

the CRITERION

Urban Ministry Study makes report to pastors and staff

by JIM JACHIMIAK

Parish staff members had a chance to see the results of the archdiocesan Urban Ministry Study last Thursday.

Recommendations were presented to pastors and other parish staff members, and are now before a task force, which opened its meeting Wednesday and closes it today.

Holy Cross Father Francis Kelly Scheets, director of the study, explained that both "hard" and "soft" data were presented. Hard data included information on census and finances. Based on that information, projections for the future were made. "Soft data," Father Scheets explained, "says these are the experiences the people have had and these are the problems they see."

Soft data was presented by members of the seven issue committees of the study—education, evangelization, finance, lay leadership, parish structures, personnel and social services. Their recommendations included:

► **Education**—clustering parish programs; a task force for consultation on financing and sharing resources; formal evaluation of elementary schools; a task force to study use of buildings and recommend restructuring of schools; and using physical facilities as neighborhood centers.

► **Evangelization**—training for evangelization on the local level; an archdiocesan evangelization team; more active use of the media; involving parents of non-Catholic students enrolled in parish schools; and nurturing an "evangelization environment" by encouraging renewal activities and being sensitive to the cultural and ethnic context of the urban areas.

► **Finance**—changing the functions of five to seven territorial parishes; a finance policy committee to advise the secretary for temporalities and financial consultants; a foundation to fund programs; revising the debt repayment schedule for the Catholic Center to free money for needy parishes; a study of usefulness of buildings and cost of making them efficient; and developing a team of maintenance engineers.

► **Lay leadership**—hiring a consultant for training of lay leadership; and affirming the lay vocation.

► **Parish structures**—two pastoral

councils for the four Indianapolis deaneries; consultation, before a parish facility is closed, about the appropriateness of that action and disposition of buildings; and a consultant to aid with repairs and maintenance.

► **Personnel**—a program of orientation, for all staff members, to the neighborhood to be served, specific needs of residents, and community resources available; tangible recognition and urban support groups for personnel; an affirmative action policy; expanding archdiocesan personnel manuals to include parish staffs; standardized employee benefits; and expanding personnel services beyond clergy and teachers.

► **Social services**—an archdiocesan office of peace and justice; a parish social ministry program including an urban parish cooperative; an auxiliary bishop, assigned to central city parishes; confronting the problem of institutional racism; and a Catholic youth community center for youth in the 21 urban parishes.

"The data was very overwhelming," Father Scheets said. There is "a need to take aggressive, positive steps for the future."

Some pastors involved in the study had similar reactions.

Father Clarence Waldon is chairman of the Urban Ministry Study steering committee and pastor of Holy Angels Church. "As chairman of the steering committee," he said, "I felt that most of the people felt pretty good about the direction we were going."

"As a pastor," he continued, "some of the material that I was seeing for the first time was quite startling. What it says is that as the inner-city becomes black, the Catholic Church is not able to attract people to it. It seems to me that is one of the main problems that the study is going to have to deal with."

In addition, there are a number of Appalachian whites in some areas of Indianapolis, and "we don't speak very well there, either."

Father Waldon noted that the urban parish cooperative recommended by the social services committee "will very possibly become the central concept" in the urban area. "Otherwise," Father Waldon said, "none of the things that were recommended will ever happen because we won't have the structure to pull them off."

OTHER KEY concepts, he said, are the foundation for financial support, the idea of evangelization through schools, and additional personnel.

More staff means higher costs, but "money follows services. If you really serve people they will back you financially." Father Waldon noted that "in the inner city it doesn't really make sense to talk about volunteer help," because of the large number of one-parent families, people with two or three jobs, and wives who work outside the home.

Father Gerald Kirkhoff, pastor of St. Philip Neri Parish, noted that "there is a lot here and it's going to take us a while to digest it all. There was a lot of work involved."

He noted that training of lay leaders will be especially important in the urban parishes. Now, he said, "you have them learn while they are doing it. I think it would be beneficial to have some program for them before they get involved."



SUMMER MASS—The sun, cool breezes, and the shade of large trees added to the setting as members of St. Patrick's Church at Salem attended an outdoor Mass on the lawn behind the church Aug. 14. The church's new associate pastor, Father Don Quinn, concelebrated the Mass with Franciscan Father Alberic Smith who was visiting relatives in Salem. (Photo by Cecil J. Smith)

The idea of two pastoral councils in the city seems like "just another bureaucracy," he said. But, he added, a study of the use of buildings would be especially appropriate at St. Philip Neri. The convent there was built for 25, but is now occupied by one.

DATA presented indicated that more than one third of the households in the area include a single parent. "The number of traditional families is lessening. That was an eye-opener for me," Father Kirkhoff said.

Father William Stineman, pastor of St. John's Church, "came away feeling that it looks kind of bleak for the next 20 years." But "this was intended to be an intellectual study, not a spiritual study," so "it did not leave room for the Holy Spirit. That's something we as Catholics always have to leave room for."

St. John's is unique among the urban parishes, said Father Stineman. There is no room for population growth in the area, and the parish's primary service now is to those attending the Indianapolis Convention Center across the street.

Now, Father Stineman hopes "that we not make this a great big parking area for the Hoosier Dome." Instead, he would like to see townhouses and small shops built in the area. "Then St. John's could begin to see a little growth as a parish."

"I think the upshot" of the study "was what Father Scheets called 'refunctioning,' using our buildings in a different way, using our talents in a different way."

For St. John's, that may mean "red-dressing ourselves to what is happening downtown." By "cooperating with the convention center and stadium people," and by "making ourselves more visible," the parish could better serve the area, Father Stineman said.

One point of the study, he said, is that "we can't have people pulling in opposite

directions." For example, "it looks like several parishes will have to close or merge just for the good of the church. So we have to have pastors who are flexible."

But Father Cosmas Raimondi, pastor of Holy Cross Parish, does not see merging parishes as a solution. "I'm concerned that priests are getting spread more thinly," and performing only sacramental duties. He added that, "If it's going to mean that I have more and more sacramental things to do, then I'm going to lose my ability to even celebrate the sacraments."

He believes that priests need day-to-day contact with people if they are to perform sacramental duties properly.

"If anything," Father Raimondi added, "we need more priests in the central city than we do in the affluent parishes." But "you go where the money is, and frankly, I think that's contrary to the Gospel."

He called the study "a real call, an (See MAKES REPORT on page 2)

Looking Inside

Monica Rose King is donating her talents to Assumption parish. Margaret Nelson tells her story on page 2 with a photo on page 11.

Marvin was a young man Kevin McDowell encountered while teaching religious education. His story reveals something about the joys and sorrows of teaching as well as living one's faith. See page 6.

Cynthia Dewes talks about her literary and historical vacations on page 7.

St. Augustine Parish at Leopold is this week's Parish Profile on page 10.

Tony Cooper recently told Susan Micinski how he became the New Albany deanery's youth minister. Turn to page 11.

the CRITERION

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Monthly class aimed at defense of faith

by JIM JACHIMIAK

When St. Lawrence Parish in Indianapolis announced a year-long apologetics series, "the response surpassed our wildest expectations—so much so that we ran out of books," said Joseph Valvo, who is coordinating the classes.

Apologetics is a branch of theology which involves defense of the precepts of faith. In the program at St. Lawrence, according to Valvo, classes are designed "to help you discuss your faith in a rational manner without being hostile or emotional."

Valvo noted that the series was organized because some Catholics "are not sure of the basic teachings of their faith. Because of the need to be able to understand and explain the faith to their estranged brethren, we felt the need to be re-educated."

While some Catholics think the post-Vatican II church has changed, he points out, "in reality nothing has changed. It's only that man's imperfect knowledge has become more perfect."

"Catholicism and Reason" is the text used in the course, and each facilitator covers two chapters from the book. The first session in the year-long program, by Father Joseph V. Beechem, pastor of St. Lawrence, was held on July 27.

About 60 people participated in that session. "They left well satisfied," Valvo said, "and they have been promoting it. Satisfied customers are your best ad-

vertising." He noted that registration is still being accepted for remaining sessions, which are scheduled for the last Wednesday of each month through next June, at 7:30 p.m. Cost is \$11, which includes a \$10 registration fee and \$1 for mailing expenses.

This month's session, to be held Wednesday Aug. 31, will be led by Father Herman Lutz of the Archdiocesan Metropolitan Tribunal. Father Lutz said that the session will focus on the need for religion and the place of the Gospels in one's life.

Others who have been scheduled as facilitators for the remaining sessions are Father Robert Kolentus, pastor of St. Thomas More, Mooresville; Father Donald Schneider, director of Fatima Retreat House, Indianapolis; Father Fred Schmitt, pastor of Little Flower Parish, Indianapolis; Father John Elford, pastor of St. Joseph Parish, Indianapolis; Msgr. Raymond Bosler, archdiocesan director of ecumenism; Father John Brandon, associate pastor of St. Lawrence; Father Robert Mazzola, pastor of St. Andrew Parish, Richmond; and Father Thomas Widner, editor-in-chief of *The Criterion*.

Each session will be recorded and "we hope that those who miss would be able to obtain the tapes at cost," Valvo said. When the series is completed, remaining tapes may be sold.

For more information, call Father Beechem at St. Lawrence, 317-546-4065; Father Lutz at Holy Spirit, 317-353-9404; or Valvo at 317-546-7328.



NEW OFFICERS—The Archdiocesan Board of Education installed its new officers at a special ceremony held Tuesday, Aug. 16 at Our Lady of Lourdes Church. The group includes (from left to right) George Crossland, vice president; Joseph E. Smith, president; and William Ratcliff, secretary. (Photo by Susan Weber)

Assumption has young minister of music

by MARGARET NELSON

Photo appears on page 11

Assumption Parish is proud of its organist. Not only does she play well, but she is probably the youngest regular organist in the archdiocese.

Monica Rose King was 10 years old when she began playing for the Sunday Masses at Assumption about a year ago. She is like a one-person liturgy committee,

selecting the music herself. Monica explains, "I pick what fits the readings."

At first she was somewhat nervous, but as her father, Joseph King Jr., boasts, "She's an old pro now!"

There was one exception. Since there is no parish choir, a group of parish women usually get together before Christmas every year to form a choir to enhance the Christmas Eve liturgy. Monica practiced with the group every Friday last December, but did not plan to play at the Mass because, she said, there would be "so many people there." She was finally convinced that she was the only one who could do the job. The parish had been led in music by a Franciscan brother until July 1982, when he was reassigned.

Monica is the youngest daughter of Joseph and Evelyn King, who have 10 children. All of the older children had piano lessons from Providence Sister Catherine Marie Qualters. But it soon became obvious that Monica had a special gift in her musical ability. Her mother calls it "a God-given talent." Monica has had three years of piano and one of organ under the nun's instruction.

A student entering the sixth grade at All Saints Catholic School, Monica also played the organ during the June wedding of her brother, Pat, and his bride, Joanie.

Mary Cecilia King, co-editor of the Cardinal Ritter High School yearbook last year, alerted *The Criterion* to her sister's unique role at Assumption, noting, "She adds much enjoyment to the Mass." Mary received a scholarship to begin journalism studies at Indiana University, Bloomington, this fall.

Monica's mother grew up in Assumption Parish and was married at the church altar. All of the King children were baptized there.

But participation in the Masses at Assumption Catholic Church brings a special sense of joy to Joseph and Evelyn King these Sundays as their 11-year-old daughter, Monica, serves as the minister of music.

Pope asks for prayers for religious liberty

by Fr. KENNETH J. DOYLE

CASTELGANDOLFO, Italy (NC)—Spiritual life is threatened "by the lack of respect for human rights regarding

Memorial fund announced

Don Herman, Indianapolis St. Vincent de Paul Society council president, this week unveiled a new Memorial Program established by the council. The program, similar to those of the Heart Fund, Lung Association, etc., can be used as an expression of sympathy to the family or friends of a deceased person. Donations made to the program will go to the needy in the community.

Program envelopes have been distributed to all Marion County funeral homes and those in nearby cities. They may also be obtained by writing to SVDP Society, Box 19133, Indianapolis, IN 46219.

Herman suggests families of deceased wishing to have memorial donations made should inform the funeral director for that to appear in the obituary.

religious liberty and freedom of conscience," Pope John Paul II said Aug. 21.

The pope's impromptu remarks, delivered after the noon Angelus prayer, came after a pointed attack by the Soviet news agency Tass on similar comments voiced by the pope during his Aug. 14-15 trip to Lourdes, France.

"It is necessary to defend human life, which is threatened by war, and we ought to defend also the spiritual life of man which is threatened by sin and by the lack of respect for human rights regarding religious liberty and freedom of conscience," said the pope, speaking to 10,000 visitors to his summer residence at Castelgandolfo, 15 miles south of Rome.

"We ought to pray," the pope continued, "that these liberties be respected and defended in the entire world."

On Aug. 14, speaking at a prayer vigil at the Marian shrine at Lourdes, the pope had prayed for "all those who are suffering intolerable attacks upon their human dignity and their fundamental rights, those whose just right to freedom of thought and action is shackled."

"There are men and women, manual workers, intellectuals or those engaged in other callings, who, by the simple fact of professing their faith, face the risk of being

deprived of a future important for their careers or studies," he added at Lourdes.

It is a general practice in communist-led countries to discriminate against believers who openly practice their faith.

On Aug. 19, in a dispatch from Rome, the Soviet news agency Tass criticized the "anti-socialist attacks" of the pope at Lourdes, calling them part of "a strategy of the Vatican devoted to intensifying the line of ideological collision with the socialist countries."

In other comments at Castelgandolfo on Aug. 21, the pope referred to the feast of the Assumption, celebrated during the previous week, calling Mary a model for all Christians.

"The immaculate virgin of Nazareth represents not only the initial and perfect member of the church of history," said the pontiff, "but with her immediate glorification she represents also the beginning and the perfect image of the church of the future age."

The pope also greeted a delegation of athletes, who were in Rome to participate in the annual European swimming championships, saying that he hoped that their visit would bring them "satisfaction from the athletic competition and a growth in your faith."

Makes report (from 1)

extremely difficult challenge that is being issued to the wider church in Indianapolis." He added, "I'm impressed with both the means and, by and large, the results. I think it's a model for other archdiocesan questions."

But he is concerned that "our idea of church as reflected in that study is a bit schizophrenic." The study cites a mission to unchurched white Appalachians and blacks in the city. "Some of the recommendations say that's what the urban church is about." But finance issue committee recommendations focus on counting the number of Catholics "to determine the viability of the church."

The viability of the urban church, he said, "is never going to be because we have great numbers of Catholics. I think we will

have more, but I don't think we are ever going to have great numbers."

He continued, "Either we accept that and we trust God in our mission or we decide that we can not support these communities as viable."

In addition, Father Raimondi said, "If we do all the things in the central city that need to be done, we've got to go farther than the central city itself. The more affluent parishes are going to have to look upon the central city as mission territory."

That will work only "with strong leadership from the top," he said. "But the church cannot preach social services to the government if we are not an example of that."

"That's my dream," Father Raimondi said. "It is my hope that the archdiocese will present it that way."

Congressman cites discrimination

BELFAST, Northern Ireland (NC)—Companies in Northern Ireland practice "systematic discrimination" against Catholics seeking jobs, according to U.S. Rep. Richard Ottinger (D-N.Y.), who visited Northern Ireland on a fact-finding trip. Ottinger said that "from evidence we have seen there appears to be systematic discrimination in Northern Ireland, whether intentional or not." Ottinger, visiting Northern Ireland with Rep. Robert Borski (D-Pa.) to check allegations of job discrimination against the minority Catholic population, has sponsored a bill to stop U.S. companies in that country from job discrimination based on religion.



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THE CRITERION

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Religious orders concerned over papal commission

by NC NEWS SERVICE

At separate mid-August forums, U.S. Religious pondered the place of female and black Religious in the church and worried about the Vatican-mandated U.S. bishops' commission to study the condition of U.S. religious orders.

The concerns were raised at meetings of several different groups: the National Assembly of Religious Women in Chicago Aug. 11-14; the Leadership Conference of Women Religious in Baltimore Aug. 14-18; and the combined conference Aug. 8-12 in Jackson, Miss., of the National Black Sisters' Conference, the National Black Catholic Clergy Caucus and the National Black Catholic Seminarians Association.

Drawing much attention at the LCWR and NARW meetings was the Vatican's commission, headed by Archbishop John R. Quinn of San Francisco and involving as well Archbishop Thomas C. Kelly of Louisville, Ky., a Dominican, and Bishop Raymond W. Lessard of Savannah, Ga. Reservations about the panel's purpose and mandate were also expressed earlier in August at a meeting of the Conference of Major Superiors of Men, the male counterpart of LCWR.

Archbishop Quinn, during a closed session with LCWR, defended the commission. He and Sister Helen Flaherty of the Sisters of Charity of Cincinnati, the outgoing president of LCWR, later held a press conference and the text of the archbishop's talk was released.

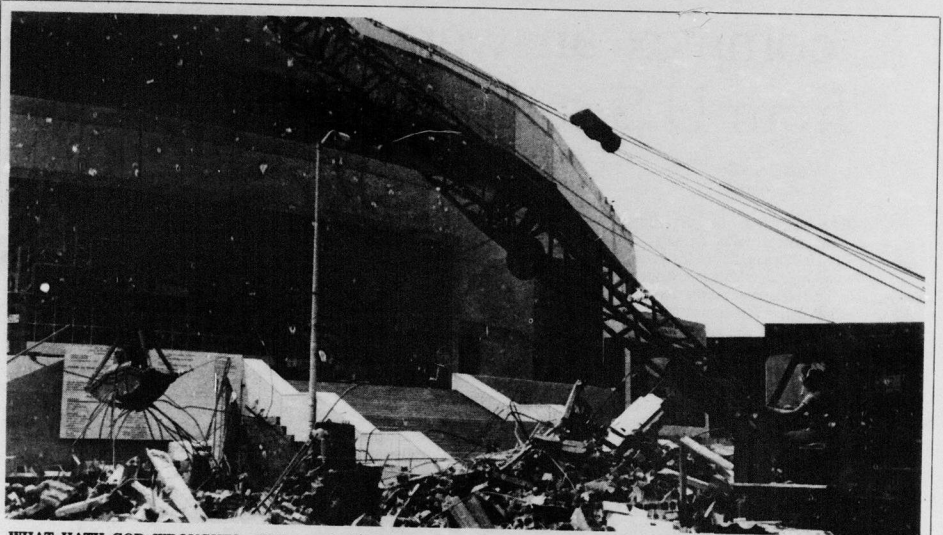
"WHAT THE Holy See is asking for is an extension of dialogue" of men and women Religious with the bishops and church as a whole, he said.

Although some Religious have publicly complained that the commission's creation appears to signal papal disapproval of U.S. Religious or a Vatican effort to impose stricter, more uniform rules on all religious communities, Archbishop Quinn portrayed the Vatican action in a much more positive light.

He said extension of the dialogue among Religious to the bishops and church at large is crucial for Religious "both to explain the achievements of the past 20 years (and) to receive serious, supportive and critical challenge."

In his talk, the archbishop said he had appointed a committee of Religious to work with the commission. He also emphasized better communication as a central goal of the commission.

However, he added that "it would be unrealistic to expect of this renewed effort at communication that all disagreements would cease and all misunderstandings be erased."



WHAT HATH GOD WROUGHT?—While one building appears, another disappears. This is all that remained of the former home of the Office of Catholic Education, Catholic Communications Center, and Society for the Propagation of the Faith as of Friday, Aug. 19. Though the building belonged to the archdiocese, it sat on

the property of St. John's Church downtown across from the new Hoosier Dome. According to Father William Stineman, St. John's pastor, additional parking will be added for the church and some landscaping will eventually be completed on the corner. (Photo by Father Tom Widner)

He described his exchange with the major superiors as "a very positive experience . . . and quite encouraging" and said he sensed the nuns' anxiety about whether the Vatican's directives will be interpreted "blindly or with flexibility."

Archbishop Quinn also admitted that the Vatican's intentions for the commission are still unclear in some areas. On the wearing of religious habits, he said, "this has not been interpreted, but I don't consider it a fundamental question."

The theme of the LCWR convention, which drew some 700 participants, was "Weaving Patterns for Peace."

While aimed primarily at projecting the peacemaking role of women in a world preoccupied with force and violence the messages at the assembly also referred to internal healing and reconciliation within the church.

Alluding to conflicts nuns have undergone during their renewal since Vatican II, Sister Flaherty said that the "signs of the times challenged us to exercise our prophetic role."

"We did examine and critique," she said.

Sister Juliana Casey, a provincial of the Sisters, Servants of the Immaculate Heart of Mary, a consultant to the committee that

developed the bishops' war and peace pastoral, called on assembly participants to counter the power of force and violence with a "truer kind of power"—the power of Christ.

"We, Roman Catholic Religious, citizens of the United States and of the world, are asked to think in new ways because everything has changed—except the word of God in our midst," she added. "We cannot go backwards; nuclear weapons are a fact, they exist by the thousands."

The Second Vatican Council is history and "we have been transformed by that time of grace," she said. "The raising of women's consciousness has raised our own and we cannot deny what we know."

In Chicago, participants at the NARW meeting, resolving to "stand together" and "not be broken," adopted a statement objecting to "the call of the bishops for an investigation of religious life in the United States."

"Our sense of betrayal is profound as we consider the recent actions of our church against women Religious," the NARW statement said.

Sister of Charity Roseann Mazzeo, chairwoman of the NARW national board,

said the nuns were concerned about Archbishop Quinn's commission.

"People aren't sure what it means and there's a sense of urgency to talk about it," she said.

Some 200 nuns and lay women attended the four-day meeting, whose theme was "The Spirituality of Politics: A Women's Concern."

According to Bishop Michael McAuliffe of Jefferson City, Mo., who from 1974-82 chaired the U.S. bishops' Ad Hoc Committee on Women in the Church and in Society, "the bishops are undoubtedly for the equality of women and men."

"Vatican II has made that very clear," he told the NARW. "Increasingly the bishops will implement this principle as they strive to make equality more a reality in the life of the church."

He called on the church to use women's gifts by having women serve as pastoral administrators of parishes and by studying the possibility of restoring the diaconate for women. New Testament accounts of women deacons offers "great hope," he said.

The role of black Religious in the church was a topic at the meeting of black nuns, priests and seminarians in Jackson.

Many black Religious find themselves with divided allegiances, trying to respond to the expectations of the predominantly white Religious and the black community, Benedictine Father Cyprian Davis, professor of church history at St. Meinrad Archabbey, St. Meinrad, Ind., told the groups.

"As men and women of God, we find ourselves at some time or other . . . caught in a no-man's land—too far along to go back, too far back to go forward," he said at the conference, whose theme was "Who Do You Say That I Am?"

"To be a black Religious or priest is to partake of this mystery of Christ as mediator. It is to become a bridge. The price of mediatorship . . . the cost of being a bridge . . . is that one must be stretched to reach both sides," he said. "It is also the cost of being placed on the cross—to be suspended between heaven and earth and to join the one with the other," he said.

There are about 120,000 women Religious in the United States. Some 100,000 nuns are in communities headed by the 725 members of LCWR. Of NARW's 2,000 members, about two-thirds are nuns and one-third are lay women.

The United States also has about 58,000 priests and 12,000 seminarians.

There are about 700 black nuns and 300 black priests in the United States, according to the National Office for Black Catholics. Membership figures for the black priests' and sisters' organizations were not immediately available.

LCWR votes to support King march

by JERRY FILTEAU

BALTIMORE (NC)—Members of the Leadership Conference of Women Religious Aug. 18 unanimously endorsed the Aug. 27 Martin Luther King anniversary Jobs-Peace-Freedom March in Washington.

The national assembly, which met Aug. 14-18, passed no resolution on the case of former Sister Agnes Mary Mansour of the Sisters of Mercy of the Union, but asked its executive board to take action on the subject.

In other resolutions the 700-member body of major superiors of U.S. nuns:

- Urged their conference to oppose actively the deployment of cruise and Pershing nuclear missiles in Europe;

- Denounced current military intervention in Latin America and urged negotiated peace efforts;

- Planned to focus on Dec. 2, the anniversary of the death of three U.S. nuns and a lay missionary in El Salvador, to publicize their position of opposition to any war in Latin America.

Notably missing from the resolutions was anything concerning the case of former Sister Mansour who was forced to

resign from her order because she would not give up her job as director of the Michigan Department of Social Services or publicly disassociate herself from its funding of abortions.

The absence of any resolution on that issue provoked several expressions of concern from the floor Aug. 18, the final day of the assembly.

Benedictine Sister Joan Chittister of Erie, Pa., asked if there was some way to change procedures in order to record the assembly's support of a previous statement by the LCWR executive committee on the issue.

That previous statement had said that the executive committee was "grieved and shocked" by the church action and that the pressure placed on Ms. Mansour to leave her order was "incomprehensible." It called unjust processes "unworthy of" the church.

The assembly, faced with lack of time or space on its agenda, agreed to ask the organization's executive board to take care of the matter, noting that a large majority of the religious superiors had endorsed the executive committee action in writing before their meeting.

The abortion issue came up in another

way during the assembly of nuns when lay theologian Daniel Maguire of Marquette University, questioning the absolutist position on abortion called it the "issue that sticks in the Catholic throat."

In a speech that dealt mainly with war and peace issues, Maguire said, "a majority of Catholics and Catholic moral theologians hold that all abortions are tragic but not all of these tragedies are immoral."

Several women superiors challenged Maguire's remarks on abortion but Sister Chittister received some applause when she stood up to say that she was glad that the assembly had "named the abortion issue out loud." She called abortion one of the "key symbols" of whether women Religious "bond with our lay sisters." Whatever resolution they might have of the abortion question, it is important for women Religious to discuss it, she said.

Sister of Charity Helen Flaherty of Mount St. Joseph, Ohio, LCWR president for the past year, was succeeded in that post by Sister of St. Joseph Catherine Pinkerton of Cleveland who had been vice president for the past year.

Elected vice president, and president for 1984-85, was Presentation Sister Margaret Cafferty from San Francisco.

Two questions require complex answers from U.S. bishops

by JIM LACKEY
1st in a series

WASHINGTON (NC)—In the final pages of their pastoral letter on war and peace the U.S. bishops make one last effort to answer two questions that vexed them throughout the development of the massive document. Both defied simple answers.

One is, "Why do we address these matters fraught with such complexity, controversy and passion?" The other simply asks, "What are we saying?"

The bishops say they addressed such difficult issues in the pastoral, "The Challenge of Peace: God's Promise and Our Response," because as church leaders they cannot avoid the responsibility of raising the moral dimensions of the nuclear arms race. What was created by God now can virtually be destroyed by man, the bishops remark.

"We cannot remain silent in the face of such danger . . . We are simply trying to live up to the call of Jesus to be peacemakers in our own time and situation."

In simplest terms what the bishops are saying, according to this section of the pastoral, is that the good ends of defending one's country or protecting freedom cannot justify the use of immoral means of warfare, such as indiscriminate use of weapons.

"Fundamentally, we are saying that the decisions about nuclear weapons are among the most pressing moral questions of our age. While these decisions have obvious military and political aspects, they involve fundamental moral choices."

The bishops add, "We fear that our world and nation are headed in the wrong direction. More weapons with greater destructive potential are produced every day. More and more nations are seeking to become nuclear powers. In our quest for more and more security we are actually becoming less and less secure."

The bishops also say that peacemaking is not optional. "It is a requirement of our faith."

"We are called to be peacemakers not by some movement of the moment but by our Lord Jesus. The content and context of our peacemaking is set not by some political agenda or ideological program but by the teaching of his church."

The bishops use the concluding sentences of their pastoral also to reiterate their view that the only way to true peace is through the establishment of global structures that have the authority to head off warfare before it begins.

Such a global body, the bishops say, must have the equipment to keep constant surveillance of the world, must have the authority to investigate possible preparations for war, must have the power to enforce its commands on every nation, and must pose no threat to any nation's sovereignty.

The pastoral urges the U.S. government to propose that the United Nations create an international task force for peace that would meet daily with one agenda: "the

creation of a world that will one day be safe from war."

"Freed from the bondage of war that holds it captive in its threat, the world will at last be able to address its problems and to make genuine human progress so that every day there may be more freedom, more food and more opportunity for every human being who walks the face of the earth."

But as the bishops conclude their pastoral they also emphasize the need for courage, faith and perseverance.

"If ridding the world of the weapons of war could be done easily, the whole human race would do it gladly tomorrow. Shall we

shrink from the task because it is hard?" they ask.

The bishops also comment that "it is our belief in the risen Christ which sustains us in confronting the awesome challenge of the nuclear arms race . . . We believe his grace will never fail us."

And they urge readers of the pastoral, "Let us have the courage to believe in the bright future and in a God who wills it for us—not a perfect world, but a better one."

"The perfect world, we Christians believe, is beyond the horizon in an endless eternity where God will be all in all. But a better world is here for human hands and hearts and minds to make."

WASHINGTON NEWSLETTER

ERA-abortion battle is renewed

by JIM LACKEY

WASHINGTON—Another battle over the alleged connection between the Equal Rights Amendment and abortion is brewing on Capitol Hill, this time over a proposal to add a new anti-abortion sentence to the ERA.

Many opponents of abortion long have argued that passage of an ERA would deal a major setback to their cause. But others, such as the two dozen bishops who publicly have supported the ERA, have responded that they see no connection between the two issues because, in their view, the ERA would assure economic equality for women without affecting the abortion issue one way or another.

In the past decade the ERA-abortion question generated the most debate at the state level, where the ERA needed—but failed to obtain—ratification by 38 of the 50 states. So now the ERA is back in the lap of Congress, along with the controversy over its effect on non-economic issues, such as abortion and the draft.

The debate in Congress will come on a proposal by Rep. F. James Sensenbrenner (R-Wis.) to add a new sentence to the ERA which reads, "Provided, that nothing in this article (the ERA) shall be construed to grant or secure any right to abortion or the funding thereof." The key portion of ERA itself reads, "Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex."

To Mercy Sister Maureen Fiedler, leader of Catholics Act for ERA, the whole ERA-abortion debate is a "red herring," because to her the two issues are "separate and distinct."

In a recent interview she maintained that despite lawsuits attempting to link the two, courts have not accepted the argument that an ERA in a state constitution requires the state to fund abortions.

She also pointed to legal research published by her organization in 1980 which

said the legislative history of the ERA shows that Congress did not intend women and men to be treated the same in all respects. Under an ERA, according to this argument, distinctions based on unique sexual characteristics—such as pregnancy—would be permissible.

Other Catholic supporters of ERA also have argued that an ERA would have no effect on abortion because men cannot become pregnant, and the ERA affects only those rights or concerns in which men and women can share.

But many in the right to life movement are not convinced.

In testimony at Senate hearings on the ERA in May, Rep. Henry J. Hyde (R-Ill.) said government refusal to fund abortions under an ERA would be treated the same as government refusal to treat black victims of sickle-cell anemia. He said an ERA also would mean that "conscience clause" laws permitting doctors and nurses to refuse to administer abortions would be struck down because they would be as discriminatory as laws giving state officials the right to deny services to blacks.

Hyde also indicated suspicion of the motives of major ERA supporters who have been "vague or silent" about the amendment's effect on abortion. Such groups do not want to deny a connection, he said, because they want to use the ERA as a tool for the furtherance of abortion rights.

To remedy the situation, the National Right to Life Committee has urged support for Sensenbrenner's amendment. Douglas Johnson, the committee's legislative director, said there is no reason the amendment should not be supported because it is "neutral" to the main purpose of the ERA.

But ERA supporters, such as Sister Fiedler, say a "clean" ERA should be sent back to the states for ratification since the purpose of constitutional amendments is to enact broader principles of law rather than deal with narrower issues. And the lack of an ERA-abortion connection, according to Sister Fiedler, makes an amendment like Sensenbrenner's even more unnecessary.

Though rejection of Sensenbrenner's proposal could be interpreted by the courts as evidence that Congress wanted to link ERA and abortion, Johnson said the right to life movement has "nothing to lose" in pushing the addition. The evidence is compelling, he said, that the link is already there.

But Sister Fiedler, denying the link, also urged that the Catholic Church move beyond the ERA-abortion debate to the broader question of equal rights for women.

"The question of economic justice is very much part of the Catholic tradition," she said. "And that's what the Equal Rights Amendment is all about."

Pope wants 'culture of peace'

ERICE, Sicily (NC)—Pope John Paul II asked 50 prominent scientists to become architects of a "culture of peace."

The plea came in an Aug. 22 telegram sent on the pope's behalf by Cardinal Agostino Casaroli, papal secretary of state, to an international group of scientists holding a seminar on nuclear war.

The pope said he was making a "strong appeal" to the scholars "that as leaders of a generation marked by the persistent anxiety resulting from the threat of nuclear holocaust they will direct all their scientific efforts toward a culture of peace."

Such a culture, the pope said, would be one that "assists mankind in an awareness

of our unity, and thus promotes respect for the dignity of peoples and fosters the conditions necessary for the establishment of lasting harmony and peace."

The pope said that he was "aware of the role played by the members of the scientific community in the development of nuclear arms and new systems of security, as well as the grave responsibility that they bear in pursuing a viable defense for man and for contemporary civilization so threatened by the dreadful consequences of a nuclear conflict."

The pontiff called nuclear war "one of the most urgent and vexing problems facing humanity today."

Mother Teresa a celebrity worth listening to

by CYNTHIA DEWES

We can never be sure that the thoughts and revelations of celebrities are worth hearing. Gems do not fall from the lips of the famous; just because they are admirable human beings.

In the case of Mother Teresa of Calcutta, however, ideas come from her in such beautiful simplicity that we are compelled to listen. They have the ring of truth, as do the Gospels from which she takes them.

Evidence of this appears in the third book of a trilogy of Mother Teresa's reflections, meditations and prayers called "Life in the Spirit" (Harper and Row, \$8.95). Edited by Kathryn Spink, Mother Teresa's words reveal her responses to scriptural passages, to her work and to the world around her.

She sees herself as a conduit through which the current of God must flow. She

"plugs in" through prayer, a constant awareness of and dependency on God. Love is her power and the poor give her opportunity to love.

Interestingly, Mother Teresa does not see the poor only as persons without food and shelter. To her the poor are also the ill-mannered, the lonely, the ignorant and doubtful. Like the enemy, they are Us.

Nor are the rich necessarily to be condemned for their plenty. Mother Teresa says, "It is not a sin to be rich. There must be a reason why some people can afford to live well . . . But I tell you this provokes avarice, and there comes sin. Richness is given by God and it is our duty to divide it with those less favoured." So much for the temptations of rationalization.

Mother Teresa says we must be silent so that we can hear God. She sees herself and her order not as social workers but as "contemplatives in the world." We are all invited to find Christ, not only intellectually

by analyzing social problems, but mostly by dealing with the people and events of everyday life.

The Christlike life will include thoughtfulness, humility, joy, acceptance of suffering and attention to every act of love we can perform for others. The smallest service, or the largest, counts: listening to others, feeding them, treating their illnesses, babysitting their children, giving them jobs. As do many of the saints, Mother Teresa says we have a duty to be holy.

"Life in the Spirit" is a book to read, to re-read and to share with others who are journeying to God. It concludes the spiritual message which began with the first two books of the trilogy, "A Gift for God" and "The Love of Christ." As Mother Teresa expresses it so movingly: "You can do what I can't do. I can do what you can't do. Together we can do something beautiful for God."

the criterion

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LIVING THE QUESTIONS

Some letters to the editor require a reply

by Fr. THOMAS C. WIDNER

Letters to the editor that require answers:

A reader from Richmond thanked us for printing a letter from a Greenwood man who asked if it wasn't possible for us to publish articles by Michael Novak or Jeffrey Hart "to point out some problems with the bishops' letter on war and peace." The Richmond man went on to say "I am sick and tired of reading how it is harder for a rich man to get to heaven than for a camel to get through a needle's eye. Thank God for the wealthy." His reasoning was that the wealthy provide jobs for the poor (for which we should be thankful) and he lamented that today's generation is a "gimme" people not willing to work. He sympathizes with the poor, he said, "who cannot afford to paint their houses, but there is no excuse for their being too lazy to pick up the trash in their yards." The man concluded by asking that we give our capitalist system an even break with the communist system: "where everyone is poor."



As Mother Teresa herself has said, God has somehow provided some with wealth. But wealth is not something the Christian can selfishly possess—a Christian must share his/her wealth. The reader from Richmond, however, seems to suggest that the integrity of those who are employed by the wealthy depends on the good will of the wealthy. That is hardly a Christian idea.

Insofar as today's generation of "gimme" people goes, it is curious that it is our capitalist system which has developed the welfare system which destroys the

incentive of some individuals to work. Our Richmond reader proclaims his belief in the incentive of those who work, yet his thankfulness for the wealthy who "hand out" jobs for others suggests otherwise. Where is the incentive there?

Lastly, the condition of someone's yard has very little to do with one's ability or lack of ability to work. Have you ever visited Italy? There you can see the crummiest exteriors on homes which are quite luxurious on the inside. The Italians are not as interested in exterior appearances as they are in interior beauty.

As for the Greenwood reader's letter—well, neither Jeffrey Hart nor Michael Novak has the theological expertise of the American bishops. Hart and Novak both argue from a political and democratic point of view. The American bishops are talking faith and morality. It is not even possible to discuss contradictions for each is arguing from a different vantage point. Where the two merge obviously is where public policy (be it political, military or whatever) affects human beings whose right to life is paramount over any political or military strategy.

Novak, of course, is the more refined thinker of the two. Hart is neither historian nor theologian. Both seem to suggest that one's loyalty to country precedes one's commitment to faith. The Christian can obviously possess both. But one's commitment to faith has historically often contradicted one's loyalty to country. Christ brought freedom and salvation—human beings take it away from one another.

Several letters arrived this past week complaining about Jim Breig's dislike for the Christian Broadcasting Network. They each asked the same basic question: why doesn't the Catholic Church provide what CBN

provides? Unfortunately, the letters weren't very clear as to what CBN has over the church.

One writer made several recommendations. He said the bishops "should establish national TV programs to teach what the Catholic Church believes, should mandate each parish to have a Bible study group during the week, Sunday school before Mass and a vacation Bible school during the summer, should publish nationally a series of religious teachings in the Sunday paper so we could come to know more and also for non-Catholics to come to a better understanding of the Roman Catholic Church."

The bishops have established CTNA, the Catholic Television Network of America, accessible by cable, but requiring each diocese to invest several thousands of dollars in order to obtain the downlink. About half the dioceses in the country have this. And if anything is in the Church right now, it is Bible study. Not only that but Catholic schools have for years provided on a five day a week basis what Sunday school does in one morning.

Some letters we receive seem to want The Criterion to take for granted what our society takes for granted. We do not presume the last word on anything. The world is a place which has been saved through the action of Jesus Christ. It is a world in which that saving process is continued by the efforts of men and women of faith who challenge the worldliness of believers and non-believers alike. We believe that salvation is found in one's commitment in faith for oneself and for others. This means not simply relaxing in the knowledge that God has found a home within each one of us but working to ensure that all others can live in the freedom of that knowledge. We have not arrived. The kingdom of heaven is here already—but not yet.

POINT OF VIEW

A human church can be messy

by Dr. ERNEST J. COLLAMATI

Church is messy. And it does not take us long to recognize this truth. For example, we assemble for the Eucharist of the Lord on Sunday; it is the most powerful sign of who we are and what we are about in the world. Yet what are we

likely to find on any given Sunday? Perhaps we arrive at church only to discover that we, along with a few other families, are late and that the liturgy has already begun. After sneaking our way up a side aisle, we discover an empty pew. The day is very hot; where are the fans? The fans are there, but they do not work. Ushers, now newly baptized electricians, are frantically seeking with little success to make the blades turn.

The scriptural lessons are read with care and clarity, unfortunately someone has played with the volume control of the sound system. Not only the congregation,



but also most of the neighborhood residents, hear the Word of God proclaimed. While the celebrant tries valiantly to reflect upon the readings, half a dozen infants in attendance indicate that they wish to comment on the lessons, sometimes in unison sometimes individually. Occasionally they fall silent long enough to allow several adults suffering from allergies, colds and the flu to give testimony to their ailments.

AS THE DRAMA of the Liturgy of the Eucharist unfolds, we realize we are part of another ongoing drama which occupies most of the families with young children: keeping chaos to a minimum in the pew. This is no mean feat for most parents. Liturgy ends in much the same way as it began: with a choir, that shouldn't have skipped its weekly rehearsal, running six beats ahead of an off-key congregation and celebrant. Through diligence and much effort, the altar servers trip over their misfitting cassocks but twice as they process to the doors of the church. Church is messy.

Church is messy. It is messy because we

as human beings are messy. Because our lives and the world are messy. The Church can be only what it is: human—that is, frail and limited. And by Church I obviously mean much more than the liturgy we celebrate. My example of liturgy is just an excellent mirror of the whole life of the Church and of our very own lives. We cannot be more than what our nature defines. As Church we are neither gods, nor angels—nor rocks for that matter. We are unabashedly human, which means that all of us are prisoners of Murphy's Law. Some might add that Murphy was an optimist!

I MAY BE proclaiming the obvious. But I believe it bears repeating until we come to a full acceptance of the humanness of Church. Behind much disenchantment with the Church by both the young and the old, I find the problem of the Church's humanness and therefore its messiness. They are unable to accept the inherent limitations of Church.

Part of the problem may stem from the fact that some of us expect too much from the leadership of the Church. Or perhaps we have been taught only about the gracious dimensions of Church and never about its sinfulness. And now we are grieving and angry prisoners of this ignorance. Then too there are some Church leaders who steadfastly refuse to admit publicly the sins, failings and limits of the institutional Church. Could it also be that we are unwilling to admit to our own humanity, that "too, too solid flesh of ours"? Even if we confess our own frailty,

we may in our personal scheme of religion not permit it on the part of clergy, religious or others who hold some kind of position within the Church. Whatever the reason, whatever the form; this flight from humanity is neither helpful nor healthy for us as the Church.

If we need intellectual convincing with regard to the humanity of the Church and its need for perpetual reform, a good dose of honest Church history would fill the bill. Essentially it is the two thousand year old story of sin and grace, of saintly sinners and sinning saints. In one and the same picture, we might view Pope Leo IX claiming modestly that "God has given us the papacy; let us enjoy it," and a Francis of Assisi committing himself to the reform of Church by embracing Lady Poverty. In another frame we see believers in Christ willing to shed their blood, rather than compromise their faith; while Christian believers of a later century apply flames to suspected "unbelievers."

History, even Church history, is messy because of its human players, who never seem to learn their parts perfectly. If grace and sin, order and messiness are the story of the past, we know they are the story of the Church's present and its future. Once admitted, we are better able to appreciate God-become-human, crucifixion and resurrection. Once admitted, we are no longer shocked that the messiness of Church is the source of our salvation.

(Dr. Collamati is chairman of the philosophy and religion department at St. Mary of the Woods College.)

King speech is remembered with Washington march

by JAMES B. BURKE

WASHINGTON (NC)—The Rev. Martin Luther King Jr. had recently been jailed in his quest for civil rights, yet in a now-famous, August 1963 speech at the Lincoln Memorial, he said he still believed in the American dream.

"I say to you today, my friends, that in spite of all the difficulties and frustrations of the moment I still have a dream," he said.

"It is a dream that one day this nation will rise up and live out the true meaning of its creed: 'We hold these truths to be self-

evident; that all men are created equal," he added.

Dr. King's 1,300-word address, now known as "I Have a Dream," "electrified" the 250,000-person March on Washington on Aug. 28, 1963, Coretta King, his widow, recalls.

Dr. King was assassinated April 4, 1968, in Memphis, Tenn., at age 39.

The 20th Anniversary March on Washington for Jobs, Peace and Freedom will be Aug. 27 and is drawing support from the Catholic community.

In 1963 the marchers, who had come to Washington to protest racism, violence and

poverty, listened to nine speakers before Dr. King.

"Dr. King touched the emotions in a way different from the other speakers," said Mathew Ahmann, a Catholic who also addressed the march. "He used repetitions of phrases, a cadence that brought the crowd up," Ahmann explained.

Dr. King's speech had two movements.

Roughly the first half of the speech was an analysis of what he called the "appalling condition" of blacks in the U.S. and how it should be changed soon.

He began by noting that the Emancipation Proclamation, a presidential decree freeing slaves, had been issued 100 years ago.

"But 100 years later, we must face the tragic fact that the Negro is still not free," he said.

"One hundred years later, the life of the Negro is still sadly crippled by the

manacles of segregation and the chains of discrimination," he continued.

The marchers had come to Washington, according to Dr. King, to cash a "check" for "unalienable rights" issued by the nation's founders. America had "defaulted on this promissory note insofar as her citizens of color" were concerned, he said.

"But we refuse to believe that the bank of justice is bankrupt," he added.

"We have also come to this hallowed spot to remind America of the fierce urgency of now," Dr. King said.

"Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual," he said.

But Dr. King, an advocate of non-violent social change, urged black people not to "be guilty of wrongful deeds" in the struggle for rights.

(See KING SPEECH on page 13)

Teaching in the valley offers lesson on 'whupping the big guy'

by KEVIN McDOWELL

Horseshoe Valley stretches from the Savannah River at Augusta, Ga., to Aiken, S.C. This is textile mill country, where one goes to work young, labors long and dies early—earlier than the national norm.

The valley has taken little notice of The Valley. Indeed, if it were not for a native son, Erskine Caldwell from nearby Wrens, Ga., few people would know The Valley exists. Caldwell's works, notably "Tobacco Road" and "God's Little Acre," take place in this land of red clay.

The Valley actually is a series of small towns: Clearwater, Bath, Gloverville, Langley, a few more, culminating in Aiken. Locals have a jingle to help visitors remember the major municipalities here: "I'm Aiken to take a Bath in Clearwater." Unfortunately, education is of little value here. Those who can, begin work in the mills at 16. Little has changed since Caldwell's depression-era stories became popular.

In the middle of The Valley is a Catholic church appropriately named Our Lady of the Valley. It was to this church that I wandered in 1974 from Fort Gordon, Ga., on the other side of the river.

FRANCISCAN nuns from Rochester, Minn., were conducting a "Lively Learning" program for children of The Valley, whose backgrounds ranged from adequate to mill housing to little more than encampments. Some children did not wear any shoes—may not have had any. Some of the poorer homes were without floors. One area was a collection of shacks with no plumbing but with a community well. The children's daily chores included repeated trips to the well to fill up plastic water jugs. One woman lived with her eight children in a rundown back storeroom of a former roadside stand. From these bleak conditions came the 100 or so students for Our Lady of the Valley's Lively Learning Program, a blend of summer Bible school and traditional three Rs.

I had fifth and sixth graders. I shamelessly bribed them to encourage them in their studies: If they would progress to a certain point, I would teach them how to take and develop pictures. They quickly learned, and I had to keep my promise. There were no problems in taking the photographs. Each took turns focusing and shooting, and their friends obliged by mugging for the camera. The problems came when I began to teach them how to print pictures.

IN A makeshift darkroom on a small stage our laboratory was created. Heavy cloth was placed over the open doorway to block the light. Twenty-one enthusiasts, sweltering in the humid South Carolina summer heat, gathered around the teacher to see what was to transpire. I explained what the negatives were and the four-step process necessary for developing a print. I took out a piece of paper, exposed it to the negative and then put it in the developer. Twenty-one sweating bodies moved closer.

As the picture came in, I heard an excited voice, "Tony! It's you!" Tony moved closer, stared into the developing pan, and

ran screaming from the stage, knocking over the box of paper and exposing most of it, and tearing down the cloth barrier between us and the light.

I found Tony breathing heavily out back by the pool. Patient inquiry led to a peculiar discovery: Tony believed in voodoo and thought that I was draining his spirit. He did not understand chemicals, nor had he ever had his picture taken before. It took a great deal of explaining and coaxing to get him to accept the fact that this wasn't voodoo or magic, but simple applied science. He eventually reentered the darkroom and printed his own picture with no observable ill effects. That was a success.

It is the failure that troubles me. The smallest of my students was a young boy named Marvin. When the program began, Marvin was withdrawn and sullen, and was apparently the object of scorn for the three large bullies in the class.

Our class spent a great deal of time talking and reading about King David. Marvin took a great interest in King David, and as rapport grew among the students—indeed, among the teacher and the students—Marvin became outgoing and accepted by all. He confessed to me that King David was his hero because he "whupped the big guy." Marvin wanted to be like him, although I never saw him with a slingshot, nor did I ever see him staring menacingly at the heads of the three bullies.

On the next to last day of class, Marvin asked if he could bring a friend for the final day of festivities, a day when all the classes presented to each other what they had learned. This was a day of skits, songs, dances and general good feeling. It was also the last day that many would see each other.

The last day was a hectic one. Our class put on its skit, relayed what had been learned and joined in the remainder of the activities. When it was nearly over, I noticed Marvin wasn't there. I asked one of the students where he was and he said he thought Marvin was outside.

Outside, up on the hill, sitting barefooted and sullen on a pile of pine needles, was Marvin. I asked him what was wrong, what had happened. He didn't move. We were not alone. I then noticed one of the bullies, lounging on the monkey bars nearby, smiling. I asked what had happened, and the bully said, "Marvin, he brought in an outsider."

I persuaded the bully that perhaps he might be safer inside where a physical attack by an irate teacher might not occur. Soon I was alone with Marvin.

Marvin related how the bullies had beaten his friend, and when he tried to intercede, they beat him too. His friend had run off.

"I told him this was fun. I told him this was a good place to be. I told him you was good people. I told him about King David. But it ain't so. It's all lies." And he buried his face in his hands rather than let the world see him cry.

I tried to explain to him that King David's life was certainly full of problems, many of his own making. It seemed to soften him up some, but the melancholy remained. His world was crushed. A sense of community had degenerated into insidious questions of insiders and outsiders, of the favored and the loathsome, of the strong and the weak. Marvin left that day alone. I'll never know if he returned to future Lively Learnings.

That was nine years ago. Today Marvin would be 20 or so. Perhaps he has been one of the lucky ones who got a job in the mills. This makes little difference, though, if he hasn't resolved his conflicts. I hope a bit of the King David he cherished remained with him—enough so that when the spectre of man's cruel nature should show itself again, Marvin can step forward and "whup the big guy."



(Photo by Kevin McDowell)

TO THE EDITOR

Barriers beginning to erode

I can't begin to express how pleased I was to read the article by Dr. Donald Charles Lacy (July 22).

It very much reminded me of an incident that happened several years ago while I was attending a New Testament class taught by Dr. Adolf Hansen at Indiana Central University. During one of the open discussion groups, I was approached by one of the Protestant members. He wanted to know why we Catholics worshipped Mary and why we always depicted the failure of Christ by showing him on the crucifix.

My reply was that I never really thought of Mary or the saints as being equal to God in that we worshipped them, but as someone special who was close to God. Kind of like when we ask our friends for help and support. The statues only serve as reminders of their spiritual presence, and the crucified Christ to me meant the ultimate sign of love and life.

Dr. Lacy's article is a sign to me that Protestants are beginning to understand us Catholics and that the barriers between the two of us are beginning to erode.

Rose Gehring

Beech Grove

An idea whose time has come

Much is written these days about nuclear war and the fear it is putting in the hearts of men. Victor Hugo once said, "Nothing in the world is so powerful as an idea whose time has come." I would like to give my opinion of an idea whose time has come.

I read somewhere that the only thing the communists are truly afraid of is the Blue Army.

The Blue Army is an organization dedicated to spreading devotion to our Blessed Mother and especially to Our Lady of Fatima. If enough people answer Our

Lady's requests at Fatima, there will be no war with Russia.

Our Blessed Mother loves us all—yes, even the communists. At Fatima, she didn't say Russia would be overcome by military force. She said that Russia would be converted and there would be peace if we answer her requests.

One of her requests was saying the rosary every day to make reparation to her Immaculate Heart and for the conversion of Russia. It takes about 10 minutes to say the rosary. The rewards will be great.

Peggy McCarthy

Loveland, Ohio

Preserving 'Faith of our Fathers'

Compliments on Susan M. Michinski's fine article (8-5) on Holy Trinity Parish, Indianapolis. In addition to tracing its continuity with its splendid Slovenian past, it is edifying to read how Father Crawford is going forward with "the Faith of our

Fathers living still."

The creativity and innovative evangelistic outreach of this type of inner city parish deserves to be more widely known.

Father Anthony Prosen

Lafayette

Court upholds suit

JEFFERSON CITY, Mo. (NC)—The Missouri Supreme Court has ruled that under Missouri law a living fetus is legally a person. The court, in an interpretation of the state's wrongful death law, said a husband and wife have the right to sue for damages on behalf of their stillborn baby because of alleged negligence in medical care for the pregnant woman and her fetus. "Parents clearly have an interest in being protected against or compensated for the loss of a child they wished to have," wrote Special Judge James A. Pudowski for the court.

CORNUCOPIA

Historical and literary pilgrimages

by CYNTHIA DEWES

Lots of people take trips to the homelands of their ancestors—the Blarney Stone is almost worn out from applications of their reverent lips, and Bavarian beerhalls will forever thrive on the thirst of former sons and daughters. Other travelers visit the shrines of their faith: Lourdes, Fatima, Mecca, Jerusalem, even Moscow. They view the holy sites and try to recapture the feeling and inspiration of another time.

Music lovers jam the festivals at Bayreuth and Salzburg, crowd opera performances at LaScala and Covent Garden, and journey from Tanglewood to Newport to listen to their favorite vibes. Sports nuts hit Wimbledon in summer or Aspen in winter, while art followers plan their vacations around the Louvre or the Prado museums.

To each his own. In our house a marriage of historical and literary interests has evolved along with the other marriage. If anyone did a movie of us, we'd be going hand-in-hand into the sunset after a Civil War battle, but the scene would be laid at Tara, in "Gone With the Wind." We call our vacations literary and historical pilgrimages.

We've followed the Oregon Trail westward, stopping at dusty army forts like Ft. Robinson, Ft. Larned, Ft. Laramie, just as the pioneers did—and along the same route we visited Willa Cather's prairie home in Red Cloud, Nebraska. We drove over a rough mountain pass in order to view the Sunlight Basin in Idaho as Ernest Hemingway often did, and in Wyoming we had a beer for old time's sake in the bar of the Occidental Hotel made famous by Owen Wister in "The Virginian."

On another trip we checked out Spanish missions along the Camino Real on the California coast—and also visited John Steinbeck's home in Salinas ("East of Eden"), the real Cannery Row in Monterey, and William Randolph Hearst's Castle in San Simeon. (The latter having only the remotest connection to literature). We remembered the gold rush of 1849 at Sutter's Fort in Sacramento, and then toured the remains of Jack London's home in the California mountains.

We walked around the scenes of Mark Twain's first job as a newspaperman in Carson City, Nevada, and then, not far away, drove through the Donner Pass recalling the horrible plight of early settlers who had preceded us there.

In Key West, Florida, we looked around Spanish-American War forts, WWII installations and replicas of full-rigged sailing ships. Then we went to see Ernest Hemingway's home and favorite bar, and the haunts of Tennessee Williams and Truman Capote.

On another occasion there was Ft. McHenry in Baltimore, followed by a look at F. Scott Fitzgerald's grave nearby in Maryland. There were all the Revolutionary War sites around Boston, as well as tours of the homes of Louisa May Alcott and Nathaniel Hawthorne. There was Fort Michilimackinac in Mackinac City, Michigan, and the fort on Mackinac Island followed by a trip to Walloon Lake

where Ernest Hemingway summered as a boy.

Pilgrimages are wonderful because there are always more waiting to be made. Even over a lifetime we could never exhaust the historical and literary impressions we've stored up to savor. Walt Whitman heard America singing. Happily, we're still enjoying the same songs.

check it out...

✓ **Comboni Missionary Father Todd M. Riebe**, son of Mrs. Carolyn Riebe of Sacred Heart Parish in Terre Haute, was recently named editorial director of Comboni Missions magazine. Father Riebe was ordained in 1980 and is presently completing a master's degree in mass communications.

✓ **The Crisis and Suicide Intervention Service** of the Marion County Mental Health Association requests additional volunteers for six-hour telephone shifts in their homes, due to a 24 percent increase in calls. The next training class begins Saturday, Oct. 1 and will be held for three weeks on Tuesdays and Thursdays from 9 a.m. to 2 p.m., and all day on Saturdays. Call 636-2491 for information.

✓ **Michael McClay, PhD.** will teach a Basic Stress Management Techniques course sponsored by St. Vincent Wellness Centers at the Catholic Center from 5:30 to 7:30 p.m. on four Tuesdays beginning September 13. Fee is \$30 per person, or \$55 per couple. To register, call 846-7037.

✓ **Rep. Andy Jacobs, Jr.** will hold a Congressional Town Hall Meeting on Tuesday, Aug. 30 at 7 p.m. in the Speedway Town Hall, 2410 N. Lynhurst Dr.

✓ **St. Vincent Hospital and Health Care Center** has been awarded a three-year accreditation by the Joint Commission on Accreditation of Hospitals. Three years is the longest period of time a hospital may be accredited without re-evaluation.

✓ **Barb Dysert**, coordinator of volunteer development for Community Service Council/United Way, seeks volunteers for the 926-HELP-LINE which locates help for callers in solving problems. Eight training sessions will be held during business hours on Mondays, Wednesdays and Fridays beginning Monday, Sept. 19. Call 923-1466 for information.

✓ **Dr. Bruce L. Ckerbie**, Dean of Faculty at Stony Brook School in New York state, will be featured speaker at the second annual TABFEST sponsored by Tabernacle Presbyterian Church on Thursday, Sept. 8 through Sunday, Sept. 11. Designed to strengthen family life, activities will include seminars, group discussions and an all-day outing at Stonycreek Farm near Noblesville. Call 923-6458 for information.

✓ **Robert Larkin**, principal of Our Lady of Providence High School in Clarksville, announces establishment of the Providence High School Memorial Fund. Interested persons wishing to express sympathy for a deceased friend or relative may contribute to the fund by calling 812-945-3350, or by writing c/o Providence High School Memorial Fund, Development Office, 707 W. Highway 131, Clarksville, IN 47130.

✓ **Emergency care** for minor injuries or illnesses is now available from the PromptCare facility maintained by St. Francis Hospital four blocks south of the hospital on Sherman Drive. PromptCare is open from 5 to 10 p.m. Monday through Friday and from noon to 10 p.m. on weekends and holidays, and may be reached by calling 782-3009.

✓ **Indiana National Bank** will present a free program entitled "Seniors and

Savings" on Thursday, Sept. 1 at 7:30 p.m. at Fountainview Place—Indianapolis, 5353 E. Raymond St. Advance registration is requested by calling Bill Bruno 353-8015 or Jan Pedigo 266-5935.

✓ **Indianapolis Ballet Theatre Academy** begins fall semester classes on Monday, Aug. 29 at the IBT studio, 411 E. Michigan St. (Athenaeum), on the second floor. For information and fees call 637-8979.

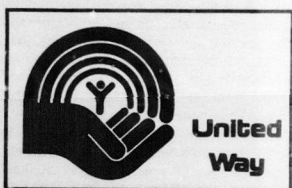
✓ **Camp Fire** youth organization for boys and girls ages 5-18 is sponsoring a skating party at the following locations on Wednesday, Sept. 7 from 6:30 to 8:30 p.m.: Noblesville Rainbo, roller Cave, Big Red Barn and Melody Skateland. Free admission to youth bringing Camp Fire brochures received at school, and parents accompanying their children. Skate rental is \$1. Call 634-3351 for more information.

✓ **The Human Services Program** at Ivy Tech offers courses in two specialty areas, Childcare and Gerontology, during the fall quarter beginning Monday, Aug. 29. The full or part-time classes carry credits toward technical certificates. Call 635-6100 Ext. 24 or 929-4785 for further information.

✓ **St. Joseph Sister Rose Marie Grueninger** from the Jesuit Renewal Center in Milford, Ohio, will direct "God's Healing Touch: A Day of Reflection on God's Action in Our Lives" at the Potter's House on Saturday, Sept. 10 from 9:30 to 5:30 p.m. Limit is 15 participants. Brown bag lunch. Register before Sept. 7 by sending \$7 to the Potter's House, 5106 E. Pleasant Run Pkwy., N. Drive, Indianapolis, IN 46219 or call 357-3642.



✓ **Mr. and Mrs. Anthony N. Haag** will celebrate their 50th Wedding Anniversary with a Mass of Thanksgiving at St. Roch's Church on Saturday, Sept. 3 at 1 p.m. followed by a reception hosted by their children. Mr. Haag and the former Mary E. Yates were married September 4, 1933 in St. Anthony's Church. They are the parents of three children, James, Thomas, and Rosemarie Rowney; and grandparents of eight.



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Archbishop O'Meara's Schedule Week of August 28

SUNDAY, August 28 through SUNDAY, September 25—United States Bishops Theological consultation IV, Rome, Italy.

—“Ad Limina” visit with His Holiness, Pope John Paul II.

FAMILY TALK

Manners can harm a marriage

by Dr. JAMES and MARY KENNY

Dear Mary: There would hardly be any divorces if men were told the truth. All they need do is clean up their act.

As you know, a wife never gets to retire. Well and good, she wouldn't mind if she didn't have to watch a husband sit around and grow fat, lazy and crude. Why does a man have to be that way in the middle years?

Exceptions are few and far between, yet women are afraid to speak up. It is easier to leave.

Answer: While I question whether you have hit upon the one answer to the problem of divorce, you raise an interesting issue. How important are manners and appearance over the life of a marriage?

Manners can be thought of as concern over trivial details of social relationships. More broadly, however, manners can be considered the outward expression of kindness and consideration toward others. Such manners are always important.

Frequently they are neglected in the home because all of us somehow figure that home is the place where it is all right to let down. Both adults and children are frequently guilty of this double standard, one behavior for outsiders, another behavior at home.

Parents rarely reduce such behavior by criticizing, forbidding or nagging. Parental example, however, is an important, long-range way to influence children. If parents practice a double standard, how can children be expected to consider manners important among family members?

Appearance may or may not reflect concern for the other. An excessive concern over health and appearance may reflect a closed-in person interested only in self. Concern over appearance, however, can also reflect good self-esteem and an effort to please a spouse. Taking care of

one's appearance can be a way of saying to one's spouse, "I love you."

Spouses differ over how much importance they place on appearance. If one spouse simply "can't stand" excessive weight gain, gray hair, bitten fingernails, then a loving spouse might reasonably reduce weight, dye hair or stop biting nails. Such an effort might well be part of the give and take of marriage.

If, as the reader suggests, many spouses are so upset by appearance that they are ready to walk out of the marriage yet they are afraid to say something, then those marriages suffer a great failure of communication.

No spouse can be expected to read the other's mind. If a wife is seriously bothered by some behavior, there are kind yet effective ways to communicate her distress.

First, she might put the whole problem in perspective. Consider all traits of the spouse, all the good qualities he demonstrates, all the attractive things about his appearance. She might consider when she last complimented him, admired him, noticed those things that are attractive about him.

Then she might tactfully say, "You know, honey, I think you'd look and feel better if you took off a few pounds. I'd like to lose a little myself. Would you be willing to try some lower-calorie dinners for a while? Maybe we could help each other to get out and exercise regularly too."

In questions of manners and appearance, personal example is the most important and effective means of change, while criticism and nagging are least effective. Express concerns honestly but tactfully. Keep the faults in perspective, balancing them against the good qualities and traits of the whole person.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 672; St. Joseph's College; Rensselaer, IN 47978)

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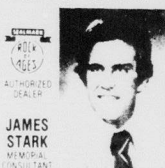
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REACHING OUT—Pope John Paul II mingles with a crowd of ill and handicapped people on stretchers and in wheelchairs at the Lourdes Grotto. (NC photo from UPI)

THE QUESTION BOX

When is pope considered infallible?

by MSGR. R.T. BOSLER

Q I have a friend who would like to become a Catholic, but she says she simply can't buy the idea of an infallible pope because popes have made mistakes.

A I don't blame her. Popes have made mistakes. I don't believe in an infallible pope. I believe in a pope who in rare instances can be protected by God from making an error and can be infallible. There's a mighty difference.



Here is the definition of the infallibility of the pope given by Vatican I: "When the Bishop of Rome speaks as supreme teaching authority ('ex cathedra'), that is, when, in the exercise of his office as pastor and teacher of all Christians, he definitely decides, by the supreme, apostolic power of his office, that a teaching on faith or morals is to be held by the whole Church, he possesses, in virtue of the divine assistance promised to him in St. Peter, that infallibility with which our divine redeemer willed to endow his Church in final decisions on teaching about faith or morals. These final decisions of the Bishop of Rome are, therefore, of themselves and not in virtue of the agreement of the Church unalterable."

The pope, therefore, must make it clear he intends to make an infallible decision, and anyone who claims the pope made such a decision has to prove it.

Papal infallibility is restricted to matters of faith and morals, and according to the explanations of the council the definition must be about something contained in divine revelation or that preserves it.

Moreover, the pope enjoys no particular inspiration; he does not suddenly decide that something should be defined as a doctrine of the church. There is only one infallibility, that of the church as a whole—which when

necessary the pope may give expression to.

The pope, or the bishops together with the pope in a general council, can give a definitive expression to the belief of the church. The pope is not isolated from the church.

Vatican Council II brought this out clearly in the Constitution on the Church: "The body of the faithful as a whole, anointed as they are by the Holy One, cannot err in matters of belief. Thanks to a supernatural sense of the faith which characterizes the People as a whole, it manifests this unerring quality when, 'from the bishops down to the last member of the laity,' it shows universal agreement in matters of faith and morals." (The quote is from St. Augustine.)

One source of misunderstanding was the sentence from Vatican I: "Decisions of the Bishop of Rome are of themselves and not in virtue of the agreement of the church, unalterable."

This does not mean that the pope pays no attention to the belief of the church, for he must determine what this belief is before he can make a decision.

It means, according to the teaching of Vatican Council I, that the infallibility of a papal decision does not depend upon a subsequent acceptance by Christian rulers and members of the church, as certain theologians had taught.

"The buck stops here," to quote President Truman. The pope has the final voice; the decision is not determined by popular vote.

From what has been said so far, it should be obvious that it is misleading to speak of an infallible pope.

It is better to say, as the "Common Catechism" expresses it: "The exercise by the Bishop of Rome of his teaching authority is, under carefully defined conditions, infallible, or without error."

As George Bernard Shaw observed in the introduction to his play, "Joan of Arc," the claims of the popes are modest indeed compared with those made by the prophets of modern science.

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

Unity is focus of Marriage Encounter convention

Couples gather at three sites across country to examine roles in church

by NC NEWS SERVICE

Unity was the focus as thousands of married couples gathered for the 1983 Worldwide Marriage Encounter convention under the theme "That We May Be One," held simultaneously at three sites in the United States.

In Philadelphia, St. Louis, and Hayward, Calif., couples who had previously participated in Marriage Encounter weekends examined their own marriages and their roles in the church and the Encounter movement.

Marriage Encounter weekends are given throughout the world by priests and couples. The weekends encourage couples to examine themselves, their relationships, and the place of God in their marriage.

The Aug. 12-14 convention included presentations on belonging, forgiveness, dialogue, intimacy and unity.

In Philadelphia, more than 1,500 couples from eastern United States met at the Philadelphia Civic Center, where local residents and visitors hung home-made banners with lines like "Boston County Lovers Lead The Way," "Live the Possible Dream—Akron, Ohio" and "Living Our Vows Everyday."

Couples listened to presentations, wrote "love notes" to each other, "dialogued" (an Encounter technique aimed at improving communication), prayed, and shared pot-luck dinners.

They also listened to Cardinal John Krol of Philadelphia as he addressed the group at Sunday's closing Mass, which more than 100 priests concelebrated.

"Your mission is to form and to deepen your families as communities of love," Cardinal Krol said. "You are to be in the service of life. You are to participate and to make real the concept that all mankind is

the family of God. You are to share in the life and the mission of the church by spreading the Good News.

"For you, as married couples, as parents, as members of 'Worldwide Marriage Encounter,'" the cardinal continued, "the message is very clear. Despite the personal anxieties that you might experience... despite the fact that many people will not accept the marital values of permanence and faithfulness that you are professing; and despite the breakdown of so many marriages and families in our society today, you must retain your enthusiasm for living the sacrament of matrimony."

More than 1,250 couples from the Midwest attended the St. Louis convention. Following a schedule identical to the other locations, sessions focused on relationships, the sacrament of marriage as it relates to the church, and Marriage Encounter as a movement.

One session by Father Jim Bergin of Epworth, Iowa, and Dick and Carole Lensing of Cedar Rapids, Iowa, discussed a "call to dialogue" in relationships.

Mrs. Lensing said when she and her husband chose to share feelings "we discovered more and more about each other. We had fallen into a trap and didn't talk about our feelings before (the Encounter weekend)," she said.

On marriage as a sacrament, Father Gary Breig of Villa Ridge, Mo., termed Marriage and Holy Orders as "building church." This, he said, involves "reaching out to those who are searching and need to be heard and cared for."

On the goals of the Encounter movement, Norma Kenny of Stillwater, Minn., said participants in the conference should "leave with a renewed excitement, renewed commitment to reach out and

touch other people's lives."

Another site for the Worldwide Marriage Encounter was the campus of California State University at Hayward, a suburb of Oakland, Calif., where nearly 2,500 couples attended the three-day meet.

Bishop John S. Cummins of Oakland celebrated Mass, stressing unity in his homily on the Gospel of the Day.

"You, today, here, would find that directive toward unity congenial because in the tradition of the church the singular illustration, as well as instruction, in the unity of God in and with His people is the sacrament of marriage."

"This weekend no doubt has been the renewal of the conviction that your vocation is a splendid one."

THE WORD

by PAUL KARNOWSKI

All of us like to think we're important. And all of us use a variety of methods in letting each other know. Size of things seems to be a common method. We judge our self-importance on the size of our cars, the size of our houses, the size of our clothes, the size of our salaries, and the size of our circle of friends.

If we're not into size, maybe it's because we're into who. Who we know, who we married, who we are related to, and whose name appears on our jeans seem to be important factors in determining our importance.

If neither of these work, we can always resort to where. Where we work, where we shop, where we park, where we are seen, and even where we worship can sometimes tell the world of our importance.

Of course, none of these methods seem to have anything in common with the method Jesus recommends in today's excerpt from the gospel of Luke. The Lord suggests, "When you are invited by someone to a wedding party, do not sit in

the place of honor... What you should do when you have been invited is go and sit in the lowest place..." He goes on to suggest an unorthodox method of entertaining. "Whenever you give a lunch or dinner, do not invite your friends or brothers or relatives or wealthy neighbors... No, when you have a reception, invite beggars and the crippled, the lame and the blind."

It is obvious from the gospel that Jesus does not agree with the methods by which we measure our importance. He is unimpressed with our sizes, our whos and our wheres. But the Lord does not make His recommendations for the sake of degradation. He has a good reason for encouraging us to sit with those in the lowest place, good reason for asking us to invite the lame and the crippled into our lives.

If we do so, He hopes we will see that everyone is of equal importance. He knows that all of us like to think we are important, and He agrees. It's just that in the Lord's scheme of things, there are no degrees of comparison.

AUGUST 28, 1983

Twenty-second Sunday in Ordinary Time (C)

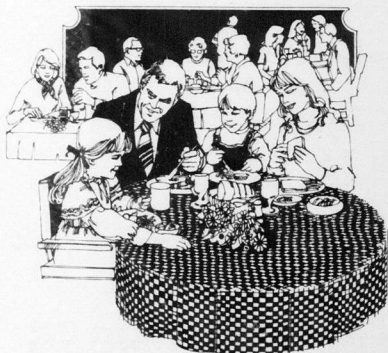
Sirach 3: 17-18, 20, 28-29

Hebrews 12: 18-19, 22-24

Luke 14: 1, 7-14

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St. Augustine Parish

Leopold, Indiana

Fr. Donald Evrard, pastor

by PEG HALL

Sundays are set aside for families in the Leopold area to visit among their relatives and nothing is permitted to interfere except farm work and cutting wood for the winter. Father Donald Evrard, pastor for the past five years, said he has never known a parish with such strong family ties as St. Augustine's in his 27 years as a priest.

Oldtimers Clarence and Willie Rogier verify that going visiting was one of the few Sunday amusements for them as boys.

The Rogier brothers' family history is a colorful thread woven into the life story of St. Augustine's Church.

Their grandfather, Lambert Rogier, was one of three men of the parish who survived the notorious Andersonville prison during the Civil War. Rogier and companions, Isadore Naviaux and Henry Devillez, made a vow that if they were released they would make a pilgrimage to Devillez' birthplace, Luxembourg, Belgium.

There they would have a replica made of the statue of Our Lady of Consolation. Rogier made the voyage to fulfill their vow and the small elaborately dressed statue, which he brought back still has a place of honor on the left side altar of the church. A larger stone replica is enshrined outdoors.

Popular devotion to Our Lady of Consolation flowered into public pilgrimages to the shrine at Leopold for a number of years during Father Raymond Moll's 1954-75 pastorate.

IN THE time between Father Moll and Father Evrard, there was a three-year period of dormancy in parish life, while St. Augustine's was under a series of administrators. Its mission parishes, St. Mary's at Derby and Sacred Heart near Magnet, were apparently not officially closed but Masses were discontinued. Under Father Evrard's care, with the assistance of pastoral associate Benedictine Sister Mary Lois Hohl, and

numerous volunteers, St. Augustine's is making up for lost time.

The parish council is working out a constitution and by-laws. Council member Justin Etienne said, "the CCD program has grown tremendously." CYO is making a vigorous comeback with the assistance of Rick Etienne, the new Tell City Deanery Youth Ministry Coordinator.

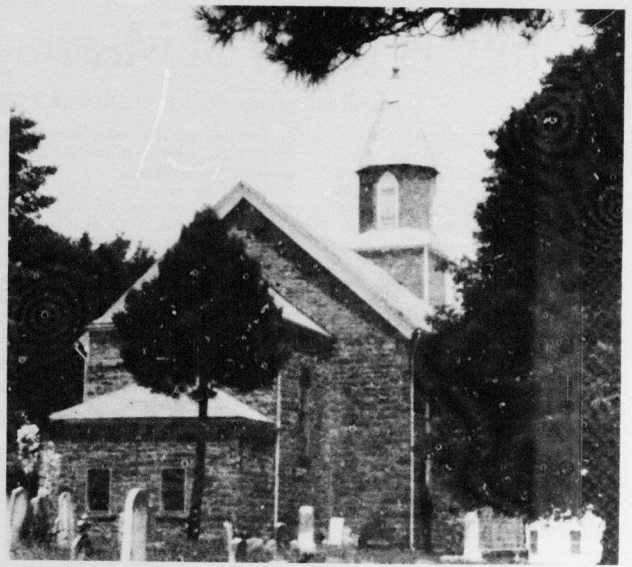
Summer Bible school has enjoyed its third successful season in a row. Its coordinator, Jean Haney, said virtually every grade school pupil and many preschoolers were enrolled. Sixth- and seventh-graders spent three days of the five-day session on field trips. They visited the Christ of the Ohio statue overlooking the river at Troy, the newly renovated St. Paul's Church at Tell City, St. Meinrad Archabbey and Seminary at St. Meinrad and Immaculate Conception Convent and Marian Heights Academy at Ferdinand.

VOLUNTEERS are involved in every aspect of St. Augustine's parish life. The secret to successfully recruiting them is: "We ask," Father Evrard said.

Working for the parish at Leopold has helped many of the displaced St. Mary's and Sacred Heart parishioners gain a sense of belonging. Charles Seibert of Derby said, "I feel like a part of Leopold. Of course," he added with a chuckle, "some make you feel more welcome than others." Mary Jean Cassidy of Magnet is forming a children's choir.

Father Evrard said that blending the three separate parishes into one would have been more difficult 20 years ago. But in the mid-1960s, Perry Central School was established near Leopold to serve most of the rural area of the county. "It has made community boundaries less significant," Father Evrard said. The parish has 632 members. Father Evrard also is pastor to 418 parishioners at St. Mark's.

The history of the church at Leopold begins with Father Julian Benoit, of the newly formed diocese of Vincennes, who



built a church in 1838 and called it the Chapel. The previous year he had established missions at Troy, Cassidy settlement near what later became known as Bristow, and at Mt. Pleasant.

When the church was built at Troy it was named St. Pius. The mission at Cassidy settlement was St. John's, now merged with St. Joseph's under the name of St. Isidore the Farmer.

The Mt. Pleasant mission was named after St. Francis Xavier. Its location was changed to two more sites, ending up near Magnet and its name to Sacred Heart. St. Mary's at Derby had been established in 1810 as a mission out of Kentucky before Indiana had a diocese of its own.

Father Benoit visualized the Chapel as the main church of Perry County. He was succeeded in 1840 by Father Augustus Bessonies with a similar vision.

He reserved an area in the center of town for a courthouse because he mistakenly expected it to become the county seat.

The name most associated with the early days of Leopold is Father Bessonies,

a Belgian. In his *Reminiscences* of a Pioneer Priest of the Diocese of Vincennes, he wrote that in 1840 his bishop said, "You will take the place of Rev. J. Benoit . . . I cannot tell you the name of the place, for it has no name . . ."

Father Bessonies continued, "The kind bishop presented me with an Indian pony, and off I went; but, unfortunately the pony was very devout, and went frequently on his knees, exposing me often to be thrown over his head."

Two years later, Father Bessonies laid out the town of Leopold, naming it for King Leopold of Belgium and the Leopoldine Society of Germany. He replaced the Chapel with a new log church, naming it after his patron saint, Augustine.

He wrote that the hard life of a circuit rider had its consolations in the number of converts, and, "for me, there was no place like Leopold."

The present St. Augustine's Church was begun in 1866. After delays, disagreements and going deeply into debt, the workers completed the massive stone structure in 1873.



PARISH LEADERS—Some members of St. Augustine's Parish Council pose near the Leopold church. They are (left to right): Betty Goffinet, Ruth Ann Hubert, Justin Etienne, J.B. Etienne, Gaylord Wittmer, Father Donald Evrard and Sue Rogier. (Photo by Peg Hall)

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YOUTH CORNER

Cooper moves from radio to youth ministry

by SUSAN M. MICINSKI

"I've been here since October of '81 and I just love it," stated Tony Cooper, youth minister at St. Mary's in New Albany. "Being the first full time youth minister in New Albany, I've seen a lot of growth in this area."

Cooper, a 1978 graduate of Indiana University, originally from Richmond, states he did not have any specialized training related to youth ministry, although he was an officer for three years in CYO while in high school. "My background is in telecommunications," he explained. Upon graduation, he accepted a position as news director at a Tell City radio station. While living in Tell City from June of '78 to November of '79, the Richmond native worked with St. Paul's CYO and Father David Coats, who is now director of priest personnel.

"It was actually funny," chuckled the former news director, "I used to be the disc jockey for youth dances he had down there, but none of the kids associated me with doing the news. I was known as 'Super Coop.'"

While working in Tell City, Cooper made contacts which eventually led to his landing a

job with WJVS, a cable and radio station in Owensboro, Ky.

ONCE in Kentucky, Cooper joined Immaculate Conception Church. He was quite surprised they had no CYO. He volunteered to start one up and did just that. "In the summer of '80 we—the CYO—sponsored a barbecue for the whole parish and it turned out really well. Then I realized from working with this group that I could do it and had the interest."

By this time, Cooper tiring of his present job with the cable company, wanted to get into a full time television news job. "So I wrote letters, made phone calls and all I got was more and more frustrated," explained the job seeker.

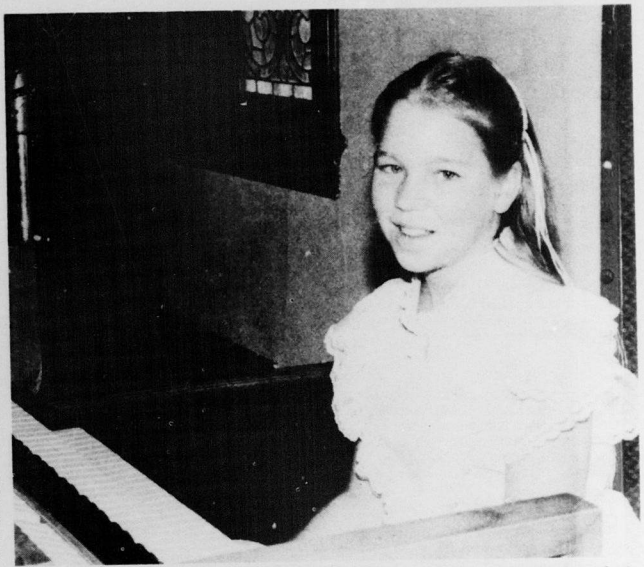
But then Cooper's thinking got turned around. "I was talking with Father Pete Hughes, who was then a deacon, and he started guiding me in the direction of youth ministry. He pointed out how well I did establishing the CYO group and that I did have a strong interest, so why not look into it as a full time job?"

So the more Cooper thought about it, the better the idea seemed. "But I knew

I'd have to leave Owensboro, and yet I didn't know where to look for such jobs. Father Pete put me in touch with a friend of his in Columbus, Ohio who offered further suggestions. The friend got me checking out National Catholic Reporter and I located churches looking for full time youth ministers."

FROM that, "everything started unfolding," declared the youth minister. "I got three job offers—all within a relatively short time of each other. One was in upstate New York, another in Tampa, Fla., and then the one here in New Albany. Getting all three offers seemed to me that God was calling me in this direction, especially since I was getting nowhere with all my efforts directed towards television."

The youth minister stated "that I knew without a doubt that New Albany is where I wanted to come. They had a clearly defined job description, with goals and objectives and even a 30 page handbook. Their search process was very detailed. The other places were in desperate need of someone to work in youth ministry, but I felt for my first job in this capacity, I wanted to go



PARISH ORGANIST—Monica Rose King of Assumption Parish has volunteered her talents to that parish's liturgies even though she is only 10 years old. Margaret Nelson writes about Monica Rose on page 2. (Photo by Margaret Nelson)

somewhere where things were spelled out and where I could get support and guidance. And I knew youth ministry was strong in the Archdiocese of Indianapolis."

And the rest is history. Since October of '81 the former telecommunications worker has been guiding the helm of youth ministry in New Albany, and frequently helping other parishes—some in Kentucky—with their youth programs.

What is a typical day like for this youth minister?

"There really are no typical days," explained Cooper. "Frequently, I'm on the phone acting as a resource person, or I could be writing thank you notes for some project or program someone had done. Other times, I'm a trainer or enabler, helping adults of the parish who work with youth. Planning and coordinating are very important on this job—especially when you're trying to set up a retreat, dance or any other event where people are being brought together. Right now, the Confirmation program is my top priority."

But no matter what his day is like, "I try to spend some part of the day reading scriptures," declared Cooper. "It really renews me and gives me strength and guidance."

Although admitting to thoroughly enjoying his job, the New Albany youth minister states that "sometimes it really gets frustrating because it never really ends. The job of youth ministry is a lot more than programs—its building relationships. There's no way to bring closure to the work."

Recently, Cooper pledged to visit each high school age youth in his home in the next year. There are currently between 160 and 180 such youth in the parish. "I figure if I can make four or five visits a week, that should take care of it. I know this will be time consuming, but I think it will pay off in the long run. It's very important to get to know the kids."

Cooper, like anyone else, does not know what the future holds. "After all, whoever thought that Father Francis Roell, the first associate pastor of St. Mary's in 1888

and my great uncle, would have a great nephew who would be a youth minister at the same parish all these years later. But somewhere down the road, and I don't know how many years, I'd like to combine youth ministry and communications. It would be great if dioceses could utilize television more than they have been."

Saturday, Aug. 27 CYO will hold its pre-seasonal invitational kickball tournaments at St. Luke's. There will be four tournaments with eight teams on each. They will include Cadet A and B and 56-A and B.

"Lifesigns," the radio show for youth, will feature part four of the series on cults on Sunday, Aug. 28. The program is aired at 11:35 a.m. on WICR 88.7 FM.

DORIS ANSWERS YOUTH Cousins may mistake close family ties for love

by DORIS R. PETERS

Dear Doris:

I guess you could say my problem is considered "in the family." I'm in love with my second cousin and she's in love with me. We have been very discreet and so far our families haven't caught on. We live pretty far away from each other but we always visit. Right now we are too young to consider marriage but I'm sure our families will object. My question for you is, are second cousins allowed to marry? I hope so.

B.O.P.

Dear B.O.P.:

When I was in high school my best friend was in love with her second cousin and they too were very discreet making sure that their families did not find out. For this reason your question really hit home with me.

For my friend it never became important whether or not she was allowed to marry her cousin, although at the time they thought it was very important. Before their families ever found out about their relationship they came to realize that it was not that they were "in love" as much as it was that they "loved" each other.

They came to see that the

attraction they felt for each other was a normal one for two people who were so much alike. They came from the same background, and had many common interests and beliefs because they came from the same extended family and had been raised in much the same way. Their closeness was natural, as with any family member. They shared an unspoken bond and because they were more distantly related they mistook the closeness for love instead of the family tie that it really was.

As for the specifics of your question—can you marry your second cousin? After consulting with a parish priest who holds a doctorate in Canon Law, the law of the Catholic Church, I found out that second cousins are allowed to marry without any problems.

Dear Doris:

I have a friend who said something about me just because I wanted to be a candy stripper with them this summer and that made me mad as heck. What should I do about this?

Karen

Dear Karen:

Getting mad and carrying a grudge never solves

anything. It just ends up making you unhappy and nervous. Get your problem out in the air. Talk to your friend. If she is a real friend then you will work things out. Whatever the case it is better that you settle the matter before it gets out of hand and puts a damper on all the good times you could have together.

Dear Doris:

This will be my first year in college and my first year away from home. This may seem odd but I was wondering if a student should speak to his professors when he meets them on the campus or in town?

Bill J

Dear Bill:

By all means. Even though they may not know your name or be able to place you in a particular class at first, they will appreciate your greeting. This is all you have to do. Conversation is not necessary. And you will notice that as time goes on you will become more relaxed in your new environment and greeting professors will just come naturally.

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

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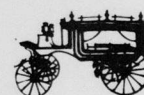
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The Active List



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

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

August 26

A Spirit Mass will be held at St. Gabriel, Connersville, at 7:30 p.m. Call 625-6578 for details.

August 26-27

St. Monica Church, 6131 N. Michigan Rd., will hold a Festival of the August Moon from 5 to 11 p.m. both days. Kids rides, Beer Garden, games, Country Store, Jug's food.

August 26-28

Worldwide Marriage Encounter will sponsor a weekend for couples at the Greenwood Motor Inn. Call 293-2003 or 812-332-0164 for information.

August 27

St. Mary Academy Class of 1943 will hold a luncheon reunion in the Garden on the Green Restaurant at the Indianapolis Museum of Art. Call Agnes Kelly Langenbacher 359-6160 or Gen White Coffey 849-6770 for information.

The Annual Mt. St. Francis Country Picnic will begin at 11 a.m. Rides, Booths, Beer Garden. Chicken or Ham Dinners will be served for \$4.25, \$3.50 for senior

citizens, or \$2.50 for children under 12. Take Greenville exit of I-64 to junction of Old Hwy. 150 and New Hwy. 150.

August 27-28

St. Lawrence Church, Lawrenceburg, plans a picnic beginning at 3 p.m. Saturday and 11 a.m. on Sunday. Chicken and beef dinners: adults, \$4.25, children under 12, \$2, carry-outs, \$3.50. German Band, Biergarten, booths.

August 28

St. Lawrence Parish, 4650 N. Shadeland Ave., features a Burning of the Church Mortgage with live music for dancing at their annual Parish Picnic from 1 to 8 p.m. on the parish grounds.

St. Theresa Lady's Auxiliary #308, Knights of St. John, will hold their regular Card Party at 2 p.m. in the basement of Little Flower Rectory, 4720 E. 13th St.

The Booster Club of St. Vincent de Paul Parish, Bedford, will sponsor their annual Ice Cream Social in the school parking lot, 17th and I Sts., from 5 to 7 p.m.

August 29

Raines Pastoral Counseling Center offers an orientation meeting for volunteers from 7:30 to 9 p.m. at the Center, 1717 W. 86th St.

August 30

Third session of a workshop on "Making Changes" will be presented at St. Francis Hospital Center, 1600 Albany St., Beech Grove, from 7 to 8:30 p.m.

August 31

Franciscan Father Justin Belitz will deliver a free lecture on "How Meditation Can Help You Take Control of Your Life" at Alverna Retreat Center, 8140 Spring Mill Rd.

September 2

The Terre Haute Deaneary Catholic Charities Benefit Dance will be held from 9:30 p.m. to 12:30 a.m. in Foley Hall at St. Mary-of-the-Woods College. Music by Mourning Missed, Part II.

Christmas with Christ presents a benefit dance at St. Philip Neri Parish Hall from 9 p.m. to ?? Tickets are \$3 per

person, \$5 per couple. Call T.J. O'Hara 356-0197 or Judy Pluckebaum 631-6717 for information.

September 2-4

Franciscan Father Justin Belitz presents the first of two weekend sessions on the Silva Method of Meditation at Alverna Retreat Center, 8140 Spring Mill Rd.

September 2-5

Benedictine Sister Maria Tasto offers a four-day combination of Life Context and Process Meditation Workshops called an Intensive Journal Retreat at Alverna Retreat Center, 8140 Spring Mill Rd.

September 3

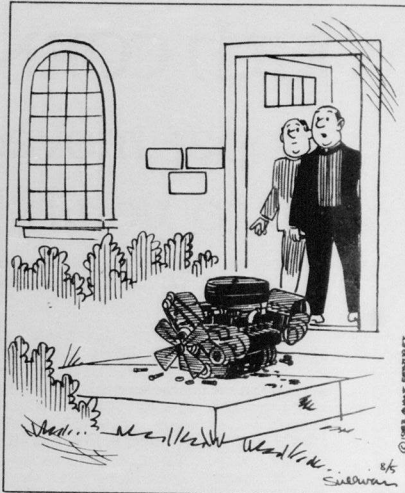
Secunia High School Class of 1973 plans a 10-Year Reunion in the High School cafeteria at 8 p.m. Call Chris 357-6368 for reservations.

September 4

The Blessed Sacrament is exposed for quiet prayer and reflection at St. Joan of Arc Church, 4200 N. Central Ave., from noon until Benediction at 5:45 p.m.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine



"WELL, IT APPEARS SOMEONE HAD SECOND THOUGHTS ABOUT THAT LITTLE THIEF LAST NIGHT."

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.; 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.

OBITUARIES

† CEO, Michael A., 64, St. Andrew, Indianapolis, August 11. Brother of Ann Mercurio, Carl and Joseph.

† FELTZ, Paul, 79, St. Philip Neri, Indianapolis, August 15. Husband of Frances; brother of Frances Nees, Harry and Albert.

† HAGIST, Herman, 61, St. Philip Neri, Indianapolis, August 11. Husband of Helen; father of Michael, Daniel, James, Patricia and Mary Ann Wayne; brother of Delores Stewart, Mary Jane Porter and Ellen.

† HELLMICH, Lawrence C., 79, St. Mary's, Greensburg, August 11. Brother of Alvina.

† LAWS, William E., 61, St. Mary's, Greensburg, August 12. Husband of Mildred.

† McHUGH, Patrick F., Sr., 71, Assumption, Indianapolis, August 11. Husband of Marjorie; father of Mary Ellen Reed, Marjorie A., Patrick, Jr., Thomas and Michael; brother of Ann Loyal and Dorothy Hagan; grandfather of 11.

† McVEIGH, Mary L., 35, Holy Spirit, Indianapolis, August 10. Wife of Gerald C.; mother of Brian M. and Kimberly L.; daughter of Mr. and Mrs. Richard Gatto; sister of Richard, Robert, John and Denise Gatto.

† POWELL, Barbara M., 87, St. Anthony, Clarksville, July 16. Mother of Eugene R., William M. and Theodore L.; great-grandmother of 18.

† SMITH, Maggie McDonald, 70, (Continued on page 15)

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King speech (from 5)

He recommended meeting physical force "with soul force."

At the same time he described the new militancy among blacks as "marvelous" and encouraged opposition to police brutality and discrimination.

In the second half of the speech Dr. King's style shifted from analysis to exhortation. He called for faith in the American dream with a litany of his anticipations of the dream's fulfillment.

"I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but the content of their character," he said.

"I have a dream that one day the state

of Alabama, whose governor's lips are presently dripping with the words of interposition and nullification, will be transformed into a situation where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers."

He closed with a series of pleas for the states to "let freedom ring."

If freedom rings throughout the nation, he said, "we will be able to speed up that day when all of God's children, black men and white men, Jews and gentiles, Protestants and Catholics, will be able to join hands and sing... 'Free at last! Free at last! Thank God Almighty, we are free at last!'"

Pastors offer shelter to victims

HOUSTON (NC)—Pastors in some areas of the Galveston-Houston Diocese offered shelter to victims of Hurricane Alicia, which caused extensive damage to the area in general, but relatively light damage to church property. Eighteen people died in the storm and the storm's damage has been estimated at over \$1 billion. While some churches offered

shelter and meals, most parishes do not have restrooms and auxiliary electricity to meet the requirements of emergency shelters, said Msgr. James A. Jamail, diocesan director of Catholic Charities.

Soviets criticize priests

MOSCOW (NC)—A senior Soviet Communist Party official criticized some priests within the Polish Catholic Church for backing counterrevolutionaries seek-

ing to overthrow the communist system. The official, Leonid N. Zamyatin, was alluding to the support given by many Catholic priests during August 1980 to the formation of Solidarity, the first legally recognized union in the Soviet bloc to be independent of the Communist Party.

Priest aided Barbie

WASHINGTON (NC)—Klaus Barbie, a former Nazi Gestapo official escaped from postwar Europe with the aid of the U.S. Army's Counterintelligence Corps (CIC) and a priest with Nazi ties, according to a Justice Department report. In February Barbie, 69, was expelled from Bolivia, where he had lived for 32 years, to France, where he is charged with "crimes against humanity." He was head of the Gestapo in Lyons from 1942-44 and is said to have deported thousands of people to Nazi death camps. In his escape to Bolivia he was allegedly aided by Father Kunoslav Draganovic, a

Croatian described as a refugee assistance official with the Vatican.



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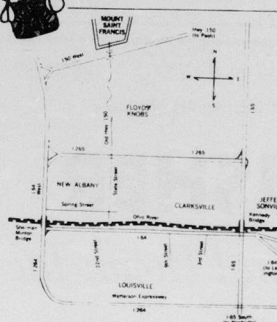
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IN THE MEDIA

NBC gambles with fall schedule

by JAMES BREIG

The stores say "Back to School Sale." The football teams say, "We'll defend that goal." The hardware stores advertise their rakes.

These are Autumn's precursors and among them is TV, saying, "Here are our new programs." So, for the next few columns, I'll be introducing the three commercial networks' offerings to give you a preview of what they will dangle to tempt you away from cable, pay-TV and the other attractions for your eyes.

First up: NBC, which has been mired in third place for so long it is becoming the Chicago Cubs of television. But NBC is gambling a little, renewing "Cheers" and "St. Elsewhere" from last season, despite their weak ratings, in hopes an audience will catch up to them.

On the other hand, NBC isn't totally noble, as witness such new programs as "Manimal." So let's go take a peek at what they have to offer:

"Boone." Remember "The Waltons"? Its creator, Earl Hammer, is behind this hour-long comedy-drama about the Fifties and a young man in Nashville who wants to be a country music star. "A unique show with all-family appeal," says the network (the source of all quotes in this column). Meanwhile, Pat Boone must be demanding copyright fees.

"Bay City Blues." The third word of the title should be a clue since the folks behind "Hill Street Blues" are in charge of this drama about "young adults in a working class town in California" who are "connected by their association with the local minor league baseball team, the Bay City Bluebirds." Not enough ballgames on cable for you? How about this show as a winter fill-in?

"WE GOT It Made." First, there was "Three's



Company" about two girls living with a guy. Guess what this show is about. Right—two bachelors hire a "gorgeous, savvy young woman" as their housekeeper, who is "eye-catching and neat-as-a-pin." Somehow, I think I've seen this all before.

"Mr. Smith." This is probably the single most unbelievable fall program, even beating "Manimal." Mr. Smith is an orangutan with a 256 IQ and the ability to talk. He is—I'm serious

now—hired by the government to be a consultant on the MX missile and Supreme Court cases. It's from the creators of "Taxi," who are alumni of "The Mary Tyler Moore Show." They hope you will go ape over this program.

"Jennifer Slept Here." Ann Jillian stars as the ghost of a movie star who remains with her home when it is bought by a family. She appears only to the 14-year-old boy and helps him in his problems. Before her, he didn't have—all together now—a ghost of a chance.

"For Love and Honor." I'll let the network tell you about it—"The dreams, aspirations, comedy-filled adventures and romantic intrigues involving young male and female recruits of the crack 88th Airborne Division form the fabric of this series." In other words, they ripped off "Officer and a Gentleman."

"ROUSTERS." Stephen Cannell (one of my favorite writer-producers for his work on "Rockford Files" and "The Greatest American Hero") is in charge of this hour about the descendants of Wyatt Earp. Who said there are no more great series ideas left? Chad Everett—remember him?—plays Earp III, the roustabout for a carnival, "a job that keeps him in the middle of the



MOTHER TERESA ON TV—Mother Teresa of Calcutta is featured in a Family Theater fall television special, "The Visitation of Mary." Father Patrick Peyton, left, Family Theater producer, took his cameras to Washington where he taped her praying with orphans. The program, hosted by Bob Newhart, is being released to television stations across the country for fall programming. (NC photo)

action and comedy." I'm betting Cannell can pull this off.

"The Yellow Rose." First "Dallas" . . . then "Dynasty" . . . then "Falcon Crest" . . . and now back to Texas for this tale of a working ranch, rich folks, complex emotions and lots of soapsuds.

"Manimal." This is the one you have been waiting to hear about. "A beautiful, bright detective teams with a noted criminology professor, 'who has the ability—get this—to transform himself into a variety of animals. So when she says to him, 'You animal,' she knows of what

she speaks. And you thought this was reserved for Saturday morning cartoons.

There you have them; how do they sound?

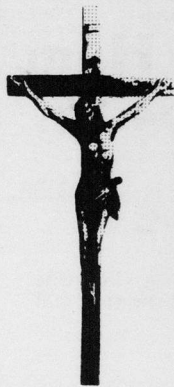
Some more news about NBC this coming season: "V," the science fiction movie which had no ending when it aired last Spring, will return with six more hours . . . "Little House on the Prairie," which was cancelled, will pop up in three two-hour specials . . . Melissa Gilbert, who played Laura on "House," will be Jean Donovan in "Roses," the story of the churchwomen slain in El Salvador . . . A

seven-hour miniseries about John Kennedy is being filmed . . . "A.D.," a look at the first Christians, is before the cameras. The original cast of Burt Lancaster and Julie Christie has been replaced by lesser lights . . . Mr. T should be on "A.D." since it would make a nice monogram; instead, he will be the star of a new Saturday morning cartoon series . . . Other new cartoons for the kiddies: "Alvin and the Chipmunks" and "Going Bananas" about—oh, no!—another orangutan . . .

(Next week: More fall previews)

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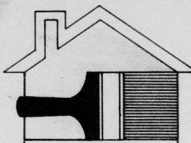
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OBITUARIES

St. Bridget, Indianapolis, August 10.

† **TERWELP**, John B., 72, St. Gabriel, Indianapolis, August 6. Father of Carolyn Hill and Robert; brother of Helen Postle.

† **TIERNEY**, Ellen, 65, St. Malachy's, Brownsburg, August 13. Wife of Paul; mother of Paul, Timothy, John, Joan Kish, Teresa Stewart and Kathleen Miller.

† **VERKLEY**, Maizie B., 76, Holy Guardian Angels, Cedar Grove, July 31. Mother of Joseph and Bernard; grandmother of David,

Stephen, John, Jeffrey, James, Victoria, Andrea, Michael and Patrick.

† **VOYLES**, Hazel L., 83, St. Anthony, Clarksburg, August 4. Mother of Gerald, William, Joseph, Robert, Maxine Davis, Pauline Hublar, Marcella Gent, Mary Strait, Bernadine Naiser, Margie Conn and Wilma Frazure; sister of Herman Fessel, grandmother of 38, great-grandmother of 22, and great-great-grandmother of one.

† **WITTICH**, Edwin S., 85, St. Gabriel, Connersville, August 8. Brother of Nettie Ludwig.

Abbey founding member dies

AURORA, Ill.—Benedictine Father Leo Grommes, a monk and founding member of Marmion Abbey here, died August 18 at the age of 65 and was buried August 19 from the Marmion Abbey Chapel.

Father Grommes entered the novitiate at St. Meinrad Archabbey in 1938 and made his profession of vows in 1939. On May 30, 1944, he was ordained a

priest by then Archbishop of Indianapolis, later Cardinal Joseph Ritter.

Most recently Father Grommes was assigned to San Jose Priory, Solola, Guatemala, where he taught in the Colegio Seminario de San Jose.

He is survived by one sister, Rita (Mrs. Fred) Patterman, of Indianapolis.

Rites held for Sister Gertrude

ST. MARY-OF-THE-WOODS—Providence Sister Gertrude Margaret Matthews, who died on August 16 at the age of 75, received the Mass of Christian Burial here on August 19 in the Church of the Immaculate Conception. Sister Gertrude was an Illinois native. She entered the Congregation of the Sisters of Providence in 1928 and made her Perpetual Vows in 1936.

After teaching for years in several schools including St. Agnes Academy and Ladywood High School in Indianapolis, and

Schulte High School in Terre Haute, Sister Gertrude studied Medical Technology and served as Medical Technician in St. Luke Laboratories at St. Mary-of-the-Woods from 1963 until a short time before her death.

Sister Gertrude is survived by two brothers, John Matthews, Long Island, N.Y., and George Matthews, Florissant, Mo.; a nephew, George Matthews of Florissant; and a sister-in-law, Mrs. Frank Matthews of Galesburg, Ill.

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VIEWING WITH ARNOLD

'Star Chamber' makes you think

by JAMES W. ARNOLD

The value in many popular movies is often that, while more or less entertaining us, they also direct wandering attention to important social issues. We don't expect them to solve these problems, or even to grapple with them more than superficially. Just consciousness-raising can be enough to provide "redeeming social value."

The "Death Wish" series, to use an obnoxious example, may have begged sympathy for vigilante justice, but it at least reminded us that unvarnished violent crime and public fear are festering problems in our democracy. A much better movie, "The Verdict," forced us to think about the difficulties of getting justice from a legal system that is biased toward the rich and powerful and the slick attorneys they can afford to hire.

Peter Hyams' new film, "The Star Chamber," fits comfortably into this group; it also is a suspense thriller about violent crime and the malfunctioning courts. The premise is that smart defense lawyers are increasingly finding technical loopholes to spring some vicious and sleazy neanderthal-type killers. (It happens also with well-coiffed white collar crooks, but the movie prefers to soup up our emotions about street hoodlums who prey on old women and children).

To cope with the injustice creeping into the system—as the guilty use legal protec-

tions designed to shield the innocent—"Chamber" projects a melodramatic cabal of

distinguished Los Angeles judges who meet secretly to pass death sentences on culprits who managed to get off the hook in their courtrooms. (Talk about double jeopardy!)

PRESUMABLY they always opt for execution, since nobody even bothers to argue for the defense. The order is transmitted to a hard, lean hitman who roams around L.A. roominghouses with a silencer, despatching the bad guys like the Angel of Death.

At first writer-director Hyams, who specializes in pop thrillers with relevant themes, builds outrageous audience sympathy for this operation. He shows several cases in which the presumably guilty defendants are released on technicalities in the court of a frustrated young judge (Michael Douglas).

He is berated by everyone, including the hysterical father (James B. Sicking) of a child victim, although the law really gives him no choice. After agonizing with his spouse (Sharon Gless) over the conflict between the law and what-is-right, Douglas joins the group of kangaroo judges headed by his old pal and mentor (Hal Holbrook).

Ironically, the case that drives him to this decision—the release of a pair of scruffy junkies apparently involved with child porno and torture-murder—falls apart when the real killers are arrested, and the conscientious hero sets out to prevent the already



COURT OF DEATH—Meeting in secret a group of judges deliberates on the fate of criminals who have been freed by conventional courts on legal technicalities but now face the rulings of "The Star Chamber," a Twentieth Century-Fox release. Michael Douglas and Hal Holbrook play two of the judges in the film, which is classified A-III by the U.S. Catholic Conference. (NC photo)

prescribed assassination of the innocent hoodlums.

THE REST is simply suspense melodrama. Will he save them? (Does anybody care?) Will they kill him first, ungrateful wretches that they are? Will the assassin kill them all? And what will happen to the vigilante judges?

Morally, the problem with "Chamber" is that it stacks the case much too heavily against the law, just to get Douglas going with the audience on his side, but then fails to motivate the saving change-of-conscience. The psychotic bad guys (actors Don Calfa and Joe Regalbutto steal the movie) are established as such slimebags (to use a term popularized on TV cop shows) that Douglas' efforts to warn them they're in danger seem ludicrous.

These creeps, you have to presume, are always in danger. And as Holbrook seductively puts it, they may not be guilty of this particular crime, but who knows what else they have done or will do?

Nearly all movies dealing with vigilante-ism, even if

(like "Star Chamber") well-intentioned, tend to fail because they humanize the victims of crime but don't humanize the criminals.

In "real life," the worst defendant has a history and personality that may win him sympathy and understanding, and there will also be doubts or extenuating circumstances that make the standard presumption of innocence at least digestible.

In fiction films, all this is usually omitted. The defendants are objects, brainless brutes, guilty-as-heck—and it's hard to see the value of search-and-seizure constitutional protections applied to them.

Thus, in the end, the dramatic power of an entertainment like "Star Chamber" may work in favor of the vigilante approach it wants to criticize. In fact, in persuading us to question the right-to-life of even technically innocent criminal types, it slips into a grudging consent to the Nazi theory of executing "undesirables," not because of what they have done, but because of what they may do.

(Relevant, slickly styled but confused melodrama; Rated for language, some violence and cynicism; not recommended).

USCC rating: A-III, adults.

Recent USCC Film Classifications

Easy Money O, morally offensive
The Golden Seal A-II, adults and adolescents
The Man Who Wasn't There O, morally offensive

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