up a filmed heart operation on a horse, everyone goes into extended wordless depression. To get something good on film, the director has to enter their lives, cheer them up, and create a typical media "happy" family.

(The alleged comic point would disappear if the audience wasn't given the false impression that everything shot has to go into the final film—as if it were a live TV show).

**MANY OF** the gags

have to do with the director's growing panic that his movie will be a box-office bomb. (His crass stereotyped producer keeps suggesting he work in Newman, Redford or Neil Diamond). The problem is not only the silly premise and the bad taste of the invented ideas (I mean, if you want to show the inanity of family dinner conversation, must the wife discuss menstrual cramps?), but the ego of Brooks. His character's hysteria dominates the last third of the film and turns it into almost a one-man show. Unfortunately, a little of Brooks is enough to last a lifetime.

The best stuff in "Real Life" is the valid satire of social science research, both in terms of technique (e.g., a computer readout of a

human face and skull that produces a charisma score) and ethics (conning the devastated family into signing legal disclaimers). Some in-jokes will also tickle movie buffs, like the use of slow-motion in the "happy family" montage.

"Real Life" is useful in reminding us how difficult it is to get at "reality" in any art form. But the main drift is to scoff at the reality impulse in movies at a time when the escapist fantasy impulse, with its greed for big bucks, dominates the medium. Even if the movie were good, it's the wrong push at the wrong time.

Some dubious taste, basically adult material: not recommended. NCOMP RATING: A-3: morally unobjectionable for adults.



**ROCKNE REMEMBERED**—Father Callahan (Donald Crisp) administers extreme unction to George Gipp (Ronald Reagan) as Knute Rockne (Pat O'Brien) consoles Gipp's mother (Ruth Robinson) in this scene from "Knute Rockne—All American" made in the 1930's. O'Brien, who will be 80 Nov. 11, still does theatrical work with his wife, Eloise. O'Brien keeps the memory of the famed Notre Dame football coach alive by doing halftime orations at Irish football games and can still arouse the team to "win one for the Gipper." (NC photo)

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