

The CRITERION

Archbishop Glemp to visit U.S., Canada

Polish primate schedules 12 dioceses in trip

STERLING HEIGHTS, Mich.—Archbishop Jozef Glemp of Warsaw and Gniezno, primate of Poland, is scheduled to visit the United States and Canada Oct. 14-28.

The announcement of Archbishop Glemp's visit was made in Sterling Heights by Father Wladyslaw Gowin, provincial superior of the Society of Christ, a Polish religious order, who is to accompany the archbishop.

Archbishop Glemp has been invited to visit the United States by Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, and by the bishops of the 12 dioceses he is to visit.

Father Gowin said the archbishop was coming to celebrate the 600th anniversary of the arrival in Czestochowa, Poland, of the famous icon of Our Lady of Czestochowa, patroness of Poland, and to thank the people of the United States for assistance given to the people of Poland, particularly since the imposition of martial law there last December.

On Oct. 26 in Sterling Heights Archbishop Glemp is to preside at a special meeting of Polish priests and nuns and to bless a new chapel in honor of Blessed Maximilian Kolbe, a Polish Franciscan priest killed during World War II, who is to be canonized on Oct. 10.

The Society of Christ, which has provincial headquarters in Sterling Heights, is celebrating its 50th anniversary. It was

founded to minister to Poles living outside Poland.

Father Gowin said the archbishop's visit is the first visit to the United States by a Polish primate.

Archbishop Glemp, 53, was named archbishop of Warsaw and Gniezno in July 1981, succeeding the late Cardinal Stefan Wyszyński.

Before being named archbishop, he was bishop of Warmia for two years and prior to that had held various posts in the Gniezno archdiocesan offices and served as an aide to Cardinal Wyszyński. While he was an aide to the cardinal he visited the United States twice.

In recent months the archbishop has appealed for moderation by opponents of the Polish martial law regime, but has also called on the government to release Lech Walesa, leader of the banned labor union, Solidarity, and other Solidarity leaders detained under martial law.

Archbishop Glemp is to travel from Rome to Washington on Oct. 14 and to visit the headquarters of the National Conference of Catholic Bishops there on Oct. 15.

The other stops on his itinerary are: Philadelphia, Oct. 16; Detroit, Oct. 17; Toronto, Oct. 18; Cleveland, Oct. 19; Buffalo, N.Y., Oct. 20; Springfield, Mass., Oct. 21; Worcester, Mass., Oct. 22; Boston, Oct. 23; Chicago, Oct. 24; Detroit and Orchard Lake, Mich., Oct. 25-27; New York, Oct. 27; Newark, N.J., Oct. 28.

Education conference to be held

The 1982 Educational Leadership Conference will be held Sunday Sept. 19 at the Catholic Center. About 200 people are expected to attend the conference sponsored by the Office of Catholic Education.

The conference is designed for board of education members, administrators and pastors.

Participants will be able to attend two of the 15 seminars offered by various speakers. Seminars will focus on budgeting, policies and rules, youth ministry, evangelization, public relations and group methods.

Among the conference speakers are Frank Savage, superintendent of education for the Indianapolis archdiocese, Father Clarence Waldon, director of the Office of Evangelization and Providence Sister Marilyn Ginder, a psychologist.

The theme of this year's conference is "Happy Birthday Boards of Education." The theme celebrates the 10th year of the establishment of total Catholic education boards in the archdiocese.

The conference begins at 11:30 a.m. and ends at 2:45 p.m. Interested persons may register at the door.

Following the conference a celebration will be held at St. Peter and Paul Cathedral at 3:30 to mark the second educational planning cycle. The event was scheduled to coincide with

Educational Leadership Conference and Catechetical Sunday.

Archbishop Edward O'Meara will be present for the event.

During the celebration a prayer service will be held in which parish representatives will express their commitment to the educational goals they have developed for this three-year educational planning cycle.

The Archdiocesan Board of Education will host a reception in the Catholic Center at 1400 N. Meridian St. following the celebration. Guests may tour the Catholic Center during the reception.

Pastoral music seminars offered

The Office of Worship is offering parishes a coordinated program for pastoral musicians including seminars, workshops, individualized study and enrichment meetings to assist the pastoral musician both musically and liturgically.

The program fulfills a need outlined by the American bishops, according to Charles Gardner, archdiocesan music director, when they said in 1972 "every diocese and parish should establish policies for hiring and paying living wages to competent musicians."

The program offers basic-level certification



SITTING AROUND TALKING—Leaders of St. John the Apostle Parish in Bloomington gather to organize a new program there. They are, left to right standing, Mary Flaten, DRE, and Marlene Cotner. Seated are, left to right, Becky Ramsak, Joe Thomas, Father Myles Smith, pastor, and Rick McGarvey. To learn what they discussed, see Gina Jung's story on page 6. (Photo by Gina Jung)

Task force for youths convenes

A collaborative effort toward defining youth ministry in the archdiocese was begun recently as Archbishop O'Meara convened a Youth Ministry Task Force.

Established at the request of the Catholic Youth Organization, Office of Catholic Education, and the Vocations Office, the Task Force has been charged by the archbishop to define youth ministry and address the lines of accountability for youth ministry on a parish level. In addition the Task Force is to provide specific direction for parishes wishing to develop effective youth ministry programs, identify the role and interaction of various agencies that would be supportive of parish youth ministry and identify the age group being addressed. The Task Force's recommendations are to be limited to the confines of archdiocesan budgets.

According to Mike Carotta, chairman for the Task Force, the group hopes "to have its work finished in six months. We are going to try first to get feedback from youth in the archdiocese through a non-scientific questionnaire disseminated through schools and parish youth groups in each deanery."

Archbishop Edward O'Meara expressed his

great pleasure at the initiative of the three agencies which presented him with the idea for the Task Force. "There is a need to coordinate our existing thrust and develop a new thrust in involving youth in the life of the church," the archbishop stated. "I consider the Task Force a blue ribbon group. Its members have proven their concern for youth and have considerable expertise in this area."

Members of the Task Force were selected by the archbishop and the three agencies collaborating on the work. They are: Mike Carotta, Edward Fillenwarth, Jerry Finn, Kathleen Fleming, Robert Larkin, Maria McClain, Sheila Monfreda, Paula Sasso, Addison Simpson, Dennis Southerland, Theresa Wells, Sister Rosemary Miller and Fathers Karl Miltz, Paul Koetter, and Kimball Wolf.

the criterion

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More information can be obtained through the Music Director, Office of Worship, P.O. Box 1410, Indianapolis, IN 46206, or phone 236-1400.

Visit to Latin America leaves Jesuit priest with lasting impressions

by Fr. THOMAS C. WIDNER

When Jesus began scouring the countryside around Judea looking for followers, his invitation was that others "come and see" what he was about. "Come, follow me" has been the greeting Jesus has offered every Christian who wants to know him. It was in the spirit of wanting to see, wanting to know what Jesus was about that prompted Paul O'Brien to take a sabbatical year from his teaching duties at Brebeuf High School and go to Central and South America. Now he's anxious to share his discoveries with others.

Ordained 14 years, the Jesuit has been appointed alumni director for Brebeuf, has charge of its Volunteer Services Department and teaches only one class. This enables him to take on speaking engagements telling others about his 10 month tour of 12 countries. He doesn't know how many miles he logged, but the journey included airplane trips from one country to the next and automobile, bus and horseback trips within each one.

There is such a need for North Americans to understand Central and South America from "their point of view," O'Brien explains. "I don't see myself being called to be a missionary except to my own countrymen. I never had the desire to go to the Latin American missions and when it was a possibility I had more fear about it than anything. But I kept thinking I should at least find out what is going on there. So that's why I made the journey."

O'BRIEN SHOWED ME the stacks and stacks of material he brought back with him—books, pamphlets, pictures, etc.—which he has read and absorbed in trying to understand something of the history and culture of the region. He kept a diary listing the hundreds of people he met and his observations and feelings about what he saw.

He stayed with fellow Jesuits at their missions although in some instances he was with Franciscans and other foreign missionaries. "More than half the clergy in Latin America consists of foreign missionaries," he said. "There are only four countries where a native clergy predominates—Mexico, Colombia, Argentina, and Chile."

These missions are among the poorest of the Latin American people. You have to realize, O'Brien said, that the vast majority of the Latin American people are extremely poor. Over 70 percent of the people in Nicaragua, for example, are classified as poor.

It is this poverty, of course, which has brought the church into conflict with the governments of these countries. It is this conflict which has created further conflict with the United States.

"In North America," O'Brien explains, "we think of Central America's problems as a confrontation between East and West, between the United States and the Communist world. But the Latin Americans don't see it that way. They see it as a confrontation between themselves and the first world countries, between South and North."

"I never experienced any hostility to myself as an American person. But I found a lot of hostility to the American government. That's because the Latin Americans see our government as supporting the very interests which keep them in their poverty. The best thing I can recommend to people to read to learn about Latin America is Penny Lernoux's book 'Cry of the People.'"

THE SITUATION IN Latin America has been cause for frequent comment by the church. Many think the clergy and Religious there have overstepped their roles as spiritual leaders and become political activists.

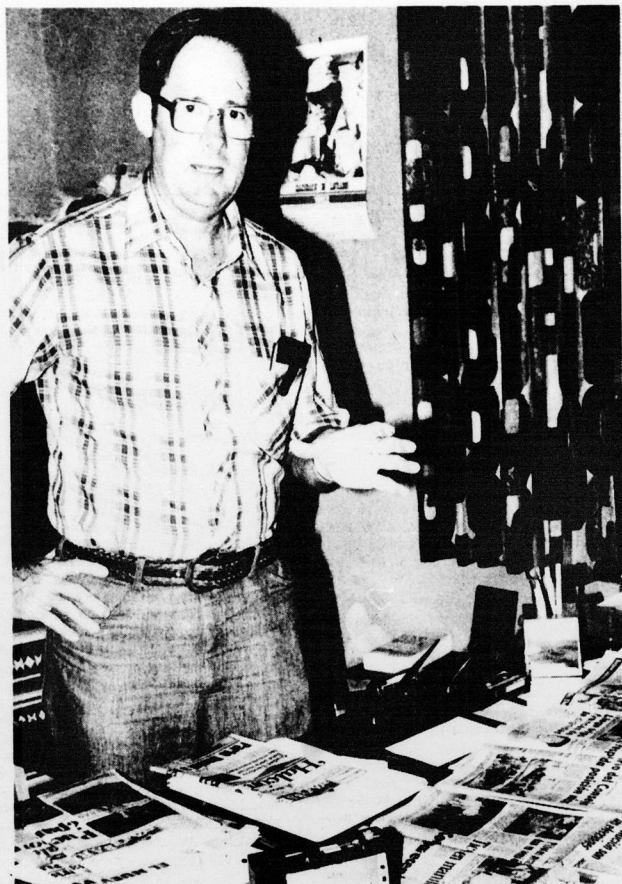
"The church in Latin America has always been involved in the politics of the countries there," O'Brien states. "That's part of its tension. The church has allied itself for centuries with the wealthy classes and has supported governments which kept reform from taking place. Now that the church has sided with the poor, the former political alliances are crumbling."

In some respects the church in Latin America is not as revolutionary as some North Americans believe. For one thing, most of the bishops of its countries are theologically and politically conservative. Archbishop Oscar Romero was an exception but that's because he saw what was happening to his people, O'Brien said.

"You cannot not get into politics in this region," he said. "The church has always been identified with the upper classes here. It's traditionally a hierarchical church, a vertical structure, and thus you see less involvement of the people. It's only since the Second Vatican Council that a change has come about."

"The beginning was Medellin, the 1968 meeting of the Latin American bishops. Like the bishops at the Second Vatican Council, they were extremely conservative. Somehow though in speaking of the church in the present age, they set a pattern for reform which is continuing. Now some of those bishops too look back and wonder what they did."

WHY ARE THERE not more native vocations? One reason, the Jesuit said, has to do with the image Latin Americans have of themselves and of the church. Because of its association with the upper classes, the church has drawn its vocations from them. But most of the people are poor. And now the church sides with them. Churchmen of the past had a somewhat effeminate image. Further, the 'machismo' image of the Latin American male sees manliness and achievement in producing children whether married or not. Celibacy is not attractive to the Latin American.



A LOT TO ABSORB—Jesuit Father Paul O'Brien displays a number of newspapers he picked up in Nicaragua, one of many stops on his 10 month visit to Latin America. (Photo by Fr. Tom Widner)

O'Brien's tour began with a month long study of Spanish in Mexico City. From there he spent a month in Nicaragua where he discovered three separate cultures. Most of the people live in the west there—these are the Hispanic background people. But you go east into the mountains and you find the Indians who have nothing to do with the mainstream and then you go to the east coast and you find a black population which is scattered throughout Central America along its coasts. Before the Sandinista revolution these three groups had little to do with one another. Since that revolution the government has attempted literacy programs for all among other programs which have succeeded in some instances but not in others. All in the name of national unity.

ONE THING YOU learn not only about Nicaragua but about nearly all of Central America, O'Brien says, is that "nothing is happening here that the United States doesn't want to happen." So though no one can prove United States involvement in the region, economic and military support for these nations comes from the U.S.

"From Nicaragua I went to a Jesuit novitiate in Panama. I was surprised to learn there's been recent increases in vocations and it seems primarily due to a kind of hero imitation of people like Romero and some of the other clergy who have been killed here. From the blood of martyrs, the seeds of the church grow."

O'Brien then spent extended stays in Peru, Chile, Bolivia, Paraguay, Argentina, Brazil and Venezuela. In Venezuela, he noted, there are 150 to 200 Jesuits, 90 percent of whom are foreigners.

The church is alive there, O'Brien feels. But

it is very difficult to get North Americans to see or understand this. "Most can't imagine a Latin American attitude. They think if you're not for the United States, you must be Communist. They don't conceive that you can dislike both the United States and the Communist bloc. Once you see what it is like in these countries, you can't not do something. You go into the cities like Lima, Peru, with its six million people and all around you are slums. You go to Rio de Janeiro which is probably the most beautiful city I've ever seen and you look up into the mountains and see slums. It's the only place I know where the poor actually look down on the rich."

O'Brien claims United States business interests in the region have very little interest in helping those people develop themselves. "What Latin America needs is not high technology companies but manufacturing and the like to support itself," he said. "American companies say they are going into a region and create 300 jobs. That sounds good to us. Wages are cheaper and we get the end product more cheaply. But what you don't always hear is that in order to build that company peasants are dispossessed and lose their land and in the end 3,000 other menial jobs disappear because the technology has made them obsolete. We don't always realize that part of our good life in the U.S. is at the expense of people in these regions. Their people are not lazy. Their governments are exploiting them in order to protect the business interests supported by the U.S."

"Jesus said come and see, come follow me. Try to live simply. Do things as the poor do. Well, not everyone can do what I did. But if you even spend one day in a slum in Latin America you can appreciate what I saw. You don't even have to do that. Spend one day in a slum in this country. I guarantee you'll never be the same."



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Evangelizers called to respond to faith

Father Waldon attends meeting

MINNEAPOLIS—Evangelizers of Christ are in competition with society's evangelizers of consumerism, said Father Patrick Brennan, director of the Chicago archdiocesan office for evangelization.

"Unfortunately, many times, the evangelization of consumerism is winning," said Father Brennan at the Midwest edition of the Fourth Annual National Catholic Lay Celebrations of Evangelization.

"The basic image of the church that still exists in the minds and consciousness of many people is institution," he said, adding later, "We are a church that sometimes distorts the image of church that Jesus meant for us."

Father Brennan said that misconceptions and consumerism must be overcome in order to reach Jesus' meaning.

Father Clarence Waldon, director of the Office of Evangelization for the Indianapolis Archdiocese, and Sister of St. Joseph Julia Wagner, administrative assistant, attended the Minneapolis event. There might have been more in attendance from Indianapolis according to Father Waldon had the event taken place in a location closer to the Hoosier capital.

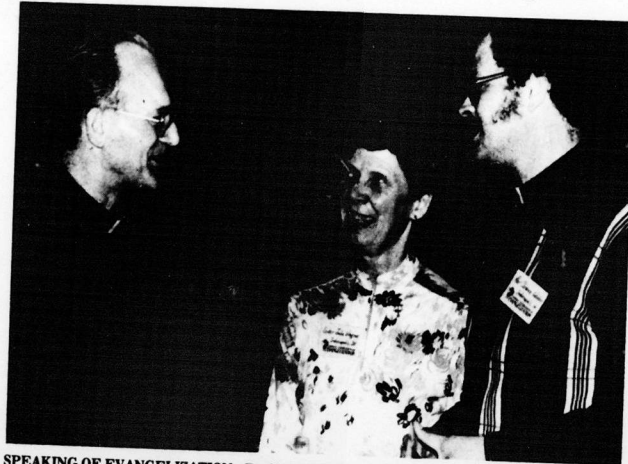
Another speaker at the Aug. 20-22 conference in the Minneapolis Auditorium, was Paulist Father Alvin Illig, executive director of the National Conference of Catholic Bishops' evangelization committee and director of the Paulist Catholic Evangelization Center. He called the Catholic Church "the best living expression of Christ in the world today."

FATHER ILLIG SAID he expects leaders of other churches to hold their denomination up as the best example of Christ. He emphasized the common heritage and values of all Christian churches.

"Ecumenism is an effort to undo this scandal of disunity that has ripped this (Christian) community apart," he said.

Father Waldon said he was surprised that the conference focused on renewal rather than evangelization. The speakers were "very good," he said, but "they were doing a lot of talking about parish renewal."

The area of evangelism is new for the church, Father Waldon noted. "Father Illig has been developing a vision for Catholic evangelization. Our evangelism should be



SPEAKING OF EVANGELIZATION—Paulist Father Alvin Illig, executive director of the National Conference of Catholic Bishops' evangelization committee, shares thoughts on the vision of Catholic evangelization with Father Clarence Waldon, director of evangelization in the Indianapolis archdiocese, and administrative assistant Carondelet Sister of St. Joseph Julia Wagner.

different from what we see on TV or the Jehovah's Witnesses. We have religious beliefs that differ from theirs.

"We are not interested in getting good Protestants to become Catholics. We do respect non-Christian religions, but we feel a need to share with them a vision of Jesus."

He added that Catholic evangelization should focus on reaching the unchurched and alienated Catholics.

Ralph Martin, coordinator of the Word of God Community in Ann Arbor, Mich., and a leader in the charismatic movement, said it is wrong for Christians to present Christ as one of many ways in the world for people to know God.

CHRIST IS THE truth and the only way to overcome the death to which mankind is condemned, Martin said. To believe that there are many ways to understand God is "to miss the point of the great mercy God has shown" in sacrificing his Son, he added.

"Everything that's needed is provided and is only provided in and with and through Jesus Christ," Martin said.

Marina Herrera, educational consultant for Hispanic Organizations, Inc., Washington, D.C., told conference participants that the

growth in the number of Hispanics and Asians in the United States by the year 2000 will have an important impact on the church.

Foreign Catholics must be allowed to participate in the U.S. church in their own style, she said.

"Instead of seeing the unity of faith threatened by other cultures," Ms. Herrera said, "we will see it as the greatest opportunity to explore what can happen when a world church is created."

Evangelizers should be "sharp observers of culture," she said, and should recognize the "talents of evangelization members of those new groups bring to us."

The attendance at the three-day conference was 900, about one-third the number conference organizers expected. And though the conference was aimed at the laity, about 40 percent of those attending were priests, Religious or bishops, Father Illig estimated.

More than 20 people from the Indianapolis area attended the conference. Half of the deaneries in the archdiocese were represented.

The conference was one of three such conferences this year sponsored by the Paulist Catholic Evangelization Center. A second was held in Los Angeles Aug. 27-29. The third is scheduled for Miami Oct. 22-24.

L.A. conference draws 600

LOS ANGELES—Witnessing to one's own faith and concern for those in search of faith were stressed by speakers at the Western meeting in Los Angeles of the fourth annual National Catholic Lay Celebrations of Evangelization.

About 600 persons attended the Aug. 27-29 meeting, one of three such conferences this year sponsored by the Paulist Catholic Evangelization Center and endorsed by the National Conference of Catholic Bishops' Committee on Evangelization.

Cardinal Timothy Manning of Los Angeles told participants in the meeting: "The gut issue, the basic issue, the fundamental issue of all evangelization is not technique, is not strategy, is not resources. It is our response to faith."

"When we respond to faith, we are evangelizing," the cardinal said.

God's revelation of himself to man through Jesus Christ is "the root of evangelization," he said, adding that the revelation "calls from us a response."

"That response is faith, that repentance, that acceptance of the methods of the Gospel, that metanoia, that turning around of our lives," Cardinal Manning said.

To those concerned about evangelization, the cardinal recommended attendance at daily Mass, daily contemplation of Jesus with the help of the Scriptures and corporate unity with the church.

Defining evangelization as "sharing Christ with others," Paulist Father Alvin Illig, executive director of the U.S. bishops' Committee on Evangelization, said, "You can't share something you yourself do not possess."

This sharing was done automatically by the laity of the first 300 years of the church, Father Illig said. "They believed being Christian meant living and witnessing as Christians."

This spirit of the laity of the early church is beginning to reassert itself, he said.

One challenge to today's laity is the 80 million unchurched adult Americans, those with allegiance to no church, he said. "You work with them. They are your neighbors."

Eighty-two percent of adults who come into the church begin the journey at the invitation of a friend or relative, Father Illig said.

The importance of personal contact with the unchurched was stressed by another speaker, Scott Hope, who works with Network, a young adult ministry program in San Francisco.

The reasons young adults become "unchurched," or abandon practice of their religion, Hope said, "rarely are reasons of dogma."

"The primary reasons are personal—a bad experience with a priest, a brother or a sister," he said.

"Another is a strong feeling the church is hypocritical—the gap between the Gospel message as they see it and the way they see the message carried out."

Hope said many leave "because they feel the church does not create a community that goes beyond Sunday."

Although young people turn their backs on the church, they continue to have a profound spiritual need, he said, and may turn to drugs or cults to satisfy this need. "Young adults deeply want that from which they are running," he said.

Evangelization of unchurched young adults has to begin where they are, Hope said, and for many must be a kind of street ministry.

Pope John Paul's visit to Spain postponed

VATICAN CITY—Pope John Paul II's long-planned visit to Spain has been postponed to avoid conflicts with the Spanish electoral campaign.

Father Romeo Panciroli, director of the Vatican Press Office, said Sept. 7 that the papal trip, which the Spanish bishops had previously announced would take place Oct. 14-22, "has been postponed to the first days of November."

The Spanish parliamentary elections are scheduled for Oct. 28.

Father Panciroli said that the papal itinerary would probably remain the same as the nine-day, 14-city schedule announced earlier by the Spanish bishops.

A similar announcement was made simultaneously in Madrid, Spain, by Archbishop Gabino Diaz Merchan, president of the Spanish Bishops' Conference, who had returned from Rome Sept. 7.

Archbishop Diaz Merchan said in Madrid that the revised papal trip would begin Oct. 31.

Archbishop Diaz Merchan met with Pope John Paul Sept. 6 in Castelgandolfo, Italy,

along with Archbishop Antonio Innocenti, papal nuncio to Spain, and Bishop Fernando Sebastian Aguilar, secretary general of the Spanish Bishops' Conference.

The dates of the papal visit had been the subject of debate in Spain since the Aug. 27 announcement by Spanish Prime Minister Leopoldo Calvo Sotelo that he had dissolved Parliament and called elections for Oct. 28.

A mid-October papal visit would have fallen in the heart of the one-month election campaign.

According to Spanish church sources, a majority of the bishops had favored the postponement of the trip. Others backed a proposal by Cardinal Narciso Jubany of Barcelona, Spain, to limit the visit to three cities, "postponing for future more favorable circumstances a more ample visit to Spain."

The cardinal had suggested that the pope visit only Madrid, the Spanish capital; Avila, where ceremonies honoring St. Teresa of Avila are planned; and Santiago de Compostela, the

site of a national shrine where the remains of St. James the Apostle are said to be buried.

Other papal stops in the schedule previously published by the Spanish bishops were Alba de Tormes, Barcelona, Granada, Javier, Loyola, Salamanca, Segovia, Seville, Toledo, Valencia and Zaragoza.

The British news agency Reuters, in an article from Madrid, quoted Spanish church sources as saying that Calvo Sotelo chose the election date knowing the campaign would coincide with the papal visit after having given assurances that he would not do this.

The papal visit to Spain, designed primarily to commemorate the 500th anniversary of the death of St. Teresa, the Spanish mystic and reformer, had already been postponed once.

The pope was originally scheduled to make the trip in October 1981, to open the jubilee year in honor of St. Teresa. But at that time he was not sufficiently recovered from wounds he suffered in an attempt on his life five months earlier.

EDITORIALS

Why not a pastoral council?

Why doesn't the Archdiocese of Indianapolis have a pastoral council?

Since the end of the Second Vatican Council, an awareness of the important role the laity play in the life of the church has mushroomed into an overwhelming acceptance of pastoral responsibility on the part of non-ordained men and women. It is not only due to the decline in the numbers of clergy and Religious. It is not only because those numbers will not likely be the same ever again. It is also because there is an increased awareness that faith is the responsibility of all. Faith and the spread of the Gospel are the responsibility of all who bear the name Christian. Resultingly, the laity have responded to become more active in the day to day leadership of God's people.

But there seems to be a leadership gap. In Indianapolis the church is solely in the hands of the clergy. The only archdiocesan wide organization for consultation is the Archdiocesan Priests' Senate. There is no comparable tool for consultation among the laity. A pastoral council should be working in conjunction with the Priests' Senate in order to effect the work of preaching the Gospel in Indiana.

The development of parish councils in the archdiocese is such that lay leadership is no stranger to the church here. The church today is not made up of lay people who need to be led by the clergy as though in nursery school. The immigrant church in which the priest played the role of total father is gone.

The Priests' Senate role is to properly concern itself with the needs of clergy. A pastoral council should concern itself with the larger needs of the church—those affecting the laity. Both should work together, however. At the moment the input of the laity is sorely missing.

Jesus expected his apostles to care for the spiritual needs of his people. Unfortunately, clergy are taking on a much broader responsibility than they need to. In a sense, some lay people who are not as concerned are shirking their own responsibilities to involve themselves in the life of the church. Such one-sided leadership cannot but have a deleterious effect on the archdiocese.—TCW

Sickness in speculation

There has to be something intrinsically wrong with an economic society in which financial speculators can be \$200 billion richer at the end of an unusually busy week of investment in the stock market while 10.8 million of its people are unemployed with little or no hope of improving that employment picture.

Yet that is what was reported at the end of last week.

In an unusually busy week on Wall Street the buying and selling made investors richer than at any comparable time in recent memory.

Normally such speculation does not arouse strong feelings in average Americans. It is often considered to be the business of America. Were it not for such high unemployment, however, most Americans would not begrudge the speculators their speculation.

Labor Day parades may not signify much for the immediate moment. But it is significant that cities like Chicago which had not seen a Labor Day parade in more than 30 years watched one this past September 6. And some cities which had never had a Labor Day parade held one for the first time.

Being out of work could be brought to the public's attention on a large scale only by marching. And though some of the marching was a matter of pride in being able to work, some of it represented anger—the anger of those who are losing out toward those who are gaining.

In his encyclical "On Human Work," Pope John Paul II repeatedly reaffirms not only the dignity of the human worker, but the primacy of the worker over any material gains made by work. The speculators on Wall Street, the economic system which encourages such speculation, and those who would solve economic problems by taking care of the rich first have little use for such a teaching. It is almost as though the riches of speculation are to be made at the price of so much unemployment.

There is a kind of illness in modern society which says the rich have to get richer before the poor can be permitted any more crumbs. It does little to the cold hearts of the powerful to appeal to a sense of the dignity of humankind. It does little to remind the rich and powerful of the immorality of their actions. How long will those who are being cheated of their human worth passively accept what is being given to them instead of demanding what is rightfully theirs?—TCW

What youth needs

Youth ministry in the archdiocese took an official step with the recent appointment of a task force to study the needs of youth here. It is a helpful step but we hope the task force neither disregards the work of the past nor presumes its recommendations will meet all the needs. Specializing the work of ministry to youth is a contemporary idea which will allow some to focus strictly on youth. We encourage parish cooperation with the task force.—TCW

WASHINGTON NEWSLETTER

Human life bill marred by changes

by JIM LACKEY

WASHINGTON—Before arriving at its latest wording, the human life bill sponsored by Sen. Jesse Helms (R-N.C.) went through at least three revisions in its 19-month history. It also turned from a direct attempt to reverse the Supreme Court's abortion decisions into a proposal to do little more than permanently restrict federal funding of abortions.



The Helms measure introduced Aug. 18 during the opening of the Senate's abortion debate bore only modest resemblance to the original human life bill proposed in January 1981.

Gone was a critical section in which Congress would have legislated that for purposes of enforcing the Constitution life begins at conception. Also gone was another section attempting to remove lower federal court jurisdiction in abortion cases.

Instead, the newest proposal would attempt to force early Supreme Court review of its abortion precedents by giving any party to an abortion case the right to a direct appeal to the high court.

Helms also linked his abortion proposal to the school prayer issue by offering his new wording on abortion as an amendment to a school prayer amendment offered only moments before.

In looking at the various versions of the Helms bill a key distinction is the existence in each of two basic sections: a section of congressional "findings" and a section of actual legislation. For instance, Helms' original bill, introduced in the first days of the 97th Congress as S.158, included findings that life exists at conception and that the Constitution was intended to protect all human beings.

FROM THERE THE bill went on to attempt to legislate "personhood" for the unborn. It said the word "person" in the Constitution shall include all human life and, in effect, reminded the states that they have an obligation under the Constitution not to deprive persons of life without due process of law.

The original bill, which was the subject of eight days of hearings spread over three months last year, also included a section blocking lower federal courts from issuing restraining orders, injunctions or declaratory judgments on any state law or local ordinance that restricts abortion.

After the hearings a Senate subcommittee approved a slightly altered version of Helms' bill. Included were the two key legislative sections on personhood and on lower court jurisdiction, plus two new sections. One gave recognition to the "compelling interest" of states to protect the lives of whomever the state "rationally regards as human beings." The other added language providing direct appeal to the Supreme Court.

When the bill was stalled in the Senate Judiciary Committee, Helms last October reintroduced the subcommittee-approved version as S.1741 and placed it directly on the Senate calendar.

THE MEASURE WENT through still another revision in March when Helms in-



roduced S.2148, dubbed by supporters as the "super bill." The new bill included everything in the earlier versions while adding several new findings and several new legislative sections. The new legislative sections included several more prohibitions on abortion, such as a permanent prohibition on government funding of abortions except in cases where the life of the mother was endangered.

It was that bill, S.2148, that many expected Helms to offer when the abortion debate reached the Senate floor in mid-August. Instead he proposed his latest version dropping the personhood sections that had been in all three previous proposals plus the court jurisdiction section that would have stripped lower federal courts of the power to issue new abortion rulings.

In their place he added new findings that the Supreme Court "erred" in not recognizing the humanity of the unborn and in excluding the unborn from the safeguards of the Constitution. But as findings they are little more than sense-of-the-Congress resolutions which carry little legal weight.

Helms admitted that a head count in the Senate prompted his decision to drop the personhood provisions from his bill. And so what started out as a direct legislative attempt to reverse the Supreme Court ended up merely as an effort to limit the federal government's support for abortion plus an attempt to speed along a Supreme Court review of the whole matter.

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LIVING THE QUESTIONS

What adjectives are used to describe priesthood?

by Fr. THOMAS C. WIDNER

In his homily to the priests of the Archdiocese of Chicago during his installation to that office, Archbishop Joseph Bernardin said, "The priesthood is a passionate commitment, a fiery-eyed vision and an insatiable thirst for holiness and practical justice. The priest is called to be challenger, enabler, life-giver, poet of life, music maker, dreamer of dreams . . . He is a man of unreasonable hopes and expectations who takes seriously, for himself and others, the injunction to be perfect as the heavenly Father is."

I don't know how the priests of the Archdiocese of Chicago felt about those words, but I have very mixed feelings about them.

On the one hand I'm tempted to sarcastically ask Archbishop Bernardin who wrote his script. Any priest can tell you after being a priest for only a short time that such words can come only from someone who isn't in touch with a priest's day to day life. The archbishop is waxing poetically and a priest's life is anything but poetic. The archbishop is speaking idealistically, something the church has a penchant for doing, and a priest's life is anything but ideal. The archbishop is speaking hopefully and my own experience as a priest is that we are anything but hopeful.



That's the negative. My reasons for being negative start with the priest—with myself and probably many others. Most of us are rather lacking in a good self-image and seminary training has historically reinforced poor self-images. Insofar as I know seminaries are still filling the heads of seminarians with dreams of a theological wonderland out there somewhere when priests will be facing administrative problems for which we are ill-prepared. And while we have learned to be much more human over the past 20 years or so, most of us still live trying to ignore our personal issues which result in a crippling loneliness.

On the other hand, Archbishop Bernardin's words sound prophetic because he seems to at least sense other possibilities for priests than the vicious circle of bureaucratic red tape, mountainous parish and school debts, endless telephone calls and doorbells—the unreal expectation that being all things to all people means living according to everyone else's expectations.

When the archbishop speaks of priests as "passionate," "fiery-eyed," and having an "insatiable thirst for holiness and justice," he evokes memories of Old Testament prophets consumed with a zeal which often seems missing in a society such as ours. In our desire to be more human, the sacred and the profane often blend into one sometimes to the point of losing even a sense of the sinful.

The archbishop's words sound like he is preaching revolution. He sounds emotional. He sounds illogical and even irrational. For those reasons he interests me.

There is, however, a Catch-22 in the archbishop's words. As an official representative of the church, the archbishop is challenging his priests to a lifestyle and a purpose for which he will often call them to task. He is suggesting priests take charge of their own lives in a church which wants unquestioning loyalty.

The archbishop is seeking another Francis of Assisi, another Ignatius Loyola. Such highly original people as that had to stay one step ahead not only of their society but of their church. Their zeal was often misunderstood.

I think the archbishop's words are very threatening—to priests, to the laity, and even to the archbishop himself. If we ever take seriously his suggestion—and his suggestion is nothing new—we will alienate those who want the church to approve their unwillingness to listen to the Gospel. We will call to task those who move society toward injustice and oppression, toward infidelity and despair. We will leave our own little worlds as we challenge, enable, give life, recite poetry, sing and dream. Our society will not just ignore us as it does now. It will try to crush us.

I think Archbishop Bernardin knows that we have compromised ourselves with our society—we as priests and we as a church. I think he knows that we have raised a golden call to mediocrity. The grace which draws us out of that occasionally shows through. But when will we exhibit the divine outrage which signifies God's displeasure with a world turned in on itself?

Church has but a single intention: Thy kingdom come

by Fr. RICHARD P. MCBRIEN

I have been arguing over the past three weeks that the criticism of the hierarchy by the Catholic right is predicated on two erroneous theological assumptions; namely, (1) that the church is so structured that the laity are sovereign in their temporal sphere, while the clergy are sovereign in their sacred, or ecclesiastical sphere; and (2) that the mission of the official, institutional church does not reach into the social, and political order.

The first assumption implies that bishops and priests have no competence in the temporal order. Lay persons alone have the duty and right to apply the Gospel to matters of social, economic, and political import.

Therefore, when bishops speak out, as the U.S. Catholic bishops have been doing, on issues such as nuclear disarmament, U.S. foreign policy in El Salvador, or Reaganomics, they are exceeding their pastoral mandate as spiritual leaders of their flocks.

I pointed to specific texts within the documents of the Second Vatican Council which challenge this bifurcated view of the church and its missionary apostolates.

The second assumption is based on a particular interpretation of the conciliar assertion that the church has "no proper mission in the political, economic, or social order" (Pastoral Constitution on the Church in the Modern World, n. 42).

BUT THAT TEXT has to be read in the wider context of the pertinent section of the Pastoral Constitution, and indeed within the framework of the document as a whole. The entire Pastoral Constitution addresses itself continually to political, economic and social issues, seeking always to shed the light of the Gospel upon them.

Indeed, the document reminds us that the church has but a single intention: that God's

kingdom may come (n. 45). And the kingdom which the church serves is not only a kingdom of truth and life, of holiness and grace, but also a kingdom of justice, love and peace (n. 39).

In fact, the tendency to separate earthly realities from the spiritual order is branded as one of the more serious errors of our age (n. 43).

The church and its pastoral leaders, therefore, have "the right to pass moral judgments, even on matters touching upon the political order, whenever basic personal rights or the salvation of souls make such judgments necessary" (n. 76).

This teaching of the Second Vatican Council has been reinforced since the council: in the official pronouncements of Pope Paul VI, of the Third International Synod of Bishops, and of Pope John Paul II.

IN HIS 1967 encyclical letter *Populorum Progressio* ("On the Development of Peoples"), Pope Paul VI insisted in the very first paragraph that issues touching upon social and economic matters are within the pastoral responsibility of the church. He recalled his predecessors—Leo XIII, Pius XI, and John XXIII—who "did not fail in the duty of their office of shedding the light of the Gospel on the social questions of their time" (para 2).

"Today," he continued, "the principal fact that we must all recognize is that the social question has become world-wide" (para 3).

The entire encyclical is devoted to ways in which the international community might achieve a condition of social justice and peace: through economic aid, equity in trade relations, the struggle against racism, reforms in immigration policies, and creation of international organizations designed to promote an order of justice which is universally recognized.

So strong was Pope Paul VI's call for social justice and the fair redistribution of economic resources that some members of the Catholic Church branded his encyclical a Marxist tract.

Four years later he issued an apostolic letter entitled *Octagesima Adveniens* ("A Call to Action") which touched upon problems of urbanization, the rights of women, labor unions, discrimination based on race, origin,

color, culture, sex and religion, immigration policies, unemployment, the environment, and the church's responsibility to participate effectively in the political order.

This last point was, in fact, the distinctive theme of the whole apostolic letter: the increasingly political dimension of the social question (n. 46).

Finally, in his apostolic exhortation, *Evangelii Nuntiandi* ("On Evangelization in the Modern World"), Pope Paul VI underscored the necessary link between evangelization and human advancement.

"Evangelization would not be complete if it did not take account of the unceasing interplay

of the Gospel and man's concrete life, both personal and social," he wrote. "This is why evangelization involves an explicit message . . . about the rights and duties of every human being . . . about life in society, about international life, peace, justice and development—a message especially energetic today about liberation" (para. 29).

Accordingly, "the church strives always to insert the Christian struggle for liberation into the universal plan of salvation which she herself proclaims" (para. 38).

Next week: the teachings of the Third International Synod of Bishops and of Pope John Paul II.

Jury finds 18-year-old guilty of nun's rape and murder

AMARILLO, Texas—After deliberating for about five hours, an eight-man, four-woman jury Sept. 1 found Johnny Frank Garrett, 18, guilty of the rape and murder of 76-year-old Franciscan Sister Tadea Benz. The next day,

Garrett, who insisted throughout the proceedings that he was innocent, was sentenced to death by lethal injection. Bishop Leroy T. Mathiesen of Amarillo said he does not favor the death penalty for Garrett. The bishop said life imprisonment with no hope for parole unless radical conversion takes place is a far better deterrent to murder. The diocese will not be involved in any appeal process unless subpoenaed, said Father Norbert Kuehler, diocesan chancellor.

Pro-life director criticizes magazine survey

WASHINGTON—The director of the U.S. bishops' pro-life office has sharply criticized the methodology and results of a Family Circle magazine readership survey which showed widespread support for abortion. Father Edward Bryce said the handling of the survey, including a pro-abortion article in the preceding issue of the magazine by actress Katherine Hepburn, showed an "editorial bias" in support of abortion. He also said the survey questionnaire, which appeared in the Feb. 2 issue, asked misleading and biased questions and said its results contradicted "more reputable" polls on the abortion issue. The popular women's magazine, sold primarily in supermarkets and drug stores, published the results of the survey in its Sept. 16 issue, which went on sale Aug. 31. The survey questionnaire, which readers were invited to fill out and mail to the magazine, was published last winter.

Torture and executions persist in Uganda

NEW YORK—Systematic torture of prisoners and mass arbitrary executions of civilians persist in Uganda, Amnesty International USA said in a report released Sept. 1. The U.S. branch of the international human rights movement blamed the Ugandan army and security forces for abuse of prisoners and atrocities committed against unarmed civilians. Amnesty's accusations repeated similar charges made earlier by Ugandan religious leaders, including Catholics, Anglicans, Orthodox and Moslems. Ugandan government officials have denied that the army detains, tortures or executes prisoners.

Bloomington parish first to embark on RENEW

by GINA JUNG

St. John the Apostle parish in Bloomington is not a large parish, but it is about to embark on a big task—a three-year parish renewal program. The Bloomington parish is the first in the archdiocese to try RENEW, a program that originated in Newark, N.J., diocese a few years ago.

St. John is scheduled to begin the first week of the program Sept. 26.

"It's designed to focus on your relationship with the Lord and to channel it out to the community," said Joe Thomas, publicity chairman for RENEW.

The idea for RENEW sprang from a parish search for a retreat program last year. Betsy Ramsak, RENEW coordinator, learned about the program from Matt Hayes, who was on the staff of the Office of Catholic Education. He was a speaker at a Terre Haute workshop sponsored by the OCE.

The parish had looked at other programs such as "Christ Renews His Church," Mrs. Ramsak said, but it was not chosen because it required new leadership every year. "The program constantly draws new leadership and our parish didn't have the numbers," she said. St. John has about 300 families.

Father Francis Buck, former pastor of St. John, supported RENEW because the people in the parish would have a vital role in it. Other parish renewal programs "depend on a awful lot on the priest," said Father Buck, who has been pastor of Our Lady of Lourdes in Indianapolis since early July.

"THE HEART AND soul of the program (RENEW) doesn't rely on the priest," Father Buck added. "At the very beginning it relies on the people."

Because RENEW is a three-year program, it "pulls from the past," said Mary Flaten, director of religious education at St. John. "It's longer lasting."

Registration for the program is scheduled for Sept. 12. But an effort will be made to encourage parishioners not registered to participate.

"Those who do not sign up will be contacted by phone," Mrs. Ramsak said.

She emphasized that it is important that the entire parish participate in the program. But she added, "If we get 100 people in small groups we'll feel like we've been successful."

The program runs for two six-week semesters, one in the fall and one between lent and easter. Small groups come together to discuss weekly topics related to a major theme. The participants are divided according to age groups or when and where they can meet.

In choosing small group leaders, people in the parish were asked to volunteer for the positions, said Mrs. Ramsak. "But if someone felt they were called (to be a group leader), they were not turned away."

The small group leaders are trained in group dynamics and are presented tapes and film strips on the Newark experience with the program.

WHEN THE PARISH council approved the program last year, Mrs. Ramsak began

organizing a core group, a committee that would oversee RENEW. She recruited two parishioners, Joe King and Marlene Cotner.

The core group met several times. Last spring the group chose 10 leaders to head the committees involved in the program. Among some of the committees were the prayer network, Sunday liturgy, home visits and publicity.

Mrs. Cotner, a core group member, stressed that other parish renewal programs only touched a few people. RENEW, she said, "will touch everyone."

"If just everyone came to Mass, people would get something out of the homily because it is centered on the theme," said Mrs. Flaten. "It also removes the selectiveness out of the program."

People who might miss the first semester will not feel lost if they join in the second semester, said Mrs. Ramsak. "It is designed so you can jump in on the second or third semester."

The program is not only for adults, she noted. "We've chosen the option for young people" in the program, she said. "They will join a small group led by one of their own."

The RENEW program book supplies parishes with many ideas, but the program is flexible enough that changes can be made if some things do not fit, Mrs. Ramsak said.

Matt Hayes, director of the department of religious education, said that he hopes to see other parishes in the archdiocese establishing RENEW programs. "Nothing better can be done in a parish than to have a renewal program. There are so many parishes looking for this."

He added that RENEW involves 80 to 100 people to make a commitment. "It goes to the structure of the parish and it goes through everyone," he said. "Other programs do not do that. You can be a member of that parish, go to Mass and never touch the program."

In RENEW "the parishioner doesn't have to go out of his way to be touched by it," he said.



MEDIA MESSAGE—Sister Sherri Marie Kuhn helps Adam Wilcox and Chris Suender, right, at the Child Development Center of St. John's Medical Center in Tulsa, Okla. Sisters Loretta Marie Jacobs (bottom photo, left) and Theresa Gill relax with their guitars during a break in a busy day. These scenes are from a four-week series of television spots, created and paid for by the Franciscan Sisters of the Sorrowful Mother, being aired in Oklahoma, Texas, Kansas and Missouri during commercial programming. (NC photos)

TO THE EDITOR

Another look at the Way International

I am a Catholic and will remain a Catholic. I read your article on the "Way International." It is purely false. Someone is very uninformed and this kind of writing is just as bad as the writers for the National Enquirer or other such magazines.

I have taken the "Power for Abundant Living" class. It was very rewarding to me for my spiritual growth. It is the study of the word of God, completely out of the Bible.

There are handbooks and workbooks as guides. There are no doctrines written by men to follow or no memberships to sign. There is no pressure whatsoever. If you want to come, you come, and if you don't, you don't. It is your choice to be blessed or not.

The course is \$40 complete with handbooks. We have been to southside and northside fellowship twigs. They are God's people. They are concerned with family. The parents, children and brothers and sisters are in these twig fellowships. This is not isolated youth. We are both 48 and 49.

When you come and when you leave they say "I love you" and mean it with no fear of "what will people say?"

Please consider what you write. I am telling the truth about these fellowships. Dr. Wierwille did not say anything about God speaking to him audibly. He did say exactly how he came to study the word of God.

Understand that the Catholics who are following these messages were brought up with a discerning ear. They are hearing "the Word of God" and it is pleasing to them.

Sincerely yours in Christ from ones whom the Holy Spirit is now resting on.

Mrs. L. Nolan

Indianapolis

Thanks for letter

Thanks to Rose A. Gehring for your opinion on Linda Wiskes' letter (re: ordaining women to the priesthood). We agree wholeheartedly. The main thing she did was quote the Bible wrong. The rest of her letter was also wrong and narrow-minded. Thanks again.

Laura G. Rickman
and Juanita Green

Indianapolis

Counterfeit signs mark cults

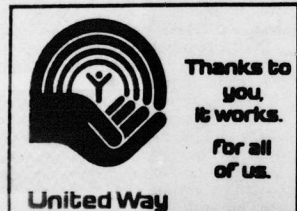
We read with some interest your series on the cults; especially on a group called The Way. We are aware that there are cults in our country and want our children to avoid such groups. You frequently mentioned two phrases in your articles—these groups believe in speaking in tongues and believe in faith healing. But you failed to point out that these are counterfeit signs of the indwelling of the Holy Spirit.

The reason they are cults is that they do not believe in Jesus or the Trinity and enslave the minds and bodies of their followers. They are not a cult because they speak in tongues. Nowhere was this fact brought out. The charismatic renewal in the Catholic Church sees speaking in tongues and healing as gifts of the Holy Spirit. They and all the other gifts are tools to help us live a holy, Christian life.

People need to see that the best way to stay away from a counterfeit Christian group is to be rooted in their own faith. A big growth in our faith came when we started going to a Catholic prayer group.

Bill and Ron Brenner

Indianapolis



CORNUCOPIA

Moving to college can be traumatic

by GAILA JUNG

September seemed to have swept in with barely a whimper. But no doubt there is at least a parent or two who recently has shed a tear, watching their child pack up for college.

Take heart, mom and dad. If junior has left home to discover campus life, he probably will come back a little wiser.

When I took off to college a few years ago, my mother held her breath through the day I left in September until the day I came home for Christmas vacation.

But in those few months I had discovered more fascinating things about life and people than staying home for four years.

My experiences of campus life began in Appalachian Ohio. I moved into Treudley Hall on the west side of the Ohio University campus



on a Sunday afternoon. Everyone else seemed to be arriving at the same time.

Unfortunately, there was no elevator in the four-story dormitory so the grunts and groans of fathers and brothers carrying stereos, bicycles and heavy suitcases echoed in the stairway.

Not wanting to bring all my worldly possessions to college on the first trip, I stuffed a few suitcases and miscellaneous items into my friend's station wagon. She was returning to college for the second year and had accumulated more paraphernalia.

While other freshmen were taking endless trips to unload vans and U-Hauls, my move into the dorm was less traumatic. I arrived with all my goods after two trips with help from my friend.

Across the hall I saw a girl's father laying a large carpet down in her room. (Some parents like to make a dorm room as much like home as possible before they leave.)

But in this room, the door would not close after the carpet was laid. The father must have hit on a bright idea for a solution. He ran down the stairs and returned with a saw.

Without hesitation, he removed about a half-inch strip of wood from the bottom of the door. What's a half inch of wood when it comes to a daughter's comfort anyway?

Eventually the parents must leave their children to fend for themselves at Lie big university.

With the parents gone, roommates try to acquaint themselves with each other.

First meetings for roommates can be awkward:

"Hi, I'm Mary. I hope you don't mind my pet boa constrictor. I've had him since I was five and couldn't bear to leave him at home."

"No, that's all right. We'll all get along fine together. Does he always crawl around like that looking for food? By the way, you haven't seen my pet hamster, have you?"

Generally, after the initial shock, they find

out that having to live with a stranger is not as earth shaking as it may seem. Some roommates find they have common interests and remain friends after college.

Therefore, parents should have no fear when children go off to higher institutions of learning. College can prepare them for the rougher life beyond school—even if it means they have to live with a boa constrictor.

check it out...

✓ **Marian College** reports an 18 percent increase in total freshman class enrollment with a full-time enrollment increase of about six percent. Information was announced with a few days to go before late registration was closed. According to president, Dr. Louis Gatto, Marian's freshman class enrollment has doubled from 143 to 286 students since 1978. About one-third of the freshman class this year will be commuting from Indianapolis.

✓ **Cardiologist Dr. J. Willis Hurst** will be guest lecturer for the Arthur B. Richter Lectureship in Clinical Cardiology at St. Vincent Hospital and Health Care Center. The program begins at 8:30 a.m., Oct. 6, in the St. Vincent auditorium. The lecture is free and open to the public. Reservations will be accepted through Oct. 1 for the luncheon at St. Vincent or dinner at Meridian Hills Country Club. For reservations or information call the medical affairs department at (317) 871-2172 or (317) 871-2173. The course is approved for credit for the

Physicians Recognition Award by the Council on Medical Education of the American Medical Association, and by the American Academy of Family Physicians.

✓ **Catholic Social Services** has announced the addition of six new staff members to replace departing staff and to allow for expansion of programs, particularly in its school counseling program. Susanne Sleber will be Parish Outreach counselor and school counselor at Our Lady of the Greenwood, Greenwood; Ingrid Mosier will work at Immaculate Heart, St. Malachy, Brownsburg, and Roncalli High School; Donald Gatwood will be a Parish Outreach worker at St. Rita and Cathedral parishes. Irene Mohr will serve Little Flower and St. Monica schools; Lorraine Hogue will serve the Holy Trinity Adult Day Care Center; Theresa Brassar will assist in expanded clerical and bookkeeping functions at CSS.

✓ **The annual Mass of Commitment for Religious of the archdiocese** will be held on Wednesday, Sept. 15 at 7:30 p.m. at Sacred Heart. All members of religious congregations, the clergy and associate members and friends of the Association of Religious in the Indianapolis Archdiocese (ARIA) are invited to take part.

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Archbishop O'Meara's Schedule Week of September 12

SUNDAY, Sept. 12—Masses at St. Simon Parish, Indianapolis, 7:30 a.m., 9 a.m., 10:30 a.m., 12 noon, with the installation of Rev. Harold Knueven as pastor at the 10:30 a.m. Mass; 100th anniversary of the present church at St. Maurice Parish, St. Maurice, Mass at 2:30 p.m. followed with a reception.

TUESDAY through THURSDAY, Sept. 14-16—NCCB/USCC Administrative Committee/Board Meetings, Washington, D.C.

the Saints *by Luke*

ST. FINNIAN of Moville



ST. FINNIAN WAS BORN NEAR STRANGFORD LOUGH, ULSTER, IRELAND, IN THE SIXTH CENTURY, REPORTEDLY OF A ROYAL FAMILY. HE STUDIED AT DROMORE UNDER ST. COLEMAN, AT MAHEE ISLAND UNDER ST. MOCHAE AND AT WHITERN IN STRATHCLYDE, WHERE HE BECAME A MONK.

FORCED TO LEAVE WHITERN BECAUSE OF A PRANK HE PLAYED ON A PICTISH PRINCESS WHO WAS IN LOVE WITH HIM, HE WENT TO ROME AND WAS ORDAINED THERE. HE RETURNED TO ULSTER AND FOUNDED SEVERAL MONASTERIES. ONE OF THESE, MOVILLE, HAD ST. COLUMBA AS A DISCIPLE.

FINNIAN AND COLUMBA HAD A DISPUTE WHEN COLUMBA MADE A COPY OF JEROME'S PSALTER IN IRELAND WHICH FINNIAN HAD BROUGHT FROM ROME. THE DISPUTE OVER OWNERSHIP OF COLUMBA'S COPY WAS FINALLY SETTLED BY KING DIARMAID, WHO RULED IN FINNIAN'S FAVOR.

FINNIAN IS REPUTED TO HAVE PERFORMED NUMEROUS EXTRAVAGANT MIRACLES SUCH AS MOVING A RIVER. HE ALSO PREACHED AND FOUNDED A MONASTERY AT HOLYWOOD, DUMFRIES, SCOTLAND.

ST. FINNIAN DIED SEPT. 10, AROUND THE YEAR 579. HIS FEAST IS SEPT. 10.

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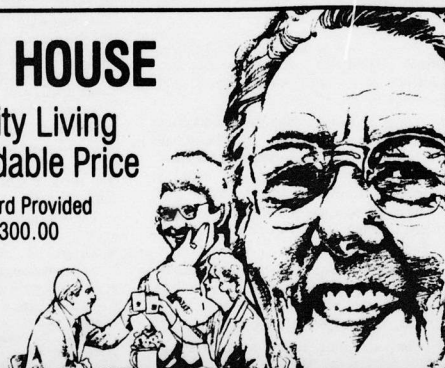
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Let little girls be children and don't push them into adolescence at age four

by DOLORES CURRAN

In the eve, you missed "The Event," last year the Barbie doll turned 25 years old. I agree with the columnist who, in noting the age, suggested that with each passing year, Barbie should now become a bit heavier and a little more wrinkled.

Because my daughter will turn 21 this year, she has never lived without Barbie around. I wish I could say the same but in the spirit of young motherhood 20 years ago, I cooperated in playing the commercial game of Barbie, going so far, even, as to making the tiny outfits for Barbie's dating life.



I'm happy to report that my daughter was wiser than I. She shelved Barbie within weeks of receiving her and proceeded to put her wardrobe on her little stuffed animals and a baby kitten we inherited along the way.

She never got into collecting Barbie's date

dolls, Ken and the others, although many of her friends did. (One of our friends—a dad—refused to allow these male dolls into his household because after seeing Barbie's stature, he was afraid to imagine Ken's.)

The whole scenario is now depressing to me, the idea that little girls should be catapulted into the wardrobe, hairdo and dating scene via doll play at the tender age of six or seven. Following the Barbie success was a mannequin head on which little girls experimented with makeup and hair styles. I'm gratified it didn't last long on the market. Again, maybe the girls were wiser than parents on this one, telling them that they wanted a childhood, not an adolescence at seven.

However, there's something new and more appalling on the market today—makeup for little girls. This isn't play makeup, the kind little girls put on along with their mother's heels and jewelry when they're playing grownup. It is real makeup designed for daily wear on little girls.

At the American Toy Fair in New York last year, at least six companies were showing makeup for children: blushers, lip glosses, mirrored makeup cases and a line of cosmetic

crayons. And promoters are serious about big sales. An ad in a trade publication proclaimed, "She's your market. She's between the ages of four and nine."

What does this signal to little girls and their parents? According to Peggy Charren of Action for Children's Television, "It's the TV advertising being targeted to children that makes it a problem. They've figured out another way to get children to spend money on something useless and unnecessary—something that pushes them into growing up. It's part of taking childhood away from children."

Dr. Frank Palumbo, a pediatrician at Georgetown University, agrees. "It's

becoming awfully hard to be a kid anymore," he reflected. "It's fun when kids get into mommy's lipstick or clothes once in awhile, but to push this kind of thing on four-year-olds makes me wonder where society is going, where our culture is going."

Industry spokesmen disagree, holding that little girls have always dressed up with mother's makeup and this makeup will be easier to remove. However, in a culture where increasingly younger Brooke Shields are being touted as models for girls, parents are playing the role of unsuspecting cooperators in a frankly commercial venture.

I'm not saying all this started with Barbie but it was parents like me who supported that whole image with little girls and I hope the parents of little girls today are wiser than I was. I hope they let their little girls be children and not push them into adolescent play at four or five by letting them believe that they need cosmetics in order to be attractive and accepted.

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Life with teen-agers really is as difficult as it seems

by Dr. JAMES and MARY KENNY

Dear Mary: When my children were small, I would hear older parents mention how difficult life was with teen-agers. I thought that perhaps they weren't dealing with them positively.

Now I have three daughters, ages 20, 18 and 17. I have found the past five years very difficult.

Our oldest daughter is extremely temperamental. With three teen-agers and the consequent criticisms, arguing, etc., I actually began to stutter after the birth of our fifth child, a boy. (We also have an 11-year-old daughter.)

I'm aware that girls are more temperamental simply because of the female hormone roller-coaster effect. In talking to other parents, I find that 99 percent think daughters are more difficult.

I am an easygoing person who finds it difficult to make decisions. I know the importance of being consistent, but each new situation seems to require a new solution. The old rules are never quite adequate. Most of the time I'm a pushover; my husband is perhaps a little too authoritarian.

I would enjoy your insights.

Answer: As a parent I agree with you and the 99 percent who say daughters are more difficult. Many educators and school counselors today would agree.

I suspect, however, that the reasons are as much cultural as hormonal. Girls today have no clear models for behavior. Women's liberation has provided many opportunities but also much confusion. Both younger and older women are asking, "What is a woman supposed to do and be?" There are no clear answers.

Women have always had hormonal changes. Such changes do have some effect on feelings. However, they do not determine nor are they an excuse for temperamental behavior.

What are some helpful ways to handle temperamental daughters?

First, rather than trying to change the girls, change the environment. What are situations that bother you most? Bickering between the older girls? Picking on younger siblings?

Usually, if you focus on such behavior through lectures, the bad behavior increases. Instead, plan in advance a course of action.

Perhaps you'll decide to separate the girls whenever the undesirable behavior occurs. No sermon. Just send one teen from the room and give the other a task to perform. Planning ahead can help you make a good decision at a critical time.

Second, you say you are a pushover and your husband an authoritarian. Your respective strengths might balance each other.

Make your husband your ally. Ask him to plan with you ways to handle problems. Although each situation seems unique, teen problems can be grouped into a few categories: earning and spending money and allowances; curfews; chores and home responsibilities; school behavior and grades. Tackle each area rationally.

You and your husband might form policies which help you make fair and consistent decisions. Your husband might handle situations where his firmness is called for—enforcing curfews, for example—while you do more of the listening to complaints and problems. You handle the areas where you do better and let your husband do the same.

Finally, don't neglect the husband-wife relationship. Take time out together. Don't think all vacations must include the whole family. Even a short period can renew you. You become a better parent and the whole family benefits.

The teen-age years are a time when children grow up and break free of family, a process which does not always proceed smoothly. Stick to your convictions, stay close to your husband and you will weather the storm.

(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, Ind. 47978.)

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Pathways of the Spirit

Jesus draws Nicodemus by cover of night into a conversion to love

by Fr. ALFRED McBRIDE, O. Praem.

What is the Spirit of Jesus? The ultimate answer is love.

The New Testament frequently describes Jesus as led, or motivated, by the Spirit. What else is this motivation if not love?

When Jesus involved himself with another person, he always did so from the vantage point of love: to love the other person; to help that person feel loved; to awaken the other person's capacity for love.

Notice how this works in his relationship with Nicodemus. This pharisee was an intellectual who kept his religion in his head. Nicodemus was also a politician who would avoid the company of someone like Jesus.

Still, Jesus aroused his curiosity. Nicodemus came to see Jesus under the protective cover of night.

In a process that passed through three stages, Jesus drew Nicodemus into a conversion to love.

Stage one. The mystery of love becomes an intellectual discussion.

Nicodemus says, "Rabbi, we know you are a teacher come from God." (Gospel of John 3:2)

Nicodemus is defensive mentally. He feels empty, dissatisfied and cold. He escapes from that void by engaging in teacher-to-teacher talk. He is so good at it that he turns the search for love into the pursuit of ideas.

Jesus notices that Nicodemus intellectualizes the mystery of love. Nicodemus wants analysis of ideas when he should be

seeking the affection he aches for. Christ's miracles fascinate Nicodemus, but they don't fit with his idea of how an instrument of God acts.

NICODEMUS ACTS like a devil's advocate at a canonization trial. He wants to examine the mystery of a miracle scientifically. Something in him wishes to discredit the miracle worker. He buries his personal religious hunger for love under an abstract conversation.

Stage two. Mystify the intellectual.

Unless one is born again, he cannot see God, Jesus suggests to Nicodemus. But Nicodemus then asks how a man can be born again once he is old. "Can he return to his mother's womb and be born over again?"

Then Jesus explains that unless one is born again "of water and Spirit," he cannot enter the Kingdom of God. (John 3:3-5)

Jesus studies the good man carefully. He sees in him the potential for conversion to love. Jesus must begin with teacher talk and then move to mystery. So he goes along with Nicodemus and engages in a bit of banter about being born again.

Conversion and rebirth rituals were common in their time. Both knew of the rebirth ritual baths at the Dead Sea monastery of Qumran. They were familiar with the conversion rallies and baptisms of John the Baptist at the Jordan.

Others at that time also had born-again ceremonies. The Greek colonists at their chapels of the god Mithras slew a bull on the spacious altars. Holes in the altar allowed the bull's blood to seep through and "baptize" the convert beneath the altar.

JESUS INDICATES that Nicodemus needs to change in the depth of his heart in a way similar to the converts of some other groups. But how? What does Jesus mean?

Stage three. Believe in the law of love. "How can such a thing happen?" Nicodemus asks.

Jesus replies, in words like this: "Think of the mystery of the wind. So also is love and God's Spirit."

Jesus has mystified the intellectual, handing him a challenging statement that shakes him loose.

Jesus draws Nicodemus to feel the wind, to look at the sails on the Sea of Galilee.

One cannot control the wind. Box it and it is no longer wind, just dead air. Box up love and it is no longer love, just deadening routine or a dead relationship.

Sailors do not control the wind. They catch it, ride with it. They let it carry them forward.

So it is with the Spirit. The Spirit is love. Catch that love. Ride with it. Let the Spirit move and motivate you.

Jesus is not against the mind, only a mind that is not open to the mystery of love.

Jesus opened Nicodemus to the mystery of love. Nicodemus' conversion began that night.

And on Good Friday night, Nicodemus brought 100 pounds of perfume to anoint the Lord of love, the man who woke him up to the deepest meaning of life.



NICODEMUS' COMPASSION—Nicodemus, an intellectual and politician, had a strong curiosity about Jesus, Father Alfred McBride writes. During the course of their relationship, Jesus was able to draw Nicodemus into a conversion to love. This Pieta by Michelangelo in the Cathedral of Florence, Italy, shows the compassion Nicodemus had for Jesus.

The Word

by PAUL KARNOWSKI

SEPTEMBER 12, 1982
24th Sunday in Ordinary Time (B)
Isaiah 50:5-9
James 2:14-18
Mark 8:27-35

Pain. All of us experience it, and none of us like it. Whether it's caused by blisters, burns, or bruises, cramps, colds, or cancers, fevers, flus, or infections, we hate it. To add insult to injury, we are also afflicted with various mental maladies. We cope with insecurity, depression, guilt, indecision, personality flaws, and separation from loved ones, all of which cause us more pain.

Because none of us like suffering, either mental or physical, we try to dispose of it in a variety of ways. For physical pain we usually resort to the medicine chest, with its plethora of pills and powders (which may or may not work).

Anesthetizing mental anguish is a bit trickier. We can grit our teeth with the most macho of men and pretend that it doesn't hurt; we can indulge in diversionary tactics and busy ourselves in other activities; or we can try to wash away the suffering with our tears.

Since we're always on the lookout for a way out, we often turn to religion in search of a

killer. But in today's Gospel the cure eludes us just as it eludes the disciples. They had no sooner expressed their belief in Jesus as the Messiah—a savior that would provide relief to a long-suffering people—than He began to talk about his own suffering.

Speaking for the rest of the disciples, Peter objects to the idea of a suffering savior. If a Messiah had to suffer, how could the Messiah's followers expect any relief from their suffering? Jesus confirms Peter's apprehensions, saying, "If anyone wants to come after me, he must take up his cross and follow in my steps." Jesus had just told them that His steps would include rejection, suffering, and death.

Although the Lord does not offer us an opiate, a drug to dull our senses to the pain and suffering of life, neither does He call us to a life of Christian masochism. We can presume that He did not like the suffering or pain any more than we do. His example shows us, however, that the acceptance of pain and suffering is a step both toward and forward: forward to a better understanding of our own humanity, and

KNOW YOUR FAITH

More information on Bible words and Jesus' life

"Dictionary of the Bible," by Jesuit Father John L. McKenzie. 1985. \$11.95. Macmillan Publishing Co., 886 Third Ave., New York, N.Y. 10022. A book of information on a vast array of biblical terms, people, places and events. The alphabetized items range in length from brief identifications to lengthier articles of several pages.

"Jesus Christ, Centre of the Christian Life," Canadian Conference of Catholic Bishops. 1981. Publications Service, 90 Parent Ave., Ottawa, Ontario, Canada K1N 7B1. \$1.50 plus 14 percent shipping charges. This 39-page booklet is a pastoral reflection on the presence of Jesus today.

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THE QUESTION BOX

Is any religion necessary?

by Msgr. R. T. BOSLER

Q I am a 15-year old Catholic who believes very strongly in this religion. But I was wondering if it is essential to be this religion or any religion at all, considering the apostles weren't any certain religion. Can't a person go around spreading God's word, yet not belong to the Catholic religion? Or may he want to go to the Catholic Mass but not be confirmed in the Catholic Church?

A Since you think of the apostles as having no certain religion, I conclude you are using the word religion to mean church and, therefore, want to know whether or not it is necessary to belong to any particular Christian church so long as you spread God's word.

God's word is Jesus Christ who lives on in his church. Christians may disagree about

what precisely the church is, but they are at one in holding that it is necessary to belong to it.

Jesus Christ came into this world to reconcile humans to God and to one another and to restore the unity of the human race destroyed by sin. The church is the instrument he uses to restore unity, for the church is the gathering together of those who believe Jesus is the savior and source of unity of the human race.

To spread God's word, therefore, is to be inspired by Jesus to form a community of love that will be the sign or symbol of how the whole human race should be united to work together to create, with the spirit of Jesus, peace and unity in the world.

The very visible unity of the worldwide church is ultimately to be a remarkable proof that the claims and revelations of Jesus are true.

The risen Jesus speaks to us in the Gospel of John in his prayer for unity: "That all may be one as you, Father, are in me and I in you . . . that the world may believe that you sent me." (John 17:21)

A visible unity is demanded here if the world is to believe. To be a Christian, consequently, is to be committed to building the church.

You are a Roman Catholic Christian. You are a member of that part of the church which, better than any other, presents a worldwide unity of believers of all nationalities and all social classes. These believers are bound together by faithfulness to a chief bishop, the pope, who continues the office of promoting and preserving unity that was first held by Peter in the apostolic church.

To "go to Catholic Mass," as you put it, is to profess yourself a member of that great

community and to pledge yourself to join with others in working for unity.

The whole church includes the Anglicans, the Orthodox and the many forms of Protestantism. We Christians are sadly divided and are far from being the sign and source of unity for the human race we should be.

All of us Christians must work and pray for full unity, learning from the good things in other churches, striving to eliminate the faults and weaknesses in our own. But, we Roman Catholics will not help promote unity by compromising or taking lightly the very beliefs and institutions that make our church the best existing example of unity.

You have been called to work in the church best prepared to bring about unity. Be proud of your calling and have confirmed the faith God gave you through your parents.

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

Biblical men and women encounter God's spirit

by Fr. JOHN CASTELOTT

"The spirit of the Lord came upon (Othniel), and he judged Israel," we read in Chapter 3 of the Old Testament Book of Judges.

In Chapter 6, we read, "The spirit of the Lord enveloped Gideon; he blew the horn that summoned Abiezer to join him."

Just what was the spirit of the Lord encountered so often in the lives of biblical men and women?

The word translated "spirit" refers to a movement of air, wind, breath. As the "breath of the Lord," the spirit animates, energizes, empowers.

Over the centuries, the word "spirit" became a way of expressing God's mysterious but dynamic power in the life of his people. There are different ways in which the word "spirit" is used in Scripture. But let's look for a moment at what is meant when the "spirit of Yahweh" is mentioned.

As Jesuit Father John L. McKenzie puts it in his Dictionary of the Bible, "The spirit of Yahweh (Lord) . . . is a force which has a unique effect upon man." The spirit of Yahweh "is conceived as a divine dynamic entity by which Yahweh accomplishes his ends; it saves, it is a creative and charismatic power," Father McKenzie adds.

The charismatic aspect of this power is especially evident in the case of people given positions of leadership. The word "charism" means gift.

It is important to note that a charism differs from what is usually understood by grace.

Grace is a gift of God which confers holiness on a person, making him or her "godlike," a child of God in a very special way and a member of his family.

As Paul wrote to the Galatians, "The proof that you are sons is the fact that God has sent forth into our hearts the spirit of his son which cries out, 'Abba,' (Father). You are no longer a slave but a son!"

This grace is an abiding relationship to God, lost only when a person deliberately severs the relationship.

But a charism is a gift of God which neither confers nor presupposes holiness. With few exceptions, it is a temporary gift, bestowed not for the person's own benefit but for the good of the community.

Paul expresses it clearly. In the First Letter to the Corinthians, Chapter 12, he writes, "To each person the manifestation of the Spirit is given for the common good."

Many of the recipients of the spirit of God throughout salvation history were anything but godlike. Some were downright scoundrels!

But these people had talents which could be used in the service of the people. They became instruments for God's purposes.

One sobering passage in Scripture is in the Gospel of Matthew, Chapter 7. There Jesus addresses people who exercised extraordinary gifts in the community. But these people let themselves be deluded into thinking that their gifts guaranteed their salvation, regardless of their relationship with God.

In Matthew's account, Jesus says:

"None of those who cry out, 'Lord, Lord,' will enter the kingdom of God but only the one who does the will of my Father in heaven. When that day comes, many will plead with me, 'Lord, Lord, have we not prophesied in your name? Have we not exorcized demons by its power? Did we not do many miracles in your name as well?'"

Jesus continues: "Then I will declare to them solemnly, 'I never knew you. Out of my sight, you evildoers!'"

A charism, then, does not necessarily sanctify. But people gifted with charisms, with God's spirit, have played very important roles in the unfolding of God's plan of salvation.

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Discussion points and questions

1. How do you think the presence of Jesus is made known today?
2. What point is Father Alfred McBride making when he compares love to the wind?
3. How does Father McBride say that Jesus works with Nicodemus?
4. In Katharine Bird's article, why does Philippa Talbot join a Benedictine monastery?
5. After reading Ms. Bird's article, think about what it means to experience a transformation in life.
6. What distinction does Father John Castelot make between charisms and grace?
7. What image of Jesus predominates in your mind? What are some other images of Jesus?

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LOOKING OVER HIS LAND—Abram stood alone outside his tent and looked out over the desert. This was his land, his home. He felt secure in its open spaces, on its ever shifting sands. (NC sketch by Beryl E. Newman)

God calls Abram to leave home for unknown land

by JANAAN MANTERNACH

Abram stood outside his tent. The desert sands were already hot.

He looked for a few moments at the glistening stone buildings of Haran. He had grown to love that great city with its busy markets.

Abram looked out over the desert. That was his land, his home. He felt secure in its open spaces, on its ever shifting sands.

He glanced around the oasis where he lived. It was all his, with its water springs, its graceful trees, its brilliant flowers. Camels stood silently in the shade. Flocks of sheep and goats nibbled at the short grass.

Abram looked back for a moment at his tent. Signs of wealth were everywhere inside: gold and spices, purple cloth, thick rugs and soft furs. He saw that his wife, Sarah, was resting.

Abram felt good as he took in the morning

breeze. He felt secure and at peace. All he could see belonged to him. He had worked hard all his life.

A successful merchant, Abram was happily married. Though he had no children of his own, he had many relatives. Now he was growing old and he was content.

Then, without warning, Abram felt a strange presence. He heard in his heart a clear, strong voice. He heard the Lord saying to him: "Leave your home here, and your land and your relatives. Set out for a land I will show you."

Abram bowed low in the presence of the Lord. He listened carefully. The Lord had more to say to him.

"I will bless you and make you a great nation. I will make your name famous. You will be a blessing to many. I will be with you."

Abram heard no more. He got up. Everything looked the same. But his heart had changed.

Abram walked slowly around the lush oasis. As the day went by, he thought and prayed. Prayed and thought.

"This is my home. I love all this. What will the future be like where I am going? What are the risks I face?"

As the sun began to set, Abram knew what he would do. He shared with Sarah the Lord's call. He shared his fears and doubts with her. The couple prayed and talked long into the night.

In the morning they rose. They placed their trust in the Lord. They gathered their family, their belongings, their camels and flocks. They took one last look at all they had come to call their home. Then they said goodbye to their friends.

They set out across the desert for an unknown land and an uncertain future.

Part I. Let's Talk

For Children, Parents and Teachers

Activity: Take some time to remember and to talk about times when you or someone you know has taken a risk—maybe by moving from one town to another, by becoming a foster family for a child, by bringing grandparents into your home, or by sharing what you have with others who have less. What made you trust God and each other enough to make such a decision? Talk about times when you—like Abram—have shown trust in God.

Questions:

1. How did Abram feel about his life in Haran?
2. Do you think Abram found it easy to leave home and go to an unknown land?
3. Why did he decide to go? Who went with him?

Part II. Parent and Teacher Notes

Story Background: Abram lived almost 4,000 years ago in the midst of a great civilization. He grew up near the great city of Ur (in modern Iraq). Later, Abram moved to Haran, a trade center (in modern Turkey). Modern archeology has uncovered much about Abram's world. But the Bible tells what is most important about Abram—and about us: the ability to trust a caring God. Because of this man's trust, God changed his name from Abram to Abraham, which means "friend of God."

Scripture and Us: How do you feel about your future? What are your family's hopes and fears? In a time of great anxiety, do we dare trust like Abram? He was called into an unknown future. He went with fear, but also with trust that God would be with him.

Widow takes unplanned turn in life

by KATHARINE BIRD

Philippa Talbot was a successful career woman with a well arranged life. Nonetheless, the 42-year-old widow said goodbye to her astonished associates and her good friends, closed the door on her lovely London apartment, and took up a radically different life as a contemplative Benedictine nun in a rural monastery.

The story of this woman's transformation is told in Rumer Godden's novel, "In This House of Brede." Her story, though fiction, provides illuminating glimpses into the insistent way the Spirit often enters the lives of human beings; it offers clues to how people come to alter the pattern of their lives.

Becoming a Religious was not on Ms. Talbot's agenda. Trying to explain her reasons to a close friend, she said her decision "wasn't sudden, it was slow, unforgivably slow."

Her transformation occurred over a 10-year period, beginning with a visit to London's Westminster Cathedral where, on impulse, she initiated a conversation with a Catholic priest.

Through many talks with the priest and many visits to the Abbey of Brede, she gradually became aware of a change in the way she saw things. "Everything seemed, not hollow, but, as if suddenly I could see beyond them, into an emptiness; and all the while, there was this strange pull."

"In This House of Brede" follows the woman's travails as she learns to adjust to an austere life. Although she has accepted the Benedictine lifestyle, she does not find it easy to give up the luxuries of her previous existence.

SOMETIMES LITTLE losses give Dame Talbot, as she is known in the monastery, her greatest difficulty. A former chain-smoker, she finds it agony to go through the day without cigarettes. A highly disciplined woman, she finds it difficult to exercise patience with the much younger, less experienced women who enter the monastery at the same time she does.

Part of the novel's interest comes from the way it clearly demonstrates that transformation isn't necessarily a once in a lifetime affair. It shows God reaching out to people repeatedly.

The main character, for instance, passes

through several transformations over the 15 years the novel covers. It is as if her first "yes" to the Spirit simply paves the way for later times when she faces her need to change yet again.

A dramatic highlight in the novel comes when a new postulant forces Dame Talbot to confront her deeply rooted inability to forgive. The postulant is the daughter of a governess whose neglect was partially responsible for the accidental death of Dame Talbot's only son 18 years earlier.

Initially, Dame Talbot shuns the new postulant; she can't bring herself to be in the presence of the young woman who reminds her so much of that horrible time.

Though the other Benedictines don't openly chide Dame Talbot for her behavior, she slowly is drawn to see that her attitude toward the postulant impedes her task as a Christian and a Religious.

EVENTUALLY, Dame Talbot tells the agonizing story of her son's death to her

religious superior. However, she begins to forgive and to find solace only after a lengthy illness during which the young postulant serves as her nurse.

In fact, the postulant apparently become the means by which the Spirit leads Dame Talbot to come to terms with her feelings about her son's death and about the former governess.

But this novel will tell of yet another instance of the Spirit's action. It could almost be called the ripple effect. For Dame Talbot is to become the means by which a young woman from her former office and the woman's husband come to see the abortion of their first child in a different light.

After Dame Talbot's gentle questioning and the prayers of the Benedictines for the recovery of Penny Stevens from complications following an abortion, the couple experiences a moment of transformation. They come to regret the abortion of their child.

But they also see that they can seek forgiveness and begin again.

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Portrayals of Jesus differ in art

The first mental image many people form of Jesus is that of a kind and loving dispenser of gifts.

But it is likely that this first picture of Jesus, generally formed in childhood, will expand as the course of one's life is lived out. For the personality of Jesus is rich and full.

Scripture shows Jesus as one who loved the company of others, but needed time alone too. He is a teacher, a prophet, a king of a special sort.

The fact is that over the centuries, painters and sculptors have portrayed Jesus from many different perspectives. Often their works reflect the way people of a given century or region focused on Jesus. In many cases, artists drew inspiration from biblical scenes.

There is Jesus as a good shepherd, for example. The early Christians liked to portray Jesus this way, perhaps because the shepherd was familiar to their society. The image of Jesus as a shepherd brings him into focus as one who serves, especially the lost and most needy.

Then there are the many works of art in which Jesus is seen as a friend. Think of Jesus portrayed with children gathered around; sharing a meal; or visiting the house of Martha, Mary and Lazarus.

Or think of Jesus as a king. Often Jesus is painted in the robes of majesty. In some art works, the point can hardly be missed: Jesus is the true king.

Sometimes Jesus is depicted in the roles of judge or of lawgiver. At times the power or authority of Jesus is depicted, as when he confronts the moneylenders in the temple.

Then there are the many works in which Jesus is envisioned from the standpoint of divinity, while the perspective in other works is his humanity.

Again, many works portray his suffering, while others portray his glory.

And there are still other images of Jesus. But now, let us pose a question: What is your image of Jesus?

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St. Maurice Parish

Decatur County, Indiana

Fr. Ron Ashmore, administrator

by JIM JACHIMIAK

In 1898, the pastor at St. Maurice Church in southern Decatur County fired shots at the Franciscan sisters serving in the parish. They were removed from St. Maurice by his order, and no women Religious served there for 81 years.

Two Benedictine sisters arrived in 1979, and parishioners agree that they would not want to give them up today.

St. Maurice, celebrating the 100th anniversary of the dedication of its church this weekend, has been without a resident pastor for three years. Since that time, Father Ron Ashmore has been administrator of the parish and full-time instructor at Secunia High School.

Benedictine Sisters Mary Cecile Deken and Mary Philip Seib of the Beech Grove Benedictine Center share the positions of pastoral associate and DRE. Father Ashmore notes that they also share the parish residence with him.

"The only other one who has that," says Sister Seib, "is the archbishop."

The sisters are also full-time pastoral associates and DREs at St. Maurice parish, Napoleon, and part-time at Immaculate Conception, Millhousen.

"We don't have the problem of non-acceptance," Sister Seib notes. "The faith level was so deep here that the people were ready to accept us." The arrangement is successful because of "vibrant priests" serving each parish. "They are always here on weekends, but they are also here during the week when we need them."

FATHER ASHMORE SAYS, "I'm sure it took adjustment, but the transition was smooth and the people have responded." He sees a need for more "team ministry" in the future, but notes that "it has to be thought through more carefully" to include parishes which are closer geographically. "And it's going to be touching the city parishes, too."

PEOPLE OF ST. MAURICE—Father Ron Ashmore (above) is administrator of St. Maurice. Below are Edward Ploeger, Jerry Moorman, Father Ron Ashmore, Anthony Moorman, Frances Haunert, Benedictine Sister Mary Philip Seib, Henry Haunert and Benedictine Sister Mary Cecile Deken. (Photos by Jim Jachimlak)



"It's a complete pastoral ministry," he says, noting that the sisters are spiritual and administrative leaders.

While innovative in that respect, the parish is rich in history. Jerry Moorman, a former parishioner who is now chairman of the religion department at Secunia High School, has compiled a parish history to coincide with the anniversary celebration.

"Some of the stories are earthy," he says, but "that is the way they were related to me."

To gather information, he researched courthouse and parish records, newspaper clippings and old photographs. Then he met with a group of parishioners who had stories of their own to tell about the parish.

Father Ashmore notes that, by using personal accounts, "we tried to show the true flavor of what life was like. It really made the history come alive."

The St. Maurice community, Moorman explains, was founded as an educational center. In 1857, three French-speaking Brothers of the Christian Doctrine came from Buffalo to establish a Catholic settlement. They completed a school and church in 1859 and named the parish for Bishop Maurice de St. Palais of Vincennes, who consecrated the buildings. A college and seminary were established and several of their buildings still stand.

DURING THE CIVIL WAR the parish became bankrupt. Townspeople bought the original church and the lot where the present church stands. Franciscan priests assumed responsibility for the parish, so it was renamed St. Francis of Assisi and became a mission of Enochburg.

The present church was completed in 1882, with the cornerstone laid a year earlier, and once again the parish was called St. Maurice. The rectory was finished in 1886. Lumber was donated, stone was from the local area and enough bricks were made for both buildings—or so the pastor thought—entirely through donations.

Four bricks short of completing the rectory, parishioners had to dig out part of the sidewalk to finish the project.

After the Franciscan sisters had left the parish in 1896, the two-room school was rented by the county until closing in 1963.

"Even though the children are all in the public school," Sister Deken says, "there is still a close connection among them." Unlike most rural parishes, St. Maurice lies entirely within one public school district.

"It's a rare exception," Sister Seib says, "that anyone is absent from CCD class." Other activities for youth are organized by the parish CYO.

The parish council includes the liturgy and maintenance committees and the board of education. The NCCW, according to Father Ashmore, is "the social committee for the whole year."

Father Ashmore sees "a family spirit" in the "human-sized" parish. "We have big families and strong families."

Edward Ploeger adds, "we're all kind of shirttail relations, anyway."

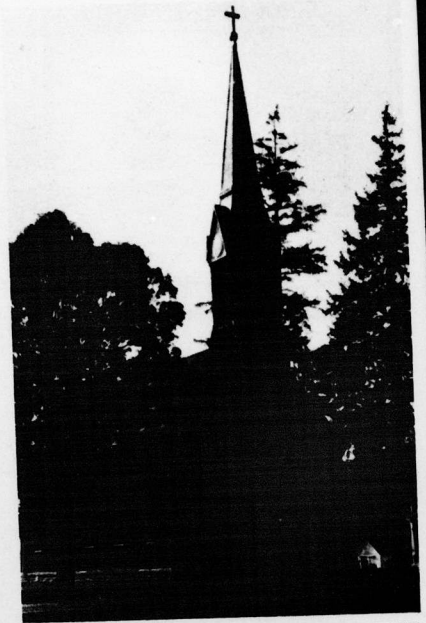
But, Father Ashmore adds, "even the new people who have moved in work very well in the parish."

As Sister Deken explains, "Sister Mary Philip will find out who they are and welcome them in—and give them envelopes."

Sister Deken points out that "the church is often the center of social life. It's hard to separate the two." Reunions, a picnic "for fun" and a picnic "for fund raising," a Mother's Day breakfast served by fathers and a Father's Day breakfast served by mothers are part of the social calendar.

There is also "an eagerness to learn," according to Father Ashmore. Evening programs for adults attract 60-70 in the parish of 116 families and 401 members.

And the Benedictine sisters feel very safe at St. Maurice.



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Controversy constant in Central and South America

Brazilian cardinal seeks balance

RIO DE JANEIRO, Brazil—With an eye on the Nov. 15 state and local elections, Cardinal Eugenio de Araujo Sales of Rio de Janeiro said priests and officials of church organizations should not align the church with any political party, but should also resist demands that they abandon social action.

"There is too much confusion about the true role of the church: some want to restrict Catholics to the sacristy so they do not fight privilege and narrow interests," the cardinal told a meeting of officers at the War College. Others, he added, want the church to involve itself in factional politics.

"During this electoral campaign we are making special efforts to avoid or reduce the infiltration of the church by politics. At the same time the only agent of true transformation in society involving all human sectors is the church," Cardinal de Araujo Sales stated. "We must convert individuals in order to change unjust structures in society."

Ninety percent of Brazil's 120 million people profess Catholicism.

The cardinal also warned against distortion of the statement at the 1979 meeting of the Latin American bishops in Puebla, Mexico, that the church favors the poor.

"The church takes no options, she favors everyone, sides with all. The option for the poor cannot be exclusive. Two extremes must be avoided: a purely spiritualistic preaching of the Gospel and the sole practice of social action."

Regarding basic Christian communities, neighborhood prayer and action groups increasingly popular in Brazil, the cardinal said "they are a token of hope for church renewal ... for they promote awareness and participation among the people."

"But awakening the people's conscience to Christian commitment does not mean (they must) join or choose a (political) party."

The cardinal was reacting to distorted versions being circulated in Rio de Janeiro of the Cartilha do Eleitor, an orientation booklet on civic duties sponsored by the bishops. The Rio de Janeiro Archdiocese has asked for an investigation to find out who published the distorted version, which seeks to politicize Catholic organizations.

Pontiff tells Germans: 'Commit yourselves to truth, justice, freedom'

VATICAN CITY—Pope John Paul II told West German Catholics Sept. 1 to commit themselves to "the presuppositions of peace: truth, justice, and freedom." In a message taped at the Vatican and broadcast during opening ceremonies of the Sept. 1-5 Katholikentag (Catholic Day) in Dusseldorf, West Germany, the pope commented on the arms race and the imbalance between rich and poor nations in the world. The pope also urged German Catholics to aid those in their country who are unemployed, handicapped, foreigners, or lonely. "If the world situation, on account of ... a frightening competition for armaments, assumes ever more threatening forms, each of you ... must make an effort to find a peaceful solution," said the pope to some 30,000 people gathered for the opening ceremonies. About 100,000 people were expected to participate in the five-day congress, which has taken place biennially since 1848.

Meanwhile the Brazilian Bishops' Conference is circulating among the clergy and Religious a recent Vatican letter to the Nicaraguan bishops warning that priests should not serve in public posts and that basic Christian communities must guard against becoming a "people's church" alienated from the bishops.

In mid-August, four bishops in the impoverished Northeast said they will not attend celebrations sponsored by government authorities for the Day of the Fatherland (Sept. 7). Bishop Jose Rodriguez of Juazeiro said his decision was made "to avoid political manipulation or (to give) the seal of legitimacy to the present order." Bishops Jairo Matos of Bomfim, Mathias Schmidt of Ruy Barbosa and Homero Leite of Irecê joined him.

Calls for end to government informers

LIMA, Peru—The increase of guerrilla violence in Peru is the result of social injustice, according to Bishop Luciano Metzinger, secretary of the Peruvian Bishops' Conference.

"Our society must act to correct the social injustices out of which violence arises," he said, commenting on a chain of violent actions, most of them attributed to the Maoist-inspired Shining Path, a guerrilla organization centered in Peru's central Andes Mountains.

The Peruvian bishops warned of the explosive conditions last year and again in January, but "nothing has changed, the situation is the same," Bishop Metzinger told NCNews.

"There might be economic progress among some sectors of the population, but the majority of Peruvians continue living under inhuman conditions," he added.

The annual income per capita in Peru is \$1,100, but for 70 percent of the 18 million people the figure is \$200. Annual inflation is 60 percent, the balance of payments deficit is \$1.5 billion and the currency has been devalued 60 percent since the middle of 1981.

The bishop's advocacy of social reform as an antidote to violence is not shared by government officials. President Fernando Belaunde Terry said he must foster economic recovery before tackling social programs.

Interior Minister Jose Gagliardi told Congress that 18 policemen, one soldier and 32 civilians had been killed since January in guerrilla actions.

About 400 persons have been arrested as subversives, of whom 16 received sentences, the minister reported.

Government officials have attributed delays in economic programs to the worldwide financial crisis and a sharp fall in mineral prices, the main Peruvian export.

In reply, Bishop Metzinger said, "I do not think that the poor can wait three, four or five years. Children are hungry."

He called for immediate programs of industrial and agricultural development to provide jobs and adequate food supplies.

Instead the government is fostering luxury consumption by the few, he said. "We see an increase in luxury imported cars, while the common people undergo privation of basic needs."

"As in other regions of Latin America, this amounts to institutionalized violence such as poverty, hunger and injustice," the bishop said.

Citing low wages, inflation and unemployment, he said, "I don't know how the people can survive ... This is the kind of climate that fosters violent reactions."

Shining Path, believed to have 2,000 armed members, includes university students, peasants and labor leaders. It has moved from raiding villages and towns to bombing attacks in large cities. In July it claimed responsibility for the bombing of the U.S. embassy.

Injustice causes violence, says bishop

SAN SALVADOR, El Salvador—Salvadoran Bishop Arturo Rivera Damas has called for an end to the government informer system and paramilitary squads. He said 270 people, including 197 civilians, died of political violence in just the second and third weeks of August.

The bishop, who is apostolic administrator of the San Salvador Archdiocese, in a Sunday homily Aug. 22 also defended teachers and

union leaders arrested a week earlier.

"I want to call on authorities not to rely on informers in the polarized situation we are facing, a situation charged with tensions, resentment and subjective views against persons and institutions. Often such accusations cannot be objective," Bishop Rivera said.

"I am also calling for curbs on, and an end to, paramilitary squads, civil defense patrols and even some people in the security forces. The deaths of many innocent persons are attributed to these groups," he added.

As part of their anti-guerrilla war the Salvadoran armed forces have set up a network of informers, most of them under Order, a paramilitary organization. Human rights and church organizations have complained that commanders do not bother to check on the information before sending agents to repress alleged subversion and do not enforce controls on the squads.

"If we are to believe in military discipline, control can and must be exercised," Bishop Rivera said in his homily.

He said that the majority of violent deaths "are attributed to security forces and paramilitary squads," and that many persons accused by informers of subversion, including several teachers and labor leaders arrested a week earlier, were doing nothing illegal.

Allegations of aid denied by bishop

SANTIAGO, Chile—Catholic officials in Chile have denied allegations by the chief of that country's intelligence operation that the Vicariate of Solidarity is aiding Marxist terrorists. The vicariate is a church agency involved in human rights work. Gen. Fernando Paredes made his charges against it in an address in late August to the Diplomatic School of the Foreign Ministry. Bishop Jose Manuel Santos of Valdivia, head of the Chilean Bishops' Conference, protested the speech. A statement from the Archdiocese of Santiago also denied Paredes' allegations. "The Vicariate (of Solidarity) simply does not take up the defense of terrorists, because it is against any kind of violence," said the statement.



A RUN IN AUTUMN'S SUN—Chrissy Morris of Claremont, N.C., runs by a rustic fence along the Blue Ridge Parkway near Blowing Rock, N.C.

The cool morning air does not inhibit her spirit as she offers a big smile to her photographer-father. (NC Photo from Wide World)

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 1418, Indianapolis, IN 46206

Sept. 10

A Monte Carlo mini-social will be held in Father Busald Hall of St. Catherine parish, Indianapolis, from 7 p.m. to midnight. No admission charge. Adults only.

Sept. 11

A meeting of Pax Christi (Peace of Christ) will be held at 7:30 p.m., Immaculate Heart of Mary School, 57th and Central, Indianapolis. For more information call Maureen at 842-2776.

Sept. 12

St. Pius parish, Troy, is having its annual fall festival on the church grounds. Turtle soup and chicken dinners will be served beginning at 11 a.m.

An outdoor Mass and picnic for St. Mary parish, North Vernon, will be held at Muscatatuck County Park. Mass begins at 11:30 followed by a pitch-in dinner at 1 p.m.

The fall water program at the Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove, begins when the pool opens for family swimming from 2 to 4 p.m. today. Other programs in swimming for fun include swimnastics, mom and

tot, beginning, intermediate and advance swim and senior citizen swim. For program schedules call 788-7581.

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

19 Knights of Columbus receive recognition

Nineteen Knights of Columbus councils in the archdiocese have received recognition by the supreme council for outstanding accomplishments in the 1981-82 fraternal year.

Star Council Award, for combined excellency in programming and for attaining membership and insurance quotas, was won by Richmond 580; Rushville 769; John P. O'Donnell 1096 in Bloomington; Msgr. William Kreis 1231 in Lawrenceburg; Msgr. Rawlinson 1252 in Seymour; Christopher Columbus 1414 in Columbus; Aurora 2111; and St. Joseph 5290 in Indianapolis.

Columbian Award for outstanding implementation of the service program was awarded to Mater Dei 437, Indianapolis; Regina Coeli 1042, Greensburg; John F. Kennedy 1348, Jef-

ersonville; and Our Lady of Fatima 3228, Indianapolis.

Father McGivney Award for a successful membership program was obtained by St. Gabriel 861, Connersville; Father Riehl 934, Madison; St. Francis 1010, Brookville; Msgr. Bernard Sheridan 6138, Greenwood; and St. Thomas More 7431, Mooresville in addition to the Columbian Award.

Founders Award for achieving assigned insurance requirements went to Father William Garrity 1186, Bedford, and Father Pierrard 4377, Brazil and also the Columbian Award.

The annual survey of fraternal activity for 1981 shows that Indiana Knights gave \$749,000 to charitable and benevolent causes and also donated 168,000 hours to community service.

at 1 p.m. Dinner served at 4 p.m. and dancing at 5:30 p.m.

The St. Thomas Aquinas Singles will have a brunch at El Torito's, Indianapolis, after the 10 a.m. Mass. RSVP Sarah, 248-0871.

The regular business meeting of Mother Theodore Circle, Daughters of Isabella, will be held at St. Elizabeth Home, 2500 Churchman Ave., Indianapolis.

Sept. 13

The Auxiliary of the Beech Grove Benedictine Center will hold its regular meeting at 1 p.m. at the Center, 1402 Southern Ave., Beech Grove. New members are welcome.

Aerobic Dance, Inc., will begin a fall session at 7 p.m. at the Beech Grove Benedictine Center. Call 546-4934 for information.

Sept. 13, 14

For complete details on programs beginning at the Carmel/Zionsville Centers of the St. Vincent Wellness Center, Indianapolis, call 317-846-7037 or 873-2799. Classes begin on Sept. 13 and 14 and include Rhythmic Exercise, Aerobic Dance, Cardiopulmonary Resuscitation, Cesarean Birthing, Breastfeeding Your Baby and Preparation for Childbirth.

Sept. 14

The Ave Maria Guild for St. Paul Hermitage will meet at the

Hermitage, 501 N. 17th Ave., Beech Grove, at 12:30 p.m.

Children of Divorce, a group for parents who are divorced or separated and their children, will have a six-weeks' series of Tuesday evening meetings from 7 to 9 o'clock at Catholic Social Services, 1400 N. Meridian, Indianapolis. For reservations call 236-1500.

Sept. 15

The monthly cemetery Mass will be celebrated in the chapel at St. Joseph Cemetery, Indianapolis, at 2 p.m.

Sept. 17

The St. Anne Ladies Society will serve a mock turtle soup (Continued on next page)

FESTIVAL

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✓ Pillows ✓ Breads & Rolls
✓ Plants ✓ Produce ✓ Flea Market

GAMES FOR ALL AGES

The Active List

supper in the parish hall at Hamburg beginning at 5:30 p.m. Soup, fish tail sandwiches and home made pie will be featured.

Sept. 17-19

A workshop on prayer is

scheduled at Mount Saint Francis Retreat Center, Mount Saint Francis, Ind., west of New Albany. The program, for men and women, begins with registration at 7 p.m. on Friday. Call 812-923-8818 for reservations.

Sept. 18

A yard sale, sponsored by St. Bartholomew parish, 732 Chestnut St., Columbus, will be in progress from 8 a.m. to 4 p.m.

A Super Sitter Workshop for girls and boys between ages 12 and 15 will be held at the off-campus facility of St. Francis

Hospital and Health Care Center—The Health Support Center, 7216 S. Madison Ave., Indianapolis. Participants will receive training in the business of baby sitting. Call the Center, 783-8554, registration or information.

Sept. 18, 20

St. Thomas Aquinas Singles

Pre-registration is preferred. The cost is \$2 for the evening. Parish registration is \$20 for an unlimited number. Make checks payable to the Office of Worship and send to P.O. Box 1410, Indianapolis, IN 46206.

will have a party on Saturday night. RSVP Sarah, 248-0871 or Jenien, 299-0502, for details. On Monday at 7 p.m. members will meet at John Lilly's. Call John, 856-8092 to RSVP.

Sept. 19

The annual parish festival for St. Louis Church, Batesville, will begin at 10:30 a.m. The parish is an hour's drive from Indianapolis.

Socials

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

6:30 p.m.; St. 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. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Spiritual renewal evenings set for fall

Evenings of spiritual renewal for liturgical ministers—clergy, Religious and laity—will be held in four locations throughout the archdiocese during September and October. Sponsored by the Ministries in Worship Committee of the Archdiocesan Liturgical Commission, the evenings carry the theme "What the Liturgy Means to Me" with a format similar to previous years.

Presenters at the evenings will be Providence Sister Teresa Mount and Father Jeff Godecker. Sister Mount, a

consultant on continuing religious education programs and counselor and retreat director is currently engaged in a ministry of hospitality at St. Joseph, St. Joseph Hill. Father Godecker, long associated with religious education in the archdiocese, is currently chaplain of the Catholic Student Center at IUPUI and assistant director of the Christian Leadership Center at Marian College.

The first evening will take place Monday, Sept. 20 at Our Lady of Perpetual Help, New Albany. The following evenings will occur at St. Joseph,

Rockville on Tuesday, Sept. 21; St. Luke, Indianapolis, on Monday, Oct. 18 and St. Gabriel, Connersville, on Tuesday, Oct. 19.

Twenty Years After Vatican II



Fr. Eugene LaVerdiere, SSS

"Imagination, Culture and Ministry: New Emphases in Biblical Interpretation"

Speaker: Fr. Eugene LaVerdiere, SSS

October 3, 1982 (7:00 PM to 9:00 PM)

Responders: Sr. Alexa Suelzer, SP
Rabbi Jonathan Stein

"The Mystery and Mission of the Church: A Look Back at Vatican II"

Speaker: Fr. Richard P. McBrien

October 10, 1982 (7:00 PM to 9:00 PM)

Responders: Dr. Mary Jo Weaver
Dr. Thomas Liggett

Fr. Richard P. McBrien



"Your Part in the Second Ecumenical Generation"

Speaker: Dr. Martin Marty

October 17, 1982 (7:00 PM to 9:00 PM)

Responders: Prof. Jan Shipp
Msgr. Raymond T. Bosler



Dr. Martin Marty

"Towards Vatican III: Issues and Challenges"

Speaker: Sr. Agnes Cunningham, SSCM

October 24, 1982 (7:00 PM to 9:00 PM)

Responders: Dr. Ernest Collamati
Dr. Carl R. Smith

Sr. Agnes Cunningham, SSCM



Marian College Auditorium, 3200 Cold Spring Road, Indianapolis, Indiana
This ecumenical event is partially funded by the Lilly Endowment, Inc.

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— October 3
— October 10
— October 17
— October 24

Four Lectures—\$15.00*
— Set(s) of four

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10 Persons or More
\$10.00* Each for Four Lectures
— No. attending all four

— Ticket Cost

— \$1.00 Handling

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* Please add \$1.00 for postage and handling

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Return before September 15, 1982.
Tickets will be sent to you by mail.

Make checks payable to: Christian Leadership Center

For more information contact:

Christian Leadership Center
Marian College
3200 Cold Spring Road
Indianapolis, IN 46222
317-924-3291, Ext. 206

OBITUARIES

† EICKHOLTZ, Anna May (Schaefer), 76, St. Michael, Charlestown, Aug. 24. Mother of Rita Hamerla, Agnes Withers, Dorothy Dunn, Mary Shields, Clara Lemmons, Henry, Denis, Richard, Leonard, Raymond and Francis Eickholtz; sister of Joe Schaefer, Lorene Smith, Margaret Davidson, Terry Roll and Helen Renna.

† HUMMEL, Alfred, 79, St. Mary, North Vernon, Aug. 27. Father of Marie Fry, Dorothy Filsan, Clare, Cecilia and Dr. Robert Hummel; brother of Marie Lockridge.

† LUTGRING, Charles, 58, St. Mark, R.R. 1, Tell City, Aug. 21. Husband of Jo Ann; father of Laura, Keith, Jon, Eric and David Lutgring; brother of Betty Kraus.

Cecile Flamion and Paul Lutgring.

† MANN, James E., 62, St. Andrew, Indianapolis, Aug. 25. Father of James, Justin and Mary E. Mann.

† OTTO, William E., 64, St. Anthony, Clarksville, Aug. 26. Husband of Lucille; father of Susan Reinbold, Norleen Shaffer and Michael Otto.

† SELLMAYER, Gabriel Joseph, 87, Little Flower, Indianapolis, Aug. 21. Father of June Heidenreich and Margie Coleman; brother of William, Olivia and Oliva Sellmeyer.

† WEST, Mary, 63, St. Bernadette, Indianapolis. Wife of Clarence; mother of Mary O'Mara, Linda Caldwell and Gayle Urban; daughter of Mr. and Mrs. Jacob Zinmeister.

Funeral held for two Benedictines

FERDINAND—The funeral liturgy was held recently for two Benedictine Sisters of the Convent Immaculate Conception here.

Services for Sister Sabina Purnhage, 85, were held on Aug. 28 and on Aug. 30 for Sister Leonilda Sasse, 91.

Sister Purnhage, a native of Troy, served as teacher and principal for many years in schools in the Indianapolis Archdiocese and the Evansville Diocese. Archdiocesan schools were in Madison, St. Joseph Hill, Tell City and Seymour.

She is survived by two brothers, William (Perk) and Fred Purnhage and a sister, Mrs. Anna Gibbs, all of Tell City.

Sister Sasse, born in Newburgh, entered the Ferdinand community in 1917. Most of her religious life was spent in domestic work in various convents including archdiocesan locations at St. Meinrad, Siberia, Bradford and St. Mark's, Perry County.

One brother, Theodore Sasse of Newburgh, survives.

Sister Beckman dies at The Woods

ST. MARY OF THE WOODS—Funeral services were held in the Church of the Immaculate Conception here on Aug. 30 for Providence Sister Eleanor Therese Beckman, 86. She died on Aug. 27.

Born in Celestine, Ind., she entered the Congregation of the Sisters of Providence in 1912 and professed her first vows in 1914.

She was a first grade teacher

and 38 of her teaching years were spent in three Indianapolis schools: St. Philip Neri, St. Catherine and Holy Cross.

Sister Beckman is survived by a number of nieces and nephews including three priests, Fathers Raymond Schroering and Francis Schroering of the Evansville Diocese and Maryknoll Father Cletus Schroering stationed in Japan.

YOUTH CORNER

Four Napoleon boys earn Eagle Scout badges

Four boys who started in scouting eight years ago in Napoleon have something to be proud about. They have completed the scouting program and recently were awarded the Eagle Scout badge.

Mark Johnson, David Stier, Jim Gehl of St. Maurice parish in Napoleon, and Mickey Roberts received the badges during an awards ceremony last month.

The four Eagle Scouts are June graduates of Jac-Cen-Del High School.

In scouting the Eagle Scout badge is the symbol of what a boy has earned to be a man. To receive the award, each scout was required to do a major service project.

Mark chose to clean the St. Maurice parish garage, sorting out items that had accumulated there for 20 years or more.

David repainted and repaired the church bell tower. Jim cleaned the entire exterior of an elderly man's house while Mickey worked to make a local firehouse spotless.

The four, who are part of Scout Troop 640, began in the scouting program sponsored by local churches. Their scout master who helped them through the scouting program

was Phil Gehl, a member of St. Maurice parish. His son, Tony, who is a student at IUPUI, was assistant scout master this summer.

According to Benedictine Sister Mary Cecile Deken, pastoral assistant at St. Maurice, only one of 100 boys in scouting become Eagle Scouts. It is even more unusual to have four from the same troop and three from the same church.

Two years ago Mark, David and Jim received the Ad Altare Dei medal, the Catholic award for scouting. They were coached by Benedictine Sister Mary Philip Seib, director of religious education of St. Maurice in Decatur County.

Mark is joining his father in the family's local glass business. David is a freshman at St. Meinrad Seminary.

Jim, the son of the scoutmaster Phil Gehl, is working on a farm in Napoleon. Mickey is attending Ivy Tech.

The CYO will sponsor a football jamboree tomorrow from 9 a.m. to 4:30 p.m. at Roncalli High School. About 1,400 youths are expected to participate in the event that will kick off the 1982 CYO football season.

The teams are divided into two leagues, the Cadet teams which are comprised of junior high school students and the 56 league for fifth and sixth graders. There are four divisions in Cadets and three divisions in the 56 league.

Teams will scrimmage throughout the day at Roncalli High School. Division play is scheduled to begin Sept. 12 at various sites in the city.



PROUD EAGLE SCOUTS—Four scouts from Napoleon, Ind., recently were awarded the Eagle Scout badge. From left are scoutmaster Phil Gehl, Mickey Roberts, Mark Johnson, David Stier and Jim Gehl. Mark, David and Jim are members of St. Maurice parish, Napoleon. (Photo by Jeanne Jahnigen, courtesy Versailles Republic)

DORIS ANSWERS YOUTH

18-year-old wants to visit real father on west coast

by DORIS R. PETERS

Dear Doris:
I am 18 years old. My parents were divorced when I was very young and as my

mother remarried my step-father is the only father I can remember. I have corresponded with my real father (he lives on the west coast) for a long time. And now with some money I saved, and some he sent me I was planning on visiting him. My mother and step-father have been trying to get me to change my mind. They even went so far as to say that I might not like what I saw. They will not tell me what to expect and my mother refuses to talk about it. I know my mother wants what is best for me, but I have been looking forward to this for a long time and no matter what I find I would like to see my father. Even though my parents both know I love them and will return we have had a lot of arguments. How can I handle this without hurting every one?

She should realize that he is not quite a total stranger to you as you have come to know one another from your letters. And she should trust you to act responsibly in the face of whatever you find.

Just as you have no fears about facing your real father, your mother and step-father should not fear that your feelings toward them will change or that you will leave them emotionally once you meet him. Perhaps the fear that once you meet your father you will be so charmed by him and that life on the west coast will be so appealing that you may choose to stay there. To offset these fears keep them informed of your plans. Reassure them of your intention to return as soon as the visit is over.

But again, above all try to get them to discuss their objections openly. The decision to visit can be left to you, and you undoubtedly will make the right one.

Mary

Dear Mary:

Nothing in reality can be as bad as the fantasies a person conjures up when prevented from facing reality. If there is something you should know about your father then your mother and step-father should tell you. You would then be prepared and/or change your mind about the visit.

You should let your parents know that their silence and refusal to tell you why they object to this trip only creates an even greater mystery in your mind. If you are concerned about hurting their feelings you must have a good relationship with them. Let them know this also.

It would certainly be better for them to apprise you of any facts that your mother finds so objectionable in your father.

Dear Doris:

I love wearing T-shirts and jeans but I get bored after a while. What can I wear that's just as comfortable but more fashionable?

Karen

Dear Karen:

T-shirts are still the biggest thing in fashion. But they have branched out into colors, patterns and stripes not seen before. Try a new look in bold stripes in vivid colors. You can jazz up jeans with a bright Tunic and some colorful plastic jewelry.

(Send your questions to: Doris R. Peters, c/o The Criterion, 1400 North Meridian St., P. O. Box 1410, Indianapolis, IN 46206.)

Computer camps entice kids to stay indoors

BADEN, Pa.—After two summer camp sessions of teaching basic computer science to elementary school students, Earl Arbuckle said he was surprised at how much they learned.

The two four-day-long sessions were sponsored by Quigley High School in Baden, a town about 20 miles north of

Pittsburgh along the Ohio River. At the day camps, students were able to become generally acquainted with computer science by learning some programming and how to operate a small home computer. It took them beyond what many were acquainted with, video games such as Pac Man.

Arbuckle, who directed the

sessions, said elementary students have the mathematical background to operate a computer. "You can do it without algebra. All you need is simple mathematics and multiplication," he said.

The students, in learning how to operate small home computers, worked on math problems, made graphic

designs on the screens off their machines, and played, what else, video games. With models from three different companies to work with, Arbuckle introduced the students to various functions, applications, and parts of a computer, demonstrating the differences among the models on hand.

Noting that the exercises in graphic design were more popular than the mathematics problems, he said there is little worry that computers will take away the imagination of young people.

And Arbuckle, who teaches computer science at Quigley High School and at the University of Pittsburgh, predicted that by 1985 "computer literacy" will be required in schools. The focus on those requirements, he said, would not be on programming but on the social ramifications of the computer age.

If the 9 to 12-year-olds in the first session and 13 to 14-year-olds in the second are any indication, he indicated, the youngsters of today will be ready for the computer literacy requirements of tomorrow; many of them cut short the hour-long breaks they had for lunch so they could get back to the machines sooner.



COMPUTER CAMPERS—"Campers" Melanie Goedecker and Megan Darroch get a few pointers from computer science teacher Earl Arbuckle at a computer day camp in Baden, Pa., where classes in computer graphics and operations replace the traditional camping pastimes of nature study and hiking. (NC photo by John C. Keenan)

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in the MEDIA

Miss America just not up to what she used to be

by JAMES BREIG

There she is, Miss America.
No, there she isn't.
Or maybe, there she used to be.
Well, then, look at her.

Confused? Wondering what I'm talking about? If you are, then you are not a big fan of the annual Miss America Pageant, which will air on NBC Sept. 11.

And if you are not a big fan of the MAP, then you haven't been following the soap opera complications involving this venerable institution of sexism and ogling.

First, the MAP unloaded Bert Parks, who had hosted the festivities longer than the north star has been shining. It seems the MAP big-wigs had grown tired of Bert's famous teeth, which look like the pillars on the Capitol building.

In his place, they put a former Tarzan named—gee, what was his name?

It doesn't matter. He didn't last and in his place they have stuck Gary Collins. Gary makes his debut as host of the MAP this year, but you know him already from his chores as host of the syndicated daily talk show entitled "Hour Magazine."

He has two pluses: he looks like David Hartman and has the same boyish ebullience, and he is married to a former Miss America.

BUT THOSE tinkering with the MAP weren't through yet. Not content to strike down the icon called Bert, the powers

behind the throne have also banished the national anthem of the pageant. That's right; you will not hear "There She Is, Miss America" at this year's ceremonies.

That's like not hearing "Thanks For The Memories" when Bob Hope saunters onto



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*for each pound hamburger

NOT BY PRAYER ALONE—Sister Maria Mercedes instructs a seminarian in Mainz, West Germany, during an informal cooking class for future priests. Jan Mengenhauser, food editor for the Journal newspapers in the Washington suburbs, has written a cookbook for priests, "The Celibate Gourmet." The illustration by George Marino Jr. and recipe are the first entries in the book. (NC photos)

the stage. It's like the Kentucky Derby without "My Old Kentucky Home." It's like Ronald McDonald without "You Deserve A Break Today."

The absence of the song has been caused by nasty infighting, something which usually is not allowed to mar

the wholesome goings-on of the MAP. It seems the composer wants more dough for his tune while those who have to pay for it say nix.

It's tough writing a song which is heard only once a year. You can't get rich that way.

In place of "T.S.I. MA," you will hear the ever-popular "Look At Her."

Go ahead; hum a few bars. You've heard it before; Bert used to sing it when the reigning Miss America (as they say) would prance onto stage.

Which leaves silence when that happens, right? Wrong. Gary will sing "Miss America, You're Beautiful" (a debatable point) as she comes out late-recovered and teary. After all, this is her swan song. She has to abdicate after only 12 months on the throne.

that the other night when I tripped over my daughter's skates.

Then there are the endless performances by soprano voices of semi-classical songs like "And This Is My Beloved." No one ever sings "Dead Frog in the Middle of the Road."

Miss Delaware has planned a comedy monolog. That's something different. Miss Illinois will play the piano. That's not something different. In fact, seven of them will tickle the ivories.

Miss Texas will display her ventriloquial abilities, but the one I judge most original is Miss Oregon. To the familiar strains of the "Herzegawina March" (?), she will—get this—twirl a rifle.

I know you're going to watch. I know I can't stop you by saying it's all so boring, so predictable, so corny, so sexist, so cheap, so demeaning and so old that it creaks.

But at least you'll watch with those thoughts in your head.

'Anti-Catholic' play sparks funding controversy

The New York State Council on the Arts disregarded the concerns of Catholic taxpayers by funding an "anti-Catholic play," and has ignored complaints about the production, said the Catholic League for Religious and Civil Rights.

The league had protested against a financial grant from the arts council which helped to meet the production costs of "Sister Mary Ignatius Explains It All For You," which opened at the off-Broadway Playwrights Horizon. The league called it a "virtually anti-Catholic play."

In March James Crowley, representing the Catholic league, and Father Edwin O'Brien, director of communications for the Archdiocese of New York, met with Kitty Carlisle Hart, the arts council chairwoman.

Father Peter Stravinskis, the league's East Coast director

of development, said he wrote to Mrs. Hart in July and telephoned her office several times but his calls were not returned.

"As Catholics and citizens of New York," Father Stravinskis wrote to Mrs. Hart, "we would appreciate learning what measures will be taken to prevent the expenditure of tax dollars in this manner in the future."

Father Stravinskis said Sept. 7 that he had received a response Sept. 1 from Mary Hays, the council's executive director. She said she was forwarding his letter to the director of the play.

Father Stravinskis said the league got "no satisfaction" from Ms. Hays' letter. He quoted from the letter to the director: "We do not believe that 'Sister Mary Ignatius' was intended as an affront to Catholics or Catholicism."

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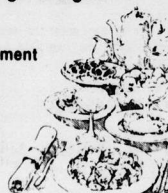
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VIEWING WITH ARNOLD

'Best Little' is dreadful musical

by JAMES W. ARNOLD

"Best Little Whorehouse in Texas" is about as gut-dumb, pop culture American super-schlock as you can get.

It combines sex (not real, but the fantasy kind), goopy sentiment, broad and noisy down home cowboy humor, satire of greedy politicians and media do-gooders from the Nawl and East, and toe-tapping, foot-stomping non-music.

Best of all are the stars—a pair of non-real fantasy symbols named Dolly Parton and Burt Reynolds. Neither have much real talent beyond the extraordinary ability to be star-like, to be charismatic, to be liked and even admired. There is just nobody else who represents so well femininity and masculinity as dreamed and designed by 1982 Show Biz, the Vegas-Nashville-Hollywood (and here, Texas) Connection.

The whole concept is dreadful, mostly, but it's mainstream USA taste. It may be more tacky than evil, but it sure ain't the nobility of the human spirit or the Ten Commandments. Mostly, it ain't the Sixth Commandment.

"Best Little," actually, is a show that has ridden to the top/bottom on its title alone, and on the fake-brzen use of the once-shocking term, with suitable descriptions of goings-on inside, in several of its songs.

It's also the perfect brainless escape musical for tired businessmen or gamblers in vaguely sinful environments like Vegas or Atlantic City. While it deserves some points for honesty—the charms of the brothel have made up the disguised appeal of a lot of shows over the years—the

legendary Texas "chicken ranch" that is its subject is of course a pop culture whorehouse.

THAT IS, pretty and clean, and pretty unreal.

(How much the naughty word contributes is well understood by author Larry King,



who is milking it further in a book about getting the project staged and filmed, titled "The Whorehouse Papers.")

Still, it does take some chutzpah to end the film's two biggest song-and-dance numbers by having the boys and girls romp upstairs into private rooms and close the doors. If any serious purpose could be attached to this glitzy affair, incidentally, it is to argue for the social benefits of happy legalized prostitution.

The film's problem was how to appeal to a broader audience than the expense-account freeters or holiday types interested in wholesome upbeat raunchiness.

That was achieved by

casting Parton as the public-spirited madam and changing the role of the tolerant 70-year-old sheriff to fit Reynolds. Both have achieved fame by kidding their own obvious sex appeal and turning it into something that seems innocent and playful. Dolly and Burt may tease us occasionally but they're good old folks, right? As the song says, nothin' dirty goin' on here.

The audience obviously feels unthreatened. The matinee I attended was peopled by a majority of women and older citizens, with a sprinkling of kids, rather than the usual 20's movie crowd.

THEY chortled away at a

show where the big scene is a party at the brothel for the "seniors" of the Texas Aggie football team and the exposure of everyone, in various states of disarray, by the invading TV cameras of the heavily satirized "consumer crusader" Melvin Thorpe (Dom DeLuise). He is, naturally, the decadent "bad guy."

The costumes by Theodora Van Runkle for Dolly and the decorative female cast are artful in their lack of coverage, and the talk is determinedly lower-case barnyard, although the magic word is studiously avoided.

Probably the most goshawful passage, however, is a scene added for the movie in

which Burt and Dolly lounge front of a campfire before sex and talk "sincerely" about how they read the Bible and conceded that Jesus was a "real good man" who forgave prostitute and (the Cana miracle) knew how to "throw a party."

How come God forgives and people don't? "People are not very God-like," says Burt, musing profoundly. (Seldom in any movie has there been a scene of such outrageous stupidity and hypocrisy.)

One line in the movie is weighted with probable truth. Given the sexual revolution of recent years, a commentator says that the chicken ranch "ain't obscene, just obsolete." "Best Little" also wants to make it a part of nostalgic Americana.

(Lots of tasteful bad taste, gross music, jiggling and cussing; not recommended.)

USCC rating: O, morally offensive.

Film ratings

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The first symbol after each title is the USCC rating. The second symbol is the rating given by the Motion Picture Association of America.

Here are the USCC symbols and their meanings:

A-I—general patronage;
A-II—adults and adolescents;
A-III—adults;
A-IV—adults, with reservations;
O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the * before the title.

Here are the Motion Picture Association of America symbols and their meanings:

G—general audiences, all ages admitted;

PG—parental guidance suggested, some material may not be suitable for children;

R—restricted, under 17 requires accompanying parent or adult guardian;

X—no one under 17 admitted (age limit may vary in certain areas).

The Amateur A-III (R)
Aims—the Rise and Fall O (R)
Annie A-I (PG)
Atlantic City A-III (R)
Author, Author A-III (PG)
Barbarosa A-II (PG)

The Best Little
Whorehouse in Texas O (R)
Body Heat O (R)
Blade Runner O (R)
The Border A-III (R)
Butterfly O (R)
Cat People O (R)
* Charisma of Fire A-I (PG)
The Chosen A-2 (PG)

Conan the Barbarian O (R)
Don Boot A-III (R)
Dead Men Don't
Wear Plaid A-3 (PG)
Death Trap A-III (PG)
Death Valley O (R)
Death Wish II O (R)
Diner A-III (R)
The Escape Artist A-II (PG)
E.T., the Extra-

Terrestrial A-I (PG)
Evil Under the Sun A-II (PG)
Fighting Back O (R)
Firefox A-III (PG)
* Fox and Hound A-III (PG)
Ghost Story O (R)
Grease II A-III (PG)
Gregory's Girl A-II (PG)
Hanky Panky A-III (PG)
I Love You O

If You Could See
What I Hear A-III (PG)
Lady Chatterley's Lover O (R)
Le Beau Marriage A-III (PG)
A Little Sex O (R)
The Long Good Friday A-IV (R)
Love and Money O (R)
Man of Iron A-II (PG)
Megalforce A-II (PG)
Mephisto A-IV

A Midsummer Night's
Sex Comedy A-III (PG)
* Missing A-III (PG)
An Officer and
a Gentleman O (R)
One From the Heart A-III (R)
Partners O
Penitentiary II O (R)
Personal Best O (R)
Plaf A-III
The Pirate Movie A-II (PG)
* Pixote A-IV
Richard Pryor Live on
Sunset Strip A-IV (R)

The Road Warrior O (R)
Rocky III A-III (PG)
Rollover A-III (R)
The Secret of NIMH A-I (G)
The Secret
Policeman's Ball A-3
The Seduction O (R)
Shoot the Moon A-III (R)

Six Pack A-III (PG)
Some Kind of Hero O (R)
Soup for One O
Squeeze Play O (R)
Star Trek II:
The Wrath of Khan A-II (PG)
The Story of
Christiane F. A-IV
A Stranger is Watching A-III (R)
Summer Lovers O (R)
Tape A-II (PG)
Tempest A-III (PG)
The Thing O (R)

Things Are Tough
All Over O (R)
Three Brothers A-II
Ticket to Heaven A-II (PG)
Tragedy of a
Ridiculous Man O (R)
Troll A-III (PG)
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Honor
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Burial in a Catholic Cemetery
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An Honor because it gives a sign of hope and visible symbols of resurrection in Christ.

A Privilege because the church gives with it the prayers desired by its faithful at the time of death.

A Tradition because a Christian death day is also "a dies natalis," a birthday into eternal life.

The Honor, Privilege, and Tradition of Catholic burial are certainly fitting because the cemetery is the church's waiting-room for the final resurrection in and through Christ: the gate of Heaven.

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