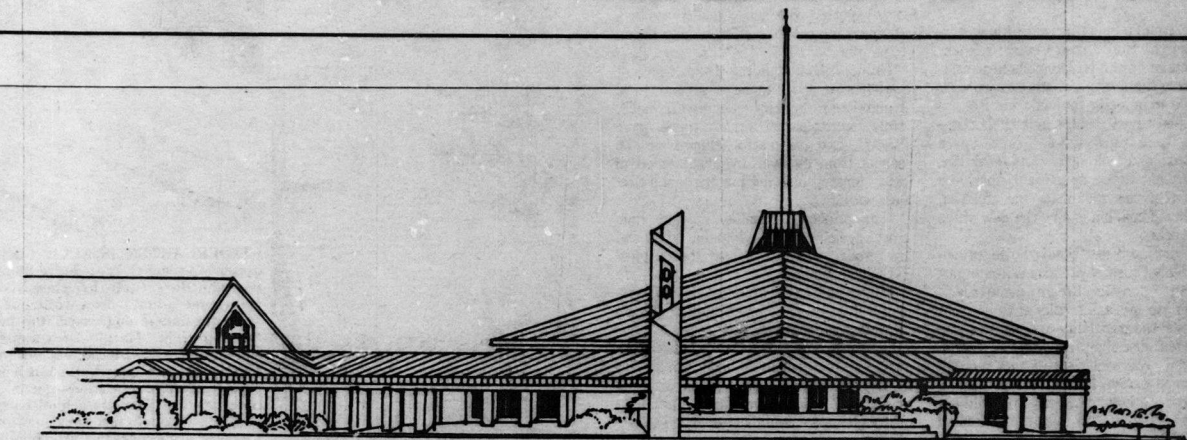


THE CRITERION

Archdiocese of Indianapolis



(Line Art by Jane Kraniski)

PARISH EXPANSION—Father John Sciarra, pastor of St. Barnabas church, has announced a \$1.5 million fund drive with a three-fold purpose: retirement of the parish debt, construction of a new church (sketch above), and conversion of the temporary church into a multi-purpose parish center. The present church, shown

on the left, will be attached to the new building by a walkway. Size of St. Barnabas on Indianapolis' southside has grown to nearly 1,200 families, 4,000 people. Since 1965, when the present structure was built, 800 new families have joined the parish—100 since January. Fund drive chairman is Jim Henry.

Marian College announces leadership training center

Establishment of a new Center for Christian Leadership Development has been announced by officials of Marian College in Indianapolis.

The announcement was made jointly by Marian President Louis C. Gatto and Mother Miriam Clare Heskamp, superior-general of the Sisters of St. Francis, Oldenburg, and chairman of the Marian board of trustees. They stated that the new center will offer both academic and non-academic programs for the Archdiocese of Indianapolis.

Archbishop Edward T. O'Meara has endorsed the proposal and expressed his awareness of "a need for a center that would train Catholic people for roles of

leadership and responsibility in the church."

According to the archbishop, "there is a need for a center to conduct catechetical programs in the parishes and institutions of the archdiocese as well as to train lay people in the techniques of pastoral ministry."

Msgr. Raymond T. Bosler has been named interim director of the center, with offices at the college. Msgr. Bosler is former editor of *The Criterion*, and former pastor of St. Thomas Aquinas and Little Flower parishes in Indianapolis.

Dr. Gatto outlined programs the new center will offer, which include:

- Development of a master's degree program for administrators in Catholic

institutions (principals and directors of religious education).

- Training of catechists, credit and non-credit courses for certification of intern catechists, catechists and master catechists in collaboration with the archdiocesan Office of Catholic Education.

- Parish leadership training, including courses, lecture series, mini-retreats and workshops in such areas as communication and listening skills, spiritual formation programs, assertiveness training, team ministry skills, conflict resolution and coordination of volunteer recruitment.

- Consultation for liturgy training, including assistance for lectors, cantors, and liturgical committees.

- Training of spiritual directors from among clergy, laity and Religious.

- Opportunities for study of and experiences in prayer forms and retreats.

- Youth ministry programs.

- Center for priestly renewal programs.

- Conference facilities for sponsored activities.

- Center for the advancement of religious awareness of the diversity of cultures.

Dr. Gatto stated that the college desires "to become the center for a multitude of services to the Archdiocese and its various agencies." The center's concept, he said, resulted from expressions of concern from educational and spiritual leaders and does not duplicate other programs in the archdiocese.

Superintendent search committee formed

A search committee for a new Superintendent of Catholic Education for the Archdiocese of Indianapolis has been announced by Archbishop Edward T. O'Meara and Mrs. Ellen Healey, president of the archdiocesan Board of Catholic Education.

Named to the search committee were Father Harold Knueven, pastor of St. Gabriel's Parish, Connerville; Robert Cook, a member of St. Jude's Parish, Indianapolis; and Providence Sister Margaret O'Brien of St. Mary-of-the-Woods,

Terre Haute. Father Knueven will serve as chairman.

The search for a new superintendent was necessitated by the resignation of Father Gerald A. Gettelfinger to become chancellor of the archdiocese in April. He had been superintendent for 10 years. Providence Sister Judith K. Shanahan, former Director of Educational Planning, is serving as acting superintendent until June 30, 1981.

Qualified priests, lay persons and Religious men and women seeking consideration for the position may obtain application forms from the Office of Catholic Education, 131 South Capitol Avenue, Indianapolis, IN 46225.

Applications are due by Oct. 31. The new superintendent will be announced by the archbishop and the archdiocesan board by March 1, 1981.

Looking Inside

The elusive search for community in the parish is the subject of Father Philip Murnion's article in the new KNOW YOUR FAITH series concerning "Parish and Its People." Read pages 9-12.

Who are the Catholic Traditionalists? Peter Feuernard spoke with them. Read his account on page 5.

Who is Aaron McNichols and where did he go? Read Dennis Jones on page 7.



THE CRITERION

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Indianapolis, Indiana

Holy Cross kindergarten 'impossible dream'

by Peter Feuerherd

The 20 children in this year's kindergarten class at Holy Cross Central elementary school on the Indianapolis near-east-side have hundreds of Catholics from all over the archdiocese to thank.

For just seven months ago, their classrooms were only simple office space attached to an old and dirty coal bin. Today, that office space is a sparkling new set of classrooms for the children, and the old coal bin is now the new office for the school.

Benedictine Sister Donna Fyffe, principal at Holy Cross, says the new kindergarten is an "impossible dream" come true.

When parents and faculty at Holy Cross discussed the possibility of opening a kindergarten, just about everyone agreed on the need. The problem was that the old, now small parish, located in a predominately non-Catholic inner-city area, did not have the resources to raise the estimated \$12,000 needed to renovate.

Yet the determined Sister Donna did not want the dream of a kindergarten to die. So, she traveled to Indianapolis Catholic high schools, asking for contributions from the students.

The high schoolers responded with more \$2,000 in donations, but it still wasn't nearly enough. When her story

caught the attention of an *Indianapolis Star* reporter who subsequently wrote a story on the school's efforts—help began to pour in.

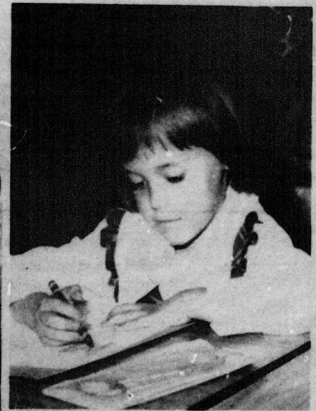
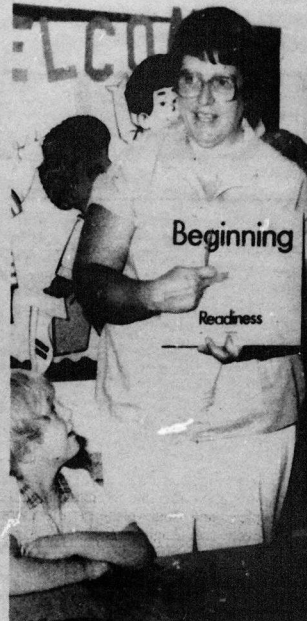
Grade school children from different parishes sent in money; several local Knights of Columbus councils responded; Holy Spirit parish organizations gave \$3,000; and successful alumni of the school from all over Indiana pitched in with donated building materials and tireless work.

The principal explains that the final cost, because of the donated labor and materials, was far below the original \$12,000 estimate.

"It was a lot of people from all over giving a little to make one big thing. That's the beauty of it all."

The principal added, "It will never be just a typical classroom, for it is a kindergarten created out of love, generosity, and belief of the Christian community throughout the Archdiocese of Indianapolis."

This Sunday, Sept. 14, there will be a special 9:30 a.m. Mass of Thanksgiving to celebrate the opening of the new kindergarten followed by a tour of the school. Sister Donna hopes that everyone who contributed will stop by the school to see how their generosity has paid off for the kindergarten students at Holy Cross.



KINDERGARTEN IS SUCH FUN—Kindergarten teacher Providence Sister Ann Brendan Burget tells her class about triangles and other shapes while one of her students listens engrossed (top left). At the top right, Margie Brown practices some coloring, while at bottom, Sandra Coomer proudly shows off some work to a classmate. The new kindergarten in the innercity Indianapolis school was made possible through the donations of hundreds of archdiocesan Catholics. (Criterion photos by Peter Feuerherd)

Province convention slated

Preliminary plans have been announced for the province convention of the Council of Catholic Women, which includes the five dioceses of the state.

The convention will carry the basic theme of "The Family—Masterpiece of Our Creator." It is scheduled for Oct. 7-9 at the Howard Johnson Motor Lodge East, Indianapolis, according to Mrs. John Thompson, president of the Archdiocesan Council of Catholic Women.

The convention will feature addresses by Mrs. Donald LeFil, president of the National Council of Catholic Women, and by Archbishop Edward T. O'Meara, Bishop William E. McManus of Ft. Wayne-South Bend and Bishop Ray-

mond Gallagher of Lafayette; a performance by the Irish Step Dancers; a fashion show featuring women of the Bible, concelebrated Mass with Bishop Andrew G. Grutka of Gary as homilist, and workshops of the province's commissions on church, community affairs, family, international affairs, organization services, and legislative.

Principal planning committee includes Father James D. Moriarty, archdiocesan moderator; Mrs. Edgar W. Day, province director; Mrs. Richard Wagner, president of the Indianapolis Deanery; Mrs. George Bindner, ACCW public relations chairman; Mrs. Louis Krieg, liturgy; Mrs. Leo Kesterman, workshop coordinator; Mrs. Carl Peterson, programs; and Mrs. Thompson.

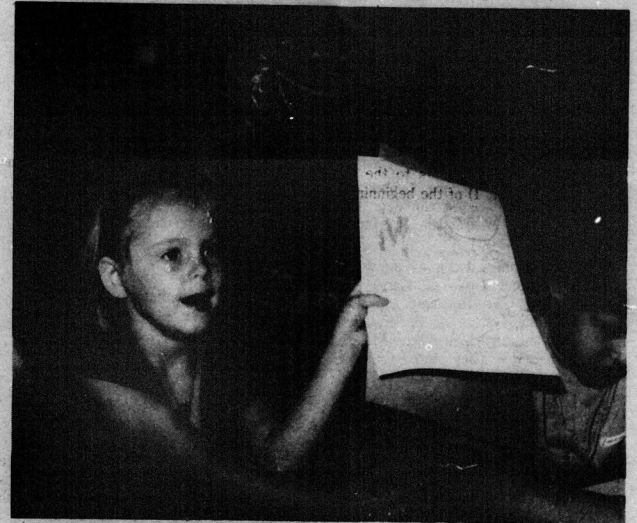
Women who wish to attend the convention must make reservations with Mrs. Thompson by Sept. 23. For further information, call (317) 251-7920 or 849-4321.

St. Pius marks 25th anniversary

St. Pius X parish, Indianapolis, will celebrate its 25th anniversary on Sunday, Sept. 21, with a special liturgy concelebrated by Archbishop Edward T. O'Meara and Msgr. Charles Ross, pastor and founder of the parish.

After the Mass the celebration will continue with a champagne reception in Msgr. Ross Hall.

As part of the celebration, members of the 1955 first grade class at St. Pius are planning a reunion. Class members who have not been contacted are asked to call Mrs. Aida Grau at 317-255-5546.



K of C launches drive for Gibault

A \$250,000 fund drive is getting underway for capital improvements at the Gibault School for Boys, Terre Haute.

Next week, more than 30,000 Knights of Columbus members throughout Indiana will receive a letter inviting them and their families to take part in the drive. The Indiana Knights of Columbus have sponsored Gibault for nearly 60 years.

The drive's theme, according to Richard B. Scheiber, supreme secretary, and honorary chairman, is "Gibault School and Knights of Columbus—We are Family." He said organizers intend that the drive be conducted with the same concern members would have in caring for their own families.

Families will be invited to purchase non-negotiable "shares" in the project, and will receive a certificate showing the number of shares purchased.

Funds raised will be used to remodel and update vocation education buildings

on the campus. Gibault is operated by the Brothers of the Holy Cross for troubled boys. More than 5,300 such boys, aged 6 to 10, have been helped and returned to society since the school was founded.

OFFICIAL APPOINTMENTS

Effective June 23, 1980

REV. BART PAX, O.F.M., appointed associate pastor of St. Louis Parish, Batesville.

Effective August 26, 1980

REV. CONRAD CAMBRON, appointed administrator of Holy Rosary Parish, Seelyville, retaining his assignment as pastor of St. Ann Parish, Terre Haute.



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Pope Paul greets thousands, speaks on diverse topics

Busy month includes 20 private audiences, world leaders, major talks, a songfest

by Nancy Frazier

The vacationing Pope John Paul II got little rest in the early days of September, greeting thousands of people in Vatican City and Velletri, Italy, and welcoming hundreds more to his summer residence at Castelgandolfo, Italy.

People from world leaders to the sick and handicapped heard papal pronouncements on such diverse topics as the horrors of World War II, the quest for Christian unity, the problems of urbanization, the unacceptability of artificial means of contraception and the loyalty of the Chinese Catholic Church.

Pope John Paul also had nearly 20 private audiences, hosted a songfest for youths and announced the theme of the 1981 World Day of Peace during the five-day period of Sept. 3-7.

The pope's visitors included Egyptian Vice President Hosni Mubarak, Chicago's Mayor Jane Byrne and members of the Anglican-Roman Catholic International Commission.

The first major address of the stepped-up papal schedule was before about 25,000 people in St. Peter's Square at the Sept. 3 general audience.

Speaking in Polish to about 900 fellow Poles, the pope mourned "the material and moral damages" caused by World War II and prayed that aggression and violence may be banished from the world.

He linked the comments to the 41st anniversary (Sept. 1) of the beginning of World War II.

Pope John Paul asked for prayers "that the international moral order may be respected in all the world in order that neither our country nor any other nation may be a victim of aggression and violence by anyone."

The pope also backed Poland's "moral

right to independence and sovereignty" and said that sovereignty "means a just right to self-determination."

THE POLISH—BORN pope said he felt compelled to comment on the anniversary because of his role as a world religious leader.

"Independent of the fact that I am Polish, I have the right and the duty, in the framework of my ministry, to speak of it," he said.

The pope opened the next day, Sept. 4, by celebrating an 8 a.m. Mass attended by more than 300 Poles at his summer residence in Castelgandolfo.

Twenty-six priests concelebrated the Mass, at which there was no homily.

After private audiences with Cardinal Agnello Rossi, prefect of the Vatican's Congregation for the Evangelization of Peoples, and four bishops, the pope received the Anglican-Roman Catholic dialogue commission members, praising them as "seasoned workers in a great cause."

He said the quest for Christian unity "is not a task for man unaided" and mentioned several "practical problems which still face us—questions of orders, of mixed marriages, of shared sacramental life, of Christian morality."

The commission—led by co-presidents, Catholic Bishop Alan Clark of East Anglia, England, and Anglican Archbishop R. H. McAdoo of Dublin, Ireland—is to submit a final report to the Vatican and Anglican Church officials in the near future.

Pope John Paul's next audience was with 60 big-city mayors participating in the International Conference on Population and the Urban Future.

PROBLEMS OF urbanization and population should be considered "from the viewpoint of total human well-being," the pope told the group, which included



GREETES CHICAGO MAYOR—Pope John Paul II greets Chicago's Mayor Jane Byrne during his weekly general audience in St. Peter's Square. The mayor is one of 60 large-city mayors in Rome to attend the International Conference on Population and the Urban Future. (NC photo)

Mayor Byrne, a vice chairman of the meeting.

"The good of man—man seen in the totality of his nature and the full dignity of his person—is indeed a determining factor for all human interventions in this field," he added.

The Vatican also announced that Pope

John Paul chose freedom as the theme for the 14th World Day of Peace, Jan. 1, 1981.

"Every threat to true freedom is also a threat to peace," said a Vatican communiqué. "The violation of the freedom of individuals or the freedom of peoples creates intolerable situations, structural oppression or visible or hidden domination."

Pope John Paul ended his long day by welcoming nearly 600 Austrian, French and Italian youths to his summer residence for one of his frequent evening songfests.

Another 8 a.m. Mass—this time with about 80 delegates to the International Forum on Active Aging—opened the 60-year-old pope's Sept. 5 schedule.

"TO TURN OUR attention to the aging is to realize how much they are a part of God's plan for the world, with their mission to fulfill, their unique contribution to make, their problems to solve, their burdens to bear," he said in his homily.

The pope urged the delegates to promote "creative activities for and with and by the elderly (which) will bring forth fruitful results for a more humanized society and a renewed civilization."

He also met with nine Brazilian bishops on their "ad limina" visits to Rome and sent greetings, through the papal secretary of state, Cardinal Agostino Casaroli, to participants in an international conference on "metaphysics and the science of man."

On Sept. 6 the pope met privately with Egyptian Vice President Mubarak to discuss the growing international tension over Jerusalem.

During the 35-minute meeting at Castelgandolfo Mubarak gave the pope a letter (See POPE on page 15)

Scholars hail academic teaching norms

WASHINGTON—A committee of the Fellowship of Catholic Scholars has hailed the norms issued by Pope John Paul II in 1979 for Catholic ecclesiastical universities and faculties as necessary to "prevent the replacement of Catholic teaching with academic opinion."

The norms, contained in the apostolic constitution, "Sapientia Christiana" (Christian Wisdom) and an accompanying document prepared by the Vatican's Congregation for Catholic Education, are needed to "protect the right of the faithful to hear the word of God as this is proclaimed by his church," said the 12-member committee.

The committee's report was released in Washington by its chairman, William May, associate professor of moral theology at the Catholic University of America. The Fellowship of Catholic Scholars was established in 1977 as an interdisciplinary group of Catholics in the academic world who support the official teaching authority of the church.

The committee called for "speedy and full implementation" of "Sapientia Christiana," which is to go into effect on the first day of the 1980-81 academic year.

DESCRIBING THE background of

"Sapientia Christiana," the committee said that for the past 15 years there has been serious opposition within the church to many authoritatively proclaimed church teachings.

"At times certain teachings of the church have been rejected by scholars as erroneous or historically and culturally conditioned," it said. "Among those opposing and even rejecting the authoritative and authentic teaching of the church are theologians, some of whom were engaged in teaching seminarians. Newly ordained priests and seminarians are at times of the opinion that their special mission within the church is to liberate the faithful from what they consider to be the intolerable and unnecessary burdens imposed upon them by the magisterium (official teaching authority of the church). In their turn, hitherto faithful Christians have been led to believe it now is right and proper to depart from the authoritative teaching of the church on many questions."

Some theologians, the committee said, claim that there are no moral absolutes, that contraception is morally permissible for married persons for a variety of reasons, that unmarried persons may at times rightly choose to have sexual relations and

that abortion is justifiable for a wide range of reasons.

The committee said theologians also question the divinity of Christ, the infallibility of the church, the importance of the sacraments and the relevance of the priesthood.

Theologians at times argue, it said, that there are two sorts of authority in the church, the pope and the bishops on the one hand, and theologians on the other, and that when the teachings of the two conflict, Catholics have the right to choose which to accept.

THE COMMITTEE said theologians have sometimes asserted the need for legitimate dissent in the church to justify the positions they have taken. But the Second Vatican Council, the committee said, "insists on the serious obligation that the faithful, including theologians, have to give a religious assent to the teachings of the magisterium."

The council documents also "clearly and firmly teach that the magisterium, vested in the Roman pontiff and the body of bishops under his headship, alone has the right to determine questions of faith and morals and to speak in the name of Christ."

Editorials

Riviera Club and the role of Catholics

To some the picketing of the Indianapolis Riviera Club by local citizens including several Catholic priests was an anachronism, a throwback to the protests of the 60's. Some are surprised to learn that racial discrimination still occurs. But no! There it is. Many who are not members, and some who are, claim the recreation club refuses to admit blacks as a matter of policy. At least one who is a member has said that no such policy exists but that the club being a private organization has the right to refuse admission to anyone. And so the picket signs were raised.

At the heart of the issue for Catholics lies the question of a Catholic's role in this. It is legal in the eyes of the United States government for private organizations to refuse admission to their organizations anyone they wish. Because it is legal, however, does not necessarily mean it is morally acceptable.

The most recent teaching of the universal Church on racism comes from the Second Vatican Council which spoke briefly but effectively. In their "Declaration on the Relation of the Church to Non-Christian Religions" the Council Fathers ended by saying "we cannot truly pray to God the Father of all if we treat any people in other than brotherly fashion, for all men are created in God's image . . . There is no basis therefore, either in theory or in practice for any discrimination between individual and individual, or between people and people arising either from human dignity or from the rights which flow from it. Therefore, the Church reproves, as foreign to the mind of Christ, any discrimination against people or any harassment of them on the basis of their race, color, condition in life or religion."

At issue for Catholics then is one simple fact. One cannot be Catholic and racist at the same time. One cannot receive the sacraments on Sunday and be exclusive of any individual or group of people because of their race, color, condition or religion on Monday. As the Council Fathers quoted the Gospel of John, "he who does not love, does not know God."

Can a Catholic join or remain a member of an organization like the Riviera Club? As with any question of conscience, that is something each Catholic must decide for

himself or herself and one's family. There are Catholics who join such organizations and then expend effort to change admission practices and policies. Such people deserve our respect and admiration. Lasting change in any organization will occur only by working on the inside.

Whether to join or not to join, whether the Riviera Club itself actually discriminates or does not discriminate is not at issue here. What is at issue is the responsibility Catholics have because they are Catholic to ensure the basic right of all persons not to be discriminated against whether it is in public or in private. It does not lie within the moral life of a Catholic to be indifferent to discrimination. What does the death and resurrection of Christ mean if individuals are not willing to defend the dignity of all human beings?

Some protest the inhumanity that others perpetrate against the inception of human life—the freedom some choose to abort a fetus before birth. Some protest the inhumanity that others perpetrate against the end of human life—the freedom some choose to destroy the elderly by shutting them away from the rest of society or engage in euthanasia. How can such supporters of life not also protest the inhumanity that others perpetrate against the development of human life—the freedom to refuse to some the same opportunities accorded to others?

The beauty of human life is that God allows man and woman the choice to be a follower of His. There is no doubt but that some choose not to be followers. Catholics as well as every other Christian must learn that the road to salvation is not predetermined by infant baptism. The choices one makes as a Catholic adult say much about one's willingness to live by the Gospel.

A Catholic then cannot be indifferent to the specific issue involving the Riviera Club or to any issue concerning human rights. And this is more difficult to fight—the indifference of Catholics which weakens the faith as a whole, which weakens the Church.

Racism is clearly a modern day anti-Christ. It is time pastors speak loudly and clearly to their parishioners that this evil bears as much sinfulness as any evil of our time.—TCW.



Washington Newsletter

New Carter administration doomsday scenario hotly debated topic

by Jim Lackey

WASHINGTON—The frightening possibility still looms that someday soon the world might end in a nuclear holocaust. And so the Carter administration's announcement in August of a major shift in nuclear strategy highlights once again the importance of the debate over the best means of avoiding nuclear war and the possibility for disarmament.

The administration's new position, embodied in "Presidential Directive 59," gives greater priority to targeting military and political outposts in the Soviet Union. It replaced a policy in which the United States had adhered primarily to the concept of mutually assured destruction—dubbed MAD by both proponents and opponents—in which the threat of massive destruction of civilian population centers served as the major deterrent to either side's firing the first nuclear salvo.

The major advantage to targeting military and political positions, according to the administration, is that the United States can respond in a limited way to limited strikes by the Soviet Union. Without such a capability, officials argue, in the event of a limited Soviet attack the United States could only choose between launching a massive strike against Soviet cities or doing nothing.

Knowing that the United States would face that kind of choice, and knowing that

the United States probably would decline to risk a massive response to a limited Soviet strike, the Soviets could be emboldened to attempt a first strike without fear of retribution, the argument continues.

SOME PEOPLE would consider either strategy immoral because both permit the use of nuclear weapons for either deterrence or limited use. But in an imperfect world where a choice must be made between two potentially dangerous options, the decision to redirect strikes away from civilians might seem at first glance to be at least somewhat preferable.

One member of Congress, Rep. Robert Dornan (R-Calif.) said as much when he remarked that the old strategy, by contemplating the killing of civilians, "flew directly in the face of Judeo-Christian ethical standards." He congratulated the administration for recognizing what he said was the Soviet strategy to survive a nuclear war, not just be prepared to deter it.

But there also is a large body of thought that holds that a nuclear war cannot be fought on a "limited" basis and that, however immoral the MAD concept may have been, it was preferable to the increased possibility of war that the new strategy may present.

Members of Congress for Peace through Law (MCPL), an organization of House and Senate members advocating arms control and disarmament, sent a letter to President Carter saying that the new policy could have an effect opposite to the one intended. They said that a limited nuclear war is an "illusion" and that the new policy would lead to all sides

being more willing to use nuclear weapons in the mistaken belief that their use could be controlled and would not escalate.

"SUPPOSE the Soviets were preparing an invasion of Western Europe," said the 27 congressmen who signed the MCPL letter.

"Fearing that such an invasion might provoke us into an attack upon their nuclear arsenal, they would be forced to fire their missiles in order to avoid losing them. And the mere suspicion that the Soviets might behave in this way would force us into the same 'use or lose' syndrome, in which the pressures compelling us to launch our own weapons might well prove irresistible."

The administration's announcement also has raised concerns that arms limitation treaties such as SALT II might no longer be possible. Because of the new U.S. policy, neither side will want to sign a new arms agreement until each can restructure and add to their weapons systems to make their capability for a limited nuclear war credible.

Ironically, news of the presidential directive emerged at about the same time that the Vatican was renewing its warnings that the world remains on the brink of nuclear destruction. The Vatican told a United Nations-sponsored conference on nuclear non-proliferation that errors in judgment, information and interpretation between nations possessing nuclear weapons could tip the existing "balance of terror."

Whether the new U.S. policy contributes to the threat of war or adds to the potential for peace remains to be seen.

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Catholic 'traditionalists': Faithful remnant or heretics?

Greenwood church attracts devoted followers despite archdiocesan sanctions

by Peter Feuerherd

They look on themselves as a faithful remnant, holding on to what they see as the true church of the Latin Tridentine Mass. All the while they condemn the changes brought into the church since Vatican II.

Their critics see them either as heretical renegades from the church, or, as a pitiful but harmless group, nostalgic for the way the church was before the 1960's.

They call themselves "Catholic traditionalists." In the local area, a group numbering about 150 has held Mass for the past three years at St. Joseph's Priory, a renovated former Protestant church in Greenwood. Before that, traditionalists held Mass in a home on Indianapolis' northside.

St. Joseph's operates without the official sanction of the Archdiocese of Indianapolis. The late Archbishop George Biskup warned that Catholics would not fulfill their Sunday obligation by attending Mass at St. Joseph's Priory.

Despite this lack of official sanction, some members, ranging in age from their early twenties to retirement age, travel hundreds of miles to hear the ancient Tridentine ritual. Why?

Robert Born, treasurer of the priory, explained that he first came "for a little romanticism. I wanted to see a Latin Mass."

Then, after having read "The Great Sacrilege," a diatribe by traditionalist leader Father James Wathen against the changes in the church since Vatican II, Born became a devoted member of the priory. He has even moved from an Indianapolis address to a house next door to the Greenwood priory.

"THIS IS THE only Catholic church I know of. I've lost my family to some degree over this."

Dr. Paul Pangallo, an Indianapolis dentist in his thirties, joined St. Joseph's because of the changes of the post-Vatican II era were "phony, superficial, irreverent. They really lacked meaning."

"I thought it was my fault. I thought that I was being close-minded and very conservative. I would go from church to church . . . sometimes I would leave Mass early, especially after hearing Marxist and socialist sermons . . . Somehow this social message would always get into the sermon. And I felt that God's message was more important."

To Joseph Ebeyer, a Greenwood realtor and prior of St. Joseph's, the changes brought by Vatican II disrupted the unity of the church.

"Throughout my younger years, whenever you had a question for a priest, in any city or state, and you would ask him a question in the confessional . . . that was a

time when the answers were always the same."

Ebeyer, a Korean War veteran, laments the absence of holy water fonts, statues, genuflections, the rosary and benediction in many Catholic churches.

"We traditionalists have watched over the last 12 years the developments within the post-conciliar church . . . Do we see more devotion?" he asked rhetorically.

"WE SEE LESS and less devotion. We see what is evolving is a sort of Protestantism."

People come to St. Joseph's, said Ebeyer, for "the true Mass. Transubstantiation. Traditional Roman Catholic teaching . . . Everything we do here lifts the spirit heavenly towards God. Nothing has been removed from what Holy Mother Church has taught us for centuries."

Ebeyer became involved in the traditionalist movement after battling with local clergy and the archbishop during the late 1960's over textbooks used in religion classes. His group, called the Catholic League of Indiana, worked to eliminate what they saw as false teachings from the school books.

He raised questions at meetings about the textbooks where he remembered, "I was laughed right out of the room—I was made a fool of."

Ebeyer, after his unsuccessful effort, took his children out of Catholic schools.

The traditionalist movement, he explained, is where he found satisfaction that true Catholic dogma was being taught.

Tim Hunter, a 33-year-old Indianapolis insurance underwriter, explained that traditionalist Catholics believe "the reforms of the church have created a new religion which is not essentially Catholic."

HE GREW interested in the Greenwood priory after becoming disenchanted with priests' responses to the questions of his Protestant-raised wife about the Catholic faith.

She did not get, Hunter stated, "the uncompromising view of faith . . . Each one of them was propounding their own private religion." He was left, in his words, "in a state of total bewilderment."

Only after the couple talked to Father Wathen, former chaplain of the priory, did they feel they were being taught "true" Catholicism. Hunter explained, "Everything he said was what I learned as a child."

Hunter asserts that his experience at St. Joseph's has been one of "just like going home. What happened in Vatican II was that we were thrown out of the house."

The traditionalists of St. Joseph's priory see the Tridentine ritual—the priest, his back to the congregation, facing a lavishly ornamented altar and softly reciting Latin prayers—as the one true Catholic liturgy. The "Novus Ordo," as they call the post-Vatican liturgy, is referred to as a "sacrilege."

EXPLAINING that the "liberals" took over Vatican II, Joseph Ebeyer commented "there was an effort through the calling of the council to destroy Catholicism from within . . . If Satan could, would he try to destroy the Mass? Of course, the answer is absolutely yes."

The traditionalists say their movement is not solely built around the Latin Mass (they claim direct translations of the Tridentine Mass into the vernacular would be a valid Mass), but it is an attempt to ward off what they perceive as a threat to the faith.

"This is not a nostalgia trip. We are not people who long for the old ways. If it were only this it would be irrelevant, it would be almost insignificant. What is at stake here . . . is what we believe to be the integrity of the church," explained Dr. Pangallo.

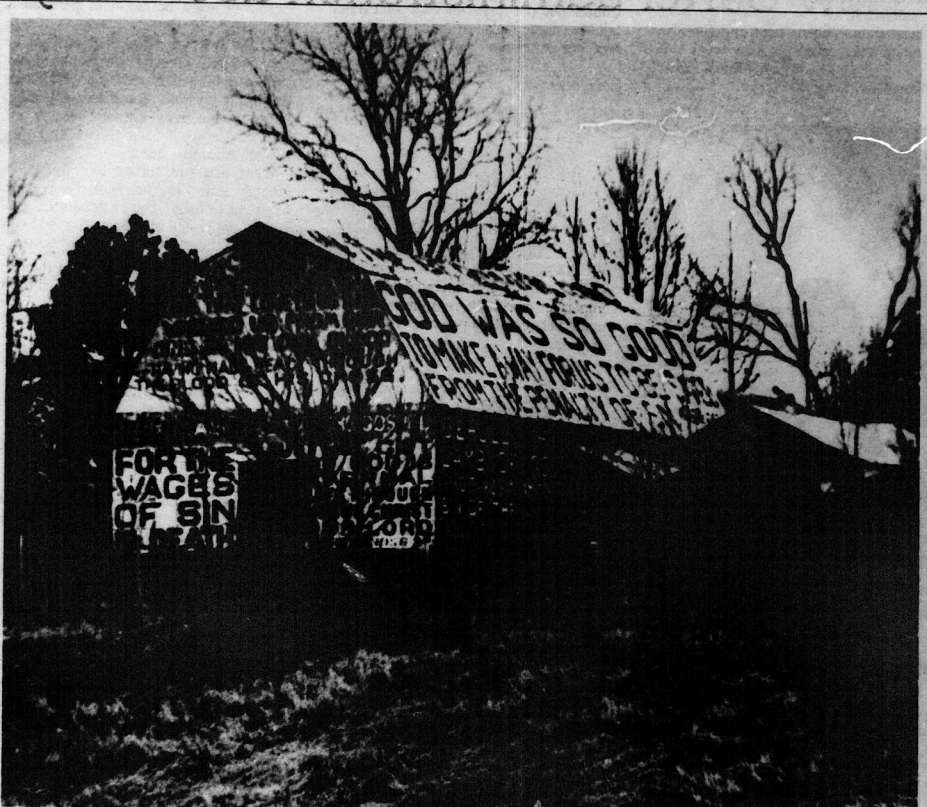
When asked how could a movement that sees itself as a staunch defender of the faith be in open rebellion against the pope and the bishops, traditionalists respond with vigor.

"We can't be contrary to our religion because this is the religion we were taught," retorted Tim Hunter.

DR. PANGALLO commented "We don't disagree with the pope on any of the traditional dogmas . . . We haven't changed. We feel that the changes are not Catholic."

Robert Born added, "The point is we have not changed, you have . . . All the things that we were brought up with and told were essential have suddenly become non-essential."

(Next week . . . the attraction of traditionalists for young people brought up in the post-Vatican church: criticisms of the movement.)



GOSPEL BARN—There's no mistaking the religious convictions of the owners of this farm near Fayetteville, Ark. (NC photo)

To the Editor . . .

Applauds fellow priests' stand on Riviera

The bishop at Ordination addresses the young man to be ordained saying: "My son, you are now to be advanced to the order of the presbyterate. You must apply your energies to the duty of teaching in the name of Christ, the chief teacher. Share with all mankind the word of God you have received with joy. Mediate on the law of God, believe what you read, teach what you believe, and put into practice what you teach."

It is inspiring to me to see my brother priests in north Indianapolis carry out this instruction. They know that racial prejudice is contrary to the gospel. Their own reflection on the Gospel is bolstered by the pastoral letter of the American Bishops issued in 1979 which says: "Racism is a sin; a sin that divides the human family and violates the fundamental human dignity of those called to be children of the same Father . . . indeed, racism is more than a disregard for the work of Jesus; it is a denial of the truth of the dignity of each human being revealed by the mystery of the Incarnation."

Obedient to the command of the ordaining bishop that they are to "put into practice what they teach" they, along with Catholic laypersons have publicly attacked racial prejudice that is blatantly evident in the sector of Indianapolis where they minister. While they have called attention to only one institution, because that institution is located in the area of their ministry, they are calling attention to racial prejudice in all institutions in which it exists.

Having ministered in north Indianapolis many years ago and knowing that the

racial prejudice that existed then shamefully still exists, I applaud my fellow priests who have the courage to publicly call attention to a public sin even though they realize that they must face the sinful abuse that persons who erroneously call themselves "good Catholics"—they are neither—will heap upon them. I am proud to belong to the same archdiocesan presbytery as these courageous priests.

Msgr. Joseph D. Brokhage
Personnel Director for Priests
Archdiocese of Indianapolis
Indianapolis

'A minor classic'

Dennis Jones' column on the thoughts and reactions of a mother as her child embarks on his first day of school (8/29/80) was nothing less than a minor classic. The columnist captures all the drama (and trauma) of one of the truly memorable days in every young mother's life. It is the kind of column which readers (this one included) will clip out and save for future enjoyment.

Also, permit me to congratulate you and your staff on an exceptionally fine education "special." The "Womb to Tomb" (what a felicitous title!) supplement, kicked off by Valerie Dillon's marvelous cover article, touches every phase of Catholic education.

Once again, sincere congratulations on an outstanding issue.

Indianapolis

Fred W. Fries

Pans 'degrading' mission advertisement

Occasionally I have the opportunity to see *The Criterion*, and in general I'm very impressed by your features on timely topics and your coverage of issues of international, national, and local interest. I would like to call attention, however, to an advertisement which disturbed me in the August 22 issue.

A plea from the Catholic Near East Welfare Association for funds to support native women religious in India is couched in terms that, to me, seem sexist and degrading. From the headline "Give Yourself a Nun" (beside a picture of Pope John Paul II) to statements about having "a nun of your own" . . . "a healthy, wholesome, penniless girl in her teens or early twenties," the ad presents a new variation of an age-old notion that women are property to be bought or sold or kept. The fact that one's contribution is to pay the living and educational expenses for a Sister does not erase the offensiveness of the terminology used here. And one's donation is even tax-deductible!

If the intent of the Mission Society is truly to assist the Indian Sisters in their training and their ministry, I think that at least the organization can offer the Sisters the dignity they deserve as women in speaking of them to potential financial contributors.

Astonished

Concerning "Advertisement for Near East Missions' *Criterion* (8/22/80): "Give yourself a nun"??? I am astonished! And embarrassed that groups within the Church still put forth this line. Next time, tell Monsignor Nolan to get a new ad copy writer or no thanks . . .

Lafayette

Mary Jo Hipsher

The content of the advertisement brings to mind an article I read a couple of years ago about the practice in India of enticing young women into convents as a way to escape their destitute circumstances. That's another sad commentary, if it's true. However, I haven't the information at hand to pursue that discussion.

I suggest that, out of sensitivity to all women, you consider dropping this offensive advertisement.

Sister Linda Hahus, S.P.
St. Thomas Aquinas Center
at Purdue University
West Lafayette

Deacon's plight

"You're just getting wild ideas again . . . besides, it can't be much of a job or our archdiocese would have had it long ago . . . or maybe it's such a big job that they don't think you can handle it . . . but, I wonder what a permanent deacon from a really advanced, forward-thinking diocese such as Syracuse, N.Y., would do who was transferred to Indianapolis. Would he have to turn in his locker room key?"

Listen, restless spirit—you'd better stick to pray, pay and obey . . . what are you trying to do, make waves? But how short-handed and over-extended does poor father have to be in order for the reserves to be called in? Is the Holy Spirit confined by diocesan boundary lines when calling us to the permanent diaconate? You'd better stick to painting gutters and pulling weeds . . . nobody likes a troublemaker. I wonder why Louisville and Evansville even bother with permanent diaconate? But, doesn't it seem as though we have laymen capable of serving as yes—Spiritual Director—for some of our more tired, disillusioned clerics? There you go with that grandiosity business again . . . but didn't Christ live as a layman subjecting himself to two other lay persons for thirty years?

What are you trying to do—gain a greater share in the indifference that Christ faces daily? You've got all the poverty, chastity and obedience that you can handle. If there's one thing I can't stand—it's a bleeding deacon.

Dave Maloney
Indianapolis

Dream comes true

Seven months ago, an impossible dream entered the heart and minds of the parents and faculty of Holy Cross Central School. That dream was to convert an old building into a kindergarten and a dilapidated storage shed into an office.

No words can ever express the gratitude in our hearts for the hundreds of people who made our dream come true. On Sept. 8, 20 kindergarten students started school at Holy Cross Central. It will never be just a typical classroom, for it is a kindergarten created out of the love, generosity and belief of the Christian community throughout the Archdiocese of Indianapolis.

On Sunday, Sept. 14, the feast of Holy Cross, there will be a special 9:30 a.m. Mass of Thanksgiving followed by an open house of the kindergarten and school. We invite each of you to come and celebrate the goodness of God and his people with us as we give thanks for a dream come true.

Sister Donna Fyffe, OSB
Indianapolis



SMALL SUPPORT—At a junior high school football game in Racine, Wis., 20-month-old Jennifer Schaefer finds herself a bit out of step as she tries to keep pace with the cheerleading

squad. The cheerleaders adopted Jennifer as their mascot and made her a uniform. (NC photo by Mark Hertzberg)

Generally Speaking

What happened to Aaron McNichols?

by Dennis R. Jones

Last month I was looking through some old issues of the *Criterion* and came across a story entitled simply "First Birthday."

The story, written by Fred W. Fries in the Sept. 3, 1976 issue of the paper, contained an account of the experiences of a child less than a year old—Aaron McNichols—who was fighting for his life.

According to the story, doctors had discovered a "cancer bed" in Aaron's tiny abdomen only six months previous. It involved his liver and one of his kidneys and a separate malignant tumor on his heart.

During the next few months, Aaron was subjected to major surgery on three separate occasions at Riley Hospital in Indianapolis. One operation lasted seven hours.

The surgeons were able to remove the heart tumor without major damage to this vital organ and to reactivate a malfunctioning kidney. A hernia which developed later "repaired itself" and made unnecessary the need for yet another operation.

A costly program of chemotherapy and radiation treatments was begun in an effort to clear up the remaining cancer.

During this ordeal, Aaron's parents—Dale and Cindy McNichols—began a crusade of prayer for the recovery of their son. They were assisted in the crusade by their Lutheran church in Valparaiso, but hundreds of well-wishers of all faiths joined in prayer for little Aaron, both in their home town and in Indianapolis.

Three Catholic parishes—Nativity, St. Mark and Holy Spirit—assisted St. John's Lutheran Church in Indianapolis and together a benefit birthday dinner was organized. Nearly \$1,000 in donations was received. In addition to the dinner, St.

John's Lutheran had numerous special collections and with the assistance of the print and electronic media, another \$7,000 was raised from all over Indiana to help this young family meet mounting medical expenses.

This incredible series of events began more than four years ago . . . but did Aaron beat the odds and actually win his fight against cancer? Hopefully, Aaron would soon be celebrating his fifth birthday.

Intrigued by the story, I decided to try to locate Aaron and his family. I learned that they had moved to Indianapolis from Valparaiso shortly after the birthday dinner in 1976. Nearly two years ago, they had moved again . . . but where?

With the assistance of Nancy Clayton and Ilene Davis of Nativity Parish, I spoke with Mrs. Maudelene Worland, also of Nativity. She thought she might be able to help me out.

She told me to call her back that same evening and in the meantime she would see what she could find out. I called later and to my delight, she had traced the McNichols family.

Among other things, Mrs. Worland found out that they had moved to Dayton, Ohio, in 1978. She even provided me with the McNichols' street address and telephone number. I could sense the enthusiasm in her voice when she told me that Aaron was still living.

Five minutes later, I was talking to Cindy McNichols—Aaron's mother—on the telephone.

According to Mrs. McNichols, Aaron has had numerous problems during the past four years even though the cancer has been arrested. Resistance to disease has become a major problem in his young life.

In January of 1979, he was diagnosed as having Histoplasmosis—a disease affecting his lungs. Now, over a year and a half later, Aaron must still receive 15-minute lung treatments two to three times each day through the use of a breathing machine on loan from a Cincinnati hospital.

Another problem is his inability to speak clearly. A child learns to talk by imitating others. Because of numerous ear infections when he was learning to talk (one every six weeks), Aaron couldn't hear well enough to imitate the words as they should be spoken.

Aaron's in kindergarten now, but because of his low resistance to disease, it was feared he might develop polio or tuberculosis from the inoculation shots. Special permission had to be granted for him to enroll in school without these shots.

According to Aaron's mother, the money that was raised for them in 1976 ran out more than two years ago, but the hundreds of letters that they had received were kept as a constant reminder of the prayers and generosity that those people gave . . . without which Aaron might not have survived.

Yes, Aaron McNichols is still alive . . . and thanks to the love that he has received and the prayers that have been said for him, he celebrated his fifth birthday on Thursday, Sept. 11, 1980.

Happy birthday, Aaron! I hope and pray that you have many, many more.



✓ The four children of Mr. and Mrs. August Foltz will host an open house in their parents' honor on Sunday, Sept. 21, from 2 to 4 p.m. A Mass at 11 a.m. at St. Andrew Church, Richmond, will precede the open house which will be held at the YMI Club. The Foltzes were married Sept. 16, 1930 at St. Bernard Church, St. Bernard, Nebr. Their children include Donna Stier, Marilyn Grotendick, William and Harry Foltz.

Check it out . . .

✓ A retreat for men interested in the priesthood will be held at the **Vocations Center**, 520 Stevens St., Indianapolis, on Sept. 26 and 27. The theme, "Intimacy and the Celibate Life," will be under the direction of **Benedictine Father Hilary Ottensmeyer**, director of priestly spirituality for the archdiocese. More information is available from your pastor.

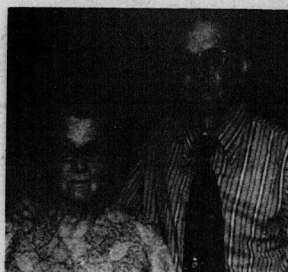
✓ **Franciscan Sister Isabelle Buettner** will receive special recognition at the motherhouse of the **Sisters of St. Francis**, Oldenburg, on Saturday, Sept. 13. The occasion? Sister Isabelle's 75th anniversary as a member of the congregation.



The former **Justina Buettner** was born in Cincinnati Aug. 17, 1886. The 94-year old jubilarian entered the Oldenburg community in 1905. Until her retirement in 1967, she taught school in Illinois, Indiana, Kentucky, Ohio and Missouri.

The highlight of Sister Isabelle's jubilee will be a celebration of the liturgy on Sunday, Sept. 14, at 10 a.m.

✓ **Hispanic Heritage Week** will be celebrated at Fort Benjamin Harrison from Sept. 14 through Sept. 20. A field Mass in Spanish will open the week's events in the field east of Hawley Army Health Clinic at 11:30 a.m. **Father Leonard J. Lukaszewski** will be the celebrant. Other types of programs are on schedule for the week. The closing activity will be a fiesta beginning at 7 p.m. on Saturday, Sept. 20. All events are free and open to the public.



✓ **Mr. and Mrs. Frank Waldhier**, long-time residents of **St. Meinrad**, quietly celebrated their 63rd wedding anniversary at the Golden Circle Nursing Center in Dale, Indiana, on Sept. 4. Friends and relatives attended the 2:30 p.m. Mass of Thanksgiving at the nursing center where the couple now reside. Frank and the former **Clara Sergesketter** were married in **St. Meinrad Archabbey Church** on Sept. 4, 1917. Benedictine Father Celestine Sander officiated.

The Waldhiers have two daughters, **Bernice Sensmeier** and **Marcella Ruxer**, both of Evansville. They are also blessed with five grandchildren and one great-grandchild.

WEEK #2—\$20

"Jigsaw"



Identify and send your entry to:

"Jigsaw"

THE CRITERION

520 Stevens St., P.O. Box 174
Indianapolis, IN 46206

✓ The **Indianapolis youth hockey program** offers a good opportunity in hockey playing instructions for beginners and players from age 5 years through high school. The season begins Oct. 18. Registration will be held at the Carmel Ice Skadium on Saturday, Sept. 13, from 10 a.m. until 3 p.m. For more information call 846-5530.

✓ **William E. Wickham**, who is now studying for the priesthood as a member of the Indiana province, **Holy Cross Fathers**, Notre Dame, will be ordained to the diaconate in Christ the King Church, South Bend, on Sunday, Sept. 14. A graduate of **Cathedral High School**, Indianapolis, Wickham is the son of **William E. Wickham Sr.** and the late **Stella Wickham**.

✓ **Mrs. Margaret J. (Kinsella) Pope**, a member of **St. Philip Neri** parish, Indianapolis, for 61 years, was guest of honor at a surprise birthday party Sunday, Sept. 7. Mrs. Pope celebrated her 90th birthday on Sept. 9. The party was held at Mrs. Pope's home with her children serving as hosts including **Mildred Fitzgerald**, **Edward** and **Thomas Pope**. She also has 11 grandchildren and seven great-grandchildren.

Archbishop O'Meara's Schedule

Week of September 15

WEDNESDAY, September 17— Attend a farewell dinner honoring Archbishop Jean Jadot, apostolic delegate in the United States, in Washington, D.C.

THURSDAY and FRIDAY, September 18 and 19— Meeting of the Evangelization Committee of the National Council of Catholic Bishops in Washington, D.C.

Question Box

Why do we call ourselves Roman Catholics?

by Msgr. R. T. Bosler

Q My son and his wife used to be good practicing Catholics, but now they have become "born again Christians" and accept only the Bible. They say that nowhere in the Bible does the word "Catholic" appear, only "Christians." When did our early church become the Roman Catholic Church? Why did we not keep "Christians" in our title?



A The title "Christian Church" does not appear in the Bible, though the word "Christians" may be found referring to the followers of Christ. The word "Catholic" means universal. It was first applied to the Church of Christians by St. Ignatius of Antioch in the first years of the second century, at a time before the church had agreed upon which writings of the New Testament were to be accepted as divinely inspired. So, its use is very ancient and it entered into the earliest creeds, or expressions of Christian faith.

With the early Christians, therefore, we profess in the Apostles' Creed our belief in the "holy Catholic Church." At the time of the Reformation, Protestant confessional documents changed the wording to "Christian Church," but today most of the mainline Protestant churches have restored the word Catholic, for they, too, recognize that Scripture describes the church as universal, for all mankind and intended by God to be worldwide.

The word "Catholic" took on another meaning by the time of St. Augustine, in the fifth century, when he used it to describe the one orthodox or true church from which small sects like the Donatists had broken away.

Your son and daughter-in-law may someday discover a Catholic charismatic group and learn that their born-again experience can be enriched by the sacramental life—especially the Eucharist—of

the Catholic Church they left without fully understanding its richness and significance.

Q You recently said that it is now possible with a dispensation for a Catholic to be validly married before a Protestant minister. Previously you wrote that a priest ordained by Archbishop Lefebvre could offer a valid Mass but could not administer the sacrament of matrimony. Must I conclude, therefore, that it is better for a Catholic to be married before a Protestant minister than to receive the sacrament of matrimony from a priest ordained by Archbishop Lefebvre?

A You read the discussion about Lefebvre's priests somewhere else, for I have never written about the conservative archbishop who refuses to accept the decisions of Vatican Council II. Moreover, never would I have said a priest administers the sacrament of matrimony, unless he belonged to the Uniate Eastern Rite and was allowed to marry. The ministers of the sacrament of matrimony according to our Catholic theology are the couple who exchange vows.

The priest is only the authorized official witness of the church. In places where there would be no priest available for a considerable length of time, two Catholics could validly marry by making their vows before two witnesses. A Roman Catholic bishop or priest in good standing cannot act as a valid representative of the church at a wedding in another diocese or parish without authorization from the parish priests of the place where the wedding takes place or from the bishop or vicar general of the diocese.

The Catholic Church strives to keep marriage a public act, officially authorized and recorded by the proper church authorities. Couples using the extraordinary form I mentioned indicate they wanted their marriage to be valid by seeing to it that their action is recorded by the proper church authorities.

(Msgr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at 600 North Alabama, Indianapolis, IN 46204.)

A Gift Beyond Price

Have Back-to-School Expenses and Vacation Costs Crippled the Old Budget?



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KNOW YOUR FAITH

Parents: children's teachers

by Don Kurze

How many times since the close of the Second Vatican Council and the publication of the National Catechetical Directory have we heard the statement—the religious education of children is the primary responsibility of parents? The advent of this notion caused a very profound sense of inadequacy among many families.



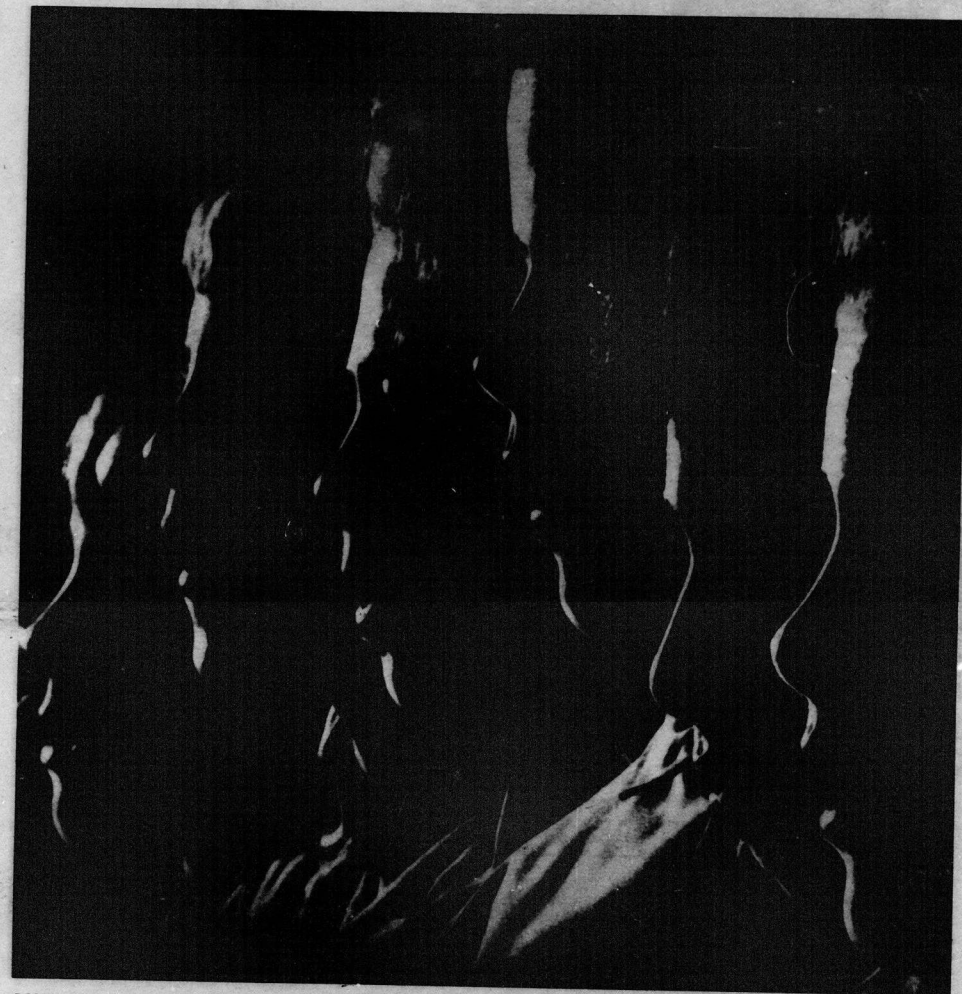
Because of their own experiences with religious education, parents felt unprepared to "teach" their children. The cry

heard with great frequency by religious educators and priests has become, "But I'm not qualified, that's your job!" And yet nothing has ever been further from the truth.

To understand the role parents play in the religious education of their children, we need to examine its nature. Basically, it has two aspects—religious studies and religious formation. The former is the systematic study of religion, religious practice, and faith. The latter is primarily an intellectual pursuit.

Religious formation is the application and practice of faith, religious principles, and statements of doctrine and law within actual life situations. Faith development depends upon our ability to integrate these two types of activity into a consistent whole.

THAT IS TO say, religious formation tends to be very shallow unless it is part of a program of continued religious studies. Religious studies is hollow unless the knowledge and insights that we gain are



CONVICTION NEEDED—Will we form a community that is truly Catholic, that really embraces all the differences among us? The differences are greater than ever and this can make

the community richer than ever, but it will take conviction and effort to bring this about. (NC Photo by Dwight Cendrowski)

practiced and subsequently examined as the subject matter of religious studies.

A good example of Christ's teaching method is found in his encounter with the woman at the well described in John 4:6-42.

John shows us how Jesus used the woman's drawing water from the well, an everyday experience to draw her into a dialogue. By associating with the Samaritan woman contrary to accepted practice, Jesus was able to show his disciples the implications of his message.

Christ's teaching as reflected in this story has two dimensions.

First, both the woman and the disciples are presented with an opportunity to grow in their understanding of and ability to respond to God's love. Through this experience the woman and the disciples

could choose to be directed by the habits and values they had developed or they could be open to and supported in a new understanding of life.

Second, to insure that this experience did prove to be religious education, Christ engaged the woman and the disciples in a systematic examination of their own experience.

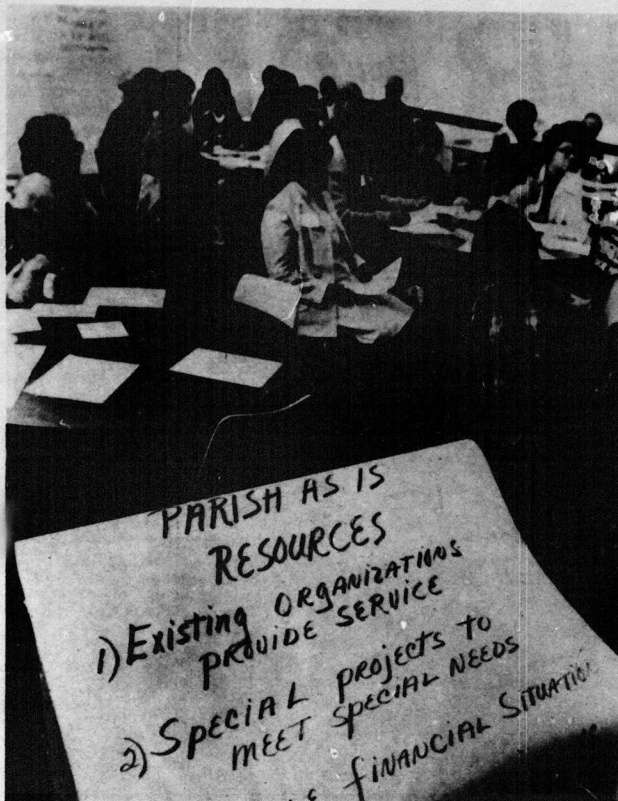
Christ showed the disciples that they were being called to reap a harvest for which they had not labored—the Samaritans. The Samaritan woman is shown by Christ that all people are God's children and that He will provide for them.

RELIGIOUS education provided by parents in the family environment is primarily formational. Parents help their children in the same way Christ did to see that Catholic life is a process through

which the Good News is allowed to guide our lives.

Parents, through their example, through the choices they make, and through their own practice of faith, demonstrate the implications, challenges, and rewards of Catholicism for their life. By engaging in study, worship, and service parents help their children see, understand, and develop Christian values and a Catholic life style. Parents, by calling their children to reflect upon their experiences, their decisions and their goals in light of the Gospel, provide for their children a religious education.

In the following weeks we will look at some concrete ways in which families can provide religious formation for their children and ways in which families can take advantage of the formal religious education programs offered by their parishes.



BREAKING THROUGH—If Sunday worship is to be truly communal, people need to break through walls, to meet each other outside of church and to establish common bonds in their daily lives. (NC Photo by George Koshollek)

THE WORD THIS WEEKEND

Numbers 21: 4-9
Philippians 2: 6-11
John 3: 13-17

SEPTEMBER 14, 1980
FEAST OF THE TRIUMPH OF THE CROSS

by Paul Karnowski

One of my friends at work is an avid bird-watcher; his enthusiasm for this activity often bubbles over as he talks.

"Just think of what you're missing," he tells me. "There's another whole world out there; if you never take the time to look up into the sky and experience it, then part of life's beauty flies right over your head!"

He's right. If we keep our eyes constantly focused on life's petty details and never look up, then we miss not only the birds, but the stars and the sun as well. If we miss the beauty of the things themselves, we also fail to see their symbolic nature. Poets and artists have always used nature's beauty as signs of something else.

In today's second reading from the letter of Paul to the Philippians, we are asked to refocus our vision on the cross. Paul reminds us that it was God Himself who became man; it was God who was put to death, even death on a cross.

Sometimes we avoid this central fact because we are too busy, caught up in the narrow scope of our daily existence; at

other times we avoid it because it's not a very pretty picture. Unlike the birds of the air, the beauty of the cross is not readily apparent. Crucifixion is an ugly and base form of death.

This challenging tenet of our faith forces us to become spiritual poets and artists; it makes us look beyond the crucifixion itself. In today's Gospel, an accomplished "spiritual poet" by the name of John looks at the ignominious death of Jesus on the cross; he concludes that Christ was "exalted" on the cross so that he might draw all things to himself. Only the knowledge of the Resurrection allows such a paradoxical and glorious interpretation. In the light of faith, the cross is not a burden, but a joy.

It all boils down to how we perceive things. To some people, a bird is a bird, and a cross is a cross. To others, a bird is a thing of beauty, and a cross, a thing of shame. A poet might view a bird as a symbol of man's spirit, soaring higher and higher, always seeking perfection and truth. Today is a time when we are asked to contemplate the irony of such a lofty comparison: the truth we seek is found in a lowly cross.

The elusive search

by Fr. Philip J. Murnion

"Community" is a much overused word these days. People talk about community frequently, not because they enjoy it so much but because community seems so elusive.

Obviously, most people have some form of community in their lives. The first community is the family, then come friends and neighbors and perhaps co-workers.

For many, the parish is an important community. For others, the parish is a service to be used occasionally but not a community in any significant sense.

Memories of the past suggest that parishes were once much more important communities for their parishioners. People felt strongly they were part of a group of people who knew each other, celebrated many events together, had roughly the same values and lived their lives in similar ways.



But it is commonplace to hear that parishes generally are not such close communities any longer. This is not surprising since so many communities now face difficulties in maintaining closeness and loyalty.

►The latest census statistics indicate that 40% of marriages end in divorce.

►People are entertained by television today; they do not look to parishes for entertainment.

►More people work outside the boundaries of their parishes and spend their time with people living in other areas.

►Events like feast days and holidays seem to play a different role in many people's lives now. Even national holidays get moved for the convenience of creating long weekends.

NONETHELESS, vital signs of a revived community are surfacing in many parishes. Some parishes are developing ways for people to get to know and care for one another. Others are organizing small groups through which parishioners can express more fully their beliefs and hopes. At the same time, people can dis-

St. Paul generated mixed

by Fr. John J. Castellet

Some memories, especially bitter ones, die hard. Memories of Saul's fierce persecution of their communities were still quite fresh when Christians learned that Saul was now one of them. Was this another cheap trick, an attempt to infiltrate and destroy?

After spending some time in and around Damascus, when Saul "arrived back in Jerusalem and tried to join the disciples there, it turned out that they were all afraid of him. They even refused to believe that he was a disciple. Then Barnabas took him in charge and introduced him to the apostles." (Acts 9:26-27)

Barnabas, an influential and trusted member of the community, kept his eye on Saul. When the church at Antioch in Syria began to show signs of extraordinary vitality, Barnabas brought Saul down from Tarsus, where he had returned after just a short stay in Jerusalem.

Antioch was a cosmopolitan city and soon many Gentiles there became Christians. It was there, in fact, that the disciples were first called "Christian." (Acts 11:26) Not surprisingly, this community became very mission-minded, and when it was decided to send some of their number out to neighboring lands, they chose Saul and Barnabas for the venture.

Taking Barnabas' young cousin, John Mark, with them, they started on the island of Cyprus, just off the coast of Syria. Barnabas had come from there originally, and the men met with encouraging success—so encouraging that they decided to go to the mainland of what is now Turkey. At this point John Mark left for home, much to Saul's chagrin.

BARNABAS and Saul preached in a relatively modest circle of towns. In the process, Paul, as he is called from this point on, established his strategy. He would go first to the local synagogue, where he was sure to be invited to preach. It was not every day that a distinguished rabbinic scholar showed up in these out-of-the-way places.

His sermon would be an engaging survey of salvation history and, with his deep knowledge of the Scriptures, he delighted congregations—up to a certain point. For his survey always culminated in what he now believed to be the fulfillment of God's plan in Jesus Christ. When he reached this climax, he met with a very mixed reaction.

For the most part, the audience would be furious, and their fury took the form of physical violence. But, usually there were a few Gentiles in the congregation, who were partly converted to Judaism. Their reaction to Paul was consistently more favorable.

The result of each such encounter was the conversion to Christianity of a little group which would form the nucleus of a new local church. After instructing them

Questions for

1. Many different organizations are experiencing difficulty in maintaining closeness today, writes Father Philip Murnion. What are two examples he uses? Do you agree with him?
2. What are some signs of renewed vitality in parishes found in your area?
3. Why were Christians suspicious of Saul when he first became a convert to their faith?
4. What was Paul's method of converting others to Christianity? Why was this effective?

for 'community'

over how much they share with others who are equally willing to share.

Nonetheless, there is still need for people to work at developing parish community just as there is need to work at developing the family community.

One writer suggested that people are their own worst enemies in this respect. He talked about how people seem to pursue loneliness. When faced with a feeling of isolation from others, people solve the problem by isolating themselves further, thinking they are protecting themselves. Instead this makes them more anxious.

The real solution to loneliness, however, is the gamble of community—throwing ourselves into more contact with others and concern for others, even when we feel the outlook is not promising.

When Pope John Paul II toured the United States, we got a reminder of the potential vitality of the Catholic community. He seemed to gather around him all the hopes for community that people have. But we also have to admit that the spirit of community seemed to vanish quickly.

The possibility of community exists, but

the reality will not remain unless people find ways to develop the relationships, the sharing of values, the celebrations, the mutual care that goes into keeping a community alive.

A VIEW THAT doesn't seem very helpful suggests that people no longer care for one another and do not desire

community. But people give great signs of wanting to care for one another. They are discouraged from doing so by the many fears and restrictions which affect their lives.

People need opportunities to care. Parishes can help them put a name with a face, can help them find an excuse for celebrating with others. Parishes can help people find support in reaching out to others, can help them find occasions to assemble with others who have the same concerns that they have.

It may be that we now are faced as

never before with the real challenge of Pentecost: Will we form a community around the Lord that is truly Catholic, that truly embraces all the differences among us?

The differences among the people are greater than ever, but this can make community richer than ever—if the necessary conviction and effort is there.

Our effort to build community may be encouraged by the realization that the path to the Lord is, of its nature, one that brings us into contact with and care for others engaged in the same pursuit.

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The Story Hour Saul: Educated for excellence

by Janaan Manternach

Saul leaned against the tree. He looked at the still body of Stephen lying in the open field. Large rocks were scattered on the ground by Stephen's body.

Saul had not thrown any of the stones that had killed Stephen. But he agreed with those who executed Stephen for being a follower of Jesus. Saul guarded the cloaks of those who hurled the stones.

Saul was torn with sadness and anger. He felt sorry for Stephen, a young man about his own age. Yet he was still angry with Stephen. He was sure they had done the right thing in putting Stephen to death.

"What he said deserved death," Saul thought to himself. "He spoke against the law of Moses. He spoke against the Temple. He called Jesus of Nazareth the 'Messiah,' the 'Just One,' sent by God. But we know Jesus was rejected by God and by our leaders."

Slowly Saul turned away and walked back toward Jerusalem. He was an interesting sight, short and stocky, with bowlegs. His head was bald and his nose large.

BUT SAUL'S eyes were clear and bright. His spirit burned with an all-consuming fire. Saul was completely taken up with God and God's law. For him nothing was more important than keeping God's law perfectly. He wanted everyone to observe this law as strictly as he did. He was determined to stop people like Stephen from undermining the beliefs of his people.

Saul was a Pharisee. He was an expert in God's law and he kept the law as well as he could. He had spent years studying the law in Jerusalem. His teacher was the famous rabbi, Gamaliel. Under Gamaliel's guidance Saul had memorized the whole Hebrew Bible. He loved the sacred books that contained God's law.

He had begun reading the Bible as a child of just five or six. His family then lived in Tarsus. His parents were Pharisees. They raised their son in the best and strictest traditions of the Jewish people.

ALL HIS LIFE Saul was proud to be a Jew. He boasted that he belonged to the tribe of Benjamin. He was named after King Saul, the first king of ancient Israel.



Saul also had another name. Called Saul by his fellow Jews, people in his home city of Tarsus knew him by the name, Paul. Tarsus was a large Roman city, important in business, sports and the arts. Because he was born there, Saul was a Roman citizen.

He had moved to Jerusalem from Tarsus when he was still young. He wanted to become a rabbi and the best schools for rabbis were in Jerusalem. Gamaliel's school was one of the best. In Jerusalem he lived with his sister and supported himself by making tents.

though each understood this way differently. Friends of Saul considered Stephen a dangerous person; friends of Stephen thought Saul was dangerous. Create two "WANTED" posters, one for Stephen and one for Saul. For ideas on how to do this, visit your local post office and study the information found on "WANTED" posters there. Frame the posters and hang them on a wall.

After reading the story, "Saul: Educated for Excellence," talk together about it. Questions like the following may guide your conversation.

QUESTIONS:

- Why did Saul seem to have mixed feelings as he looked at Stephen's lifeless body?
- Why was Saul so sure that killing Stephen was right?
- Describe Saul's physical appearance.
- How did Saul feel about God and God's law?
- Why did Saul know this law so well?
- How did Saul support himself while he went to school?
- As a Roman citizen, what name was Saul known by?

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reactions

ore fully in the faith, Paul moved on to the next town. Having completed the circle and retraced his steps to check on the fledgling churches, he and Barnabas turned to Antioch. There they counted their adventures to a delighted community.

THE CHURCH in Jerusalem, however, was far from delighted. Still devoutly attached to Judaism, they sensed the acceptance of Gentiles into the community unless they agreed to become Jews as well. Paul would have none of this and went to Jerusalem to get the matter settled once for all.

He left us his own very personal account of the meeting in Galatians 2. A later, less personal version of the council appears in Acts 15. The upshot was an agreement, at least in principle, that Gentiles who wanted to become Christians should not be obliged to follow the law of Moses. During these journeys, Paul had established himself as the apostle of the Gentiles, the champion of Christian freedom. His experience was to have a profound effect on the theology he would formulate the course of his career.

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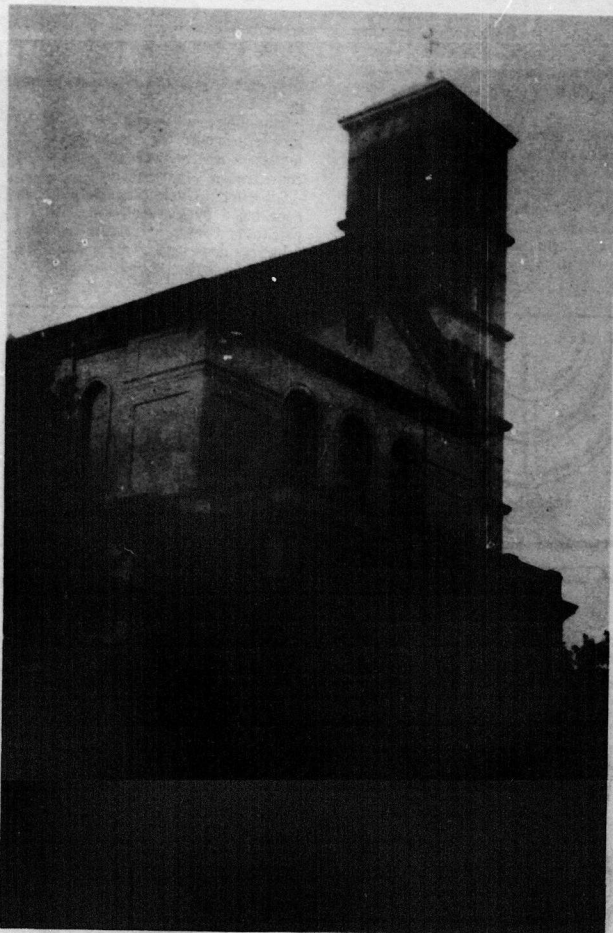
discussion

Describe the parish renewal process used by St. Joan of Arc parish.

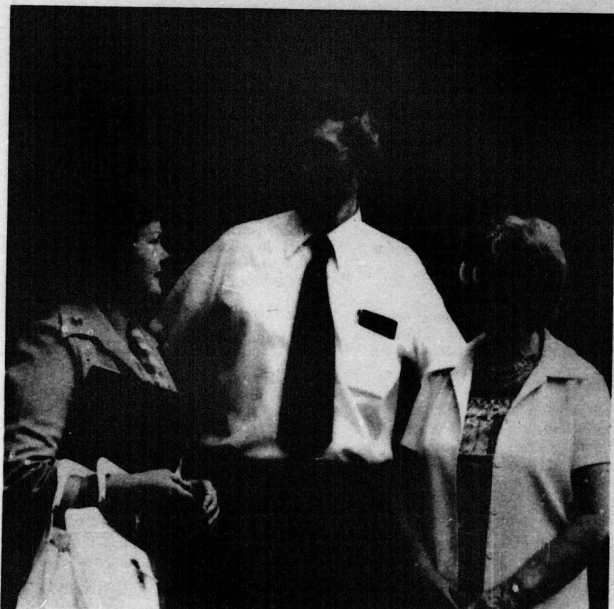
What is the goal of Parish Renewal? Would this sort of experience work in your parish? How could you help your parish undertake a process of parish renewal?

How does your family accept its responsibility for its religious formation?

What aspect of Catholic life would you like to know more about? What action will you take to learn more about this part of your religious life?



NORTH SIDE LANDMARK—The imposing facade of St. Joan of Arc Church dominates its Central Avenue location in Indianapolis. Modeled on St. Paul's Outside the Walls in Rome, the parish serves a racially changing neighborhood. Below, three members of the parish staff pose for a picture. At left, Kathy Fleming, a parish native, serves as principal; Harold Hayes is the parish council president; Providence Sister Marie Wolf is the pastoral associate. (Photos by Father Thomas Widner)



St. Joan of Arc Parish

Indianapolis, Indiana

Father Don Schmidlin, pastor

by Fr. Thomas C. Widner

What makes a parish strong? What gives it its vitality? Father Don Schmidlin believes "it's the involvement of people." So he speaks proudly of St. Joan of Arc Parish on Indianapolis' north side where he is pastor.

"Our people have a deep sense of using their talents for bettering the parish," Kathy Fleming offers. She's the principal of the school there.

"The parishioners show a great concern for new people too, and go out of their way to welcome them in," adds Providence Sister Marie Wolf, pastoral associate.

"It's the way people feel about and for each other," echoed Harold Hayes, parish council president.

All believe St. Joan exhibits that and has done so for many years. Kathy Fleming grew up in the parish and she sees that tradition continuing. In recent years a new parish program called Christ Renews His Parish has added a special edge.

"It has helped renewal go on constantly," Sister Marie says enthusiastically. More than 100 parishioners have already taken part in the two day program. "They stay overnight in parish facilities. The program deepens their spirituality and their parish commitment. In the end the group which participates in one program becomes the training group for the next."

FATHER Schmidlin agreed that the program deepens the interest of participants in all aspects of the parish as well as creating a natural core group for educating others.

"But our people are good participants in the liturgy, in our parish council and also our board of education," he added. "There is great attention whenever we have a baptism at the weekend liturgy, for example. And the people are very responsive to the family of the newly baptized."

St. Joan is considered a "changing" parish and has seen an increase in its black population while a more affluent white population has moved out. What has resulted, according to Hayes, is a core group of older parishioners very dedicated to the parish who "now join with new ones to create a fantastic group really interested in evangelizing."

Both Hayes and Father Schmidlin agree that this means re-educating Catholics as much as it does reaching out to new parishioners.



Father Donald Schmidlin

"We view the parish as extending to all the people who live within the boundaries of St. Joan of Arc," Father Schmidlin says.

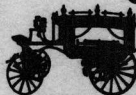
"BECAUSE we try to be aware of what we can offer the whole neighborhood," Miss Fleming added, "our school is strongly Catholic centered. We develop strong self-concepts in our students and relate that to St. Joan of Arc and our Church. We see ourselves as more than a service to the community. We are an alternative to already existing schools and programs."

These elements add up to a closely knit staff supporting a closely knit, active parish. The goal, according to Father Schmidlin, is to become a strong Christian community. That is why he sees one part of evangelization as a matter of Catholics who are already active inviting other Catholics within their parish boundaries who are inactive or attending other parishes joining forces with the parish to further evangelize the unchurched of the area.

"The Christian message is go forth and be a part of change," Miss Fleming says. That's why the parish staff wants to welcome its neighbors. They have been so commissioned by the Gospel.

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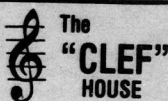


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Father Powell offers views on church, black culture, cooking, celebrating life

by Peter Feuerherd

Italian cooking. World history. Youth programs that "celebrate life"—these are three of the passionate interests of Divine Word Father Elmer Powell, newly-installed pastor of St. Rita's Parish in Indianapolis. Yet the priest explains, "People are my first hobby."

During Father Powell's 25 years as a clergyman he has had much opportunity to study his favorite hobby—serving as a pastor, educator and Catholic journalist. He has lived in diverse and far-flung parts of the world, including Louisiana, Washington D.C., Italy, Germany, and Ghana. That experience, he explains, "has taught me what human nature is all about."

The Kansas City, Mo. native was raised by a Baptist mother and a Methodist father. He converted to Catholicism through what he described as a "logical, deductive process."

While still in junior college, he then young man became fascinated by accounts of the corrupt Borgia popes of the Italian Renaissance.

"WHAT REALLY intrigued me was how the popes could live such dissolute lives and yet really be the Vicar of Christ," he recalls.

He eventually concluded that because the church survived such corrupt leadership...

ship "the Holy Spirit was working through the Catholic faith." Father Powell was moved enough by that discovery to become a convert, and then to enter the seminary.

SUCH A UNIQUE conversion experience is characteristic of the man, who describes himself as a "devoted son and lover of the church" yet a "non-conformist," and a "maverick and Bohemian priest" in pursuing the church's goals.

One non-conformist method the priest has for parish fundraising will be displayed Saturday, Sept. 20. St. Rita's will have an Italian spaghetti supper for \$3.50—with all the food cooked by Father Powell. He learned the craft of Italian cooking while serving three years in Rome for the Divine Word Fathers.

He emphatically asserts that he always cooks Italian food the way Italians do, not the way most American restaurants do.

The new pastor's goal for the parish is "to rejuvenate St. Rita's to make it the great beacon and symbol it was."

Father Powell emphasizes that St. Rita's has a rich tradition, being the first and largest black parish in the archdiocese. He credited the parish's growth to Father Bernard Strange, pastor of St. Rita's from 1947 to 1973.

"The names (of St. Rita's and Father

Strange) almost interlock," Father Powell says.

The priest believes that black parishes like St. Rita's still have a role to play.

"Integration is an ideal we should strive for... But there is every justification for a black parish. I believe in an all-black parish because of the psychological wounds that blacks have suffered from the society... The black church has a tremendous mission to teach blacks their dignity."

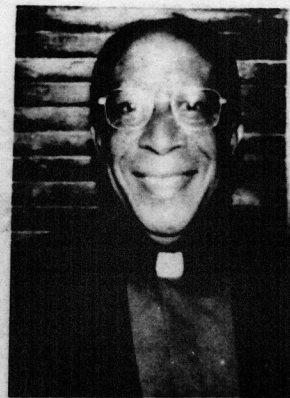
Evangelization of the black community, says the priest, is easier with a mostly black parish than with an integrated parish.

"Here the effort is concentrated. We know what the black experience of religion is."

The experience of religion found in black Baptist and Methodist churches can be inserted into the liturgy, the priest says, but he cautions that it should be done "with previous research, knowledge and good taste" and a "feeling with the church."

"If you are not sure you can improve upon the liturgy, then leave it as is," he adds.

WHAT ROLE should a pastor play? The first priority, the priest believes, is "to be a shepherd. Administration comes



Father Elmer Powell

second... He should love people. He should be able to explain what it means to be a human being."

That kind of teaching, the priest emphasizes, is the reason Jesus lived.

"Incarnation means to me that God takes human form to teach us human beings what it means to be human."

THIS PHILOSOPHY, which he describes as a "Christian humanism," is the guiding force of the international youth movement that Father Powell founded called "La Celebrazione Della Vita" or "The Celebration of Life."

The first "Celebration of Life" group began while Father Powell was pastor of St. Paul's, a poor inner-city parish in Baton Rouge, Louisiana during the 1960's. Parishioners, working alongside student volunteers from Louisiana State University, built a community center and helped neighborhood people receive low-interest government loans for home improvements.

Even after these jobs were accomplished, LSU students continued to visit the parish because there had developed, Father Powell says, "such a feeling of fraternity between the students and the community." To keep that spirit alive, the priest organized "Celebration of Life," which he spread to Italy and Germany after leaving Baton Rouge.

The group is non-sectarian, collects no dues and has little structure. Members are joined only by occasional newsletters and the group's philosophy.

That philosophy, the priest says while flashing one of his frequent smiles, is to fully celebrate both the good and bad aspects of living.

"Life and death are inseparable," he notes, "Celebration is based on the Easter mystery. It has no meaning at all without the sacrifice of Good Friday."

Court orders free schooling for aliens

WASHINGTON—Supreme Court Justice Lewis F. Powell Jr. has ordered the state of Texas to begin providing free public school educations to illegal alien children, at least for the time being.

In response to an emergency request by attorneys for the illegal alien children, Powell Sept. 4 overturned an appeals court decision blocking a lower federal court's order that Texas begin providing the free education.

On July 21, U.S. District Judge Woodrow Seals of Houston ruled unconstitutional the Texas law denying a tuition-free education to illegal alien children. He said denying the primarily Hispanic alien children an education was a violation of due process and equal protection of the laws.

But in August, the 5th U.S. Circuit

Court of Appeals in New Orleans blocked Seals' ruling until it had time to hear the full appeal.

Powell's decision means that Texas will have to begin providing the tuition-free education at least until the appeals court rules on the merits of the case.

"I conclude that the balance of harms weighs heavily on the side of the children, certainly in those school districts where the ability of the local schools to provide education will not be threatened," said Powell.

According to the Texas law, passed in 1975, a free public school education would be available only to children who can prove they are citizens or legally admitted aliens.

Some districts barred the children completely, while others charged sometimes

prohibitive tuitions. In Houston, for instance, the tuition was \$162 a month.

Seals said there was little doubt that the children would remain in the United States. Thus, to deny them an education would effectively make them wards of the state for the rest of their lives, he said.

Texas officials argued that admitting the new students would place an enormous burden on the Texas public schools. Powell was not unsympathetic to their claims, saying that if school districts could demonstrate that the ruling would severely hamper their operations, then the appeals court order temporarily blocking Seals' ruling might be justified.

State officials contend educations would have to be provided for some 120,000 illegal alien children. But Seals said 20,000 was a more realistic estimate.

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Sept. 12

The guild of St. Mary's Child Center will have its orientation program at 9:30 a.m. at the home of Mrs. Donald Stuhl-dreher, 6135 N. Meridian, Indianapolis.

The Indianapolis Cursillo Community will sponsor an Ultreya at 7:30 p.m. at St. Thomas Aquinas Church.

Sept. 14

The Indianapolis chapter of the United Ostomy Association will meet in conference rooms B and C at Winona Hospital, Indianapolis, at 3 p.m. For information call 241-3272 or 291-4344.

The fall festival at St. Pius parish, Troy, will feature turtle soup, chicken dinners and entertainment. Serving will be from 11 a.m. to 6 p.m.

The annual fall festival at St. Mary parish, Rushville, will

feature chicken and ham dinners, games and entertainment. Serving begins at 11 a.m. The festival ad appears in today's paper.

Sept. 15

Everyday Circle, Daughters of Isabella, will meet at St. Elizabeth Home on Churchman Ave., Indianapolis, at 7:30 p.m.

Sept. 15, 18

New classes will begin at the St. Vincent Wellness Center, 622 South Range Line Road, Carmel. All extend over a period of several weeks and include the following: Sept. 15: Maternity physical fitness; cardiopulmonary resuscitation and aerobic dance; Sept. 18: Fit by five series. For full information call 317-846-7037.

Sept. 16

The Newman Club of Butler University will hold its first fall meeting at Benjamin Harrison Home, 1230 N. Delaware, Indianapolis, with a noon luncheon.

Sept. 17

The monthly cemetery Mass will be celebrated by Father Elmer Powell, pastor of St. Rita parish, Indianapolis, at 2 p.m. in the chapel at St. Joseph Cemetery.

Sept. 18, 21

Pre-Can sessions sponsored by Aquinas Center, Clarksville, will be held at Sacred Heart School, Jeffersonville, from 7:15 to 10 p.m. on Sept. 18 and from 1 to 5 p.m. on Sept. 21. Pre-register with parish priest.

Sept. 19-21

A Tobit weekend for couples preparing for marriage will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis. The weekend commences at 7:30 p.m. Friday and concludes at 3 p.m. Sunday. Call 317-257-7338 for information.

A serenity retreat under the direction of Father Marty McCormick will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Call the Retreat House for complete details.

Sept. 20

A conference for separated, divorced or remarried Catholics will be held at Our Lady of Grace Center, 1402 Southern Ave., Beech Grove, from 9:30 a.m. to 4 p.m. Father Jim Young, founder and chaplain of SDRC, will direct the day's conference. For advance registration (\$2) send check to Mrs. Alma Mocas, 4625 N. Kenwood, Indianapolis, IN 46208. Registration at the door is \$4.

Join the Indianapolis Catholic Alumni Club (a Catholic adult singles' group) for its 15th anniversary dance at the Southside K of C at 9 p.m. All past members are welcome. For more information call Tom, 784-8469.

Sept. 21

Little Flower parish, Indianapolis, will honor Charles Gardner with a musical program and party at 2 p.m. in the church and cafeteria. Gardner, who has been musical director at Little Flower, is now doing liturgical work at SS. Peter and Paul Cathedral and at the Chancery.

The Archdiocesan Vocations Center through its Acts II program will sponsor "Men in Today's Church" for members of Acts II and interested young men ages 15 through 19. The program begins at 2:30 p.m. and concludes with supper.

Sept. 22, 24

A two-session program entitled "Stretch Your Social Security" is being held in class-

room 3 at St. Vincent Hospital and Health Care Center. For registration information call 317-846-7037.

Sept. 25

An evening of prayer for liturgical ministers will be held at St. Joseph parish, Rockville, from 7 to 10 p.m.

Sept. 26-28

A weekend retreat "Praying with Scripture" will be held at Kordes Enrichment Center, Ferdinand, Ind. Contact Sister Betty Drewes, 812-367-9952 for complete information.

Sept. 27

The Association of Religious for the Indianapolis Archdiocese (ARIA) will sponsor "Impact VII—Elections '80" at Marian College, Indianapolis, from 9 a.m. to 4 p.m.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m.

WEDNESDAY: St. Anthony 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m. St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road. 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.

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Pope (from 3)

from Egyptian President Anwar Sadat on the issue.

Later in the day, Pope John Paul held private audiences with Vatican diplomats from Portugal and Lebanon, bishops from Brazil and Guatemala, and the Portuguese ambassador to the Holy See.

In the evening, he recited the first Saturday rosary for broadcast throughout the world on Vatican Radio.

The pope's noon Angelus talk Sept. 7 centered on the status of the Catholic Church in China, where 72-year-old Bishop Dominic Tang, apostolic administrator of Canton, was recently released from prison.

"THE NEWS of the liberation of this praiseworthy priest after 22 years in jail—undergone, as he himself said, because of obedience to the pope—fills my heart with great joy, emotion, recognition and esteem," he said.

Pope John Paul praised Bishop Tang on his 50th anniversary as a priest and asked prayers "for all the sons and daughters of the church in his nation, calling on God to give a future of prosperity and progress to all the Chinese people."

The pope spent the afternoon in Velletri, about 19 miles south of Rome, where he met with politicians, the sick and handicapped, priests and young people.

At an outdoor Mass, he strongly condemned artificial means of contraception.

Speaking to about 5,000 people in front of St. Clement's Cathedral, he said the current popularity of artificial contraception "is not worthy of civilization."

Quoting a 1963 remark of Pope Paul VI, he added: "Instead of increasing the amount of bread on the table of a hungry human race as modern means of production are able to do today, there are thoughts of diminishing the number of those at the table through methods that are contrary to honesty."

Pope John Paul also praised the devotion of the residents of Velletri to "three loves—the family, work and the Madonna."

The pope has scheduled visits to five other Italian cities within the next few weeks.



NEW POST—Michael O. Bell has been named director of planning for St. Vincent Hospital and Health Center, Indianapolis. Bell is a health administration graduate of Indiana University.

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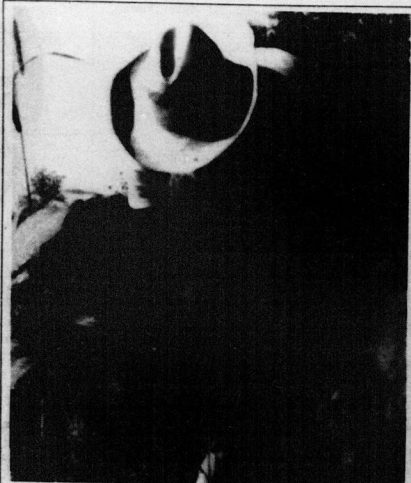
Sisters study discipleship

Approximately 250 Sisters of Providence will gather tomorrow (Saturday) at Holy Rosary Parish, Indianapolis, for a day of prayer, study and reflection.

The theme, "Discipleship: A Call to Every Sister of Providence," will introduce to members of the Saint Gabriel province a congregation-wide thrust for the 1980's, "A Decade of Discipleship."

Providence Sisters Bernadette Mary Carroll, Barbara Doherty and Marikay Duffy will present the program, which also will include small group sharing and prayer.

According to Sister Jane Bodine, the Sisters will continue their reflection on discipleship through the year, using tapes and planned prayer services. The focus this year will be on the relationship of discipleship to Baptism and Confirmation.



FOOD FOR POOR—David Goodman, Indianapolis, leans down to pick up surplus squash from Waterman's Farm Market. Volunteers for the Gleaner's Food Bank spent a morning picking squash to be used for the poor. The bank collects food surplus for distribution to charitable organizations, including St. Vincent de Paul Society, Catholic Social Services, St. Elizabeth's Home and Holy Cross parish food pantry. (Criterion photo by Peter Feuerherd)

Remember them

† **BIRCHLER, Louise**, 87, St. Paul, Tell City, Sept. 2. Sister of Florence Zoercher, Charles and Arthur Birchler.

† **BRUCKER, Margaret**, 83, St. Andrew, Richmond, Sept. 3. Sister of Kathryn Nancarrow.

† **BURGET, Frank A.**, 63, St. Benedict, Terre Haute, Sept. 4.

† **COGSWELL, Richard Lee**, 25, St. Mary, New Albany, Sept. 6. Son of Mrs. Wilbur L. Cogswell; brother of Dr. Terence L.; grandson of Millard L. Cogswell.

† **COOK, James E.**, 49, St. Andrew, Richmond, Sept. 2. Husband of Marilyn; father of Theresa and Susan; son of Agnes E. Cook; brother of Dianne, Elaine and John W. Cook.

† **COOKE, Mary D.**, 16, St. Mary, Richmond, Sept. 2. Daughter of Dr. John V. Cooke and Clare Cooke; sister of John, Martin, Yvonne, Clare and Angela.

† **FLAMION, Jenny Lynn**, infant, St. Isidore, Perry County, Sept. 2. Daughter of Mr. and Mrs. Dennis Flamion; granddaughter of Mr. and Mrs. Willard Flamion and Mr. and Mrs. Bennie McMahon.

† **GLOTZBACH, August G.**, 64, St. Mary, Lanesville, Sept. 4. Husband of Cornelia; father of Mary Volker, Terri, Tim, Tony and Tom; brother of Rose Geswein, Alma Day, Bertha Krueger and Anne Schmidt.

† **GOHMANN, Edmund J. Sr.**, 86, Holy Family, New Albany, Sept. 6. Husband of Mary; father of Mrs. Gene Heustis, Mrs. Forest Murphy and Edmund J. Jr.; brother of Louise Gohmann, Bernard and Philip Gohmann.

† **GORRELL, R.J.**, 59, St. Patrick, Terre Haute, Sept. 4. Husband of Charlotte; father of Mary Ellen Willman, Peggy Fields, Janice Bland, Charlene Haggart, Patty Cain, Cleo Morris, David, Larry and Mark; son of Marie Gorrell.

† **HEALEY, Margaret (Marguerite)**, St. Matthew, Indianapolis, Sept. 4. Sister of Helen G. Loos.

† **HOY, D. Thelma**, 63, St. Matthew, Indianapolis, Sept. 9. Mother of Charlene Rasche; sister of Bonnie Weimer.

† **HUGHES, Frieda**, 80, St. Mary, Richmond, Sept. 2. Mother of Carl DeVinney.

† **JORDAN, Charles (Chris)**, 68, St. Benedict, Terre Haute, Sept. 2. Husband of Mary.

† **MILLER, Martha Jane (Shadon)**, 72, St. Mary, New Albany, Aug. 30. Mother of Patty Endris, Sharon Ann Spalding and Janet Staashelm.

† **MULLIS, Labert**, 74, St. Paul, Tell City, Aug. 25. Husband of Irene; father of Donald, Wanda Braun and June Lyons; stepfather of Clara Marie Kuntz.

† **NORTON, John**, 82, St. Roch, Indianapolis, Sept. 5. Father of Owen; brother of Ralph.

† **PYLE, Flossie E.**, 82, St. Paul, Tell City, Sept. 1. Mother of James; sister of William Hertwick.

† **SCHILLING, Rosalind C.**, St. Paul Hermitage Chapel, Beech Grove, Sept. 6. Mother of Rosalind Tully, Dolores Hartley, Mary Margaret Query, Edward, Thomas, Robert and Fred Schilling.

† **SHEEK, Mary V.**, 66, Our Lady of the Greenwood, Greenwood, Sept. 5. Wife of Dr. Kenneth L.; mother of Kenneth and Mary Ann; sister of Bess Smith, Emma Allesch, Walter F. and Louise Thompson.

† **SMITH, John G.**, 81, St. Mary, New Albany, Aug. 30. Husband of Adelaide L.; father of Marilyn Coats and James W. Sr.; brother of Louis Smith.

† **STRATTAN, Richard E.**, 58, St. Pius X, Indianapolis, Sept. 8. Husband of Jane (Lesch); father of Christopher, Gregory, Daniel and Lisa.

† **TODD, Todd Anthony**, 21, St. Lawrence, Lawrenceburg, Sept. 2. Son of Luther Todd.

† **WHEATLEY, James Anthony**, 59, St. James, Indianapolis, Sept. 4. Husband of Frances; father of Jim; brother of Henry Wheatley, Helen Wantness, Ann Donahue and Patsy Haines.

Catechetical workshop slated

A catechetical workshop is scheduled for 9:30 to 3 p.m. Saturday, Sept. 20, at St. Monica's Parish, Indianapolis. The West District directors of religious education/parish coordinators are sponsors and have invited all catechists to attend.

Father Albert Ajamie, St. Monica pastor, will speak on "Jesus' Ministry to Teach," and Father Jeffrey Godecker of the archdiocesan Office of Catholic Education will discuss "The Ministry of the Catechist." There also

will be a session on making A-V material, given by Donna Watson, and "Prayer and Para-Liturgy" presented by Jean Canatsey.

According to sponsors,

Textbooks to be reviewed

Parents and other concerned citizens may review textbooks being considered for use in Indiana public schools in 1981-86 at 10 locations around the state, four in the archdiocese, from Sept. 15 through Nov. 21.

Sites for inspecting textbooks will include: Wil-

liam E. Wilson Education Center, 821 Wall St., Jeffersonville; Instructional Materials Center, Thornton Building, 2830 College Ave., Terre Haute; Crestdale Elementary School, 701 S. 4th St., Richmond; and the Indianapolis Teacher Center, 1102 N. West St., Indianapolis.

Sex education in Catholic schools protested

by Liz Schevtchuk

WASHINGTON—A pro-life group, calling on the U.S. bishops to "withdraw total jurisdiction over the issue of classroom sex education" in Catholic schools from the U.S. Catholic Conference's Department of Education, has claimed that USCC sex education guidelines to be issued in July were pulled back from release because of "major doctrinal revisions."

But Father Thomas Gallagher, USCC secretary of education, expressed doubts that his department has such "total jurisdiction" in sex education and added that the guidelines are still in the process of development and never had a July deadline for publication.

In a news release issued Sept. 5, Mrs. Randy Engel, director of the U.S. Coalition for Life in Export, Pa., attacked the teaching of sex education in Catholic classrooms. The coalition, according to Mrs. Engel, is a research service assisting 1,000 pro-life groups in the United States and 200 other nations.

Mrs. Engel suggested the matter of sex education should be postponed until after the world Synod of Bishops meets and discusses the family and that the U.S. bishops should deal with the issue at their November meeting.

USCC officials said the sex education issue is not expected to be on the bishops' November agenda.

Mrs. Engels also stated that "USCC-prepared guidelines were to be released last July, but have been pulled back for major doctrinal revisions."

Mrs. Engels referred to remarks in Milwaukee by Daniel Dolesh, formerly with the USCC Department of Education, that the guidelines were being reviewed for final approval and would probably be published in July. (Dole's comments were carried in a June 23 NC News Service story.)

Mrs. Engel said copies of the proposed guidelines were circulated this summer. While she did not obtain a copy directly, she said, she saw the draft obtained by other sources and she and other persons

objected to the guidelines on doctrinal grounds. The proposals were not published in July as Dolesh had predicted, she said, corroborating her statement that the were pulled back because of the doctrinal points raised.

Father Gallagher disagreed. "The document has been in the process of composition," he said. "I don't know of a July deadline and as a result they wouldn't have been pulled back." He said there has been no final decision on the guidelines or the schedule for issuing them.

Mrs. Engel and Father Gallagher concurred that the guidelines are not a step-by-step curriculum for sex education classes but a system for setting up sex education courses. Father Gallagher referred to them as methods for parents, parishes and educators to work together. "There's nothing too exciting to read about," the priest said.

Father Edward Bryce, secretariat director of the bishops' Committee for Pro-Life Activities, mentioning students' process of maturing in "respect for all life," said that "sexuality is the title we give to the God-created ability to reproduce."

"I find it incomprehensible that Catholic educators would not be engaged in instruction and formation and respect for this ability. We call this the virtue of chastity," he said. "Since Moses came down from Mount Sinai with the 10 Commandments, especially the sixth and the ninth the people of God have been challenged to be in the sex education business in the best way possible."

Oops!

Just in case your Oatmeal Brownies, whipped up from the Cynthia Dewes' column last week (Criterion, Sept. 5) tasted more like oatmeal than brownie—we have a correction for you. Inadvertently left out of the recipe was the all-important ingredient: 4 cups of cocoa. Try again, brownie-lovers!

the Saints by Duke

OUR LADY OF THE SEVEN DOLORS



ON SEPT. 15, THE CHURCH CELEBRATES THE FEAST OF OUR LADY OF THE SEVEN DOLORS. THE SEVEN MAJOR SORROWS OF MARY ARE:

1. THE PROPHECY OF SIMON: "THIS ONE SHALL BE A SWORD OF PAIN TO PIERCE THINE OWN HEART." FOR THE REST OF HER LIFE SHE DREADED THE DAY THE PROPHECY WOULD BE FULFILLED.
2. THE FLIGHT INTO EGYPT, TO ESCAPE HEROD'S CRUEL PLOT TO KILL HER INFANT SON.
3. THE LOSS OF THE CHILD JESUS FOR THREE DAYS, WHICH PROVED TO BE HER MOST GRIEVIOUS SORROW.
4. MARY MEETS HER SON, TORTURED BY THE CROSS AND THE CROWD ON THE ROAD TO CALVARY.
5. THE BLESSED VIRGIN SEES HER SON RAISED UPON THE CROSS AND AFTER THREE HOURS AGONY SEES HIM DIE.
6. MARY SEES THE SACRED SIDE OF JESUS PIERCED WITH A LANCE AND EMBRACES HER SON'S MANGLED BODY AS HE IS LOWERED DOWN FROM THE CROSS.
7. THE SORROWFUL MOTHER ACCOMPANIES THE SACRED BODY OF HER SON TO THE TOMB. A MOTHER'S HEART ALONE CAN UNDERSTAND THE AGONY OF TORTURE ENDURED BY THE MOTHER OF SORROWS. WE DO NOT ATTEMPT TO DESCRIBE IT. NOR ARE ANY MERE HUMAN LIPS ABLE TO EXPRESS IT.

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Television Review

NBC's 'Shogun' first-rate historical entertainment

In spite of the actors' strike which has delayed the start of the regular series on the networks, the new season at NBC begins with an impressive 12-hour adaptation of James Clavell's historical novel "Shogun," airing Monday, Sept. 15, at 8-11 p.m. (EST), Tuesday-Thursday, Sept. 16-18, at 9-11 p.m. (EST) and Friday, Sept. 19, at 8-11 p.m. (EST).

The central character of Clavell's romantic adventure story set in feudal Japan is Blackthorne (Richard Chamberlain), a shipwrecked English navigator who is as bewildered as the viewer by the world of his Japanese rescuers.

During the course of the first episode, he is cared for by villagers, imprisoned and brutalized by their samurai overseer, is sent for by the district's most powerful warlord (Toshiro Mifune), survives another storm at sea only to be cast into a prison of condemned men, with only an occasional Jesuit missionary to interpret the strange language and even stranger customs of his captors.

Directed by Jerry London from Eric Bercovici's script, this well-acted tale of how a 17th-century European learns to live in an alien society makes vivid and compelling viewing. Produced in Japan on a lavish scale, "Shogun" is worth seeing simply for its authentic recreation of a visually rich but dangerously different epoch.

Part of the series' appeal is in learning about another culture, especially one as complex as that of medieval

Japan, where a highly refined civilization was undergirded by the barbaric savagery of the warrior code.

Be aware, however, that the treatment of this historical period is unusually realistic for television and is inappropriate for younger members of the family. The special effects suggesting decapitation, torture in a boiling vat, a samurai's suicide and the disgrace of being urinated upon are brief but necessary means of establishing the brutal cruelty that was part of the era.

These several instances in the first episode will be enough to discourage

viewers who prefer their entertainment innocent of such period detail. The 17th-century context is also in evidence in terms of the religious bigotry separating Catholic and Protestant, as natural then as it is offensive today.

For those willing to take the consequences of experiencing an entirely different time and place, however, "Shogun" is first-rate historical entertainment as well as a fascinating introduction to a foreign land and its culture.

If you believe that it is a law of nature for women to follow the lead of men even off the dance floor, read no further about a program called "The Women's Room," airing Sunday, Sept. 14, at 8-11 p.m. (EST) on ABC.

Marilyn French's 1977 novel, "The Women's Room," was a feminist tract that resonated with outrage at women's oppression in a 1950s male-oriented society. Carol Sobieski's adaptation under Glenn Jordan's direction, however, is curiously flat and melodramatic, slickly polished and always predictable.

It has fine acting by Lee Remick, Colleen Dewhurst, Patty Duke Astin and Tovah Feldshuh, who strive to give some emotional depth to characters who are little more than stick figures conforming to a thesis. As sociology the production may have some interest, but as drama it is tedious and unconvincing.

As much as one can sympathize with the program's main theme of women's liberation from cultural domination by men, one cannot accept the rejection by its central characters of traditional sexual morality as being related to that oppression. The issues it raises, though vital for our time, are never satisfactorily answered.

Because of its subject matter and treatment "The Women's Room" is off-limits for the young and impressionable.

If samurai in Old Japan are not your cup of tea, consider "Rodeo Girl," a TV movie about a feminist in the New West, airing Wednesday, Sept. 17, at 9-11



ENGLISH SAMURAI—Richard Chamberlain, center, stars as Blackthorne, shipwrecked English navigator who falls in love with his Japanese interpreter played by Yoko Shamada, bottom left, on his way to becoming a samurai warrior in 17th century Japan. It is all part of James Clavell's "Shogun," a 12-hour miniseries to be broadcast on five consecutive nights beginning Sept. 15 on NBC. (NC photo)

p.m. (EST) on CBS.

Katharine Ross stars as a woman determined to win a rodeo championship while she is pregnant and acting against her husband's wishes. The point is that women are not the fragile creatures that men like to think they are and that they have rights too.

If you can accept the fact that the star is about as fragile as anyone you are ever likely to see on a bucking broncho and that she retains her svelte figure throughout her pregnancy, you probably will enjoy this melodrama about a woman who chooses to be both a champion roughrider and a mother.

Acting honors go to Jacqueline Brookes as a supportive mother and pro-life feminist in a script by Kathryn M. Powell. Veteran Jackie Cooper directed with emphasis on the colorful action of women's professional rodeo riding that young and old will find diverting.

Television highlights

Monday, Sept. 15, 8:30-9 a.m. (EST) and/or 3-3:30 p.m. (EST) (PBS) "Beansprouts." Chinese-American youngsters and their friends have some fun in learning to appreciate their differences and the values of an ethnic heritage in a five-part series shot in San Francisco's Chinatown (daily through Friday at the same hours).

Monday, Sept. 15, 8-10:30 p.m. (EST) (PBS) "Joan Robinson: One Woman's

Story." This repeat broadcast of a powerful documentary about a woman's battle with cancer raises significant issues of living with uncertainty, family relations, pain relief and the patient's right to know about medical procedures.

Saturday, Sept. 20, 1:30-2 p.m. (EST) (CBS) "30 Minutes." The season premiere of this news magazine for young people features a report on a teen-age recruitment drive by the Ku Klux Klan and a pro-

file on 17-year-old Kare Rogers, the country's leading female jockey.

Saturday, Sept. 20, 10-11:30 p.m. (EST) (PBS) "The Bomb." This documentary made for Japanese television examines how Japan's isolationism and misunderstanding of global events contributed to the world's only instance of atomic warfare focusing on the role played by Dr. Leo Szilard in the creation of the bomb.

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'Vikings!' presents history of wandering Northmen

Of course you know who the Vikings were—Northmen in horned helmets borne by their swift longships to raid and pillage Europe during the Dark Ages. That image in the popular imagination has lasted a millenium but it is now being radically challenged by the research of scholars.

One of them is Magnus Magnusson, the Icelandic author of numerous studies of the Viking period and an internationally recognized authority in the field. He was chosen by the British Broadcasting Corporation to be the host and writer of a 10-part weekly series of half-hour programs titled "Vikings!" to be seen here beginning Saturday, Oct. 4, at 9 p.m. (EST) on PBS.

During a recent visit to New York to publicize the series, Magnusson disarmingly acknowledged his less-than-disinterested view of the subject.

"The aim of the series," he said with enthusiasm, "is to present my ancestors' contributions to the world's culture and history."

Using modern archeological finds, the programs will show that the early Scandinavians were a much more interesting people than the legend passed on by their foes.

"For every pirate raider," he continued, "there were 99 settlers, as can be seen from recent digs that have uncovered the original Viking towns on which the cities of York (England) and Dublin (Ireland) were founded."

The Irish may have benefited most from the Scandinavian connection, according to Magnusson, "Before

the Vikings there were no towns or trade in Ireland and the Viking influence upon Irish art was considerable."

BASICALLY, however, the Vikings were a sea power whose longships dominated the Western trade routes from about 500 to 1066. To show how special this sea-going heritage is for Scandinavians, Magnusson recalled how the people of Iceland rioted to keep their government from sending a Viking ship to the 1893 World's Fair in Chicago.

The series will retrace the remarkable trading voyages of the Vikings around Europe and through the

ivers of Russia to the Islamic world of the East. Americans will be fascinated by their trips beyond Newfoundland to Vinland, which archeological evidence proves was New England.

One of his reasons for doing this television series, Magnusson said, is that archeologists have a responsibility to inform the public. "The public pays for archeology through university, foundation and government funding and they ought to know what they are getting for their money."

"Moreover," he continued, "it is important for people to know about their past, especially now that so much of the historical record is being destroyed in the name of modern progress."

PARTLY because of the recent discoveries of urban Viking sites at York and Dublin, the public's curiosity has been aroused about Viking society. According to Magnusson, people are responding to something more than that.

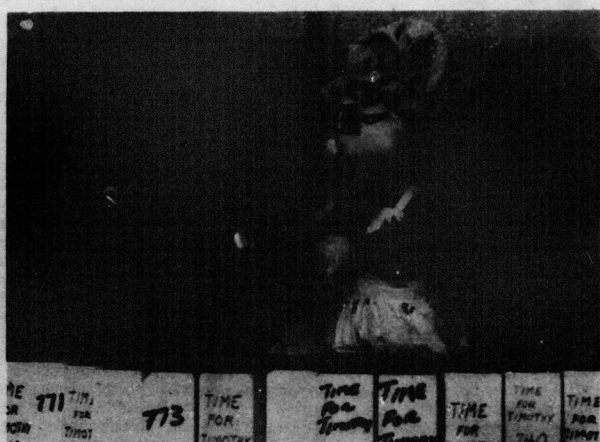
"Archeology is a reflection of a nation's mood. Nineteenth-century England concentrated on exploring Roman and biblical times because these were related to their imperial and Victorian patriarchal society."

"Today, the focus is on a new kind of model, the Viking as the entrepreneur of the Middle Ages, a people prepared to risk and work and be rewarded for their efforts."

In theory the BBC should have jumped at the idea of such a series, but in actuality it only came about through "unplanned happenstance." The idea for the series came from the British Museum which was planning a major exhibit of Viking art and artifacts.

THE BBC agreed to do a series coinciding with the opening of the exhibit in February 1980 but did not have the funds to produce it alone. After exhausting the usual co-production sources, a chance conversation led to a phone call to the Lutheran Brotherhood, a national fraternal benefit society similar to the Knights of Columbus, which immediately agreed help finance the production.

According to Magnusson, the Lutheran Brotherhood had long been interested in



THE CHURCH FEDERATION'S TELEVISION MOUSE—Timothy Church Mouse explains the work of the Church Federation to his friends. The star of the Indianapolis' organization of Catholic and Protestant churches produced program entitled "Time for Timothy" has been seen on local television for the past 22 years. Timothy is now seen in over 30,000 Indianapolis area homes over channel 13 on Sunday mornings at 8 a.m.

helping its local public television station, KTCA in St. Paul-Minneapolis, produce a national series for PBS. The BBC project was an ideal opportunity and the subject was related to the ethnic heritage of many of its members.

The Viking invasion of

America is set for October, when Magnusson's series begins airing on PBS and the British Museum's Viking exhibit is put on display in New York's Metropolitan Museum of Art.

Those having a more than casual interest in the subject should contact their local

PBS station for information about the various educational materials that have been especially prepared to supplement the television series.

In addition, Magnusson's book, "Vikings!" is being published in October by E.P. Dutton and Co.

Catholic Youth Corner

Workshop comes to the rescue of first-time voters

by Peter Feuerherd

Are you a youthful first-time voter who wants to exercise your precious privilege to choose our nation's leaders? Are you disturbed that all you know about the presidential candidates is that Jimmy Carter is an ex-peanut farmer with a troublesome kid brother and that Ronald Reagan is a former California governor who looks a lot like an actor you've seen on the late show? And who's this guy Anderson?

Well, if you want help in making your first vote an intelligent one, then ARIA—an organization of women Religious in the archdiocese—wants to help. The nuns are offering an "Impact VII—Elections '80" all day workshop Saturday, Sept. 27 at Marian College.

Providence Sister Sally Thomas of Network, a Catholic social justice lobby in Washington D.C., will present the program. Discussions will focus on how to review the stands of both local and national candidates on the issues.

Topics like "Roots and Call to Political Involvement," "Analysis of the Present Political Climate," "A Multi-Issues Approach to the Candidates," and "A Look at the 1980 Presidential Candidates" will be offered.

Materials for the work-

shop will include Network's compilation of congressional voting records as well as its soon-to-be published comparative study of the platforms of the Republican, Democratic and other parties.

There will be no registration fee for selected students from all the Indiana Catholic high schools and colleges. Five students from each school will be selected to attend the Marian College seminar. For more details, contact your school's social studies or political science department.

St. Vincent's Wellness Center on 622 S. Range Line Road in Carmel will sponsor a "Lean Teen" program for girls on Mondays and Wednesdays from 3:45-5:15 p.m. A \$40 registration fee entitles participants to a five-week intensive session of aerobic exercises and tips on nutrition and fitness.

For more information, contact the Wellness Center at 846-7037.

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Viewing with Arnold

'The Big Red One'

by James W. Arnold

Samuel Fuller, at 69, has finally delivered his epic World War II combat film, "The Big Red One"—nickname for the First Infantry Division—and it is tough, honest and incredibly tight, getting in the whole war under two hours.

Fuller is not the guy to look to for profundity or sentiment. He is from the tough-old-bird school, and was telling-it-like-it-is when Cosell was in law school. The film has few new ideas, and no major statements about the injustice or horror of war. (That may be a blessing in the post-Vietnam climate, which tends to be overblown with rhetoric.) Fuller tries to recreate the experience of combat—the horror, the humor, the incredible random incidents—and lets us draw our own conclusions. His purpose is to pay respect to those who fought, and at most to suggest that there was a point to it all, that the Nazis were an enemy worth destroying.

Few moviemakers are more qualified than writer-director Fuller to do the job. He served as a dogface GI in North Africa, Sicily and Europe with the First Division, winning the bronze and silver stars and the purple heart. He's wanted to make this film for 35 years.

Its appearance now is a kind of happy miracle. He hasn't worked much since the mid-1960's, and before that made mostly above-average B-action movies, like "Merrill's Marauders" (1962).

While his work has been appreciated by the French and other buffs who admire lean but graphic, no-nonsense cinema, Fuller has had a bad reputation in America as an unreconstructed primi-

tive. His heroes have tended to be without virtue, his action direct and brutal, and his politics too chauvinist and conservative even for the Far Right. These characteristics must be well under control, because they seldom surface in "Big Red One."

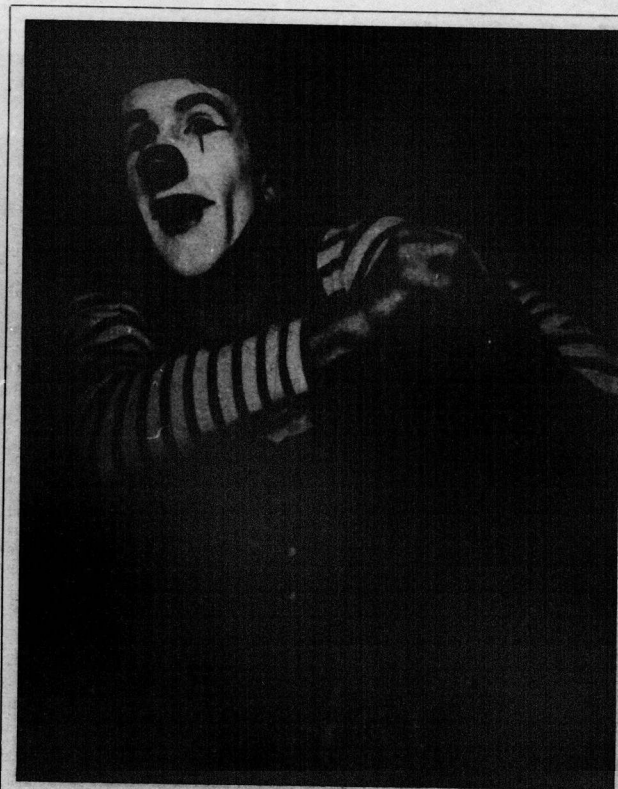
THE movie follows a single squad through all the major battles, ending with the liberation of a death camp in Czechoslovakia.

The key character is a sergeant (intended for John Wayne, the role is shrewdly underplayed by Lee Marvin), who is a father figure to the group and easily traced to other benign war-movie sergeants ("All Quiet on the Western Front," "Cross of Iron").

Marvin's sergeant is primarily a mature, cool professional, the sort of man without whom the job couldn't have been done. But he's also humane, a father not only to his men but to several waifs he befriends along the way, until a Jewish boy that he couldn't save dies as he's literally carried on his back.

The other four soldiers who survive are less distinct. They are merely young men we barely know, like strangers on a train, except for a few obvious traits.

GRUFF (Mark Hamill) is the sensitive one who can't bring himself to kill; Zab (Robert Carradine) is the brash, cigar-chewing writer-narrator, a stand-in for Fuller himself; Vinci (Bobby Di Cicco) is a feisty, competent Italian ethnic, and Johnson (Kelly Ward) is a blond, open-faced type who at one point has to deliver a



THE FOOL—Mime and clown Bob Berky demonstrates the key elements used in his art form on "I am a Fool," airing the afternoon of Sept. 18 on PBS. "It's important that we laugh," Berky says. "What I'm looking for is the kind of laughter that moves the whole person." (NC photo)

Frenchwoman's baby in a disabled tank.

At least easy clichés are avoided, e.g., Zab's narrations are boyish and unsophisticated, not the musings of a probable Pulitzer novelist.

The combat sequences are superbly visual and realistic, often shot in low light, smoke or fog, and each has a point or motif of its own.

In the African landing, the French must decide whether to fight or join the Americans; at Kasserine Pass, the GI's awed, by first contact with the Germans, break

and run; at Omaha Beach, the sergeant, for all his compassion, must send his men ruthlessly one by one in a bloody attempt to blow a hole in barbed wire. Realism alone does not summarize Fuller. There are images of remarkable beauty in the woods and battlefields.

THERE is irony in an attack on an observation post in a mental asylum, where finally a patient grabs a gun and begins firing in glee: "I'm one of you! I'm sane." And the death camp sequence is terribly moving and scary, reaching a climax when Griff, previously non-violent, fires round after round into the body of a Nazi guard.

The production is consistently first-class, including

the authentic-looking Israel locations, the symphonic score, and bravura long-lens photography of men against the sky.

Only one false note: the young actors seem often to be playing GI's they've seen in old movies. It's not that easy for men of one generation to catch the accents and inflections of another.

Fuller's flaw is one of soul. He is incapable of reaching very high or very deep. But he does capture the shimmering surface with a clear photo-journalist's eye.

(War realism predictably grim and raw, but otherwise a moving, intelligent film; recommended for mature viewers) NCOMP rating: A-3, morally unobjectionable for adults.

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Television films

The Big Sleep (1978) (CBS, Saturday, Sept. 13): Michael Winner's attempt to remake the Phillip Marlowe detective classic in London with a mixed American-English cast is a Big Yawn, except for Robert Mitchum's cool, laconic middle-aged performance in the Bogart role. Generally sleazy moral tone. Not recommended.

The Drowning Pool (1975) (NBC, Sunday, Sept. 14): Ross MacDonald's Lew Archer does the private eye thing in New Orleans and its moss-covered environs. But the gifted team of Paul Newman and Joanne Woodward can't beat the clichés of character, sex and violence. The villain is

crazy, which allows for some kinky sadism, including an inventive climax when Newman is trapped in the flooded hydrotherapy room of an old insane asylum. Not recommended.

Foul Play (1978) (CBS, Monday, Sept. 15): Screwball comedy combined with the detective genre, in this pretty obvious farce about a mild-mannered librarian (Goldie Hawn) propelled into a wild old-fashioned movie thriller, where she teams up with a clumsy San Francisco police detective (Chevy Chase). Strictly for the easily amused. Not recommended.

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