

the CRITERION

Church-state tensions are rapidly rising in unsteady Nicaragua

by NC News Service

The tensions between Nicaragua's Catholic bishops and its Sandinista-led government widened in August as both sides engaged in a public war of words in which the bishops expressed concern for the future of Catholic schools and the government accused priests of leading anti-government protests as part of a destabilization plot.

The bishops' worry about Catholic schools came after the government intervened in a high school run by Salesian priests in the town of Masaya, about 20 miles from the capital of Managua, and said it would turn it into a vocational school for teaching handicrafts. The government communique made no mention of a role for the Salesians. The government decision came after the school, which serves Indians from the slum section of Monimbo, had become the center of an anti-government demonstration Aug. 17 in which the government said two people were killed and seven wounded. Other news reports said three people died.

On Sept. 1, however, the government returned the school to the Salesian Fathers. It was due to the good will of the Education Ministry and a statement by the Catholic bishops defending the church's authority to run its schools, said a school official, Father Jose Maria Pacheco.

The government intervention shows how "the authority of the church over its educational institutions" has been ignored, said the statement issued Aug. 24 by the Nicaraguan Bishops' Conference.

"We cannot imagine how a new society can be built in Nicaragua without the role of the church in Catholic education, which answers to the problems, aspirations and cultural traditions of our people," said the bishops.

ABOUT 95 PERCENT of Nicaragua's 2.2 million people profess Catholicism.

The bishops also complained of "the complicity, at least passive" of government

authorities in the occupation of Catholic schools by Sandinista groups.

"We reaffirm the need of an educational system open to the spiritual values of the human person beyond the narrow confines of materialistic ideologies that ignore or deny the existence of God," said the bishops, alluding to the Marxist-orientation of many Sandinistas.

Previously, Interior Minister Tomas Borge, referring to the Aug. 17 demonstration, had said that priests "had led the provocation."

Borge added, however, that church and state authorities were conducting talks to iron out difficulties.

"In fact we find that we coincide in one thing: the church preaches liberation of the poor, and the revolution works for the welfare of the poor," said Borge Aug. 20 during funeral services for one of the persons killed Aug. 17.

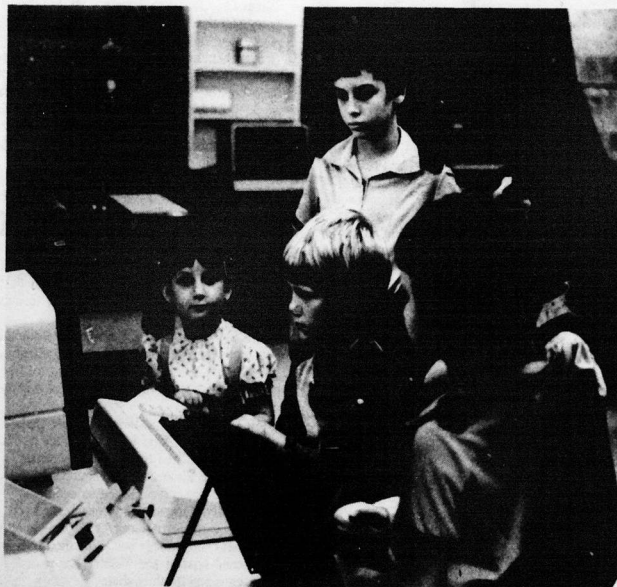
Nicaraguan officials have regarded anti-government acts as part of a destabilization program aided by the U.S. government and have accused the U.S. government of financing opposition groups, especially armed groups which have engaged in border attacks from neighboring Honduras.

THE KEY EVENT sparking the debate was a controversial incident involving Father Bismark Carballo, communications director for the Archdiocese of Managua, Nicaragua, and Mrs. Maria Castillo.

Reports in the pro-government news media said Father Carballo was caught naked by Mrs. Castillo's husband in a tryst with Mrs. Castillo at her home around noon Aug. 11 and the two men began fighting in the street. Father Carballo said he was at Mrs. Castillo's home waiting for her two children to return for lunch when he was forced to disrobe by an unknown assailant. The priest called the incident an effort to discredit the church. Archbishop Miguel Obando Bravo of Managua supported Father Carballo.

The incident led to demonstrations for and against Father Carballo. Catholic educational institutions became involved as several became the center of some of the anti-government protests.

The protest at the Masaya school resulted in a violent confrontation between opposing groups with the dead being Sandinista sup-



NOT EXACTLY LIKE PACMAN—Jon Jones (center) discovers a new world of computers in The Criterion composing room during the Catholic Center open house. Jon's friends looking on are the children of Mrs. and Mrs. Claude Hodge of St. Andrew parish. Their children are (clockwise from left) Jane, Jim, Claudia, Patrick and Bridget. (Photo by Gina Jung)

porters. The Sandinistas said the deaths were from shots fired by people within the barricaded school, but protest leaders denied it.

On Aug. 20, the government announced its intervention in the school. On Aug. 25 the principal of the Masaya high school, Salesian Father Jose Morataya, a Spaniard, had his residency permit cancelled.

MEANWHILE, on Aug. 24 the Nicaraguan mission to the United Nations issued a communique calling the anti-government protests "a manipulation which the counterrevolutionary groups behind these actions want to carry out." It said the protests were not a church-state confrontation and that the government was committed to respecting freedom of religion.

It also appealed to the people to "keep calm, to resort to dialogue with maturity and responsibility when dealing with differences between various social sectors."

The communique said "the fundamental enemy" of Nicaragua is imperialism, but it did not mention any specific country. The term imperialism is often used in the United States in relation to the United States.

The aim of imperialism is a "harassment campaign" ending in the overthrow of the government, the communique added.

In Washington a State Department spokesman, Alan Romberg, said the attack on Father Carballo "marked a new level in the repressive and violent tactics of the Sandinista government . . . to intimidate the priest in particular and the church in general."

The Father Carballo affair took place after Sandinista censors had temporarily prevented the independent Managua newspaper, La Prensa, from publishing Aug. 7 a letter from Pope John Paul II to the Nicaraguan bishops warning against a "popular church" independent from the hierarchy and prone to manipulation for partisan political purposes.

Looking Inside

Pathways to the Spirit, a 45 week series on the role of the Spirit in the lives of Christians, begins the new Know Your Faith section this week on pages 9 through 12. Included in the section this week are a lead article by Dominican Father David O'Rourke. Additional material includes Janann Mantemach's Children's Story Hour of the Bible, Father John Castellet's Scripture study of the Spirit, and Paul Karnowski's reflections on The Word. Magr. Bosler's Question Box and our regular Parish Profile will also be included. Father Widner's column returns to page 5 along with Father McBrien.

St. Maurice celebrates 100 years

The 100th anniversary of the dedication of St. Maurice Church, Decatur County, will be observed Sept. 11-12.

Highlight of the weekend will be an outdoor Mass on Sept. 12 at 2:30 p.m. with Archbishop Edward T. O'Meara as chief celebrant. At the conclusion of Mass, new documents will be placed in the church cornerstone and children of the parish will release 100 balloons marking the anniversary.

A chicken dinner will be served at 4:30 p.m.

on Sept. 12 for those who have reservations.

Activities on Sept. 11 will include Mass, crowning of a parish king and queen, a beard contest, games for children, supper at 6 p.m., hay ride, card tournament and an outdoor dance.

On Sept. 12, in addition to Mass and dinner, there will be a horseshoe tournament and live music. Historical pictures and the contents of the cornerstone will be on display in the parish school building.

the criterion

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Indianapolis, Indiana

Catholic school made this man the success he is

by GINA JUNG

When Addison Simpson was growing up, his parents made a decision about his life that they would stick to: their son would go to Catholic schools.

It has been more than 10 years since Simpson graduated from Ritter High School. His parents accomplished their goal.

Simpson, a field representative for Drug and Addiction Services for the state, and an active member of St. Andrew parish, attributes his success to his schooling.

"If I had not gone to Catholic schools, I could be working in a foundry, I could be dead or I could be in jail," he says. Though those alternatives are not good, he stresses that "it has to do with being black."

"If I didn't have the skills . . . I could have sold dope or gotten into numbers."

"I grew up in a lower class neighborhood with middle class values," he says. Like any parents, Simpson's parents wanted the best for their children—even if it meant giving them values that those around them did not own.

Simpson attended grade school at St. Bridget and spent his high school years at Ritter.

"I've never been to public schools," Simpson says.

But going to a different school sometimes caused a conflict for himself and his peers in the neighborhood.

"I FELT GOOD because I could read and write better than they could. I felt bad because I had brains and I could use words that they didn't have."

Simpson grew up near Lockefield Gardens, a former public housing project.

He remembers well what he learned in school. Simpson believes his self-image would have been lower had he not come into contact with nuns in Catholic schools. "The nuns taught me to be arrogant," he claims. "They taught me that I'm better than anyone else. But I know I'm still black . . . Maybe I've been arrogant, but the Catholic schools seem to bring it out."

His years in high school "were the best years of my life," he says.

"I had it made. My grades were pretty high. I could go to any high school and they would know that I was Addison Simpson."

Simpson had an impressive high school record. He was class president for two years. He played football, baseball and basketball.

One of the people who had the most in-

fluence on him in high school was Father Clarence Waldon, now director of evangelization for the archdiocese. "He used to talk to me," he says. "I respect him."

Simpson says some blacks are eager to be part of the church. "Blacks are ready for Catholicism. They're a group of folks who would like to perceive themselves in the middle class. Blacks strive to send their kids to Catholic schools. Catholic schools could make blacks end up . . . with better jobs."

"I'M A THIRD generation Catholic. My mother and grandmother were Catholic. When I was growing up, there was no question what school I was going to go to."

After he graduated from Ritter in 1969, Simpson went to Tri-State and Marion State College. But in 1972 he left college to start working.

His first job was with Community Addiction Services Agency, a community organization. In 1975 he secured a job with the state. He is now a field representative for Drug and Addiction Services.

He feels that he has been a success though it has taken him a long time to accept it. "It's hard for me to see myself as a success," he admits. "I'm almost afraid of succeeding. I've handled failure before, but never success."

Recently Simpson has embarked on a business venture that may give him another successful notch on his belt. Last month he and a partner opened the T-Shirt Express, a T-shirt, caps and trophies shop.

In the next few years, he says, "I have visions of my store doing well and still doing some people business."

"I've been working for the state for years. I want to get out in the business world to see what that's like."

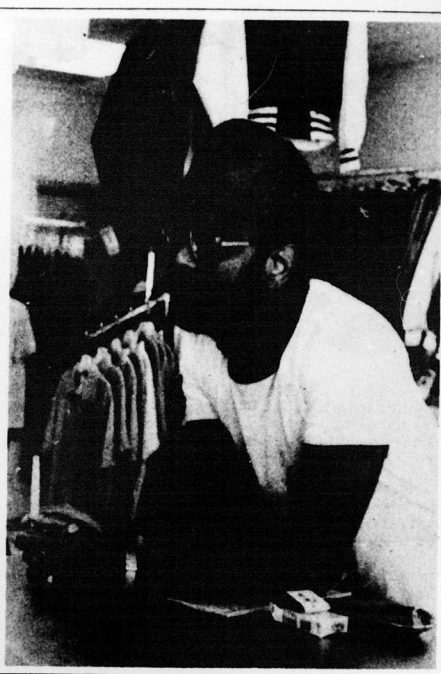
Simpson says he draws his support from his wife, Nellie, and his two-year-old son, Addison Thomas, whom they call A.T.

"IF IT WEREN'T for Nellie, I don't think I could do it. She enjoys the limelight, but she also knows I need the limelight."

Simpson recalls that he received consistent positive reinforcement when he was young. "When kids do something wrong, mothers yell

INTO THE WORLD OF BUSINESS

Addison Simpson hopes his new business will be a success. Simpson, an active member at St. Andrew parish and in the community, says Catholic schools helped him to have a better self-image. (Photo by Gina Jung)



at them and say 'You are so stupid.' When we did something wrong our mother would tell us, 'You are not stupid. Think it through.'"

He describes his family life as a "yours, mine and ours" situation. He lived with his mother and step-father, but his father and step-mother lived in the same neighborhood.

"We lived across the alley from each other," Simpson says. "But there was no animosity between my father and my step-father. One day I went outside and yelled 'daddy' and both men turned around and said, 'what do you want?'"

Though Simpson was popular in school, he insists he still is not accustomed to taking a leadership role—a position which he says seems to have been thrust upon him.

"People are drawn to me and I don't know why," he says.

But it is Simpson's involvement in the community that perhaps has made him a role

model for youths. He has coached football at St. Andrew parish for five years and has done volunteer work for CYO. Recently he was named to the archdiocesan Youth Ministry Task Force.

It frightens me to think that "somebody wants to grow up to be like me," Simpson says. "You have to maintain responsibility and control."

He says he would like his son to grow up like him in some aspects, but he has no specific goals for him. "I want him to be decisive. I want him to be A.T. He can grow up to be up to a 7-foot ballet dancer if that's what he wants to be."

Simpson, who fondly calls his son Yodie, shares a motto he has given to the little boy: "Yodie-man does the best he can in everything he tries to do."

Simpson himself seems to be living up to that motto.

Postal service to issue Francis of Assisi stamp

WASHINGTON—The U.S. Postal Service plans to issue on Oct. 7 in San Francisco a 20-cent commemorative stamp honoring St. Francis of Assisi, which aroused the protest last November of a group concerned with separation of church and state.

The M.H. de Young Museum in San Francisco was chosen as the site for the first day ceremony because that city's civic leaders have been organizing activities for the past year to honor the 800th anniversary of the birth of the man for whom the city was named.

Last November, Americans United for Separation of Church and State said the plan to issue the stamp was of "doubtful constitutionality" and would stir up "resentment and interfaith tension."

"Postal Service involvement with the Catholic Church's year-long celebration of the 800th anniversary of St. Francis' birth is surely the sort of thing the authors of the First Amendment intended to prevent," Americans United said in the November issue of its monthly magazine, Church and State. In a release announcing the date and site of issuing the stamp, the Postal Service quoted E.M. Almedingen, who wrote "St. Francis of Assisi," published in 1908. Almedingen said of St. Francis: "Staunch and devout Catholic that he was, he yet arises above creeds. Sociology

did not exist in his day and would have had no meaning for him because he considered the whole of mankind as a family, and that was no matter for an academic discipline, but a flame on the hearth of his innermost heart."

The stamp, designed by Ned Seidler of Washington, portrays St. Francis with a covey of doves, the birds of peace. "The design conforms in spirit to the character of Francis and is a composite of written descriptions of his appearance," said Seidler, a staff artist with the National Geographic Society. This is his first stamp design.

The portrait of Francis dominates the upper portion of the stamp. The lower portion bears the legend "Francis of Assisi 1182-1982, USA 20c" in a single line of red type. Stephen Kraft of Washington did the lettering for the stamp design.

The fifth stamp in recent years to be printed by a private company instead of the Bureau of Engraving and Printing, the Francis of Assisi stamp is the first to be printed under a contract awarded to the American Bank Note Company and J.W. Fergusson and Sons.



HONORING ST. FRANCIS—The design of a new stamp honoring St. Francis of Assisi has been released by the U.S. Postal Service. The stamp will be issued in San Francisco Oct. 7 to coincide with the conclusion of a year-long celebration commemorating the 800th anniversary of the saint's birth.

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the CRITERION

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Opus Dei's new status is not that of 'floating community'

by Fr. KENNETH J. DOYLE

VATICAN CITY—Opus Dei, under its new status as a personal prelature, will not be a "floating community" beyond the supervision of local bishops.

Press reports which had raised the specter of such a free-wheeling autonomy when the change was announced Aug. 23 are countered by a draft of the official Vatican document enacting the change.

The 1,500-word document has not yet been released by the Vatican, but a copy of its present draft has been obtained by NC News.

That draft, which is labeled a "declaration" of the Congregation for Bishops and is signed by Cardinal Sebastiano Baggio, the congregation's prefect, and Archbishop Lucas Moreira Neves, its secretary, is dated Aug. 23. It concludes with a statement that it was ap-

proved and ordered published by Pope John Paul II during a meeting Aug. 5.

When Opus Dei's change of status was announced Aug. 23, the Vatican Press Office said that the publication of the document itself was being postponed "for technical reasons."

It seems virtually certain, though, that there will be no substantive changes in the declaration's final draft, since the change of status has already been approved by the pope and officially announced.

Church sources expect the publication of the text to come in early fall of this year.

The declaration says that the change in Opus Dei's status from a secular institute to a personal prelature answers "particular pastoral and evangelization needs of our time" and that it accomplishes a "harmonious grafting of the institution itself into the pastoral organism of the universal church and local

churches and makes service to them more effective."

Regarding the rights of local bishops, the declaration says that Opus Dei members will come under "territorial norms in respect to . . . general directives of a doctrinal, liturgical and pastoral character" and will be "subject to the jurisdiction of the diocesan bishop in everything that the law lays down for the simple faithful in general."

Priests belonging to Opus Dei, the document specifies, "must obtain ministerial faculties from the competent territorial authority for exercise of their ministry toward persons not belonging to Opus Dei."

In order to open an apostolic center in a diocese, according to the declaration, "previous authorization of the respective diocesan authority is required," and the Ordinary (local bishop) of the diocese "has the

right, moreover, to visit such centers . . . and he is to be regularly informed on their activities."

Opus Dei is an apostolic group of priests and laymen founded in Spain in 1928 and approved by the Vatican as a secular institute in 1950. It now includes members from more than 80 nations and numbers some 70,000 laymen and more than 1,000 priests.

Before his death in 1975 the organization's founder, Msgr. Josemaria Escriva de Balaguer, for many years sought a change in the group's church status which would highlight its role as a leaven in secular society.

Secular institutes, Opus Dei's designation until now, are normally made up of men or women living in the world who dedicate themselves by vow or promise to observe the evangelical counsels of poverty, chastity and obedience and who often dedicate themselves to particular apostolic tasks.

It was suggested to Msgr. Escriva in 1969 by Pope Paul VI that designation as a personal prelature, a new juridical concept created by the Second Vatican Council, might better reflect Opus Dei's character.

Since then the ramifications of such a change have been under study. The document establishing Opus Dei as a personal prelature is particularly important because it is the first such entity to be created by the church.

Pope John Paul II has reportedly been a strong supporter of Opus Dei, and the declaration calls the organization "an institution which offers proven doctrinal and disciplinary guarantees, and proofs of apostolic vigor."

Previously Opus Dei had fallen under the supervision of the Vatican's Congregation for Religious and Secular Institutes, but the change of status brings the group instead under the supervision of the Congregation for Bishops.

church in the world

Laws are obstacles

WASHINGTON—The American Medical Association and other medical groups told the Supreme Court Aug. 29 that laws which limit access to abortions are a "serious obstacle to sound medical practice." The groups urged the high court to strike down an Akron, Ohio, abortion ordinance which pro-life groups say is a model for similar statutes around the country. Among other things, the Akron ordinance would require medical personnel to tell women seeking abortions about the development of the fetus and the possible complications of the operation. It would also require all abortions after the 13th week of pregnancy to take place in a hospital. The medical groups objected to providing a pregnant woman with what they called "inaccurate, baseless, or irrelevant information" and maintained that abortions in clinics, which are less expensive than in hospitals, can be safe up to the 16th week. The court is considering the constitutionality of the Akron ordinance as well as similar laws in Missouri and Virginia, with a ruling probably coming sometime next year.

Nicaragua and Panama.

The Vatican has refused to comment on an announcement by Costa Rican government officials that the pope would visit their country Feb. 10-11, 1983.

Earlier this year church officials in El Salvador and Nicaragua said the pope had expressed a desire to visit their countries in 1983.

Allow new membership

ROME—Jesuit Father Giuseppe Pittau, second-in-command of the 26,000 member Society of Jesus, has asked Hungary's communist government to allow Catholic religious communities to accept new members and open their own institutions, according to a communique from the Jesuit's headquarters in Rome. Father Pittau visited Hungary Aug. 19-

22 and Poland Aug. 23-29. There are currently 94 Jesuits in Hungary and 700 in Poland. In Hungary the communist government which has ruled since 1947 has placed severe restrictions on all religious orders.

New diocese established

WASHINGTON—Pope John Paul II has established a new diocese—Las Cruces, N.M., in the church province of Santa Fe, N.M.—and named Auxiliary Bishop Ricardo Ramirez of San Antonio, Texas, its first bishop. Bishop Ramirez, 45, one of 14 Hispanic bishops in the United States, becomes the eighth Hispanic Ordinary, or head of a diocese, in the country. The pope also named Msgr. Edward U. Kmiec, 46, vice chancellor of the Diocese of Trenton, N.J., and secretary to Bishop John C. Reiss, to be auxiliary bishop of Trenton.

Renewal seeks change

ROME—Now in its 15th year, the Catholic charismatic renewal is seeking a new episcopal adviser and considering a new church status as a Catholic international organization, a change which could significantly affect the movement's day-to-day operations. According to 1971 guidelines from the Vatican's Council on the Laity, recognition at the international level of an organization as Catholic "implies the approval of the Holy See, which in this way authenticates the organization's participation in the apostolic mission of the church." If it achieved the new status, the charismatic renewal, which has some 10 million participants worldwide, would join a select group of fewer than 50 associations and federations.

Pope to visit Latins

CASTELGANDOLFO, Italy—Pope John Paul II will visit all six Central American nations during two separate trips, one next year and another in 1984, Cardinal Mario Casariego of Guatemala said Aug. 31.

Cardinal Casariego made the announcement after a private audience with Pope John Paul at the papal summer residence in Castelgandolfo, about 15 miles south of Rome.

The cardinal said the pope will visit three countries in 1983 and three in 1984.

The six Central American nations are Costa Rica, El Salvador, Guatemala, Honduras,



CATHOLIC CENTER DEDICATION—Dennis Jones, general manager of The Criterion, (left) carries a flag during the procession for the Catholic Center dedication. Archbishop Edward O'Meara (right) thanks Jack Munson, of Richardson, Munson and Weir, the architectural firm that designed the center. Harold Schneider (center), of H.D. Schneider Electric Co., looks on. (Photo by Gina Jung)

EDITORIALS

We don't need the bureaucrats

(The following editorial analysis appeared in the Aug. 26 issue of the Clarion Herald, newspaper of the New Orleans Archdiocese. It was written by Emile Comar, executive editor.)

If Sen. Bill Bradley (D-N.J.) is—as he claims—a supporter of tuition tax credits, he has a strange way of showing it.

Bradley, the ex-basketball great turned senator, has offered a long series of amendments to the tuition tax credit plan of Republican President Reagan.

If the amendments were to be adopted, the Internal Revenue Service would talk over control of Catholic and other non-public schools.

As a result of Bradley's proposed amendments and the implications in them, the Senate Finance Committee called off a meeting Aug. 18 at which time the tuition tax credit plan, according to our best count, had a good chance of getting out of the committee to the Senate floor.

All that's been changed, and the Finance Committee will be faced with a delay until after the congressional Labor Day recess ends Sept. 8. After then, only four or five weeks remain before Congress quits for the fall elections.

Under the heading of "strengthening" the already tight anti-discrimination language in the Republican administration bill calling for tuition tax credits at the elementary and high school level, Bradley has, thus far, successfully sidetracked the plan.

We know not whether Bradley is a naive freshman senator or a Democratic loyalist who does not want Republicans to get credit for passing tuition tax credits.

What we do know is that the tax credit plan will fail—and should fail—if Bradley is successful on his 10 proposals.

Among other things, Bradley would:

—Give the IRS concurrent authority with the U.S. attorney general to enforce the bill's prohibition against schools which have a racially discriminatory policy.

—Authorize the secretary of the treasury to establish procedures for auditing schools in which students using tax credits are enrolled.

—Direct IRS to design and implement its audit procedures in order to maximize compliance with the legislation's anti-discriminatory provisions.

—Direct that schools at which tuition tax credit users are enrolled shall provide "proof of active and vigorous recruitment programs to secure black and other minority students; proof of continued, meaningful public advertisements stressing the school's open admissions policies; proof of meaningful communication between the school and minority groups and leaders within the community and any other similar evidence calculated to show that the doors of the private school and all facilities and programs therein are open to students of all races upon the state standard of admission." (Let the bureaucrats get hold of that.)

There are six other provisions but the above four give you the idea—that Bradley wants to do now with his amendments what IRS tried unsuccessfully to do on its own in 1978.

At that time IRS attempted by administrative procedures to set racial quotas for Catholic and other non-public schools no matter the religious affiliation of the students. Further, the regulations would have placed racial quotas on teachers, no matter whether the teachers were of the same faith as the school in which he or she taught or whether that teacher was acceptable to the school.

Then, as now, the proposals to bind IRS to the day-to-day operation of Catholic and other non-public schools is a slick method of eliminating pluralism in education by making "big brother" in Washington the monitor of all schools.

Then, as now, the proposals have nothing to do with anti-discrimination, for the Reagan proposal as written and as approved by many religious faiths—including the U.S. Catholic Conference—has strong anti-discrimination language.

Sen. Bob Packwood (R-Ore.), a strong liberal, told the Senate Finance Committee the bill's three-tiered anti-discrimination language is at least as strong as in other federal statutes.

Bradley must know that his proposals would render the tuition tax credit proposal unconstitutional on its face since it would involve the government in the everyday operation of Catholic schools in violation of the impermissible "entanglement provisions" of previous U.S. Supreme Court rulings.

The opposition groups to tuition tax credit and to the rights of parents to freely choose the value system under which children are to be taught will cheer Bradley, support his amendments and sign the death knell to credits this session.

The supporters of tuition tax credits must beware of disastrous amendments which come forth in the guise of "anti-discrimination" language.

Catholic schools of the Archdiocese of New Orleans have nothing to hang their heads about when it comes to admission or education policies. More than half the Catholic elementary school population in New Orleans is black.

We don't need the IRS, Sen. Bradley or a horde of Washington bureaucrats to tell us what's right. We were integrating schools two years before the Congress got around to adopting the civil rights act.

WASHINGTON NEWSLETTER

Congress works to replace CETA

by JIM LACKEY

WASHINGTON—As the nation continues to struggle with record unemployment this Labor Day, Congress is nearing final approval of a new job training program that would replace the much-maligned Comprehensive Employment and Training Act.



Currently in a House-Senate conference, the new program basically would drop the "E" from CETA: it would become strictly a training program rather than a program with both job training and employment components.

That has some members of Congress concerned. They say the federal government in times of high unemployment should be providing both training opportunities as well as public service jobs.

But because the CETA program is due to expire later this year and because a program limited to job training is better than no program at all, both the Senate (95-0) and the House (356-52) overwhelmingly approved similar versions of the new program this summer.

While the U.S. bishops have not taken a position on this particular measure, several bishops and other church officials in recent months have expressed concern over the current high unemployment.

EXPERTS ACKNOWLEDGE that the nation's unemployment problems stem not just from too few jobs but from lack of qualified applicants for many existing jobs. At the same time many jobs—such as some in heavy manufacturing—are becoming obsolete. Workers being laid off from those jobs find they lack the skills to move into other employment.

That was partly the reason for the creation in 1973 of the CETA program, which consolidated several existing programs into a comprehensive system of public jobs, education, training and other services aimed at reducing unemployment and helping move workers into new fields.

But as the CETA budget grew to \$10 billion the program gained more opponents. By comparison the new job training program is expected to carry an annual price tag of \$3.8 billion when fully implemented.

Allegations also surfaced that many CETA employees were doing little more than "make work" on their jobs and that the training aspects of the program were not helping CETA workers find new jobs once their CETA contracts expired.

Supporters of the new program cite its increased reliance on private industry in planning the training mechanisms. Critics, however, contend private industry never played the role it could have played in the training aspects of CETA.

ONE OTHER MAJOR point of debate—and a key difference between the House and Senate bills—is the issue of paying trainees in the program.

Under the Senate bill, paying a stipend or allowance to a worker participating in a training program would be virtually prohibited. That's because the Senate wants as much of the money as possible to go toward actual training.



But some are concerned that prohibiting stipends or allowances will mean that many individuals with no other means of support will be unable to participate in long-term training projects. Without income they would be forced to drop out of the training program and find what most likely is another dead-end job.

The House-passed version allows the payment of subsistence allowances and stipends for individuals who need such payments and are receiving no other forms of public assistance.

Others argue, though, that by including stipends or salaries the measure again could evolve into another ineffective job program with little training and little chance that participants would gain the ability to maintain subsequent employment.

Many supporters of the bill still see a paradox, however, in the way funding for CETA and its successor are being cut while unemployment has gone up. Rep. Augustus F. Hawkins (D-Calif.), one of the leading advocates in the House for job programs, noted that funding for such programs has been cut by more than half while unemployment has risen in the same period from roughly six percent to nearly 10 percent.

Much of the recent church comment on unemployment has focused on Pope John Paul II's encyclical on work issued one year ago. In it the pope said work is basic to human dignity. But more to the point he also said that increased technology often brings the need for worker retraining. That, he said, is a task the church should help promote.

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LIVING THE QUESTIONS

Prophets and others say hand yourself over to God

by Fr. THOMAS C. WIDNER

The prophet Jeremiah can send a chill up and down my spine and do more to stimulate my zeal than a contemporary horror film can frighten. I make the comparison because Jeremiah's rantings often stimulate me in a frightful way. He arouses my inertia and like someone caught sleeping on the job I rush to respond to the call he makes. Perhaps the motivation isn't the best, however, for I'm often put to sleep again once the fright has passed. Jeremiah thunders but I must collect the firewood to keep the fire burning.

Thus it was while reading Jeremiah's cries in chapter seven. "Reform your ways and your deeds . . . Put not your trust in the deceitful words: 'This is the temple of the Lord!' . . . Only if you thoroughly reform . . . if each of you deals justly with his neighbor; if you no longer oppress the resident alien, the orphan, and the widow; if you no longer shed innocent blood in this place, or follow strange gods to your own harm, will I remain with you in this place, in the land which I gave your fathers long ago and forever."

In hearing that I am left with a sense of helplessness for I have developed my own ways of excusing myself for committing all the sins Jeremiah curses. And I know that many people around me have done the same. The message is too idealistic for me cry and instead of listening and acting on it



we continue to do the things he condemns because it is too difficult to do anything else. What I am really saying is: "I don't care about Jeremiah's message—which is from the Lord—and I want to go on living as sinfully as I've always done."

NEXT I TURNED to a selection from a homily on the Gospel of Matthew by one of the church fathers, St. John Chrysostom. "Do you want to honor Christ's body?" he asks. "Then do not scorn him in his nakedness, nor honor him here in the church with silken garments while neglecting him outside where he is cold and naked . . . God does not want golden vessels but golden hearts. In saying this I am not forbidding you to make such gifts; I am only demanding that along with such gifts and before them you give alms. He accepts the former, but he is much more pleased with the latter. In the former, only the giver profits; in the latter, the recipient does too."

It's like that, it seems to me, no matter where you turn in the Scriptures or in the writings of the church fathers or the saints, etc. There is a discrepancy in the life of the Christian who is concerned only with his/her own personal comfort and spiritual life without at the same time being concerned about the spiritual and bodily needs of others.

These two readings came together for me in a letter I received sometime back from a priest classmate who is in the missions in South America. Since a retreat this past winter he has felt, he says, "a strong urgency to hand myself over completely" to the Lord "and to urge the same of others. It's as if the Holy Spirit is making an extra push calling us to clarity and purity of commitment to counteract the confusion and mediocrity in the church today. It sticks to you and

tarnishes your vision and fidelity unless you stay a step ahead by walking tightly with Jesus."

WHERE DO EACH OF these things direct me, I ask? From Jeremiah I hear a condemnation of church structure and ceremony and rules when they are used to neglect charitable acts. Jeremiah will settle for nothing less than a complete change of attitude here. He accuses the Israelites of being unjust toward one another. He speaks for God. The same accusations can be made to me today and I suspect to many Christians. My mistake is relying on being Christian in name—as if that will be enough to save me. It will not. I cannot ask to receive the Eucharist if I am unwilling to love my neighbor.

John Chrysostom seeks balance. Grand and glorious churches are okay if one takes care of those in need as well. It's okay to spend a lot of money on building churches and monuments to God, the saint says, but "only the giver profits" when this is done. When the poor are cared for, they profit too. God, John says, is much more pleased by this. In a time when our government is encouraging us to tighten our belts, I can certainly use that as an excuse to forget all about the poor.

And my classmate. I take his words as an indictment not only of myself, but of the whole church. Which is more important—building a church or pleasing the Lord? Having a parish council and board of education? Or building the relationships of those people who serve on them? Is it more important to impersonally send money away to my favorite charity? Or take a more direct interest in someone else's life? I think the questions are rhetorical.

Does the church's mission mean staying out of politics?

by Fr. RICHARD P. McBRIEN

The escalating criticism of the hierarchy from the Catholic right has focused on the bishops' pronouncements on matters of political, economic, and social consequences, e.g., nuclear disarmament, U.S. foreign policy toward El Salvador, Reaganomics, and so forth.

The hierarchy's involvement with such issues is opposed on the ground that the bishops are exceeding their missionary mandate, which is spiritual, not political. If Catholics are to be engaged in debates about nuclear policy, for example, those Catholics should be lay persons acting in their own name and not in the name of the church.

The position of the Catholic right is predicated on two theological assumptions: (1) The church is so structured that the laity alone have responsibility for the temporal order, while the clergy have responsibility for the sacred order alone; and (2) The official, institutional church has no proper mission in the temporal order.

I challenged the first assumption in last week's column. I argued that such a bifurcated view of the church and its mission reflects a particular pre-Vatican II ecclesiology which the council itself has set aside.

Laity are not restricted to the temporal order, nor must bishops and priests limit themselves to "spiritual" matters when preaching the Gospel. On the contrary.

BUT WHAT OF THE second assumption, that the mission of the official, institutional church stops at the political and economic shoreline?

It would seem that this is precisely the point made by the council itself: "Christ, to be sure,

gave His church no proper mission in the political, economic, or social order" (Pastoral Constitution on the Church in the Modern World, n. 42).

For the fundamentalist that text ought to be enough. There it is in black and white: the church has "no proper mission in the political, economic, or social order."

But fundamentalists never do justice to their texts because they insist on reading them always out of their original context and apart from the whole sweep of teachings contained in the Bible or the council documents or whatever other source happens to be at issue.

The same document, i.e., the Pastoral Constitution on the Church in the Modern World, which declares that the church has "no proper mission in the political, economic, or social order" is devoted almost entirely to formulating official teachings on matters which pertain precisely to the political, economic, and social order.

The Pastoral Constitution speaks authoritatively on human rights (n. 27), against discrimination based on sex, race, color, social condition, language, or religion (n. 29), on socio-economic life (the whole of chapter III, in Part II), on political life (chapter IV), on war, the arms race, international cooperation, and methods of achieving peace in the world (chapter V).

THE DOCUMENT insists from the beginning that the church has the duty of scrutinizing the "signs of the times" and of interpreting them in the light of the Gospel (n. 4). Among the signs of the times are profound changes in technology, the social sciences, society, communications, economics, and so forth (nn. 4-10).

The church believes that it can "contribute greatly toward making the human family and its history more human" by helping "the earthly and the heavenly city (to) penetrate each other" (n. 40).

The council also explicitly rejected the "split toward the faith which many profess

and their daily lives." Such a split "deserves to be counted among the more serious errors of our age" (n. 43).

The mission of the church is centered, as was the mission of Jesus Christ, upon the kingdom of God (n. 45). And that kingdom is not only a kingdom of truth and life, of holiness and grace, but also of justice, love, and peace (n. 39).

Although "earthly progress must be carefully distinguished from the growth of Christ's kingdom . . . to the extent that the former can contribute to the better ordering of human society, it is of vital concern to the kingdom of God."

And so, according to the Pastoral Con-

stitution, "There are, indeed, close links between earthly affairs and those aspects of the human condition which transcend this world" (n. 76).

To be sure, the church does not identify itself with particular political parties or movements or become itself a political party or movement. "But it is always and everywhere legitimate for (the church) to preach the faith with true freedom, to teach her social doctrine . . . to pass moral judgments, even on matters touching the political order, whenever basic personal rights or the salvation of souls make such judgments necessary" (n. 76).

More next week.

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Denver archdiocese sued by morticians

DENVER—Eleven Denver-area morticians have sued the Denver Archdiocese for at least \$4.5 million in actual and punitive damages for unfair competition, conspiracy and restraint of trade in operating an archdiocesan mortuary at Mt. Olivet Cemetery. In a suit filed in Jefferson County District Court the morticians charged that the archdiocesan mortuary,

which went into operation last year, competes unfairly with them by selling funeral services below cost and obtaining free advertising. The morticians' suit said the archdiocese should lose tax-exempt status for all its property, including churches and schools, because the archdiocesan mortuary has abused that status in an effort to monopolize the Catholic funeral business in the area. William McCook, archdiocesan director of finance and real estate, whose duties include overseeing the cemetery operation, said the morticians' charges are ridiculous and that the suit is a "nuisance" without merit.

Churches vandalized

HONOLULU—Three Catholic churches and a chapel were among 10 houses of worship damaged in a two-day wave of vandalism in Honolulu. Father Mark E. Guerin, rector of the Cathedral of Our Lady of Peace, said his church, along with St. Augustine's, St. Patrick's, and the chapel of the Sacred Heart Convent, were vandalized. Police suspect that one person did all the damage in the Aug. 23-24 attacks. According to initial estimates, \$40,000 to \$50,000 worth of damage was done to the Catholic churches; total damage was set at more than \$100,000. Others involved in the vandalism were two Mormon churches, two Buddhist temples, an Assembly of God church, and the Episcopal cathedral in Honolulu.

Pope sends greetings

VATICAN CITY—Pope John Paul II sent best wishes to the new president of Lebanon Aug. 26 and expressed hope that the war-torn Middle Eastern nation would achieve "peace in independence" and "national unity in respect for the rights of all." The papal telegram went to Lebanese President Bashir Gemayel, a 34-year-old Christian militia commander, who was elected to the presidency without opposition Aug. 22.

TO THE EDITOR

'Law can't be violated with impunity'

The registration law is not a draft law, but nevertheless it is a law and should not be violated with impunity. That's the reason: the laws of the land are being violated so flagrantly. Little or no punishment is being meted out.

Enton Eller was convicted last week and given three years probation and was ordered to register or face prison. Benjamin Sasway was convicted Thursday and is in jail awaiting sentence.

During World War Two conscientious objectors were given duties outside the military and if a new draft law is passed it will have a clause to that effect.

'Who can believe such prejudice?'

Remarks of Joseph A. Wicker (8/20) that the diaconate is an effort to further Protestantize the Catholic Church and "circumvent the pope" indicate a mindset that there is nothing good in Protestantism to be adopted by us, the "perfect" church. Honestly, who can believe such prejudice?

I thought the real question was not "are we becoming more Protestant?" but "are we becoming more Christian?"

People don't leave church because we become more like the Protestants. They leave like many of Jesus' disciples did: they don't have faith. Religion was inherited like eye color instead of a personal/communal 'yes' response to the love of Christ.

No need for deacons? Only an attempt to undermine the church to make it more Protestant and to have married and, God forbid, female clergy? I thought we possibly wanted deacons because I'm the associate pastor in two parishes, teach religion in a Catholic high school, teach CCD, in charge of CYO, chaplain at a Catholic grade school, a state hospital, visit a hospital here, several in Louisville (50 miles away) and four nursing homes and I felt a little tired.

By the way, the catacombs have Christian pictures from early Christianity. One depicts a female Bishop Theodora and 12 female priests celebrating the Eucharist.

Father Jim Lasher

Madison

It is truly in giving we shall receive

I think we've all noticed, and been influenced, over the recent years by the growth of the 'self-fulfillment' and 'make-something-of-yourself' philosophies. But don't they sound strange to our Christian ears?

'Self-fulfillment'—are we to 'fill' ourselves? Can we make ourselves into something too? Of course we can increase our skills and knowledge in certain areas and thus give ourselves a measure of increased self-worth as

Pray for priests

The letter "To Deacon or not to Deacon," Aug. 13th, by Father Cosmas L. Raimondi had a lot of good points—especially, "If priests were freed to be sacramental ministers and preachers of the Word instead of the man 'with five jobs.'"

Christian communities could help the priests by praying for them and attend the liturgical celebration, like a week day Mass for your relative or friend. Priests would not feel overworked.

Ms. A. B.

St. Meinrad

There is no civil right to violate any law. Registration is merely the building of a backlog should a draft be needed. It will save time and time must be on our side in the event of war. We won't have the time to prepare as in the past, we must be ready yesterday.

The politicians, the media and TV cameras have played their part, as they did in Vietnam, to prevent Israel from attaining her ultimate goal in the battle of Beirut. That goal was to bury Arafat and his PLO gangsters in the rubble of their headquarters. This would have rid the world of thousands of bloodthirsty rabble who purposely shelled civilians in East Beirut, not shown on TV, and hid behind women and children throughout the battle. Arafat and his officers will soon join the cadres, that are being scattered to the four winds, and the terror they will produce will make what they did in the past look like a Sunday School picnic. Even the United States will not be spared.

Israel had good reason for going into South Lebanon and booting the PLO and the Syrians out. She had taken all the harassment from both that she could stand.

All this destruction and killing could have been prevented years ago if the free nations of the world had gotten off their duffs and stopped the PLO and Syria in their take-over of South Lebanon. But, no, they were too busy playing international politics and talking, talking, talking peace when there is no peace.

David O. Jackson

Knightstown

Baker says we need support from all

Our country is hurting for many things, and at one time, we all were concerned about faith in our own government as well as for other countries and our strength for world peace.

It must be a big concern to all of us to see the economy go down hill for the last two or three years, and to me that doesn't seem right and it doesn't appear to be right for some people to run our country and not do better than they can.

I have seen a lot of people save money, and seen way too many spend it. It seems to me that nobody can get by on nothing any more.

We all have seen unemployment lines, people getting laid off or fired and people

is meant by these terms. But is this enough for us as Christians?

Why not let Him, who fills us with His Spirit, fulfill us? Why not let Him, who made all things from nothing, make us into something? Whether gold or of clay—let His will be done!

I'm not taking a stand against education or 'self-help' courses, but the goal of a Christian's education should be Christian service—in any of its various forms. When a person considers the lives of the saints, a striking point in common is service—to God and to others.

You're no saint? Join the club. But we can be—if we want to badly enough. In fact, is anything else really worthwhile?

Now I'm not urging everyone to go a-begging a la St. Francis (Reagan's working on that) but let's keep in mind and heart the reason we are on this earth—to know Him, love Him and serve Him. Really want to grow in stature? Give a portion of yourself to someone. There is One Who gave His very body and blood—His life for others—and He reigns Supreme. It truly is in giving that we shall receive!

S. G.

Richmond



NEW ALLEGIANCE—With a Chicago White Sox cap on his head, a Chicago Cubs cap on his lap and pennants everywhere, Archbishop Joseph L. Bernardin, new head of the Chicago archdiocese enjoys the fun at a farewell dinner in Dayton, Ohio. About 150 priests attended the dinner held in conjunction with an annual priests' golf outing. The archbishop headed the Cincinnati See for 10 years. (NC Photo by Peter Feuerherd)

Father Prosen turns on the lights

After reading Father Cosmas Raimondi's and Joseph Wicker's comments on the editorial "To deacon or not to deacon?" I am compelled to turn on the lights.

The order of deacon, apostolic in origin, existed before, during and after the Baltimore Catechism. Please notice the sacrament of holy orders is plural.

What are these orders? Jesus Christ's priesthood consists of the holy orders of bishop,

priest and deacon. Like the Blessed Trinity, these three are sacramentally one because the singular priesthood of the New Testament belongs to Jesus Christ. Read the Letter to the Hebrews.

We say the bishop as "high priest" possesses the fullness of the priesthood. This means as center of the presbyterate he has full authority to bestow the orders and ministries of the church. He bestows the priesthood to expand the priestly ministry.

Likewise the bishop may bestow the diaconate "unto the service of the priesthood." Deacons embellish, expand and sustain the priestly service. They cannot replace priests. Rather, more deacons would mean a need for more priests to stir the priestly People of God.

The church chooses her priests from the order of deacons, true.

The fact that the church ordains married men deacons continues the tradition of men in sacred orders. It further binds these deacons to only one marriage and requires celibacy if they are not married at ordination.

The main problem many have with diaconate is that they fail to understand the priesthood of Jesus Christ. More priests and deacons mean Jesus Christ's reign is sacramentally more present and our prayer that His Kingdom come is being answered.

The entire world for Christ is the ministry of the holy orders of bishops, priests, and deacons. Don't leave the deacons out.

Fr. Anthony Prosen

Lafayette

J. Baker, Jr.

Columbus

Green says editor has done disservice

Apparently the editor feels that anyone who chooses can make a decision concerning which of our country's laws apply in various situations. If "our civil rights" will let us ignore the draft registration law as the editor suggests in the lead editorial (8/27) then perhaps we can all decide to ignore the income tax laws also. This would spread the benefits of our "civil rights" to those of us who "served our time" during the last 45 years to insure there would be "civil rights" to protect.

It is also quite interesting to learn that the editor feels that the words of Christ (render to Caesar, etc.) have somehow been erased by the passing of years and that they no longer apply in our "enlightened clergy's opinion."

More and more we can see the wisdom of the Holy Father's instruction to the clergy to leave political activities to others and concentrate on teaching the Word of Christ and how this can be done in today's trying times. At the risk of

pointing out the obvious to the editor, there was in the past and will be in the future the opportunity to be a conscientious objector and to so respond when receiving a "draft notice" (if in fact any such notices are ever sent out to our young men).

Meanwhile, as an opinion former and as a "citizen with civil rights" the editor now has an obligation to reconsider the conclusion reached that anyone has "the right not to register as much as he has the right to serve his country other than through military service." There is no "right to not register," but an obligation under law "to register." Let there be no doubt about this in anyone's mind. The editor has done a serious disservice to our young men, and has used his good office to dispense "civil heresy."

William H. Green

Indianapolis

CORNUCOPIA

Energy sultans direct our lives

by ALICE DAILEY

It's getting so you can't pick up any random periodical without reading two or three directives issued by the sultans of energy conservation, who, no doubt, are comfortably ensconced in their energy guzzling (air-conditioned) offices while telling us how to conserve.

One of the gospels they project our way is "insulate your home; make sure no energy is escaping." Most homes are so airtight now that even a gnat couldn't get an eyelash through a window if he tried. Furthermore, a pot of soup on the kitchen stove can't even simmer away without making windows weep all over the casings, walls and floors.

A little gem, printed over and over again, says to "turn off the clothes dryer, the hair dryer. Let Mother Nature and the sun do your drying." This is news? What about all those cancer warnings about too much sun?

Have you noticed that much of this energy conserving advice is dished out doesn't do a thing to conserve OUR energy, OUR money? "Plant a row of trees or bushes alongside your home" more than one article has pontificated, "to serve as a windbreak." They make it sound like a mere wave of the wand will make it happen. In the words of 'Ole' Man River, 'who is going to 'dig that ground? Buy those trees? Guard our hearts while we puff and wheeze?'

"Install wood burning stoves." This suggestion uses the word, "install" so glibly it glosses over the fact that first you have to buy the stove. Plus the wood. Unless, of course, you lean to rail splitting. And what about all that smoke and the environmentalists?

What strikes me as the absolute bottom line is the sales pitch being made by some major firms. "Let us go through your home and show where you can save energy." This magnanimous offer carries a fee for inspection, plus the price of some gadget to help the cause along.

It is amazing that conservationists

everywhere are overlooking one very potent source of energy in millions of homes: the energy thrown off by two and three year old human dynamos. Whenever somebody, somewhere comes up with a way to harness all that power we'll never again have to worry about shortages.

check it out...

✓ A conference on the voluntary simplicity movement is planned for Sept. 24-25 at Roberts Park United Methodist Church, 401 N. Delaware St. Franciscan Sister LaVerne Fritsch of the Christian Leadership Center is a member of the planning committee for the project, sponsored by the Episcopal Diocese of Indianapolis. The conference will examine voluntary simplicity for social betterment, global justice and personal fulfillment. For more information call (317) 926-5454.

✓ Secena Memorial High School is organizing an alumni association whose first social gathering will take place following homecoming on Oct. 1. Interested graduates who have moved since their last reunion or who have not attended a reunion should send their name, address and graduating year to Secena or call the office at 356-6377.

✓ Little Flower grade school class of 1962 is planning a reunion to be held Saturday, Sept. 25 at the Eastside K of C beginning at 8 p.m. For information and reservations, contact Bea Remmetter Stephens in the evening at 636-6859 or David Dinn during the day at 927-6666.

✓ A benefit for the Joseph Clark Legal Fund is being planned for Sunday, Sept. 19 at St. Maur's Highwoods Pavilion from 11:30 to 6 p.m. Food and entertainment will be available. For further information contact Lillian Jones at 257-4509.

✓ Mr. and Mrs. John V. Harding will celebrate their golden wedding anniversary with a Mass at 5 p.m. on Sept. 4 in Our Lady of Lourdes Church. They have two daughters, Rita Ann Harding of Atlanta and Mary Jo Bacon of Carmel, and three grandchildren. Their daughters will host a reception at the home of Mr. and Mrs. Bacon, 2-4 p.m. on Sept. 5.



✓ Mr. and Mrs. Adam Sandhage of North Vernon will celebrate their 50th wedding anniversary with an open house from 2 to 4 p.m. on Sunday, Sept. 5 at St. Joseph Hall, Four Corners. No formal invitations are being sent but relatives and friends are invited. The couple requests no gifts. The Sandhages were married Sept. 7, 1932 at St. Joseph Church, Four Corners by Father Matthias Schertz. They have three children: Charles Sandhage, Freetown; Mrs. Frank (Carolyn) Prewitt, Seymour; and, Mrs. Frank (Martha) Porter, Fort Worth, Texas. They also have six grandchildren and four great-grandchildren.

✓ John S. Marten, president of Marten House, was elected president of the St. Vincent Hospital Foundation for the coming year. Joseph D. Barnette, Jr., president of American Fletcher National Bank, Philip A. Campbell, president of Indiana Bell, and Joe O'Malla, president of O'Malla Food Markets, were all elected new directors of the foundation to serve three year terms.

✓ The former St. Mary's Academy will reopen this evening as the newly formed Indianapolis Academy of the Arts. An open house to acquaint the public with the building will last from 7 to 11 p.m. The Indianapolis Horn Society will perform and environmental and performance pieces and exhibits of painting and sculpture by Indianapolis artists will be featured. The IAA is an evolving non-profit organization planning to provide artists and arts organizations with low cost studio, rehearsal, and performance space and create a working environment for people involved in the arts to come together and exchange ideas. For further information call 632-1984.

✓ Holy Cross Brother Christopher Dreyer, son of Mr. and Mrs. Kenneth C. Dreyer of St. Mark's, will make his final profession of vows at 4 p.m. Saturday, Sept. 11 at the Holy Cross Brothers Center at Notre Dame, Ind. Brother Chris graduated from Cathedral High School in 1972 and the University of Notre Dame in 1977. He teaches at St. Joseph's High School in South Bend.



✓ Ray and Rose Orr will celebrate their 50th wedding anniversary with a Mass of Thanksgiving at Nativity Church, Sept. 4 at 5:30 p.m. A family dinner will be held after the Mass. They have one son, John, of Indianapolis; and four daughters, Leah of Indianapolis, Mrs. A. Abate of Calumet City, Ill., Mrs. James Fesko of South Bend and Mrs. James Kenward of Highland.

Conference moves to Catholic center

Indiana Catholic Conference has moved its headquarters to the Catholic Center effective Aug. 26. The move completes occupancy of the center in time for its dedication and open house on Sunday, Aug. 29.

While not an archdiocesan organization, the conference, a statewide organization headed by the bishops of Indiana, has a local coordinator. Work of the conference relates to the church in the public policy arena. Des Ryan is executive director.

The new telephone number of the conference is (317) 236-1455.

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Alice J. Cobb, Advertising Director

Black Catholics cancel collection

Charles Williams, president of Archdiocesan Black Catholics Concerned, has announced that the organization is in the process of restructuring and reorganizing and will not take up a collection in archdiocesan parishes in the fall of 1982.

Archbishop O'Meara's Schedule Week of September 5

WEDNESDAY, Sept. 8—Installation ceremonies of Auxiliary Bishops Emerson Moore and Joseph O'Keefe of the Archdiocese of New York.

THURSDAY, Sept. 9—Confirmation for St. Andrew and St. Mary Parishes, Richmond, at St. Andrew. Mass at 7:30 p.m.

SATURDAY, Sept. 11—Diaconate ordination, St. Meinrad Seminary, St. Meinrad, 10 a.m. Mass at St. Simon's Parish, Indianapolis, 5:30 p.m.

Military chaplains get too much bad press

by DOLORES CURRAN

Military chaplains are coming into a lot of criticism today for being part of the military complex but I wonder how many of their critics realize how invaluable they are to families who are trying to be healthy in an impersonal and mobile military climate.

All pastors meet human needs in their work, undisclosed in their job descriptions, but I believe the military chaplain is the unsung hero of our pastoral class. He exists in a largely secular, sometimes pagan, environment, often being the only resource open to individuals with deep human needs. I reflected on this after sitting in an office of such a chaplain, waiting to be squired to a parenting workshop and listening to him care for just one of a dozen routine duties.

An 18-year-old Italian war bride had been severely abused by her young soldier husband. The situation was so hopeless that she was



returning to Italy. The chaplain had stayed up all night to receive overseas calls from her family who was sending her air fare. She was so emotionally drained that there were fears for her unborn child.

The pastor had other routine and pressing duties to meet but he took time to comfort and assure her in such a caring way that she would soon be back in the loving arms of her family that it brought tears to my eyes.

I've found such men all over the military. Civilians—and even military personnel—don't realize the scope of pastoral work that goes on behind the chaplain's duty reports. Two priest chaplains in Germany shared with me their despair over being unable to meet all of the deep needs of individuals and families entrusted to their care.

They counsel troubled marriages, work with depressed and alcoholic dependents, provide grief support for those whose parents back home die, arrange for emergency trips and transfers, work with alienated teens in a foreign environment, try to offset pagan influences and combat loneliness, and build family support systems. They don't have the resources of a stable community to help them. They can't call in a local resource or dial a safe

house. Many are one, two or three-men staffs meeting the spiritual and human needs of a post the size of a large city.

To attack these men for supporting war is so grossly unfair that it is unconscionable. They serve as an oasis of hope for families in a difficult and impersonal desert. They go to bed exhausted and frustrated, realizing that someone out there needs them but knowing those needs have gone unmet. In addition to providing spiritual sustenance in the form of CCD, liturgies and sacramental preparation, they must also serve as marriage counselor and family mediator.

"Maybe what we're doing is wrong," one told me as he shook his head in frustration,

"but if families didn't have us, where would they go?"

It's a question that deserves a careful answer from war critics. If we're willing to support peace-keeping forces around the world and if these troops deserve a family life, then we must be willing to support these hard-working chaplains who make life richer for them.

They are pastors in the truest biblical sense of moving from place to place with a nomadic people whose needs are even more complicated than those in civilian society. They touch hundreds of people for a short period of time. They don't reap the emotional rewards of being in a parish long enough to marry second generations and baptize parish grandchildren. They give up a lot to serve a particular segment of God's people and for this they deserve our gratitude, not our criticism.

Prayer and faith can help smoker break the habit

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: Regarding the woman who was troubled because she could not quit smoking, you might suggest that Christ is the answer. It may sound trite, but the Lord does specifically say in John 14:14 that he will help us, and that means in anything.

Answer: Thank you for reminding us of the power of God. We have received several letters indicating that prayer and faith in Jesus enabled the writer to stop smoking.

I agree with you that trust in God is very important. I did recommend that the lady troubled with smoking follow the 12 steps of Alcoholics Anonymous in treating her addiction to cigarettes. They reflect this religious focus and are worth quoting here.

The Twelve Steps

"These steps can be a way of life for the families of alcoholics as well as for members of AA:

"1. We admitted we were powerless over alcohol—that our lives had become unmanageable.

"2. Came to believe that a Power greater than ourselves could restore us to sanity.

"3. Made a decision to turn our will and our lives over to the care of God as we understood him.

"4. Made a searching and fearless moral inventory of ourselves.

"5. Admitted to God, to ourselves, and to

another human being the exact nature of our wrongs.

"6. Were entirely ready to have God remove all these defects of character.

"7. Humbly asked him to remove our shortcomings.

"8. Made a list of all persons we had harmed, and became willing to make amends to them all.

"9. Made direct amends to such people wherever possible, except when to do so would injure them or others.

"10. Continued to take personal inventory and when we were wrong promptly admitted it.

"11. Sought through prayer and meditation to improve our conscious contact with God as we understood him, praying only for knowledge of his will for us and the power to carry that out.

"12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to others, and to practice these principles in all our affairs."

The 12 steps are a good blend of the practical and the spiritual. I believe that Christ first expects us to use all ordinary means to solve our problems. Further, God's help reaches us, not through miracles, but through the people and situations that surround us.

These are proverbs that express this thought: God helps those who help themselves. Pray as if everything depended upon God, but work as if everything depended upon yourself.

It would be a mistake to neglect either the spiritual or the physical world. We should use the support from friends and the therapy from counselors to resolve our problems. At the same time, we need to have faith and hope in God, trusting that everything will work out as he intended.

Finally, we should pray. As I get older, I find I am less inclined to ask God for things. I figure he knows his world.

I am more inclined simply to reach out my mind to him, to make contact, to let him know I am here and that I have faith. Or as one person once said to me, "It's time to wake God up."

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box 872, St. Joseph's College, Rensselaer, IN 47978.)

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Nicaragua wants religion

UNITED NATIONS—Nicaragua officially restated Aug. 24 its claim that the country's revolution "does not hold anything against religion." A communique of the Sandinista National Liberation Front on the subject of "Revolution and Religion" asked its members and supporters to "join efforts to see that the guidelines on religion established in October 1980 become a practical reality in all and each situation arising from our revolutionary process." The Nicaraguan mission to the United Nations released the text of the communique.

Pathways of the Spirit

Spirit breathes life of God in us so we may live with strength of God's life

by Fr. DAVID K. O'ROURKE, O.P.

A family of no religion was attracted to the church. With their feet and their finances solidly in this world, they looked hard and hesitatingly at the teachings of Jesus about sharing with the poor.

The more the family looked, the more they drew back. But then, to their own surprise, they decided to become Catholics.

A man in his late 20s, a spiritual wanderer, spent his life on purposeless activities and forgettable liaisons. Then he startled his family and friends by deciding to spend his life helping the poor.

The young man joined a religious order known for its life of poverty. Now, in a barely furnished loft building off a rundown back alley, he brings both friendship and physical care to people whom even the poorest call derelict.

A 90-year-old grandfather, told he was dying from cancer, was asked by his doctor if he wished to follow a course of medical treatment which involved a long, physically taxing and costly hospital stay with a very questionable outcome. The grandfather answered no. Given all the circumstances, he wanted to concentrate his energies on getting ready to meet God.

All of these individuals—the family members, the young wanderer, and the old man—said that their new strength and purpose was the work of the Holy Spirit.

KNOW YOUR FAITH

Resources and Aids

"A Cry for Mercy," by Father Henri J.M. Nouwen. 1981. \$10.95. Doubleday and Co. Inc., Garden City, N.Y. This book of prayers helps to illustrate the questions, the problems and the effort—the process one is likely to experience in the development of personal prayer and spirituality.

"What Are Saints?" by C.C. Martindale, S.J. Revised edition, 1982. \$3.95. Michael Glazier Inc., 1723 Delaware Ave., Wilmington, Del. 19806. "The saints I have chosen to speak of were real men, solidly established in history, and who have altered human life," the author writes. He tells of Paul, Augustine, Francis, Thomas Aquinas, Peter Claver, John Bosco and several others—"real persons who lived . . . not theories, nor fictions." The publisher says in a note that it hopes to issue a series on women saints at a future date.

The Spirit of God. The Spirit of the Lord. The Holy Spirit.

Today we hear these phrases over and over. What do they mean? Who is the Spirit?

In Hebrew, in Greek and in Latin, the words for spirit mean the same thing. They mean breath, the breath of life. Used religiously they mean the breath of God's life breathed in us so that we may live with the strength of God's own life.

Perhaps we human beings cannot fully know how and when the Spirit of God works in us. But we believe that he does. Our theologians, paying careful attention to what is said in Scripture and in the tradition of the church, describe that action of the Spirit in us in two different ways.

First, they speak of God strengthening and directing our normal, human abilities. God gives us strengths to call on when we need them, strengths that remain in us in a regular and ongoing way; strengths which operate in a human way. Theologians call this grace.

The old man I described above was a holy and religious man. His decision to prepare to meet God was no more than the logical conclusion to the good life he had lived to that point.

His story could be an example of how the Spirit strengthens our human abilities, bringing out the best in them.

But now and then, doing everything we can with what we have, the crises and decisions we face are too much for us. Then our theologians speak of a second manner of the Spirit's action in us. On these occasions God helps us not in our way but in his.

The assistance we receive on these occasions of crisis is not our resource to be used at our command. It is a gift given in God's way at God's time.

The young man I told of, who did such an about face, shows how the gifts of the Holy Spirit might work. The youth made a decision that went far beyond the indirection that had marked even his best efforts previously. This shows how God helps us beyond our own abilities.

What do we look for to see the working of the Spirit in our own lives?

When we find ourselves being kind and generous in a way that outdistances our best estimation of our goodness, that may well be the work of the Spirit.

When in moments of family crisis we find ourselves with a strength and courage that we ourselves even find surprising, that can be the work of the Spirit.

When we find ourselves holding firm to the faith when people around us act as though there were no such reality as faith, that is the gift of the Spirit.

When we find our hearts softening, forgiving injuries that we thought we could never forgive, that too is the work of the Spirit.

The Spirit of God is never far from us, because God is never far from us.

God breathes the breath of his life into us. Then we are able to live the new life that is a share of his own life.



The Word

by PAUL KARNOWSKI

We see too much. We hear too much. We talk too much. Is it any wonder that those of us who can see, hear, and speak sometimes wish we were blind, deaf, and mute?

Imagine . . . if our eyes were closed, we would not see videotaped assassination attempts. We would be blind to the look of adult anxiety on the boy soldier's face; blind to the burning cross in the black man's yard. We would be blind to the lack of vision in a near-sighted world.

And what of our ears? If they were plugged up, we would not hear the tape-recorded words of an airplane pilot on his last fiery flight. We would be deaf to the sound of a billy club striking a skull; deaf to the cries of starving children. We would be deaf to a world singing off-key.

And our mouths? If our tongues were thick, we could not dampen our neighbor's enthusiasm with cynical remarks; we could not ruin a relationship with heartless jabs. We would be mute in a world full of unthinking words.

We may not have these feelings often, but

SEPTEMBER 5, 1982
23rd Sunday in Ordinary Time (B)

Isaiah 35: 4-7
James 2: 1-5
Mark 7: 31-37

when we do, how do we reconcile them with today's first and third readings? Exulting in the joys of sight, sound, and speech, the scripture seems oblivious to the darker side of our sensory experience. In the selection from the book of Isaiah, the prophet sings a song of sensory liberation.

"Then will the eyes of the blind be opened," he says, "the ears of the deaf will be cleared; then the tongue of the dumb will sing." When Jesus cures a deaf-mute in today's Gospel, the people are amazed beyond all bounds. "He has done everything well!" they say about Jesus. "He makes the deaf hear and the mute speak!"

As optimistic as the readings sound, we must remember that the sacred authors are no fools. They do not rejoice in the mere cure of physical handicaps, for they know as well as we, that when the blind see, when the deaf hear, and when the mute speak, all is not good.

Rather, the writers rejoice in the object of our perception. They remind us that we can see our God, we can hear Him speak, and we can talk with Him, whenever we desire. We need only see with the eyes of our eyes, listen with the ears of our ears, and speak with a voice that comes from our hearts.

the QUESTION BOX

Peter's lack of compassion questioned

by Magr. R.T. BOSLER

Q Why didn't Peter (of all people) show compassion and mercy for Ananias and Sapphira whom he struck dead?

A The story of the married couple struck dead because they lied about how much money they were supposed to share with the Christian community has long created difficulty for readers of the Acts of the Apostles (5:1-11).

The problem is not St. Peter. He merely told the husband, Ananias, he had lied against the Holy Spirit, and the man was struck dead. Three hours later, after the husband had been buried, the wife, Sapphira, repeated the lie. According to the story, Peter, having learned that a sin against the Holy Spirit brought death, announced that she would die. She did, immediately.

This interpretation of the deaths as a divine punishment without a chance for repentance appears to be contrary to the many other

passages of the Bible describing God's love for sinners, his readiness to forgive and his desire that all be saved. Hence Scripture interpreters struggle to make some sense of the story.

They are willing to accept that the story may have been based upon an actual double death of a couple guilty of cheating the church. Popular imagination produced the interpretation that the deaths were punishments.

As the story was told over and over again, it became more dramatic. One implication of the story is that the community remained together for three hours while several young men went out and buried the unfortunate Ananias, without even informing members of his family. That the young men returned only at the precise moment Sapphira fell dead at the feet of Peter suggests that the story had been embellished with fictional details.

The author of Acts uses the story to teach that he and the Christians he knew believed that the Holy Spirit was intimately one with the church—a teaching positively central to the Book of Acts.

So close is the union between the church and the Spirit, according to Acts, that to lie to the church is to lie to the Holy Spirit. That is the important truth for us to gather from this strange story.

The author of Acts accurately records for us that early Christians did indeed believe that Ananias and Sapphira were struck dead as a punishment for sinning against the Holy Spirit. But that doesn't mean we must agree with their interpretation.

The epistles of Paul record that the first Christians believed Jesus was to return in their lifetime. We know from later New Testament writings that the early church recognized this was a mistake.

The reason I have gone at length into this curious passage from Acts is to help you see how necessary it is to understand scriptural stories, parables and passages in the light of the whole biblical message.

Paul's emphasis on the absolute importance of faith must be balanced by James' insistence on the necessity of good works.

No isolated Scripture text can stand by itself. Every book of the Bible expresses a small portion of revelation from one limited point of view.

To come to conclusions about revelation from reading only one book of the Bible would be to make the mistake of the blind man who tried to describe an elephant after feeling only its tail.

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

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Spirit of God prominent throughout history

Pay attention to how the word is used in the Scripture

by Fr. JOHN J. CASTELOT

The Spirit of God plays a prominent role in salvation history from the first page of the Bible to the last.

In the opening account of creation we read: "The Spirit of God was stirring over the waters" (Genesis, 1). Toward the end of the New Testament book of Revelation, in Chapter 22, we read: "The Spirit and the bride say, 'Come!'"

It is obvious that there is a world of difference between those two uses of the word "spirit." And there are many shades of meaning in between.

In the Bible, one has to pay close attention to how the word "spirit" is used in any given context.

Basically, the difficulty stems from the many ways in which one Hebrew word—"ruah"—can be used. Its fundamental meaning refers to a movement of air, hence a breeze, a wind.

That explains why the verse from Genesis quoted above is now translated in the New American Bible: "A mighty wind swept over the waters." The word's basic meaning, "wind," is recognized.

Later, when Luke wrote of Pentecost, suggesting that it was tantamount to a new creation, he made "a strong driving wind" part of the scenario (Acts 2).

Allied to this idea is the conception of "ruah" as the breath of God: "By the word of the Lord the heavens were made; by the breath of his mouth all their host" (Psalm 33).

Because it is creative, the breath of the Lord imparts life to men and animals. In fact, behind the catchy contemporary plea for clean air that one hears, "It's a matter of life and breath," lies a simple observation: As long as living beings are breathing, they can be presumed to be alive.

For the ancient, pre-scientific Semitic people, it was God who infused breath, and hence life, into all living beings: "If you take away their breath, they perish and return to the dust. When you send forth your spirit (breath), they are created, and you renew the face of the earth" (Psalm 104).

This "breath" comes to be considered what we would call the life-principle. However, it is not to be equated with the "soul," as we understand it. For the Semitic mind, a human being was a "body that breathes."

Not surprisingly, then, this breath is thought

of as animating both humans and animals, as the following lines clearly suggest: "For the lot of man and beast is one lot; the one dies as well as the other. Both have the same life breath" (Ecclesiastes 3). Even granting that the author was not having one of his better days, one can still see the fundamental concepts that lie behind his musings.

God's life-giving breath does not become the permanent possession of a person. It remains with him only as long as he breathes.

Thus the Lord is pictured as saying before the great biblical flood: "My Spirit shall not remain in man forever, since he is but flesh. His days shall comprise 120 years" (Genesis 6).

What emerges from all this is the fact that the "Spirit of God" is active, dynamic, enlivening, empowering. As such it will be powerfully active on several levels throughout the course of salvation history.

In the weeks ahead, I plan to look inside Scripture to discover what this powerful and active force of God means there. I invite you, the reader, to join me in this exploration—an exploration that should allow us to see more of what the Spirit of God means in our lives.

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Six who disturbed worship convicted

ANTIGONISH, Nova Scotia—Convictions of six people for disturbing religious services by refusing to stand for Communion followed more than two years of such behavior in church, according to Bishop William Power of Antigonish. "It's unfortunate that the media thought just kneeling at Communion was the problem . . . They were charged with what amounts to disturbing the peace," said the bishop. The group of five women and one man are said to be followers of Veronica Leuken, a housewife from New York City, who believes the Blessed Virgin has appeared to her several times. One of Mary's messages to Mrs. Leuken allegedly cited standing while receiving Communion as an abomination. Because officials in Mrs. Leuken's home Diocese of Brooklyn, N.Y., have given "no credibility" to the alleged apparitions, Bishop Power said there had been concern that continuing to allow the kneeling of the group in his diocese "was going to be a scandal to the communion."

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Spirit 'disturbs' apostles during Jewish feast

by JANAAN MANTERNACH

It was a quiet morning. Peter, James, John, Mary the mother of Jesus, and the other disciples were praying together in a house in Jerusalem.

It was the Jewish feast of Pentecost, 50 days after Passover.

Suddenly their quiet was disturbed. They heard a noise that sounded like a strong, driving wind.

Peter looked up. James and John ran to a window. Where was this strong wind coming from?

Others ran downstairs. They could not discover where the rush of wind came from.

The amazement of the disciples increased as tongues of fire settled above the head of each one.

Then the disciples felt a deep sense of peace. They felt a power bringing them together in love. They began, wondrously, to praise God in many languages.

Mary knew it was the Holy Spirit that was filling them with so much love and joy. She remembered how God's Spirit was spoken of in the Hebrew Bible as "wind" and "fire."

By then a large crowd had gathered outside the house. They had heard the sound of the strong wind. And they had heard the disciples singing and praising God. The crowd wondered what was happening.

The crowd was made up of people from many countries. They spoke many different languages. Yet they all were able to understand the disciples in their own native tongues.

People looked at one another in amazement and bewilderment. "Are not all those in the house people from Galilee? How is it that all of us hear them in our own language?"

"We're Parthians," one group said to another, "and you are Medes, and the members of that group seem to be Elamites."

"And we live in Mesopotamia," another group spoke up, "while you are from Cappadocia, and the province of Asia."

"And we are visitors from Rome," said some people wearing togas. "We are Arabs," responded another group.

"Yet each of us hears them talking in our own language. They are telling about the great marvels God has done. One of his greatest accomplishments is bringing us all together as one people, helping us feel like brothers and sisters to one another."

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Read the Bible with children

Part I. Let's Talk
For Children, Parents and Teachers

Activity: Try to plan an occasion when your family will take time to do nothing special but just be together. This may be hard and clumsy at first. But gradually it may become a good time for talking over your fears, worries and dreams. Taking time to be together can provide the opportunity for real communication.

For help with "family evenings," books like these may be helpful: "Family Nights Throughout the Year," by Terri and Mimi Reilly (Abbey Press, St. Meinrad, Ind. 47577), or "Happiness Is a Family Time Together," by Lois Bock and Miji Working (Fleming Revell Company, Old Tappan, N.J. 07675).

Questions:

1. On the first Pentecost, the disciples heard a great wind outside. What do you think the "wind" in the story means?
2. The people in the crowd were amazed to hear the disciples speaking in many languages. But what does the story say the disciples were speaking about?
3. Have you ever thought about God as Holy Spirit? What can God the Holy Spirit do for people who are divided or who do not understand each other?

Part II. Parent and Teacher Notes

Story Background: In Genesis, Chapter 11, the Bible describes the building of the Tower of Babel. The builders wanted to overthrow God. The result was division among themselves and the inability to understand each other. The Pentecost story, on the other hand, shows the Spirit of Jesus overcoming divisiveness. The Spirit brings people together in love and understanding—families, society, the world in which we live.

Scripture and Us: Harmony, a sense of being a family, good communication—all take hard work as well as patience. The Pentecost story is a reminder that Christ Jesus gives his own Spirit of love to help bring people together. We can call on the Holy Spirit for courage and guidance; for help in learning better communication skills, more effective ways of

Convert sees saints as good friends

by PATRICIA DAVIS

As a convert to Catholicism, I'm fascinated with the saints and the role they play in the lives of some cradle-Catholic friends.

One friend carries a well-thumbed Rule of St. Benedict in her purse, along with her New Testament, The Little Flower and St. Columba and St. Catherine are my friend's companions; a picture of Teresa of Avila hangs in her kitchen. Each year the feast of her patron saint is as intently celebrated as my friend's birthday.

The days of the saints give texture to her days.

I like the company she keeps. Still, it's hard for me to sense the closeness my friend feels to people whose lives seem so different from mine. St. Maria Goretti is an example. A member of a poor Italian family, she was well known to her neighbors for her cheerful unselfishness. Her story is a fascinating one of forgiveness.

On a day when Maria was 12, she was approached by a young man. Alexander had bothered her before but, reluctant to make trouble with his family, Maria had said nothing. This time he attempted to molest her, threatening to kill her if she resisted.

Maria did resist and he stabbed her. She died the next day.

But that is not the end of the story. Before she died, Maria forgave her assailant. Convicted and jailed, he repented eight years later. After 27 years, Alexander was released from

prison a changed man; he visited Maria's mother to ask forgiveness.

The story ends Christmas Day, 1937, when Maria's assailant received Communion side by side with her widowed mother.

I have some trouble identifying with the story—not for what it says about all those people but for what it says about me. I marvel at their forgiveness, knowing my capacity for holding grudges and magnifying the smallest hurt.

I see how I look for loopholes in the law of love and I wonder if the Spirit which animated Maria and her mother in such a dramatic way still acts with the same power in people like me.

Furthermore I wonder all the more when I look about:

Two distant cousins have engaged in a lengthy feud which divides all family gatherings; neighbors on our block forbade their toddlers to play together after a fight between their dogs; a fellow parishioner is alienated from his son who has joined a cult; former partners seek to destroy one another's businesses following a serious misunderstanding; certain resentments continue in me.

In each case, human efforts at forgiveness have failed. Can the Spirit which reconciled Alexander and Mrs. Goretti bring healing to my friends and to me?

On the other hand, perhaps Maria and her

mother were like us: slow to accept an apology and hesitant to make the first move toward reconciliation. Their initial reactions to pain and loss were probably the very normal ones of anger and grief.

But they had become the bearers of the Spirit of Jesus in baptism, sharers in the task of making God's love present to others.

As saints do, they allowed the Spirit to rule their hearts and guide their lives. Sanctity lies not so much in a special strength but rather in the acknowledgment of neediness.

I can identify with that kind of weakness. I want such folk as friends, for their example can help me see past my helplessness to the power and goodness of God.

I begin to understand why one theologian, Father Bernard Haring, translates the first Beatitude this way:

"Blessed are those who, by the Spirit, know that they are in need of God."

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Discussion points and questions

1. How would you identify the action of the Holy Spirit in your own life or in the lives of others you know?
2. What point is Father David O'Rourke making when he discusses the Spirit as the breath of life?
3. What is one story Father O'Rourke tells to explain the Spirit working in the life of a family?
4. Why does Patricia Davis say that she is fascinated with saints and their role in the lives of people she knows?
5. The action of the Spirit promotes reconciliation among people, Ms. Davis indicates. What does she mean?
6. What words does Father John Castellet use to describe the Spirit of God?

Bishop Stafford calls economic policies unfair

BALTIMORE—Auxiliary Bishop J. Francis Stafford of Baltimore said Aug. 26 that current federal economic policies are unfair to many families in the United States, especially poor families. "In the United States today many millions of poor, low and previously middle-income families are suffering from unemployment. Yet, when they look to the federal government for help, they are met with cut-

backs in financial assistance," said Bishop Stafford, who is chairman of the U.S. Catholic Conference's Commission on Marriage and Family Life. The bishop criticized several elements of administration policy, including the reduction of "social programs," the "radical altering of regulatory posture," and "the transfer of massive sums to wealthy persons through tax policy changes."

Most Precious Blood Parish

New Middletown, Indiana

Fr. Ernest Strahl, pastor

by JIM JACHIMIAK

In the southern part of the archdiocese, where Catholicism entered Indiana, are three small parishes which were "way ahead of their time" in the years before Vatican II.

The parishes are Most Precious Blood, New Middletown; St. Peter, Harrison County; and St. Joseph, Corydon, all served by Father Ernest Strahl.

He explains that Father George Todd, assistant pastor of the "tri-parish" from 1948 to 1961, used the English language for parts of the Mass, including hymns, in the three parishes. However, it was not until the 1960s that use of the vernacular was approved by the church in the U.S.

Father Strahl points out that when Archbishop Paul Schulte visited the parishes, "he thought it was great that Father Todd had introduced that kind of liturgy."

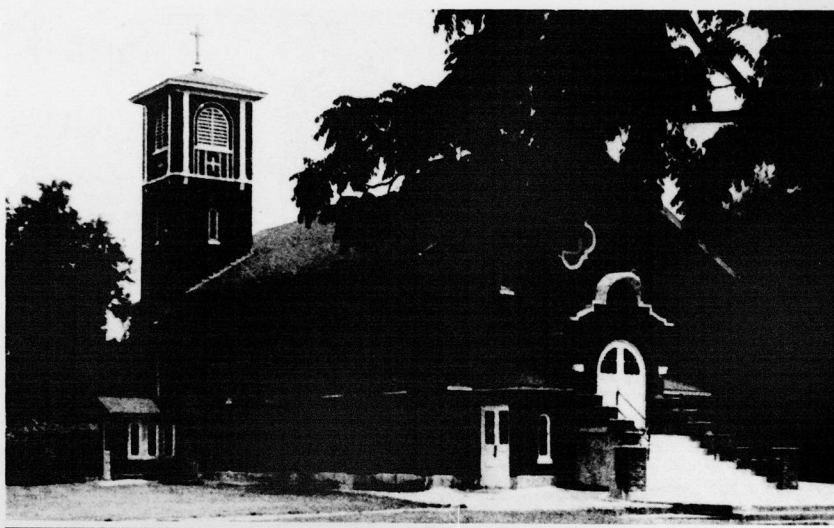
Father Todd is remembered by Father Strahl as "a very saintly man" who "either had inside information or figured out" that the changes in the Mass were to take place. Father Todd, who died of leukemia in 1961, "made no distinction between Catholic and Protestant." He is also remembered for helping establish a school to serve the three parishes and organizing the Harrison County Rural Catholic Youth Club.

For a number of years, the pastor of the three parishes had his residence at Corydon, with his assistant living at either New Middletown or St. Peter's. Father Todd and pastor Father Richard Hillman introduced the "tri-parish" concept to the parishes.

BECAUSE THE PARISH status changed so often, they are but two of many figures in the history of Most Precious Blood. The first parish church was built in 1880 as a mission of Sacred Heart of Mary parish, or St. Mary's, Laconia. In 1882 the pastorate was moved to New Middletown. St. Mary's, St. Joachim's at Locust Point and St. Michael the Archangel near Dogwood became missions of Most Precious Blood.

The only survivor of those four parishes, Most Precious Blood, is now part of the "tri-parish" serving a large area around Harrison County.

Although St. Michael's never had a resident pastor, it was the



first church in what is now the Archdiocese of Indianapolis, Father Strahl notes. In the early 1800s priests traveling from Bardstown, Ky., the center of the western church, often stopped to celebrate Mass in a chapel in the home of John Jacob Miller near Dogwood.

By 1820, the mission of St. Michael's had been established there by the Diocese of Bardstown and a log church had been built. The property was willed to the bishop of Vincennes in 1843. A frame church was built in 1899 and closed in 1928.

A cemetery and the foundation of the building remain, and Father Strahl has arranged for periodic maintenance of the cemetery. "I wish there was more we could do," he says, but adds that it is too costly to maintain the grounds regularly.

ST. MARY'S EXISTED as a mission from 1872 to 1922. Lumber from the church was sold and used in a building later destroyed by fire.

St. Joachim parish was established as a mission in 1893, but Mass was offered by priests traveling in the area, near the Ohio River, much earlier. The last Mass was celebrated in 1923, but the mission existed officially until 1930. The eight-acre site is now cared for by the "tri-parish."

Father Strahl sees St. Michael's, St. Mary's and St. Joachim's as important parts of the history of Most Precious Blood and the "tri-parish" today. He notes that the parishes represent the roots of the Catholic Church in Indiana.

In 1927 Most Precious Blood Church was destroyed by fire. The building was not insured so a parish picnic was instituted to raise funds for the new church, completed in 1929. The picnic became an annual event, and today it involves all three parishes. Most proceeds from the festival now support St. Joseph's School, located in Corydon but serving all three parishes.

Father Strahl believes the school is one of the greatest assets of the parishes, and its principal, Benedictine Sister Mary Benedict Livers, agrees. "It keeps the people together, working for a common goal," she observes. "They are not rich by any means, but they are determined to maintain the school at all cost."

Most Precious Blood, like the others in the "tri-parish," has two representatives on the school board of St. Joseph's. The parishes own a bus to transport students from outside the Corydon school system.

During the 21 years Father Strahl has served Most Precious Blood, several improvements have been made to the church. The interior has been redecorated, new carpet laid and a new roof installed.

Father Strahl's weekly visit to Most Precious Blood, which includes about 200 parishioners, is part of a 48-mile round trip on Sundays. "I usually come out here about 45 minutes early," he says, "and sit on the front steps and talk."

He relates that one of his weekend assistants, a Benedictine priest from St. Meinrad Archabbey, made the trip to New Middletown alone one Sunday. Before Mass, the Benedictine took a seat on the steps. "You can't sit there," a youngster from the parish informed him. "That's Father Strahl's place."

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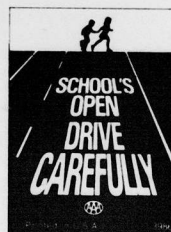


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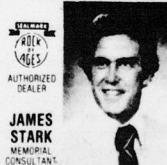


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Educators told to 'teach the values of the kingdom'

by GINA JUNG

"Our goal is to teach the values of the kingdom," said Matt Hayes, director of religious education for the archdiocese, to about 50 participants at a convention for administrators of religious education.

We must teach these values, he said, "so people can become echoers of the kingdom."

Hayes spoke at a convention for the Association of Parish Administrators of Religious Education (APARE) held at the Beech Grove Benedictine Center Aug. 25-26. The convention, the first of its kind in the Archdiocese of Indianapolis, drew about 50 directors of religious education (DREs), coordinators of religious education (CREs), youth ministers and pastoral associates from across the archdiocese.

Speaking on the last day of the convention, Hayes focused on the vision of a catechist. "If we don't have a vision we'll be like a man pushing rocks up a hill. The rock falls back down and the man starts pushing it back up again."

Stressing that the teaching of Catholic Church tradition is an important part of proclaiming the kingdom, he urged the religious administrators to focus on Catholic values. One of the goals of teaching religion is so "people can come to own Catholic tradition," he said.

The kingdom is a symbol of living, Hayes explained. "It's a way of really trying to live out the values of Jesus which are opposed to the values of society. The values of the kingdom are detachment and generosity. The values of society are hoarding and consumerism."

THE CONVENTION ALSO featured James DeBoy, archdiocesan director of religious education for the Baltimore archdiocese. He delivered the keynote address Aug. 25. Ken Allen, former director of education for the Rockford, Ill., diocese conducted an afternoon workshop studying Scripture. Allen is now the DRE at St. Louis parish in Batesville.

Other workshop speakers were local experts in the archdiocese.

Archbishop Edward O'Meara celebrated Mass at the chapel of Our Lady of Grace Convent Aug. 26 for the convention participants.

Mary Lou Fischer, coordinator of the

'Revision is solid'

PORTLAND, Ore.—"It's a solid, well-written and well-considered revision, and it's good church law," said Father Bertram Griffin, a canon law expert, of the new Code of Canon Law which Pope John Paul II is expected to release later this year or early next year. Father Griffin, a pastor in Portland, said the new code will tend to decentralize power in the church and allow laymen to do more things now generally reserved to priests. He said that most of the people who work regularly with the law and church administration—"about 80 percent of the clergy"—will be very pleased with the revised code, which is the first full revision of the general laws governing the Latin-Rite or Western Church since 1917.

Pope cannot do more

AMMAN, Jordan—The head of the Melkite Catholic Church in Jordan, Archbishop Saba Youakim of Petra, said that Pope John Paul II cannot do more than he has already done to influence the situation in Lebanon. He added that people seeking to press for a solution should criticize the United States, which "has great leverage to influence events in the Middle East, including justice for the Palestinians." The 58-year-old archbishop, a Lebanese, disagreed with the views he said he has heard from some Lebanese Maronite Catholics that the pope should do more.

convention, described the event as "a good combination of professionalization and an opportunity of socializing." She noted that this was the first time for this combination.

Though it is not certain if the convention will continue annually, Mrs. Fischer said, one of APARE's long range goals is to expand the convention to draw speakers from across the country.

An executive council meeting of APARE is scheduled for Sept. 15. One of the items on the agenda is to discuss the future of the convention.

APARE, which was formed in 1976, has a membership of about 50 DREs and CREs. But not every DRE and CRE in the archdiocese is a member of the group, according to Maria McClain, president of APARE. There are 33 DREs and 78 CREs in the archdiocese. The work of each is essentially the same. The DRE, however, is a degreed professional.

WHILE SOME parishes have no APARE members, others may have two if there is a religious education administrator and youth minister at the parish, she said.

Mrs. Fischer, who is an associate member of APARE, said the group also "provides a vehicle for people who are inactive (as administrators) to be supportive of religious education." Part-time administrators and volunteers can be associate members of APARE.

Mrs. McClain, DRE at St. Simon, said she would like to see APARE become "a grass roots organization" to include religious educators from cities to small towns.

The purpose of the group is to "foster spiritual development" and to "foster support of one another," said Judy Corbett, vice president of APARE.

In the past APARE conducted four or five workshops throughout the year. The APARE officers agreed that they hope to hold the convention yearly in place of the workshops.



FIRST CONVENTION— From left, DREs Bob Melevin of St. Malachy, Brownsburg, Julie Niec, of Mary, Queen of Peace, Danville, Carondelet Sister Kathleen Karbowksi of Holy Angels and Marie McClain of St. Simon discuss the role of the catechist during the APARE convention at the Benedictine Center at Beech Grove. The convention was the first held by the APARE. (Photo by Gina Jung)

Mrs. Corbett noted that the position of DRE is one of the newest in the church. The need for DREs stemmed from a recent need for adult education, she said. "There is a new wave of people to minister to. These are people who have dropped out of the church and want to come back in."

Often parents do not understand what their children are learning in religion classes and CCD classes, added Ellen Howard, secretary-treasurer of APARE. "Some parents just feel

kind of lost. They just don't understand why we're not using the old methods (of teaching) or why we're not emphasizing fact and rote memorization."

People are questioning now, said Mrs. McClain. "Some people don't recognize the church they grew up in."

Being a DRE is not all theories, she added. "We need to serve people and our faith. We need to allow faith to enrich their lives no matter where people are in life."

Convergence of Religious arouses divergent views

by ROBERTA WARD

SAN FRANCISCO—It was called "Convergence II," but a divergence of minds over church law and church treatment of women was one of the most talked-about features of a meeting of men and women religious superiors Aug. 15-20.

The occasion of the division was the public turning away of five nuns as extraordinary ministers of the Eucharist at the conference's opening liturgy Aug. 16. Archbishop Pio Laghi, apostolic delegate in the United States, was the chief concelebrant at the Mass.

The incident disturbed so many of the participants, who represented most of the leadership of religious orders in the United States, that they changed the meeting program to hold a special session to talk about the issue.

"I really think that what happened is evil and I am really disappointed," said Sister Jane Anne Slater, a Sister of Providence of San Antonio, Texas, who was one of the five nuns turned away.

"This is very discouraging evidence of a system of continued injustice toward women right at the heart of our worship," said Father Donald Bargen, head of the central province of the Oblates of Mary Immaculate.

"We all know that there is only one man in the whole world who can do anything about the rule. I feel powerless," said Bishop Frank J. Harrison of Syracuse, N.Y., the U.S. bishops' liaison with the Leadership Conference of Women Religious.

ARCHBISHOP LAGHI and Archbishop John R. Quinn of San Francisco were accused of discrimination against women.

The two archbishops held that they were only following the law of the church, which calls for the use of extraordinary ministers of the Eucharist only in situations in which there is an insufficient number of ordinary ministers. Ordinary ministers are priests, deacons or acolytes, all of whom by church law must be male.

Complicating the incident were the facts that:

—A large number of nuns did in fact act as extraordinary ministers of the Eucharist during Communion at the Mass;

—The five nuns who were turned away were not supposed to be direct distributors of Communion to the people, but were to act in an intermediary role of transferring wine from medium-sized flasks on the altar to cups on a table, which would then be taken by others for actual distribution at each of the 100 tables where the participants in the liturgy were seated.

(In Washington, Father Ronald Krisman of the secretariat of the bishops' Committee on the Liturgy said that, even though the women were not actually supposed to distribute Communion, the intermediary task assigned to them was one that would be reserved to a priest, deacon, acolyte or extraordinary minister of the Eucharist.)

BEFORE THE MEETING, the planning committee had written Archbishop Quinn requesting a dispensation from the rule concerning use of extraordinary ministers. The archbishop had replied that he did not have the power to dispense from that law, because such a dispensation was reserved to the Vatican.

Of about 900 persons at the meeting, about

650 were nuns and 250 were priests or brothers, including more than 100 priests.

Archbishop Laghi arrived at the Mass site, Harney gymnasium at the University of San Francisco, only minutes before the Mass. As he was vesting for Mass with other concelebrants, he cited the directive concerning extraordinary ministers. He said that with more than 100 priests on hand there was no need to use extraordinary ministers.

According to Father Robert McElroy, Archbishop Quinn's secretary and master of ceremonies, who was serving as master of ceremonies for Archbishop Laghi for the occasion, the apostolic delegate was concerned not to be in the position of celebrating a Mass that was not in accord with liturgical directives.

A press spokesman for the archbishop said later that the archbishop's decision was based on "respecting church legislation" in light of the availability of ordinary ministers, and it "wasn't an issue of men or women."

Before the Mass Father McElroy passed on the archbishop's concern to Franciscan Sister Monica Asman, a member of the liturgy committee for the meeting, and at Communion time she turned away the five nuns who came up along with five priests to take the wine flasks. She later said she had not had time before the Mass to locate the five and inform them of the change in procedure.

Although the five nuns were turned away, most of those who actually distributed Communion were women. Before the Mass people at each table had designated one person to administer Communion at their table, and most tables had designated a nun for the task.

The ACTIVE List



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

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

Sept. 3

The Channel of Peace monthly Charismatic Mass will be celebrated at Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. A soup and bread supper will be served at 6 p.m. followed by Mass at 7:30 p.m.

Sept. 5

The annual picnic at St. John parish, Enochburg, will be held throughout the afternoon

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and evening. Chicken dinners will be served from 11 a.m. to 6 p.m.

Sept. 6

St. Peter parish in Franklin County will have a Labor Day picnic on parish grounds, three miles north of Lawrenceville, 10:15 a.m.-2 p.m. (EST).

Sept. 7-9

Classes beginning at St. Vincent Wellness Center, Carmel, (phone 873-2790) include Basic Stress Management, Sept. 7, three Tuesdays, between 7 and 9 p.m.; Smoking Withdrawal Clinic, Sept. 7, four Tuesdays,

between 7 and 9 p.m.; Fit Before Five, Sept. 8, six Wednesdays, hours vary with age groups; Aerobic Dance Demos, Sept. 8 and 9; Our Growing Family/A Sibling Preparation Class, Sept. 8 or 22, between 6 and 7:30 p.m. At the Zionsville Center, (phone 873-2790) Seminars in Parenting: Birth to Twelve Months, Sept. 9, five Thursdays, 7 and 9 p.m.

Sept. 8

The regular 11:30 a.m. luncheon, followed by a card party, will be held at St. Mark parish hall, Edgewood and U.S. 315. Indianapolis Public invited.

Sept. 9

The Indianapolis Council of Catholic Women will hold its first quarterly meeting in Madonna Hall, Our Lady of the Greenwood parish, Greenwood. A continental breakfast available. The meeting begins at 10 a.m.

United Catholic Singles' Club (ages 35-65) will have dinner at Chinese Ruby, 7280 N. Keystone, Indianapolis, at 7 p.m. Reservations necessary. Call 542-9348 or 546-7569.

Sept. 12

St. Mary parish at Rushville will have its annual fall festival at Fifth and Perkins from 9 a.m. until 6 p.m. Dinners served from 11 a.m. to 3 p.m. (EST).

An afternoon of entertainment for the annual parish picnic at St. Matthew parish, Indianapolis, will begin at 1 p.m. Dinner served at 4 p.m. and dancing at 5:30 p.m. For dinner reservations call Jinny O'Dell at 545-8221 by Sept. 7.



SPEAKING LOVE—Mother Teresa of Calcutta is the focus of an hour-long program to be aired on the SPN cable television network Sept. 4 at 8 p.m. EST. The program, titled "Mother Teresa: Words of Love," features a speech she delivered at Bellarmine College in Louisville, Ky. She recently received the Bellarmine Medal, the college's highest award.

Socials

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

Flower hall, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 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.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. St. Simon, 5:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 1306 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Vocations office sponsors singles' retreat

The Archdiocesan Vocations Office is sponsoring a retreat for all single men and women 18 years and older at the Archdiocesan Youth Center, 520 Stevens St., from Friday, Sept. 17

through Saturday, Sept. 18.

Theme of the retreat is "Speak, Lord, I'm Listening" and will include liturgical and para-liturgical services, large and small group discussions,

film, and "in-pit" from the directors.

Those attending are asked to bring personal items and bedding (sheets and blanket or sleeping bag). Cost of the retreat is \$10; pre-registration and initial deposit are required. Please send your name, age, address, phone number and check or money order for \$5 to the Vocations Office, P.O. Box 1410, Indianapolis, IN 46206. For further information call 317-236-1490 during the day or 317-638-4478 during the evening. Registration closes Sept. 15.

House of Affirmation hosts symposium in Louisville

The House of Affirmation, an international therapeutic center for clergy and Religious, has announced the program for its

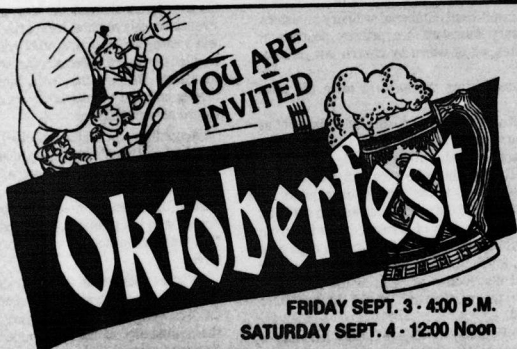
eight annual psychotheological symposium to be held in four locations across the United States, including one at Spalding College in Louisville, Ky. on Saturday, Oct. 9.

Theme of this year's symposium is "Relationships." Lectures will be given by personnel of the House of Affirmation. At the Louisville symposium, they include: "Relating to the ugly: shadows and grandiosity" by Audrey Campbell-Wray, director of education at the House; "The celibate renunciation" by Father Thomas Kane, international executive director; and, "To be full of love" by Notre Dame Sister Kathleen Kelley.

The other symposia will be held in Boston, St. Louis and San Francisco.

The House of Affirmation is a ministry to religious professionals that provides an opportunity for self-discovery through the contemporary approach of psychotheology. The House has a threefold program of service, education, and research. It was founded in 1970 by Sister of Charity of Our Lady of Mercy Anna Polcino.

Further information about the Louisville program can be obtained by writing to: Symposium, Senate of Religious Office, 2708 West Chestnut St., Louisville, KY 40211.



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OBITUARIES

† **CHRISTIAN, Paul**, 86, St. Margaret Mary, Terre Haute, Aug. 18. Husband of Irene; father of Mary Casper, Steve and Paul Christian Jr.

† **FAYE, Robert T.**, 62, St. Bernadette, Aug. 13. Husband of Norma Faye; father of Teresa Schaefer and Vickie Murphy.

† **GRASSE, Anthony T.**, 60, St. Andrew, Richmond, Aug. 25. Husband of Filomena; father of Peggy Gray, Janice Pearson, Robert and Tony Grasse Jr.; step-father of Nina, Trisha, Mark, Tony, Jerry, Tim and Nick Kendall; son of Anna Grasse.

† **HUNT, Helen** Ralewicz, 56, St.

Michael, Indianapolis, Aug. 23. Wife of E. B.; mother of Suzanne Humphrey, Mark and David Hunt.

† **LECHER, Martha R.**, 55, St. Maurice, St. Maurice, Ind., Aug. 20. Wife of William J.; mother of Rose Ann Bowman, Katherine, Kathleen, Timothy and Raymond Lecher; daughter of Mr. and Mrs. Leo Hoising; sister of Eileen Settles, Dorothy Wagner, Loretta Busaid, Ann Reuter, Mary Schneider, Sister Catherine and Wilbur Hoising.

† **MARTIN, Robert**, 86, St. John, Enochburg, Aug. 14. Father of Margaret Giesinger, Dorothy Werner, John Budd, Rose and Joseph Martin.

† **McAVEN, Margaret**, 70, St. Philip Neri, Indianapolis, Aug. 24. Sister of Herbert C. Smith.

† **McMAHON, Charlotte**, 76, Christ the King, Indianapolis, Aug. 14. Aunt of Joseph and James Touhy.

† **MENDENHALL, Andrea** Rachelle, infant, St. Andrew, Richmond, Aug. 16. Daughter of Mr. and Mrs. John Mendenhall; granddaughter of Mr. and Mrs. Robert Mendenhall and Mr. and Mrs. Richard Jeffers; great-granddaughter of Mr. and Mrs. Joseph Jeffers.

† **MOORE, Gertrude**, 68, St. Philip Neri, Indianapolis, Aug. 21. Mother of George, Robert, Donald, John, Jerry, David and Debra Moore; sister of Mrs. John B. Caito.

† **NAVILLE, John P.**, 92, St. Mary of the Knobs, Floyds Knobs, Aug. 17.

Husband of Bertha; father of Rita Walsh and Donna Book; brother of Lula Schmidt and Victoria Zimmerman.

† **PETRO, Barbara M.**, 50, Nativity, services at St. Bernadette, Indianapolis, Aug. 24. Wife of Ivan; mother of Robert, Michael, Ronald, Richard, Mark and Diana Purcell.

† **POORE, Maurice E.**, 62, St. Philip Neri, Indianapolis, July 23. Husband of Mary; father of Kathleen Banich, Charles, Michael, David and Maureen Poore.

† **KUBUSH, Mary Hedrick**, 43, St. Bernadette, Indianapolis, Aug. 20. Mother of Michelle, Cinamen and Tracy Rubush; daughter of Mary Fred and step-daughter of Max Fred.

† **SCHROEDER, Edward L.**, 67, St.

Mary of the Knobs, Floyds Knobs, Aug. 25. Father of Vonda Hardin, Janice Kidd, Larry, Allen, Terry, Edward and Brendan Schroeder; brother of Helen Underwood, Evelyn Bedan, Kathryn, William and Robert Schroeder.

† **SHINE, Eleanor Jane (Flaherty)**, 66, Christ the King, Indianapolis, Aug. 21. Wife of Jeremiah Sr., mother of Franciscan Sister Sheila Shine, Mary Ann O'Bryan, Janet Hatten, Eileen Howell, Patricia, Michael, Kevin and Jeremiah Shine Jr.

† **STETZEL, Louise**, 70, St. Lawrence, Indianapolis, Aug. 24. Wife of Joseph Sr.; mother of Barbara Wehlmaier, Marilyn Corner and Joseph Stetzel Jr.

† **STONEBURNER, Harlan C.**, 95, St. Bernadette, Indianapolis, Aug.

16. Husband of Mary; father of Ruth Albright, Rose Swift, Elnora Beachman, Mary Early, Carolyn Spiggle, Fred, Richard, Paul and Tom Becker.

† **WETZEL, Julia B.**, 60, St. Jude, Indianapolis, July 25. Wife of Clarence; mother of Mary Catherine Watson and Michael Wetzel.

† **WICKER, Irene L.**, 60, St. Andrew, Richmond, Aug. 26. Mother of Gloria and Elnora Coulter; sister of Hester Good, Charles, John and Roy Skiles.

† **YORK, Harold E.**, 61, St. Mary, North Vernon, Aug. 21. Husband of Lola; mother of Jan Struck, Ann and Cindy Green, Rosie Kelly, Jerry, Pat, Peggy, Tom and David York; brother of John and Norbert York.

'Homilies must be about life'

LOS ANGELES—"Our homilies must be about life, not about Scripture," said Father Brian Joyce, a pastor from the Oakland Diocese during a conference on preaching.

"Our context is the Scripture, but our aim is the people," said Father Joyce, pastor of St. Monica's parish, Moraga, Calif. "Illumine their lives with Scripture. The homily is to explain life. Scripture is a means."

Homilies should not be tours of antiquity, said Father Joyce at a preaching day Aug. 26 preceding the West Coast edition of the Fourth Annual National Catholic Lay Celebrations of Evangelization.

"It's hard to imagine how a five or a three-minute homily can be boring," he said. "When the homilist explains Scripture but doesn't talk about life, it's a kind of tour through the ruins."

The goal of preaching, Father Joyce said, is to achieve behavioral change either in the individual or in the community.

"Be clear," he said. "Have a beginning, a middle and an end."

He continued: "Tell the people what you're going to tell them. Then tell them. Then repeat it. Have a clear point. Have clear transitions."

"Be interesting," he said. "The mortal sin in preaching is being boring. When we are boring, we communicate the Gospel and the liturgy as something deadly."

Preaching is a discipline, Father Joyce said. "You have to work at it."

He quoted a black preacher who advised: "You got to read yourself full, think yourself ready, pray yourself hot and let yourself go."

Father Joyce said he has developed a program called "St. Monica's Goes Downtown" to minister to his parishioners where they work. He goes downtown once a week for a series of weeks to have lunch with his working parishioners in the financial district. For the lunches he prepares a series of talks appropriate to the people. One of his topics was business ethics.

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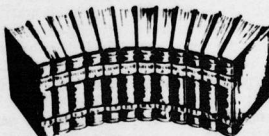
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Columbus youth initiates bi-parish youth group

Idea to draw kids closer to Christ takes hold

by RICHARD W. CAIN, JR.

Two summers ago Michael Pence, then a Hanover College student, had an idea: Why not start a youth group for kids?

But he didn't want just an ordinary youth group. He wanted one that would bring kids closer to Christ and His church and still have fun at the same time.

When Pence came home to Columbus, in the summer of 1980, his idea transformed into reality. He started a youth group co-sponsored by St. Bartholomew and St. Columba parishes.

Pence, who was the first paid youth director for the two parishes, only spent one summer with the group, but the impact of his work is still felt.

"Some kids are unsure or afraid," says Lisa Folkman, a Youth 99 member. "They don't know whether it's OK to talk about a personal God. By talking about it openly, you can feel more comfortable with and accept your own experiences and learn from each other." The people who are in charge really care. The speakers are well-prepared and give good talks. They try to really help you."

The success of the group has led the parishes to continue supporting Youth 99. They have also hired a part-time youth director to serve both parishes in a combined youth program.

Being part of the group requires much time, effort and devotion from young people. In the summer they meet three afternoons a week for spiritual activities.

During the school year the group meets for Wednesday Vespers and weekend activities twice a month.

Because of Youth 99, Father

like Vespers anywhere else," says Father McNally.

For Youth 99 Vespers is a time of spiritual sharing. Often a speaker is invited to give a short talk on what Christ and His church means, emphasizing a personal God through Christ. The speaker may also deal with every day problems of Christian living.

Members of Youth 99 applaud weekly Bible studies and discussions that help them see God in a personal way. "He seems more like a person and a friend instead of out of reach," says Beth Jackson, president of Youth 99.

Though attendance in activities in the summer is low, says Theresa King, youth director for St. Columba and St. Bartholomew, more students participate in activities in the winter when there are fewer things to do with free time.

But, according to one parent, "It's a tribute to Mike Pence's devotion that two-and-a-half months after he left the group with such a feeling of Christian community that they resolved not to let it die. The group itself began the search for a new (youth) director."

"A youth group in the church fills a vital need," says Betsy Martin, a parent on the Youth Committee which oversees Youth 99. "The kids have to have some place to relate with other kids. If they don't find it in the church, they will find it in other less constructive places."

Joseph McNally, pastor of St. Columba, sees growing cooperation between his parish and St. Bartholomew, especially in Christian formation.

"It has caused us to unite our junior high school programs," says Father McNally. "This year we also combined our RCIA (Rite of Christian Initiation for Adults) program. As the youths become adult members of the two parishes, they should be more open to doing things together. This can only further the cause of unity."

What sets Youth 99 apart from other parish youth groups is its focus on a personal God. The youths meet for group singing, prayer, Bible study and talks by Christian speakers. Though these activities are not unusual, the way they are combined with the unconventional makes Youth 99 special.

The Wednesday Vespers meeting, for example, takes conventional techniques and combines them in an unconventional way.

"I have never seen anything



YOUTH 99 GANG—St. Bartholomew and St. Columba parishes co-sponsor Youth 99, a group which began through the efforts of Michael Pence, a former Hanover College student. Some members of the youth group are (top row) Beth Jackson, president, Mary McClure, (center row) Kathy Martin, Benjamin Jackson, Teresa King (youth director), Betsy Ross (assistant youth director), (bottom row) Andrew Jackson, Erin Finn and Tia Kitzinger.

DORIS ANSWERS youth

Bored teen seeks options for having fun in the city

by DORIS R. PETERS

Dear Doris:

I am 14 years old and I have lived in Indianapolis all my life. It seems though that the older I get the more boring Indianapolis gets. I can't drive so that crosses out a lot of options of things to do already. I love my home and family but I hate sitting at home. Lately though there is no place for us teens to go except drinking parties. I really hope you have some suggestions because I hate drinking but it is better than

sitting home. Also, all my friends make it sound like a lot of fun. I guess I will drink with my friends until I find something better to do. Please, do you have any suggestions?

Bored in a Crowded City

Dear Bored:

During the summer you don't have to sit at home every night. But when you do use the time to play games with your family. Or invite some friends for Scrabble or Monopoly. (Yes, they are popular, and not just with children.) Winter is another story. Isn't there homework and school activities to keep you busy?

Most towns the size of yours have community programs, both summer and winter, in arts and crafts, theatre, sports and other activities. Join one and develop a hobby. Take a course in a craft. Learn to swim, play tennis or ice skate. Your parents would probably be happy to drive you to a center. But what's the matter with public transportation?

There are also Youth Volunteer Action Committees. I can't begin to tell you how many young people have found rewarding experiences—and fun—volunteering. You can work with children or senior citizens; in homes, offices, libraries, and volunteer centers. The possibilities are unlimited. Check in the yellow pages under Volunteer, Services, Community Action or ask your teacher, pastor or parents.

How about the movies? Instead of a drinking party go to a film. The summer of '82 broke

all records for interesting and entertaining films. And a movie is still cheaper than alcohol.

If you read this column regularly you will come across many tragic situations resulting from drinking. Beginning to drink at 14 will only lead to other problems. Problems that make boredom seem like paradise. So quit complaining about your community and join something—or start a project of your own.

Dear Doris:

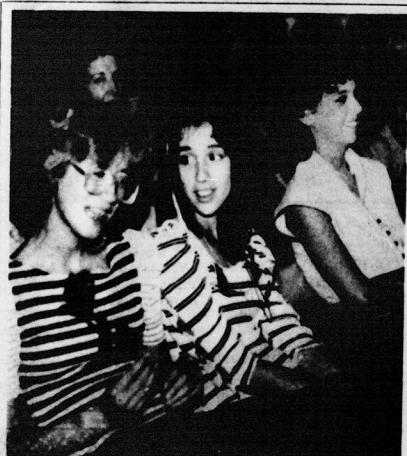
I have the bad habit of biting my nails. I hate the way they look but I can't seem to stop. Have you any ideas?

Susan

Dear Susan:

Many readers share this problem with you. I once heard of the idea of painting your nails with some bitter solution to deter the biting. But better than that I suggest that you give yourself a manicure regularly. Keep your nails, no matter how short, in tip top condition and you will not want to spoil them. You could also buy a product called "Hard As Nails," this will help them to grow strong. Another trick is to fine yourself. Every time you catch yourself biting your nails put a quarter aside in a dish. When your money runs low you'll have to "kick the habit." Good luck.

(Doris answers letters through her column. Address them to: Doris R. Peters, c/o The Criterion, 1409 N. Meridian St., P. O. Box 1410, Indianapolis, IN 46206.)



WAITING PATIENTLY—Emily Gmerek (left) and Laura Woods have a little chat before taking their turn in the spotlight. They sang "The Rose" at the annual CYO Talent Contest held recently at Garfield Park. (Photo by Glen Jung)

Floyds Knobs youth camp at the abbey

Nearly 40 youths from St. Mary of the Knobs parish in Floyds Knobs found Vacation Bible School this summer an experience they would not soon forget.

Rather than coming to church and learning the Bible, the 12- and 13-year-olds participating in the bible school program went to St. Meinrad Archabbey. Last month Jerry Finn, coordinator of youth ministry at the parish took the kids and camping equipment to St. Meinrad.

They camped near the archabbey for four days.

The theme of this year's program was prayer. The group was introduced to the monks and to their special way of living. The junior high school

students joined in Mass, meditation and prayer with the Benedictine monks.

Other activities on the trip also included swimming, hiking, fishing and tennis.

Finn led the group with the assistance of high school and college students from the parish.

Beverly Parker, coordinator of religious education at St. Mary, described the trip as a wonderful experience for the junior high school students. She said her daughter, Hillary, who went on the trip was impressed with the experience. "She (Hillary) has been on camping trips before," Mrs. Parker said, "but this is the only one where she has come back and said, 'I wish I was still there.'"

Back to school means an extra goodbye this year

A child's enthusiasm affects a family ready to answer

by BRIDGET TYNAN HODGE

With summer vacation at an end, Hodge Country is abustle with back-to-school preparations. There will be an extra "Bye, Mom" this year as six-year-old Sonny joins Jim, Claudia and Patrick in the quest to find out if knowledge does, indeed, make the man.

Totally aglow with anticipation, his enthusiasm affects the whole family as we strive to answer his unceasing barrage of questions.

"What's my teacher's name? Did you tell her I'm coming? Is there a desk with 'Sonny Hodge' written on it? Does she know my real name is Claude Kendall Hodge, Jr.? How will I know when it's lunch time? Do I have to sit next to a girl? Are nuns really bigger than people?"

So many novel experiences await this newest member of the student population as he enters the portals of formal education. Since birth he has been a student of sorts, of his parents, his older brothers and sister, and now, the faculty of his school. All of us are working diligently to guide Sonny, the child, toward Sonny, the adult, a facsimile of our own, mature selves. It occurs to me that we might be well advised to take a lesson or two from our pupil...

... Lord, let me walk through this world with the footsteps of a child, that I might tread fearlessly, captivated by the beauty of Your creation. Give me the tender hands of a babe,

that I may reach out, trusting, to a sorrowed stranger. When I love, Lord, let it be with the intensity of a child, wholly, without limit or condition. Place within me the heart of a child, that I might find room therein, not only for friends, but for those who have not offered me fellowship. Lord, teach me to laugh with the joy of a little one, that my happiness may be passed on to another. Fill me with the strength of a child, that, when my brothers have deserted me, I might still believe in myself. Take me back, Lord, to the innocence of childhood, that I may not be burdened with suspicion...

... Remind me, Jesus, to pray the prayers of a child, placing my whole being within Your care. Let me hope with the expectation of a child, that I might perceive that all things are, indeed, possible. And Lord, make me as sweet as a small, small child, that I may be, truly, an instrument of Thy peace...

And so, Claude Kendall Hodge, Jr. takes a large step toward our goal for him—autonomous adulthood. Satchel, crayons, pencil, lunch box clutched against the buckle of his Spiderman belt... I had to make another hole in that belt, he really is a tiny fellow. Going forth among the people...

"Goodbye, Sonny."

"Bye, Mom... will you be all right without me, Mom?"

I hope so, Sonny, I really hope so.



THRILL OF THE FAIR—The trip to the Indiana State fair seems to have made these Cambodian children a little sleepy. At left, Sokhom Pen carries his daughter, Sokhemarie. Thuy Tang (left) holds her son, Phu Minh Tran. The trip to the fair was the first for the Cambodian refugees who arrived in this country seven months ago. (Photos by Gina Jung)



Society must stop locking people into its traditional roles

by HENRY OWINO

Ms. Barbara Raye, who has worked with battered women for five years, wishes the society could "stop locking people in rigidly defined traditional roles."

"It's all right for a man to be violent and to look at himself as the overall boss of the home, while a woman should be all nice and take care of the household," she explained.

However, there are some changes being fostered, said Ms. Raye, who is the executive director of Indianapolis-based Sojourner (a temporal shelter for battered women).

Formerly, battered women did not get any help, but now the police intervene, the legal system gets involved, and the social work personnel provide counseling, Ms. Raye said.

Little progress seen in abortion debate

WASHINGTON—Mired in a filibuster, the Senate made little progress in its long-awaited abortion debate Aug. 15-20. But it set the stage for at least one and perhaps two key votes on abortion shortly after its return Sept. 8 from a Labor Day recess. Before recessing, Senators agreed to vote Sept. 9 on a motion to shut off the abortion filibuster. Sixty votes are needed for the motion to pass. The filibuster was aimed at a proposal by Sen. Jesse Helms (R-N.C.) linking abortion with the school prayer issue, and the vote for its end may clear the way for debate on the Helms proposals. At the same time, Senate Majority Leader Howard H. Baker, Jr. (R-Tenn.) told his colleagues he still intends to open debate Sept. 8 on the Hatch constitutional amendment on abortion, with a possible vote to take place the following day.

"Our educational system needs to be changed to eradicate violence in our men," she pointed out. Adding, "But this will take a long, long time."

Ms. Raye feels that stress, lack of trust, isolation from community, and violence often cause crises in most homes.

Ms. Raye said sometimes she suppresses her compassion when dealing with women in crises in order to guide them to reach the right decision.

"My duty is not to rescue trapped women, but to help them out of those crises," she said.

She added, "And I respect whatever choice a woman makes."

While these battered women reside at the Sojourner for not more than one and a half months, Ms. Raye said, some patch their differences and compromise to go back to live with their spouses.

Others learn how to apply for jobs, to become good parents, to look for a house, to avoid crime violence, and to become assertive, she said.

Also, they learn how to file for divorce, to seek legal custody for children, and to make arrangements for medical attention, food stamps, and school registration for children, Ms. Raye said.

She said the women are informed of community resources appropriate to their individual needs and are assisted in learning how to improve their self-esteem, communication skills, life work plan, and problem solving.

The overall purpose of Sojourner, which was opened in April this year, explained Ms. Raye, is to provide a model for crisis care for domestic violence victims. It is funded by Lilly Endowment, Indianapolis Foundation, and United Way.



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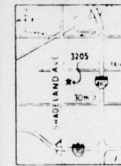
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IN THE MEDIA

Handing Emmys to last year's losers

by JAMES BREIG

Here we are, poised on the edge of a new TV season, and out come the nominations for last year's Emmy awards. Isn't it too late? What if you win and you're already cancelled? What if you lose and you're a top show?

What if my favorites aren't among the nominees? Am I watching junk? What if I never watch the shows which are nominated, am I a dunce?

I'm not going to say that the rule is simple: the Emmy nominees are the best. In some cases, they are; in others, you wonder how they got there. Nevertheless, they do provide a convenient way of assessing what went on last year—on the air, that is.

I have selected certain categories and have my own comments to make. You're invited to turn this into a parlor game the next time your friends are over. Read the list and see who likes what. It's amazing what some people watch and think is good (like a certain police show which I will not mention because its fans are so loyal that they have guided missiles trained on my office and threaten to launch them the next time I rap their favorite program; you know the show I mean—its initials are HSB).

Outstanding Comedy Series nominees include "Barney Miller" (not on this fall), "WKRP in Cincinnati" (not on this fall), "Taxi" (moving from one network, where it was

cancelled to another), "Love, Sidney," and "MASH" (in its final season upcoming).

OUTSTANDING Limited Series: it's more than in-



teresting that four of the five are from PBS. It should be embarrassing to the commercial networks. The nominees are "Brideshead Revisited," "Flickers," "Oppenheimer," "Town Like Alice" (and the only one with commercials) "Marco Polo." If "Brideshead" does not win, they can consign the entire Emmy system to the dispos-all.

Outstanding Drama Series: "Dynasty," "Fame," "Hill Street Blues" (no comment, missile-heads), "Lou Grant" (write "30" for this show) and "Magnum, P.I." This an odd assortment: soap opera, a musical-comedy-drama, a police series, life in the newsroom and a standard detective yarn: how does one pick the winner?

Outstanding Drama Special: "Bill," starring Mickey Rooney as a retarded adult trying to make it in the world; "Elephant Man" with Philip Anglim recreating his Broadway role as John Merrick; "Inside the Third Reich," Nazis in the 30's in Germany; "Skokie," Nazis in the 70's in America" and "A Woman Called Golda," with Ingrid Bergman as Golda Meir. That's a nice collection of specials and I could vote for any of them. But I think I would give it to "Elephant Man."

Vying against each other in the category of Outstanding Information Special are two programs, one on CBS and one on PBS, about the production of "Raiders of the Lost Ark." Which goes to show how a good movie can win you a TV award.

Two other nominees are also about Hollywood, one concerning the great film comedians and one devoted to Frank Capra. The final nominee is "Marva Collins: Excellence in Education," about a woman in Chicago who has pioneered innovative ways of reaching hard-to-reach kids.

It is probably the only one which fits the category title.

THE EMMY for best actor in a limited series or special (I love these categories) should be interesting. The nominees include two men from Brideshead—Anthony Andrews and Jeremy Irons—along with Philip Anglim and Anthony Hopkins, both of whom appeared as freaks, the former being John Merrick and the latter as Quasimodo. Finally, there is Mickey Rooney as a retarded man.

The woman's side features Ingrid Bergman, Glenda Jackson as Patricia Neal (or was it vice versa?), Ann Jillian as Mae West (or was it ...?), Jean Stapleton as Eleanor Roosevelt (or was ...?) and Cicely Tyson as Marva Collins in the dramatized version of the same story which is nominated as an information show. Confusing, huh?

Some odds and ends: David Rose is nominated for best music for the stuff he turned out for part two of "He Was Only 12" on Little House on the Prairie. Remember it? Hum a few bars, please ...

Grady Hunt is nominated for designing the costumes on an episode of "Fantasy Island." Hum a few stitches ... Steve Robinette can win for doing the hair on a segment of "Cagney and Lacey." He put their hair up in a robin-nest ... 15 people are nominated for editing the sound on part four of "Marco Polo." Did you notice? ...

Personally, I'll be awaiting word on who wins for—take a deep breath 'cause here comes the category title: Outstanding Individual Achievement—Informational Programming—Graphic Design and Title Sequences for a single episode of an informational series or for an informational special, possibility of one award, more than one award or no award. There are only two nominees; I hope they both win.

NEW ON NBC—David Birney and his wife, Meridith Baxter Birney, who co-starred in the comedy series "Bridget Loves Bernie" 10 years ago, each will have a new NBC series this fall. Meridith stars with Michael Gross as former 60s radicals whose trials and tribulations with their more conservative children lead to a comic situations in "Family Ties." David and Cynthia Sikes play doctors on the staff of St. Eligius, a large old hospital in a deteriorating section of Boston, in the comedy-drama, "St. Elsewhere." (NC photos)



(More news about the fall shows: I called the title of one new CBS series, "The Good Witch of Laurel Canyon," the

worst title of the fall. The network has obligingly changed it to "Tucker's Witch." Thank you.)

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VIEWING WITH ARNOLD

'Strange, flawed, but brilliant sci-fi'

by JAMES W. ARNOLD

"It's not an easy thing to meet your maker."

—Android, in *Blade Runner*

At a crucial moment in the bizarre, \$30 million new film, "Blade Runner," a manufactured human being reaches the penthouse apartment in futuristic Los Angeles of the genius-president of the Tyrell Corporation who made him. "You're like the prodigal son," he is told. "A real prize."

The android confesses his sins, but says he has done good things as well as bad, and asks for more life beyond his meager allotted span. But alas, his genetic code cannot be changed. "Revel in your time," is all the creator can tell him. It is then that the android crushes him to death in anger and despair.

A provocative sequence, all right, with not only obvious religious allusions but echoes of the great myths and classics of literature, from the Greeks to Shakespeare. And that is but a fraction of the riches to be mined in this strange, flawed, but unquestionably brilliant sci-fi adventure.

It's a movie to chew on, one of the few to measure up to the adult complexity of the intriguing sci-fi material published in print in recent decades. In fact, it's taken from a 1968 story by one of the masters, Philip K. Dick, and dedicated to his memory.

On its simplest level, "Blade Runner" is a wry parody, a film noir L.A. detective story projected ahead to 2019. The specialty of the tough-cop hero (Harrison Ford) is liquidating



rebellious humanoid robots who have escaped their slavery in "Off World" projects in space and come back to Earth to "pass" as human for the rest of their brief four-year lifespans.

THUS, HE is a "killer," but not really, because his victims are only machines. His job here is to track down a "dangerous" group of two males and two females, and that search-and-destroy chase is at the center of the film.

But within this premise, complexities and characters blossom. There is the familiar robot-story theme: what does it mean to be human? If one makes a being of flesh and mind, blood and bone, can it be defined as a slave, a non-person? (Not a far-out question, since science is already creating life in the lab.)

The androids in "Blade Runner" become "dangerous" when they begin to develop emotions. Tyrell also creates an "experimental" woman, provided with fake memories and emotions adapted from those of his niece, so she'll be "easier to control." She doesn't even know she's a robot. "Are these memories mine," she wonders after learning her fate, "or those of Tyrell's niece?"

Naturally, this character (Sean Young) is the one the detective falls in love with. And after all, how human is he? If humanity is defined by feeling,

how human is a professional killer? Slowly, he finds himself feeling compassion for the creatures he must destroy.

AMONG other fanciful characters: Sebastian, Tyrell's genetic designer, who lives in a weird apartment peopled by his toys and creations; an oriental scientist who specializes in making eyes; a snake-maker.

If any of all of this fails to spark interest, there is the film's fascinatingly original—if grim—vision of the setting, a city that is a bizarre architectural amalgam of past, present and future, teeming with a poor polyglot street population, vast empty buildings, constant rain and smog, stacks rhythmically belching fire into the perpetual gloom, electronic advertising endlessly promoting escape, drugs, Coca-Cola; nightclubs steam with pot, booze, outrageous entertainment.

Director Ridley Scott ("Alien") has also given his interiors a creepy, otherworldly look—a cross between an aging shopping mall and bombed-out Vienna, full of decay, disrepair and dripping pipes, all bathed in an eerie fluorescent glow.

This rich context alone could keep viewers busy speculating on the kind of world man has created as the characters (ironically) struggle to discover the essence of humanity.

The climax, ostensibly a violent rooftop combat between Ford and the last surviving android (Rutger Hauer), may be the most moving and poetic sci-fi since the H.A.L. sequence in "2001." Ultimately, the hero discovers, humanity is defined not only by compassion (it is the robot who finally saves him) but by the common search for answers to the great questions:



'NIMH' CREATOR—Mrs. Brisby, star of the new feature-length cartoon, "The Secret of NIMH," gives an admiring glance to her creator, Don Bluth, in his Hollywood studio. Three years ago Bluth took a dozen or so artists from the Disney organization and started his own company in an effort to restore quality to animated films which he felt declined at Disney. (NC photo from UPI)

"Who am I? Where did I come from? Where am I going? How long have I got?"

(Fantasy, stuffed with ideas; some nudity, violence; occasional puzzlement, but a feast for eyes and imagination; satisfactory for adults.)

USCC rating: O, morally offensive.

Recent Film Classifications

The Pirate Movie A-III, adults; PG, parental guidance

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