

the CRITERION

Pro-life group develops after break with Indiana Right to Life

Nine affiliates of Indiana Right to Life, Inc., disenchanted with the direction and approach of that organization, announced formation of a new pro-life organization this week to be called Indiana Right to Life Federation. Louis Kavanaugh, Jr., former Indiana National Director on the National Right to Life Board and president of the Daviess County Chapter of Indiana Right to Life, Inc., will be its president.

The new organization will form an educational as well as political action membership seeking passage of a human life amendment, according to Kavanaugh. An office will be located in the Indianapolis area and will acquire the services of a lobbyist at the Indiana State House. Indiana Right to Life Federation is affiliated with National Right to Life which is based in Washington, D.C.

In making the announcement, Kavanaugh said there was a basic disagreement with Indiana Right to Life, Inc., concerning support of a human life amendment as well as concern with its approach toward achieving that goal. According to Kavanaugh, Indiana Right to Life, Inc., has "aligned itself with a small radical group not interested in the right to life movement but in a politically naive domination" of the organization.

In the past Indiana Right to Life, Inc., refused to support the Hatch-Eagleton amendment to the Constitution. (This amendment would state that the Constitution does not provide the right to an abortion.) In so doing, the organization opposed the action of National Right to Life which supported the amendment. "They want all or nothing," Kavanaugh said of Indiana Right to Life, Inc. He indicated that group demands legislation calling for the definition of a human person from the moment of conception.

"I don't think that's a politically astute path to take," Kavanaugh explained. "Our new organization hopes to appeal to larger segments of our society. We hope to be more broadminded. We plan to take a more moderate tone. Indiana Right to Life is seen by many of its own chapters as being too extreme or too radical."

Kavanaugh accused Indiana Right to Life, Inc., of "not listening to its own grass roots chapters." He believes that organization is dominated by the Indianapolis chapter and is maneuvering the statewide organization "to serve its own narrow purposes."

Groups affiliating with the new Indiana Right to Life Federation are: Decatur, Daviess, Greene, Harrison, Knox, Lawrence, Marshall, Martin and Whitley Counties. Kavanaugh said there is also interest from chapters in Kosciusko, Noble, Pike, St. Joseph, Starke and Vanderburg Counties.

Vice-president of the new organization will be Rev. Wesley Brubaker, a member of the Marshall County chapter and a former board member of Indiana Right to Life, Inc.. Treasurer will be Ron Lowell, an accountant from Elkhart, and a former member of the Indiana Right to Life Board. Secretary will be Eva Westhafer, a member of the Decatur County Right to Life, from Greensburg.

Nadia Shloss, president of Indiana Right to Life, Inc., said, "We are the affiliate at the present time with National Right to Life. What National Right to Life wants to do with us in the future is up to them, but we have no intent of leaving the national."

She said the new group is made up of affiliates which "had interests that were different from what our interests were." Therefore, those affiliates were not active in many activities of Indiana Right to Life.

"I wish them a lot of luck. I sincerely mean that. I think their pursuing their own goals will be to the advantage of both groups. There is no animosity. It was a parting that we knew was coming."

She also noted that the new group represents no major Indiana cities, and about 3 percent of the population of the state.



BACK TO SCHOOL—It was back to school last week at most schools in the archdiocese, and these youngsters on the playground at Holy Angels Model School in Indianapolis appear happy to be back. Perhaps they are happy because school was only in session for a half day because of the extreme heat. For more photos of the beginning of another school year in the archdiocese, see page 6. (Photo by Jim Jachimlak)

Bernardin gives Labor Day message

CHICAGO (NC)—The "most frightening aspect" of high unemployment is that Americans are getting used to it, Cardinal Joseph L. Bernardin of Chicago said in a Labor Day statement.

He also labeled the feminization of poverty as "one of the most serious" national problems.

"Perhaps the most frightening aspect of high unemployment is that we seem to be getting used to it and seem to have concluded that there isn't much we can do about it," Cardinal Bernardin wrote.

"Such thinking is totally unacceptable in the light of the church's teaching on economic justice," he said.

The 2,300-word Labor Day statement, issued Aug. 26, is the cardinal's first Labor Day statement since he was installed in the Chicago See in August 1982.

To say that "a fairly high level of unemployment might be inevitable" is "a rather heartless conclusion," the cardinal said.

"Some economists have even argued that 7 percent or 8 percent unemployment is actually full employment," he said.

"The fact is, however, that for some time now the unemployment rate has hovered around 10 percent and in more than a few areas of the country remains as high as 30 percent," he added.

Citing U.S. Labor Department statistics, Cardinal Bernardin said one out of every three people in the labor force "has experienced employment problems during the last few years." In 1982, 26.5 million people were affected, he said.

"Even these statistics, startling enough in themselves, do not begin to reveal the full tragedy of large-scale unemployment," he said.

"They do not begin to tell us, for example, that minority workers, both men and women, and women workers in general, are the principal victims of poverty and unemployment," he said.

"The so-called feminization of poverty, partially caused by disproportionately high levels of unemployment among female workers and aggravated by discriminatory employment and wage practices, and discriminatory legislation, is one of the most serious economic problems facing the nation at the present time," he continued.

Economic justice for women will require changes in structures and practices barring women from jobs held by men with similar abilities, and legislation to strengthen the family, he said.

He described the levels of unemployment among minorities, especially minority youths, as "catastrophically high." He also called attention to the "human costs" of high unemployment—increased suicides, homicides, admissions to mental hospitals and prisons, and deaths from cardiovascular and liver diseases.

"The current economic crisis, with roughly 10 percent of the labor force unemployed, has highlighted the need for some sort of labor, management, government cooperation aimed at achieving full employment and ending the current recession," he said.

The Archdiocese of Chicago and the

American church, he said, stand "prepared to be of assistance to the parties directly responsible for meeting this challenge."

The church is also committed "to do everything within its power to provide direct assistance to the unemployed through the Campaign for Human Development and its welfare agencies, he said.

"At best, however, the church has only limited economic resources and therefore cannot be expected to play more than a catalytic role in alleviating the plight of the unemployed," he said.

Looking Inside

Archbishop O'Meara is in Rome during September updating his knowledge of theology as well as making his "ad limina" visit to the Holy Father. Read his letter to Catholics of the archdiocese explaining his visit on page 4.

GOD IN THE HUMAN SITUATION: the 1983-1984 KNOW YOUR FAITH series begins this week on pages 9 to 12. Each week three theme articles will appear along with Fr. John Castellet's columns on Scripture, Janaan Manternach's Children's Story Hour, plus questions for discussion and a resource reference. In addition you will find Msgr. Bosler's Question Box and Paul Karnowski's The Word.

Sister Mary Quinn assists staff, laity at Holy Angels

by JIM JACHIMIAK

When Providence Sister Mary Quinn was considering leaving the teaching profession, she decided to spend the first day of her Christmas vacation at Holy Angels Parish in Indianapolis.

That was in 1970, "and I've been here ever since," she says.

Father Clarence Waldon had become pastor of Holy Angels in May of that year. "I think when he came and saw the magnitude of the work, he started thinking about help," Sister Quinn recalls. She planned to use her day at Holy Angels "to help out and talk to him" about the possibility of doing pastoral work there.

But "the need was here and I liked what was happening, and I wanted to be a part of it." She began working part-time in the parish and eventually became a full-time pastoral associate.

For Sister Quinn, it is difficult to pinpoint a conscious decision to end her career as music teacher and begin one as pastoral associate. "I guess the work itself helped make the decision," she says. "I felt that the Holy Spirit was there."

She recalls that "there were a lot of difficulties" in making the transition from teaching to parish work. "It was all new. I was not prepared for working with adults. I had never encountered the physical needs of people before—not so much in our parishioners, but in the people we serve."

"I SAW people who actually didn't have food. I felt somewhat like somebody who has discovered a terrible fire where people are in danger and nobody is doing anything."

But, she says, "the people of the parish were, and still are, a great help—their faith life, their values, their compassion and concern for people."

Before the title "pastoral associate" came into use in the archdiocese, "I called myself a parish assistant because I saw myself as aiding the parish in doing the work of the church, enabling the people to do the work."

She notes that "in the early days there was a lot of relying on the pastor." Now, however, "there is a sense of being the church." That has become especially important at Holy Angels since Father Waldon's appointment as archdiocesan director of evangelization in 1981.

"More and more, the people are the church, moving into roles that were formerly pastoral," according to Sister Quinn. "That had to be worked at. People had to gradually see themselves as the church, not just someone coming in and worshipping and leaving."

Her job is to coordinate the activities of parishioners who are assuming those pastoral duties.

"It would be so much simpler for me to do direct service, but not one-fiftieth of what is getting done would get done, because I'm only one person," Sister Quinn says.

"In order to understand my role, I think you have to understand the overall role of Holy Angels Church. By and large, the people see the church as a place where they can hear the good news, a mission to the community, a service."

She explains, "What this community needs to hear is that every human being is deserving of respect and reverence and what they need to survive and prosper. I guess that is our first message to the community."

One community project, which aids

evangelization, is the distribution of food boxes at Christmas. "That's more like a party than a handout," Sister Quinn says.

Even before the archdiocese established its Evangelization Office, evangelization was discussed during parish workshops at Holy Angels. Sister Quinn advises parishioners who coordinate activities in that area, such as the placement of visitors' cards in the church. A letter is sent to each visitor who completes a card. Parishioners also handle the mailing of such items as a parish newsletter.

The pastoral associate is also available for advice on annual events such as the parish's rummage sale and one-time events such as the celebration of Holy Angels' 80th anniversary, which will take place later this year.

"Our people are more and more a part of what is going on," Sister Quinn says—the parish council, several committees, ushers, lay ministers of the Eucharist and volunteers in other areas. "Because I have an overall picture, I can help coordinate." She adds that "it's a lot of little things but they mean so much added together. Without volunteers, we couldn't keep it up."

She notes mutual support in the parish: "I affirm them when they do the ministry, and that is something that I receive from them as well."

Sister Quinn says that the Prayer of St. Francis is a favorite in the parish, and she believes one line—"It is in giving that we receive"—is especially meaningful. "There is a lot of giving here," she says.

Jesuit election, papal conclave similar

by NANCY FRAZIER

ROME (NC)—The coming election of a new Jesuit superior general resembles in many ways a conclave to elect a pope.

In the fall of 1978, the papal conclave gathered 111 cardinals behind locked doors and their election of a pope was signaled by white smoke from a small chimney. The new church leader took the name of Pope John Paul II.

This September 220 Jesuits will gather behind locked doors in Rome, a few steps from the Vatican, to elect a new superior general.

"And one of the only differences, procedurally, is that there won't be any smoke," says a high Jesuit official.

The primary purpose for the Jesuits' 33rd general congregation, scheduled to open Sept. 2 and last throughout the month, is to elect a successor to the ailing Father Pedro Arrupe, the Jesuits' 75-year-old superior general.

It will also mark the end of a nearly two-year term of rule by 81-year-old Father Paolo Dezza, who was appointed by Pope John Paul in October 1981 to lead the 26,000 Jesuits until a general congregation took place.

Jesuit rules try to prevent the choice of a superior from being subject to political maneuvering. Participants in the general congregation are specifically prohibited from conducting campaigns for a certain candidate.

"In electing a general there are no candidacies at all, no indications or 'nominations' as understood in the Anglo-Saxon world," said the Jesuit official, who asked not to be named.

"THE ELECTORS are asked not to come to a definitive judgment before the

session for the election, which begins with a time of prayer," he added. "It is during this time of prayer, and only then, that the elector should decide on his choice."

In an April 22 letter to the members of the Society of Jesus, Father Dezza reminded the members that the election must take place "without any presentation of candidacies, or any electoral propagandizing, all of which is completely foreign to our way of proceeding."

Father Dezza's letter also announced that representatives had been elected to the general congregation from each of the Jesuits' 77 provinces or independent vice provinces. Each province elects two delegates who accompany the provincial to the meeting. Independent vice provinces elect one delegate each.

The election of a superior general is not expected to take place until a week to 10 days after the general congregation has begun.

After choosing a secretary and assistant secretary for the meeting, the Jesuits at the 1983 general congregation will have to consider a matter never before discussed at such a session: the resignation of the Jesuit superior general.

FATHER ARRUPPE, born in the Basque region of Spain, is the first Jesuit superior general to resign. The post of superior general was formerly held until death, but the 32nd Jesuit general congregation, held in 1965, voted to allow a superior to resign for serious reasons.

Before he suffered a major stroke on Aug. 7, 1981, Father Arrupe had begun the process for his resignation but then halted it at the pope's personal request.

The Jesuit delegates will open their meeting by celebrating a Mass with Pope John Paul.

The Jesuit official does not think the pope will say anything new in his address during the Mass.

"His position (about the Jesuits) is clear, and I don't think he'll say anything new," he said.

In his last major talk to Jesuit leaders, Feb. 27, 1982, Pope John Paul praised the society's past contributions to the church but warned that "there is no longer room for deviations" from the church's prohibition on direct political involvement by priests and its demand for doctrinal fidelity.

Despite the Jesuits' special fourth vow of obedience to the pope, the election of the new superior general will be "completely free" and Pope John Paul has no veto power over the man chosen, the Jesuit official said.

According to planned procedures, at the congregation Father Arrupe's resignation will be accepted and the Jesuits will elect a commission to evaluate the state of the society and to report its findings to electors.

Then begins the "quadrimum," a four-day period of information gathering by the electors which has gained the uncomplimentary Italian title of the "mormorazioni," meaning whispering, grumbling, muttering or murmuring.

During that time, the electors will be able to ask one another about the background or personal characteristics of any Jesuit. But participants are not supposed to volunteer any information that has not been requested.

At the end of the four days, the electors will be locked into the voting room after a Mass of the Holy Spirit.

They will remain in the room until a new superior has been elected.

After a 15-minute spiritual exhortation and a 45-minute period of meditation, the voting begins. No abstentions are allowed by the electors, and a majority of at least 111 voters is required for the election of a superior general.

Unlike popes, the man chosen as head of the Jesuits has no right to refuse the post.

Before the announcement of the new superior general can be made to those outside the general congregation, Pope John Paul must be informed of the vote "as a courtesy," the Jesuit official said.

Because the pope may be in Austria at the time of the Jesuit election, the messenger usually sent to inform the pope at the Vatican might have to be replaced by the modern means of a telephone call, he added.

"Don't worry," the official said. "There are Jesuits in Vienna too."

Correction

The "Looking Inside" box on the Aug. 26 issue incorrectly identified Tony Cooper as the New Albany deanery youth minister. Cooper, in fact, is St. Mary's Parish youth minister in New Albany. Jerry Finn is the deanery youth minister there. Our regrets for this error.

Catholics evenly divided on abortion ruling

HUNTINGTON, Ind. (NC)—The percentage of American Catholics who oppose the 1973 Supreme Court decisions overturning most state restrictions on abortion

has dropped until Catholics are almost evenly divided on the subject, according to Gallup Poll results published in Our Sunday Visitor.

Today 48 percent oppose the court abortion decisions while 47 percent support them. In 1981 56 percent of U.S. Catholics opposed the decisions and 37 percent supported them. In 1974 they opposed the decisions by 61-32 percent.

Also, the percentage of Catholics who believe abortion should be legal in some or all circumstances is the highest it has been since the court's decisions—79 percent.

According to the poll 22 percent of Catholics believe abortion should be legal under all circumstances, 57 percent say it should be legal under certain circumstances and 19 percent say it should be illegal under all circumstances.

In 1981 22 percent of Catholics said abortion should be legal in all cases, 49 percent believed it should be legal in some cases and 25 percent said it should be illegal under all circumstances.

In 1975 17 percent said all cases, 50 said some cases and 32 percent said in no case. The Gallup Poll was conducted June 24-

27. The poll questioned 1,558 people and had a margin of error of 3 percent. By arrangement with Our Sunday Visitor, a national Catholic weekly published in Huntington, Gallup provides a breakdown of Catholic responses to Gallup Poll questions.

Gallup phrased the question about the court decisions: "The U.S. Supreme Court has ruled that a woman may go to a doctor and end pregnancy at any time during the first three months. Do you favor or oppose this ruling?"

Some pro-lifers have objected to the wording of poll questions which refer only to abortion during the first three months of pregnancy because the Supreme Court rulings extend beyond the first trimester.

In the survey 20 percent of Protestants and 23 percent of the total population said abortion should be legal under all circumstances, 62 percent of Protestants and 58 of the total said it should be legal in some. Fifteen percent of Protestants and 16 percent of the total population said it should never be legal.

Both Protestants and the total sample supported the court decisions by 50-43.



MOVING?

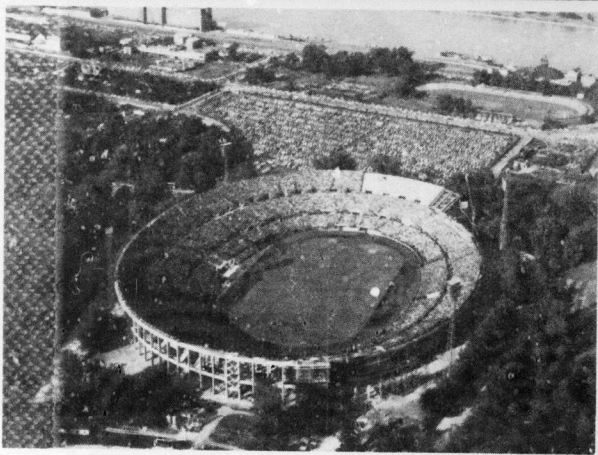
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HISTORIC SHRINE—On the Sept. 10-13 visit of Pope John Paul II to Austria he will visit and celebrate Mass at Mariatzell (top), a centuries-old Marian shrine venerated by Austrian, Hungarians and many Slavic peoples of Central Europe. In Vienna he will meet with youths at the 65,000-seat Vienna stadium (bottom). (NC photos courtesy Austrian Press and Information Service)

Engaged Encounter comes to archdiocese

Catholic Engaged Encounter, an opportunity for couples to plan their marriage and not their wedding, will be held for the first time in the Archdiocese of Indianapolis at St. Mary-of-the-Woods College, Nov. 11-13, beginning at 7:30 p.m. Friday and concluding Sunday at 4 p.m.

This weekend away with other engaged couples offers participants plenty of time alone to plan and talk openly together about desires, ambitions, goals, children, sex, family and money. The objective is discovery through honest, open communication.

Through a series of ideas presented by a team of two married couples, Ken and Carolyn Gardner and Bob and Dodi Vasas, and Franciscan Father Cyril Wagner, the stimulation is created for couples to talk privately with each other on all aspects of marriage. Meals and celebration of the Eucharist are the only group experiences.

Carolyn Gardner, who has been married 18 years, is working through the Office of Family Life and its director, Valerie Dillon, in establishing the program so it can continue and be offered in other various locations throughout the archdiocese. Gardner stated, "there are so many things couples think will never come up when they're married."

The encounter is primarily for couples being married in the Catholic Church, but is open to all, including those planning an interfaith marriage or a Christian marriage in another church.

The program is limited to 20 couples per weekend, and reservations will be taken on a "first come" basis with Oct. 28 as the deadline. A registration fee of \$20 is required with an additional \$40 per person to be collected Friday night at registration. This cost includes room and board.

Couples interested in learning more about Engaged Encounter or making reservations should contact Ken and Carolyn Gardner, R.R. 3, Box 291, Clinton, IN 47842, 317-832-7023.

Theater owners seek change

HOLLYWOOD, Calif. (NC)—The National Association of Theater Owners is seeking to lower the age of unsupervised admission to R-rated films, according to Variety, the Hollywood-based entertainment newspaper.

Currently anyone under 17 years of age must be accompanied by an adult in order to see movies with an R rating. The theater owners are asking the Code and Rating Administration, comprised of independent distributors, to lower that age to 16.

The R rating is the most adult and permissive under the classification code short of an X.

According to Variety, the owners' chief argument is that it is unrealistic to force 16-year-olds to be accompanied by a parent or guardian when they are able to obtain driver's licenses at the same age.

Before a final decision is reached, the Code and Rating Administration will seek input from the Catholic Film Office and the Protestant Film Commission.

A formal vote on the reform is unlikely, Variety reports. The decision most likely will be reached by consensus among the theater owners, members of the Motion Picture Association of America and the Code and Rating Administration.

Catholics join others in remembering Martin Luther King

by JAMES B. BURKE

WASHINGTON (NC)—Two Catholic bishops addressed the 20th Anniversary March on Washington, Aug. 27, and several thousand Catholics walked in the demonstration for jobs, peace and freedom.

The spirit of the anniversary march equaled and in one regard may have surpassed that of its predecessor, the 1963 civil rights march on Washington, participants said.

Speakers at the anniversary march, however, urged anniversary marchers not to be satisfied with nostalgia for the past U.S. civil rights movement but encouraged them to forge a new broader movement with global concerns.

The 20th Anniversary March on Washington for Jobs, Peace and Freedom drew an estimated 250,000 marchers. The National Park Service put the number at 200,000; organizers at over 300,000.

Some 250,000 attended the 1963 March on Washington for Jobs and Freedom.

The anniversary march's 10-hour program included nearly 70 speakers and performers. The program began with a four-hour morning rally at the Washington Monument and continued with a six-hour main rally at the Lincoln Memorial beginning in the afternoon.

Between the rallies, the colorful march moved from the monument to the Lincoln Memorial in 90-degree heat under sunny skies.

As the afternoon rally began, marchers covered the grassy areas on either side of the reflecting pools in front of the Lincoln Memorial all the way back to the Washington Monument. At that point, the tail of the march stretched 10-city blocks beyond the monument.

CATHOLIC bishops spoke at both rallies.

Archbishop James A. Hickey of Washington, scheduled to give the invocation at the afternoon rally, prefaced his prayer with remarks.

"We have come in such numbers to say that the dream shared so eloquently from this very spot 20 years ago by Martin Luther King, Jr. is still not yet fully realized and we will not rest until it is," the archbishop said.

"Jobs, peace and freedom are the unfinished agenda of America," he added.

The archbishop noted that as he spoke 10 million Americans were unemployed, thousands of nuclear arms were ready for use, and rights were being denied in El Salvador, Poland, South Africa and Afghanistan.

"As we march, dreams are dying in our ghettos and barrios," he said.

The archbishop said he had come to the march "as a pastor deeply concerned about the moral and human dimensions of public issues," not as a political partisan, expert or activist.

The marchers had gathered in fear of real social ills but also in hope, he said.

There is "hope that ordinary people can make their presence felt, their voices heard," he said.

IN THE invocation, the archbishop thanked God for sending the nation Dr.

King—"your servant Martin who touched the conscience of this nation."

Auxiliary Bishop Joseph Francis of Newark, N.J., one of the nation's seven black bishops, told about 10,000 people at the morning rally, "I am proud to be among the Catholic bishops whose old men dream dreams."

"I know Dr. King's dream is not dead nor has it become a nightmare," he said.

Dr. King, who was assassinated in 1968, was with the U.S. bishops in debating their pastoral on war and peace this spring, Bishop Francis said.

"The enthusiasm of this march is equal (to that of the 1963 march) and the concern is broader," Dumas Cobb of Detroit, a member of the Catholic Interracial Council who was in both marches, told NC News.

"I think the president is getting a message today—I hope he is," Cobb said.

Catholics were "in the front" of the 20th anniversary march, according to marcher Susan B. Anthony, a 67-year-old Catholic feminist.

"I am so proud," she said.

"Twenty years ago Catholics weren't out in front of a movement like this," she said.

"Today our bishops are ahead of this movement in almost every area," she said, adding "someday they'll catch up" on women's issues.

Auxiliary Bishop Eugene Marino of Washington waved to passersby as he led a contingent of 4,500 Catholics from a prayer service near the White House to the march. Bishop Walter Sullivan of Richmond, Va., also marched.

The march was sprinkled with banners of Catholic groups.

Benedictines for Peace from Chicago, Erie, Pa., and Maryland carried several banners, one saying, "Pax, not MX."

Steve Kroger and other students from Xavier University in Cincinnati held a sign which said, "Stop making cruise and Pershing missiles."

"This march embodies our entire peace—social justice and protection of the most vulnerable," said Jeannie Stantis, a nurse and Pax Christi member from Oklahoma City.

The Little Sisters of East Harlem, Little Sisters of Jesus of Washington, and Pax Christi groups from Lansing, Mich., Austin, Texas, and Minneapolis marched.

Nancy Shultz, a member of St. Patrick Parish in Washington, marched with five retarded adolescents and adults with whom she lives.

In a tribute to the 1963 marchers, John Lewis, a member of the Atlanta City Council, said the anniversary march was not "a celebration" or simply a remembrance.

"We are charting a course," he said.

Lewis called for the creation of a "beloved community"—an international community "based on simple justice."

The idea was seconded by several speakers including Coretta Scott King, Dr. King's widow, who said, "Let's move into that great world-house Martin talked of."

On the domestic side, a new civil rights coalition must include blacks, Hispanics, women and whites, the Rev. Jesse Jackson, president of Operation PUSH, said.

(Contributing to this story was Kaki Roberts of the Catholic Standard, Washington.)

Pastoral music programs offered

Charles Gardner, music director of the Office of Worship, announced this week that the Office of Worship will offer training and enrichment programs for pastoral musicians from September through March. They will include certification procedures for parish cantors and organists, deanery meetings for pastoral musicians, Music in Catholic Worship

seminars and a series of cantor workshops.

Cantors and organists desiring certification would first be evaluated to determine their level of ability. Private voice or organ lessons would be provided as needed by a teacher in the same locale as the student. For further information contact the Office of Worship at 317-236-1483.

Archbishop leaves greeting as he prepares for sabbatical in Rome

August 25, 1983

Beloved in Christ:

My letter is addressed to all of you in the Archdiocese of Indianapolis who share with me particular responsibility for its pastoral governance and care. To be specific I think of my brothers in the presbyterate, of those brothers and sisters of mine who are the devoted religious women and men of the Archdiocese, and finally those members of the laity to whom a particular responsibility has been entrusted. Through your voices it is my fond hope that you will acquaint all of the members of the Archdiocese with the whereabouts of the undersigned during the month of September.

Within a matter of hours I will be leaving for the City of Rome to take advantage of a sabbatical course that has been prepared for the Bishops of the United States. For the fourth time the National Conference of Catholic Bishops Committee on Doctrine in conjunction with the North American College have prepared a course of studies that will last for a period of approximately one month.

This course will be a review and an updating in the Sacred Sciences of Theology and Sacred Scripture, as well as an introduction to the Revised Code of Canon Law. It will be conducted at the Gregorian University which is just a few hundred yards away from the North American College, on the Via Umita, where we will reside.

It is my desire to share with you my enthusiasm for this opportunity, and to also offer you the hope that I will return to you renewed both in mind and in spirit.

At the same time this education opportunity will be mine, let me also say that during this month I will be making my "Ad Limina" visit to the Holy Father and the Holy See itself. During this visit I will make a comprehensive report of the life of the Archdiocese as well as its spiritual and material condition, and at the same time, have the opportunity of a personal conversation with Our Holy Father. You may be sure that I will speak good things to him about the Church that we love and I look forward eagerly to doing this for the first time.

My last thought. Shortly after I return the Archdiocesan Senate/Council of Priests is presenting a workshop that deserves your particular attention. On Wednesday, October 5th from 9:30 a.m. to 3:30 p.m. a presentation will be made by Father Bryan Hehir of the staff of the United States Catholic Conference in which he will speak both of social justice issues in general and the Bishops' recent Pastoral Letter in particular. Father Bryan has the great gift of being an excellent communicator and I am sure he will help all of us in the Archdiocese to see that the social message of the Church is an integral part of its message to the human family, and at the same time, show us how to carry out that social message in union with the rest of the Church's life and activity. I commend your attendance to this workshop most personally and most heartily.

Lastly, follow me with your prayers that the month may be a profitable one for myself as well as for the Archdiocese. I look forward to seeing all of you upon my return.

Sincerely yours in Our Lord,

Edward T. O'Meara

Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis

Bishop calls for more just economy

WASHINGTON (NC)—The task for Catholics and for all Americans is to build a more just and stable economy, an economy that serves people, Bishop Mark J. Hurley of Santa Rosa, Calif., said in the bishops' Labor Day statement.

The economic signs of the times call for a new vision based upon fundamental human values and faith in God, said Bishop Hurley, chairman of the U.S. Catholic Conference's Committee on Social Development and World Peace.

"This means constructing an economy that is governed not only by the goals of efficiency, productivity and financial profit, but also by the moral principles of economic justice and human dignity," he said.

American society is entering a new economic era, Bishop Hurley said, citing the high unemployment rate, the decline in

productivity growth of U.S. industry and the country's weakened ability to compete in the international market.

The end of the postwar economic boom has had an especially dramatic impact on the progress of minorities and the poor, he added.

"Who will bear the greatest burden in any economic transition toward recovery? Who will make the basic decisions which involve not only technical competence in various disciplines but also basic justice and ultimately, the fruit of justice, which is peace?" he asked.

"It is here that Catholic social teaching on economic justice has a valuable contribution to make," he continued. "This tradition embodies a coherent set of moral values that can be used as guidelines in making the basic economic choices that face America."

"Reflecting on these values in an explicit way will contribute to building a more humane and just economic future for this nation," Bishop Hurley said.

He listed principles from the 1975 bishops' statement, "The Economy: Human Dimensions," that could provide the framework for building a just, stable economy. The bishops' statement calls for full employment, an equitable taxation system and a government which plays a role in the economic activity of its citizens. Economic development should not be left to the judgement of a few people or groups; the largest possible number of people should have an active share in directing that development, according to the statement.

"These principles flow from the most basic principle of Catholic social teaching—the dignity of the human person," the bishop said. "It is precisely for

WASHINGTON NEWSLETTER

Legislative goals part of march

Focus is on jobs, peace, freedom

by JIM LACKEY

WASHINGTON (NC)—The 20th anniversary March on Washington on Aug. 27 was organized not just to celebrate the anniversary of Dr. Martin Luther King Jr.'s famous "I Have a Dream" speech, but also to urge support for pending legislation similar to the "legislative revolution" which followed the 1963 march.

In the wake of that earlier demonstration, which attracted 250,000 marchers to Washington, Congress enacted new anti-discrimination laws, passed the Voting Rights Act, declared the War on Poverty and started new education, housing and urban development initiatives.

Organizers of this year's march hope it will serve as a similar legislative springboard for a host of issues ranging from a jobs bill currently pending in the House, to the nuclear freeze resolution, to the Equal Rights Amendment. All are aimed at meeting the march's theme of "jobs, peace and freedom."

The U.S. Catholic Conference, public policy arm of the U.S. bishops, endorsed the march itself, although USCC officials also made clear the endorsement does not automatically translate into support for all the legislative proposals backed by march organizers.

Top on the list of legislative proposals is the Community Renewal Employment Act sponsored by Rep. Augustus F. Hawkins



(D-Calif.), a bill aimed at creating 1 million jobs for the long-term unemployed in areas of high joblessness. The measure, expected to be voted on by the House this fall, would authorize grants to state and local governments for the labor costs of activities such as repair of public facilities and the maintenance of public health, safety, education and social service programs.

Walter E. Fauntroy, the District of Columbia's non-voting delegate to Congress and national director of the march, called the Hawkins bill a "necessary first step" in the effort to protect victims of economic dislocation and transformation and to meet retraining needs for the jobs of tomorrow. In a statement issued prior to the march he also said the federal government had "shockingly abdicated its responsibility to stimulate job creation."

TO MEET the march's second theme of peace, organizers have identified eight legislative proposals, best known of which is the nuclear freeze resolution passed by the House and pending in the Senate. The peace theme is being pressed not only because of what march organizers warn is the threat of nuclear annihilation but also because increased military spending "robs us of the ability to invest in human capital."

Also on the list of peace initiatives is a defense authorization bill backed by the Congressional Black Caucus to cut \$65 billion from defense spending in 1984; a Defense Economic Adjustment Act sponsored by Rep. Ted Weiss (D-N.Y.) to ease the transition of defense workers into alternative industries; several measures aimed at limiting U.S. economic and military contacts with South Africa, and a Senate bill to encourage unconditional negotiations to end El Salvador's civil war.

Under the third theme—freedom—march organizers listed three legislative proposals which they said are necessary for the achievement of freedom for all Americans. Besides the ERA, march officials urged support for legislation to strengthen enforcement of the Fair Housing Act of 1968 and for measures aimed at parity for women in pensions, insurance, taxes, federal regulations, child support and child care.

Also under the freedom theme the organizers urged defeat of Reagan administration efforts to weaken laws and programs in the areas of equal employment opportunity, affirmative action, voting rights, school desegregation and minority business.

Two other issues which don't fit neatly into one of the three themes but which still are being highlighted by march organizers are the immigration reform bill and the Martin Luther King holiday bill.

March organizers have objected to the immigration bill's proposals for sanctions against employers who hire illegal aliens because the sanctions "would lead inevitably to discrimination against some Americans." And they have urged Senate approval of the House-passed King holiday bill in recognition of the important work of the late civil rights leader.

The difference in political climate between 1963 and 1983 may make achievement of some of these goals much more difficult than they were after the original march. But march organizers hope that just as in 1963, when marchers pledged to judge their representatives in the next election on the basis of their votes on "freedom legislation," so too will the 1983 marchers judge their elected officials on the new jobs, peace and freedom proposals.

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LIVING THE QUESTIONS

Shelter for families needed in Indianapolis

by Fr. THOMAS C. WIDNER

During the summer a Columbus, Ohio, man's wife left him and their two children. Unemployed, the man arrived in Indianapolis with the two children acting on a lead about a job. Unfortunately, the lead didn't pan out. But worse than that—the family had nowhere to stay.

I answered the phone call at St. Andrew's Parish from a crisis center volunteer the night the trio got into town. The volunteer wondered if the Simeon House at St. Andrew's had room for three emergency residents. Since Simeon House is under the authority of Catholic Social Services, I referred the call to them.

To make a long story short, the three members of this broken family were housed briefly at the Simeon House while other arrangements were made for them.

This is but one example of a need that probably every Catholic priest in Indianapolis has faced at one time or another—transient people in need of emergency shelter. Usually it is single men. And there are a number of missions in the central city able to accommodate men on an overnight basis. But often the need comes from families. But facilities for families are extremely limited. Indeed, the only available facility is



The Salvation Army Family Lodge for women and children which has 35 beds and turns away 53 percent of requests because it operates at capacity. In the case of the Columbus man, there is no emergency shelter in the city for a father and children much less an entire family.

The Salvation Army is planning to expand its facilities. But even representatives of the Salvation Army agree the need is greater than they can meet. In a study it did of available emergency shelter for women and children in Midwestern cities of comparable size, Indianapolis has the poorest record—2.58 beds available per 1,000 population, while Cincinnati has 4.31, Columbus, Ohio 9.09, Louisville 9.53 and Milwaukee 9.69.

Why isn't the Catholic Church involved? Well, a task force composed of members of the staff of Catholic Social Services and representatives from various central city parishes has been studying the possibility of opening an emergency shelter for families for more than a year now. That planning may soon pay off.

The former Sacred Heart Parish Convent, a building owned by the archdiocese, is being made available as a shelter by the archdiocese. With the cooperation of Sacred Heart Parish which maintains the building at present, Benedictine Sister Jeanne Voges has tentatively agreed to direct such a facility. Certain fire and building codes must yet be met which will cost about \$18,000 to get the building in shape. But it is structurally sound and has plenty of space for families in need.

Foundations have been contacted and applications are being made for grants to get the shelter into operation. Some funds are promised contingent on raising additional funds. In all nearly \$120,000 will be needed to get the shelter going its first year.

In a presentation made by Howard Green, director of the Salvation Army's Family Lodge, to the task force in the fall of 1982, it was reported that in 1981 there were 1,148 referrals for emergency housing. The Community Service Council which operates the 926-HELP line says that emergency shelter cases are some of the most difficult to deal with because of the lack of resources. For the more than 250 calls a year it receives about 20 percent have no appropriate resource.

Community leaders in 1982 feared the effects of a cold, snowy winter and cutbacks in government aid to the poor. The cold and snow never really arrived but the fear exists once again. The need for an emergency shelter exists even without such a winter for there are cases of people losing their homes through fire with nowhere to go as well as evictions and other instances of home loss. What is important to the task force is that Catholic leaders are ready to move on this, but the financial support of the Catholic community is needed.

Sister Jeanne would like to hear from anyone who can help her get the building in shape to meet building and fire codes. She can be reached at the Beech Grove Benedictine Center.

Jesuit meeting likely to focus on self-government

by Sr. MARY ANN WALSH

ROME (NC)—Self-government promises to be a key issue at the 33rd general congregation of the Society of Jesus, one of the church's most influential orders.

For many Jesuits, the society will, at least symbolically, regain self-government when they elect the order's 29th superior general a week or 10 days after the meeting's Sept. 2 opening.

Many Jesuits felt they had lost self-government when Pope John Paul II temporarily suspended the society's process for choosing its own leader in 1981 after the superior general, Father Pedro Arrupe, suffered an incapacitating stroke.

The pope at the time bypassed Jesuit tradition and appointed a papal delegate and an assistant delegate to govern the society temporarily and to prepare for the congregation.

The then 79-year-old Father Paulo Dezza became the papal delegate and the then 53-year-old Father Joseph Pittau became his assistant.

Some Jesuits, including the internationally known German theologian, Father Karl Rahner, publicly criticized the move. Other Jesuits interpreted the papal action as a sign of his dissatisfaction with the society.

Some also interpreted it as an affront to Father Vincent O'Keefe, a U.S. Jesuit and an assistant superior general. Father O'Keefe had been chosen by the other Jesuit central administration officials as temporary vicar general to head the order until a new general could be elected.

THE FORTHCOMING election assumes special significance as many Jesuits interpret it as returning the order to its usual mode of government and to its 450-year tradition.

Pope John Paul did not give a detailed explanation for naming Father Dezza, said Father Donald Campion, a Jesuit spokesman at the Rome meeting, prior to the start of the meeting.

"The pope referred to his action as a 'prova,' a test," said Father Campion. "But it was never clear exactly what he meant. If it was a test I guess we passed it."

While the election may be the most noteworthy event of the congregation, it will not be the only significant issue.

The society plans to discuss and then vote on issues affecting future Jesuit policy. They will address internal matters, such as who may vote and be voted on in

community elections, and external matters such as the role of the Jesuits in promoting social justice.

The social justice issue has provoked controversy in recent years, especially in Latin America where some Jesuits hold partisan political positions and have been outspoken in their opposition or support of specific governments.

OTHER discussions are expected to center on the desire of some Jesuits, most notably the U.S. representatives, to see the society take strong and specific positions on current efforts toward world peace, such as a halt to the nuclear arms race.

Two documents, an address by Pope John Paul II to the Jesuits provincials on Feb. 27, 1982, and a background paper presented by Father Pittau to the provincials at the same meeting, have influenced preparations for the congregation.

When the pope spoke to the Jesuit provincials he stressed obedience to the pope, ecumenism, the role of Religious in social justice efforts, and the spiritual and intellectual formation of the Jesuits.

The pope said the obedience which the Jesuits owe to the pope means not only that the Jesuits cooperate with him but that they also cooperate with the offices of the Roman Curia and with the bishops of the dioceses in which they work.

The pope also referred to the Jesuits' special vow of solemn obedience to the pope, a vow which Jesuits may be invited to make by their superiors after they have been in the order at least 10 years and after they have completed a high degree of theological and philosophical education and have shown spiritual and apostolic prowess. Those who make the vow promise to carry out "whatever the present and future pontiffs may order."

FATHER Campion suggested that the pope's stress on obedience may have been prompted by the feeling of some bishops that the Jesuits are "too independent."

This is a problem "which exists more in Latin America than in the United States," said Father Campion, secretary of information and communications for the U.S. Jesuit Conference.

"In the United States," said Father Campion, "relationships between Jesuits and bishops are quite good, although an occasional problem arises."

Father Campion added that the congregation will discuss the 26,000-member society's relationship with the hierarchy and the Curia.

The pope, at the meeting with the provincials, also discussed the role of the Jesuits in social action, telling them that this "concern for justice must be exercised in conformity with your Religious and priestly vocation."

The meaning of this, said one highly placed Jesuit source, will be discussed at the congregation because many social justice proposals to the congregation have come from around the world. He expects that as a result of the proposals, there will be a clarification of the fourth decree of the 1975 general congregation when the society voted that the mission of the Jesuits included "the promotion of justice."

"The decree won't be changed but it may be clarified," the source said.

The source added that the justice issue probably will include the position of Jesuits who hold political offices. He said the issue will be evaluated in light of the church's new Code of Canon Law, which will take effect in November. The new code indicates that clergy and Religious may not hold political office except under unusual circumstances and then only with the permission of the appropriate ecclesiastical authorities.

Father Campion said that the concern over political involvement centers primarily in Latin America, where the disagreement among Jesuits ranges from opposing injustice through revolution to opposing it by "talking discreetly with the heads of government."

The pope never told the Jesuits to abandon social justice work, he added.

In his speech the pope also stressed the academic and cultural tradition of the society and asked that the society promote the decrees of the Second Vatican Council, especially as they pertain to ecumenism and to relations with major non-Christian religions.

Father Campion noted that previous congregations have already called for such work and so the issue will probably not receive much, if any, discussion. The pope's remarks, he added, might make the next superior general alert to developing dialogue with such religions as Buddhism, Hinduism and Islam.

Father Campion noted other instances when a pontiff has asked the Jesuits to work toward better understanding of the world situation.

"Pope Pius X asked the Jesuits to work toward international cooperation and the Jesuits began Sophia University in Tokyo," said Father Campion. "Pope Paul VI asked us to address the problem of atheism and

we formed groups to study Marxism."

Father Campion said that the pope also has expressed concern about the declining number of Jesuits.

Father Pittau said at the 1982 meeting of provincials that the Jesuits are facing a "crisis of vocations," especially in Europe, the United States and Canada. He noted that of the 12 Jesuit regions only India, East Asia and Africa have had an increase in members in recent years.

The decline of vocations in the West forecasts a "radical redistribution of Jesuits throughout the world," Father Pittau had said.

Father Campion indicated that despite the crisis, the vocation issue probably will not be addressed at the congregation "because the picture is so mixed, with increases in one area and decreases in another."

Father Campion noted that the concerns discussed at the congregation should come as no surprise because they have been the concerns of the current pope and his two predecessors and of the Jesuit provincials.

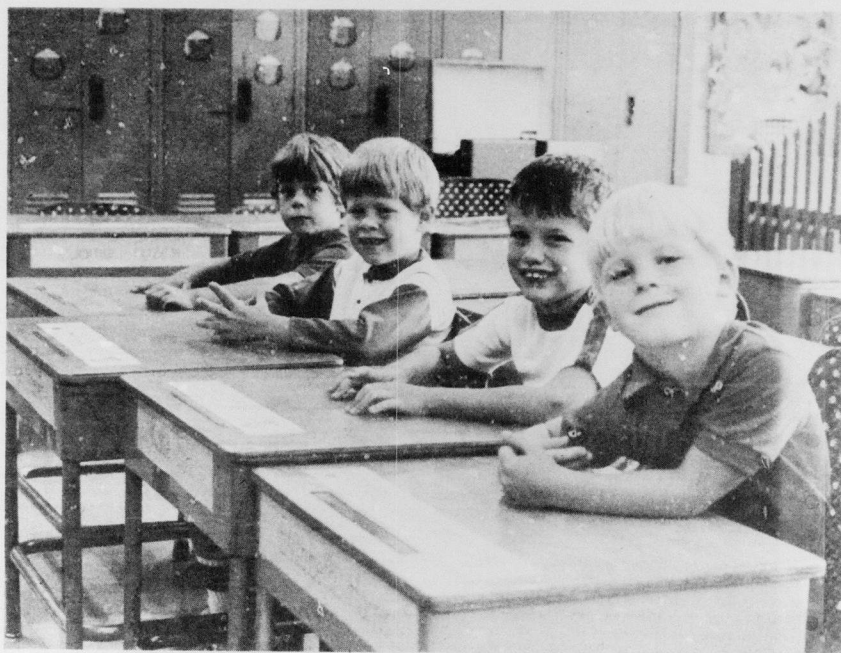
Military intervention called 'tragedy'

RIMINI, Italy (NC)—U.S. military intervention in Central America "would be a tragedy," according to Bishop Antonio Quarracino, president of the Latin American Bishops' Council. "Perhaps I'm an optimist, but I believe that, faced with 'the giant,' the little countries will end up reaching an agreement," said Bishop Quarracino in an interview published Aug. 26. But if there is no agreement, "then I fear that Washington will intervene and that would be a tragedy," Bishop Quarracino added.

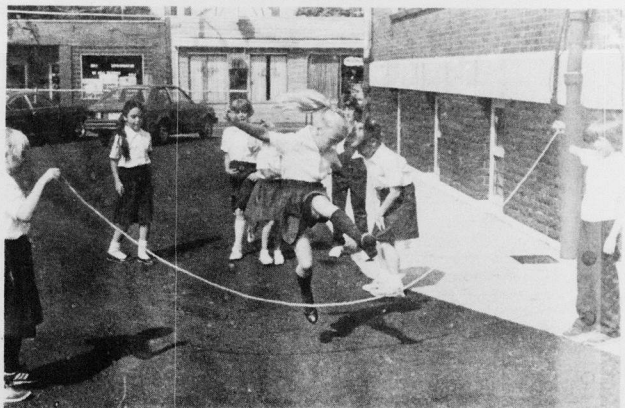
Judge freezes assets of bank officers

MILAN, Italy (NC)—A Milan judge has frozen the personal assets of the Vatican bank's two top lay employees in connection with the investigation into the 1982 collapse of the Banco Ambrosiano. The order by Judge Renato Bricchetti affected the assets of Luigi Menzies and Pellegrino de Strobel, both Italian citizens living in Rome. Judicial sources said the judge's order was standard practice in such an investigation and did not imply criminal conduct on the part of the two employees of the Vatican bank.

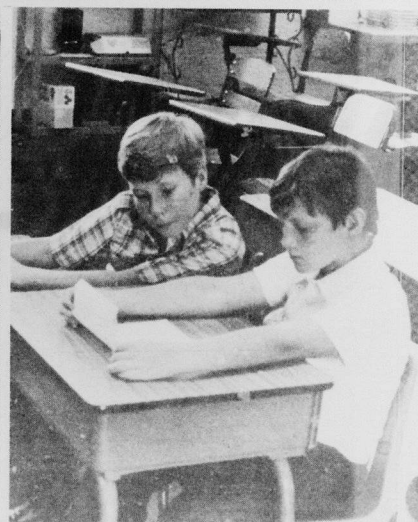
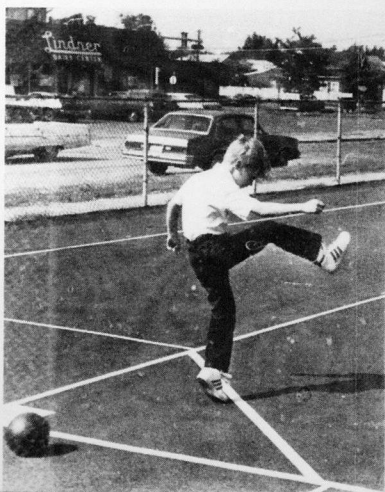
End of August marks start of school year



READY TO GO—The first day of school didn't intimidate those going through first grade orientation at St. Malachy School in Brownsburg, directly above, who included (left to right) Jeffery Mercurio, Robbie Rice, Nicholas McIntosh and Aaron Risch. Above left, an eager hand is raised in Mrs. Dimmlt's fourth grade class at Holy Angels Model School, Indianapolis. At left, members of the kindergarten class at Holy Angels add their own touches to a mural being prepared for the classroom. (Photos by Jim Jachimiak and Susan M. McInski)



STRIKE ONE—Despite the heat, students at Central Catholic School in Indianapolis were ready for some fun on the playground during recess. Below, it's strike one in a kickball game at Central Catholic, and it's going to be a close call, at right, as the kicker nears first base. Meanwhile, above right, some at Central Catholic prefer a less controversial sport, jump rope. And back in the classroom at St. Susanna School in Plainfield, lower right, a fifth grade science class listens to Mrs. Kathy Chapin.



"The pleasures arising from thinking
and learning will make us
think and learn all the more."

—Aristotle, Ethics, 1153 a 22

Don't wait for book; classes are better

by NONA AGUILAR

A few months ago a couple that I know very well telephoned with a problem. They were scheduled to attend their second class on Natural Family Planning (NFP) but couldn't find a baby sitter. Their question: did I think it important for them to attend class? After all, they pointed out, they had already read my book on NFP, "No-Pill, No-Risk Birth Control."

I know that my friends expected me to tell them to stay home, to reread the appropriate section of my book if necessary, and, if they had questions, to call me. They were wrong. While I believe that it is possible for couples to learn NFP from one of the many excellent books that are available, I am an unabashed advocate of personal instruction. I am so convinced of its importance, that I told my friends to call me if they didn't succeed in finding a baby sitter. I would baby sit.

And, indeed, that's precisely what happened. The author of a step-by-step, self-instruction guide to NFP went baby sitting so that her friends could attend classroom instruction in the method.

The new scientific methods of Natural Family Planning are as effective as the best contraceptives. They are not difficult to learn, although at first the couple must be very attentive. But only at first. Thereafter, NFP often becomes second nature.

Still, the value of personal instruction comes in at the "at first" stage of learning. Since changes in a woman's body indicate the presence or absence of fertility, it is valuable for a woman to meet another woman who is knowledgeable about the changes and can offer insight and, if necessary, reassurance. A book can't do this.

Since the couple must cope together with this new method—Natural Family Planning demands mutual and equal

responsibility—it is valuable for a husband to meet another husband who is sharing this responsibility with the woman he loves. It is also valuable for a man to meet other men who are learning to deal with the abstinence factor.

Many couples feel that the method is difficult and complicated. They're not sure that they want to learn it. But if they sit in a class with other couples who are in the same boat, they realize that this feeling is common. The effect is paradoxical—the previously unsure couple feels reassured, not dismayed. They feel more relaxed about learning the method, not tense.

On the other hand, as an author of a book on Natural Family Planning, I am happy to suggest a few benefits of reading about the method: a book will give you an idea of what's involved in using NFP and how highly reliable it is. It will give you a feeling for the method and how it works. A book can also prepare you for some of the difficulties you may face when you first begin using NFP. And, of course, if you can't find instruction in your area, you could rely on the book for self-instruction.

Back to my friends. When they came back from their NFP class and relieved me of my baby sitting chores, I asked them if they felt that the effort of attending class had been worthwhile. "Having read your book, we didn't absolutely need the class," the wife told me, "but we're awfully glad we went."

Instruction in the new methods is offered in the Archdiocese of Indianapolis. Contact Mrs. Valerie Dillon, Archdiocesan Family Life Office, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206, 317-236-1595.

"No-Pill, No-Risk Birth Control" by Nona Aguilar can be ordered by mail through: CCN Booksales, 5410 Wilshire Blvd., Suite 100, Los Angeles, CA 90036. Please send \$6.95 for quality paperback, or \$12.95 for clothbound. Add \$1.50 for bookrate postage and handling or \$2.50 for U.S. delivery. Mastercard/Visa phone toll free is 1-800-421-4250.



ROLE PLAYING—Mike Carotta of the Office of Catholic Education demonstrates the authority of a teacher at a new administrator's workshop held by the OCE on August 15. Taking part were: (left to right) Mary Hall, Holy Name, Beech Grove; Pat Witt, St. John, Bloomington; Juanita Yuill, St. Patrick, Terre Haute; Charity Sister Rochelle Ernst, Tri-Parish, Madison; Phil McBrien, St. Thomas Aquinas; Jan Hellman, St. Ann, Terre Haute. (Photo by Susan Weber)

Theologian criticizes abortion of twin

ROME (NC)—A Jesuit theologian criticized an abortion to protect the lives of an unborn child's twin and of the twins' mother. Vatican Radio on Aug. 25 quoted from the Italian Catholic monthly magazine, *Prospettive nel Mondo* (Per-

spectives in the World), in which Father Armando Guidetti said, "The direct and voluntary intervention to kill the child in the womb is gravely illicit, in terms most clear, it is a premeditated homicide."

RNS may be sold to Methodist publication

NEW YORK (NC)—Religious News Service, the interdenominational religious news reporting service run under the auspices of the National Conference of Christians and Jews since 1933, is negotiating transfer of its operations to the United Methodist Reporter organization. The Dallas-based United Methodist

Reporter, headed by Spurgeon Dunnham, produces a weekly national newspaper with separate editions for some 300 regional units and local churches and serves some 500,000 subscribers. In their coverage of national and international news, the publications rely heavily on RNS.

Director supports new 'Baby Doe' rules

WASHINGTON (NC)—The U.S. bishops' pro-life director has restated support for the Reagan administration's proposed "Baby Doe" rules to protect handicapped newborns. In written comments filed with the U.S. Department of Health and Human Services the pro-life director, Father Edward M. Bryce, said

the rules were long overdue and were a reasonable effort to protect the civil rights of infants. The new rules, published by the Reagan administration July 5, were designed to replace similar rules published earlier this year but struck down by a federal judge in April.

the Saints *by Luke*

ST. ISAAC THE GREAT



ISAAC WAS THE SON OF ST. NERSES I, PATRIARCH OF ARMENIA. HE STUDIED AT CONSTANTINOPLE, MARRIED AND UPON THE EARLY DEATH OF HIS WIFE BECAME A MONK. HE WAS APPOINTED PATRIARCH OF ARMENIA IN 390 AND SECURED RECOGNITION OF THE RIGHTS OF THE ARMENIAN CHURCH, THUS ENDING ITS LONG DEPENDENCE ON THE CHURCH OF CAESAREA.

HE ENDED THE PRACTICE OF MARRIED BISHOPS IN THE ARMENIAN CHURCH, ENFORCED BYZANTINE CANON LAW, ENCOURAGED MONASTICISM, BUILT CHURCHES AND SCHOOLS, AND FOUGHT PERSIAN PAGANISM. HE WAS ALSO RESPONSIBLE FOR DEVELOPING A NATIVE LITURGY.

ISAAC CHOSE RETIREMENT FROM 428-432 RATHER THAN GET ENTANGLED IN THE POLITICS OF ARMENIAN PRINCES. HE RETURNED TO LEAD THE ARMENIAN CHURCH AS AN OLD MAN. HE DIED IN 439. HIS FEAST IS SEPT. 9.

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Rev. James D. Barton, Archdiocesan Director

Does it make sense to consider God?

by Fr. DAVID K. O'ROURKE, OP

(In the series that begins here today we intend to talk about many ways God is present in our lives. We start with some of the most basic and common, the ordinary aspects of daily living—even on rattling buses and at crowded lunch counters.)

Doug sat across from me, rumped and paunchy in a sweat-stained suit. A middle-aged man running low on hope, he was on the verge of giving up on himself.

As we talked, he put some questions to me.

—Does it make sense to think about the presence of God in our own lives, except perhaps on some extraordinary, once-in-a-lifetime occasion?

—Is God really present in the lives of ordinary persons? Or does he show himself only to people of unusual dedication, people like Mother Teresa and mystics in monasteries?

Doug described the boredom of his commute to the accounting office of a printing plant. For 17 years he had followed the same daily route on the same bus line. Closed-in, stale air in winter, steamy in the summer, rattling over potholes and lurching from stop to stop.

His life had developed a sameness he found terrible: a paycheck that was never enough; plans for vacations he knew he could never afford; falling asleep each night in front of the television on a threadbare couch he couldn't afford to reupholster.

"Where did I go wrong?" he asked me. "Mary and I had so much going for us. And I still love her. In fact, without her I wouldn't make it." His voice choked up.

"Our priests talk about how great life is. And I see the pope on television. They're all so confident. They talk about God as though they know him.

"Well," he said, starting to laugh at the very thought of it, "God doesn't ride the No. 37 bus. And he doesn't eat pot roast specials at a lunch counter."

Then he became more serious, more thoughtful. "If there is a God, I don't know

where he is, because he sure doesn't seem to be in my life."

How do you answer questions like those? What do you say to a weary man whose pain is so real and who won't accept platitudes?

"I know of only one way to look at your questions that might make sense to you," I said after a few moments' reflection. "At least, it helps me when I've got questions. And that's to draw on the church's theological tradition."

I went on then to talk about a basic theological concept, the idea of purpose: why we do the things we do.

"You ride that broken-down bus, day in and day out," I said, "not because you love the bus or your job, but because you love Mary and the kids. And you've both been scrimping in order to give them a good education."

He agreed that was true. "But what does that have to do with God in my life?" he asked.

"Theologians maintain," I went on, "that directing our lives to a good goal, a good purpose, is a sign of God's presence. The ability to do the kind of things you're doing for your family, to want to do them in the first place, to have the courage and strength to carry on all these years—these are all gifts of God.

"Furthermore, being a good husband and father is something you really believe in; they're the most important goals in your life. And the way you take care of your family, that's not just human kindness. That certainly looks to me like the grace of God. Anyone can be generous for a few weeks for purely human reasons. But for 17 years? That's the grace of God.

"St. Paul described the way a husband should love his wife as he loves his own

body. And Christ talked about care for the least as being truly care for him. That's how you love your family and that care is at the heart of your life," I added. "For me that's a sign of God's presence in your life."

My conversation with Doug took about

an hour and a half. But it hit on a basic truth of our faith. God is present in us in the most ordinary aspects of human living—encouraging us, helping us hang in there even when the hanging-in seems either impossible or meaningless.



ROUTINE—For 17 years he had followed the same daily route on the same bus line. His life had developed a sameness he found terrible: a paycheck that was never enough; plans for vacations he knew he never could afford; falling asleep nightly in front of the television on a threadbare couch he couldn't afford to reupholster. "If there is a God," he said, "he sure doesn't seem to be in my life." (NC photo by B and W. Wilson)

God is present—even in the silence

by NEIL PARENT

In Shusaku Endo's masterful novel, "Silence," Father Sebastian Rodrigues is a 17th century Portuguese priest sent to Japan to minister to the small, persecuted Christian community there. The priest eventually is captured and imprisoned.

One day, he witnesses through his cell window the martyrdom of a Christian. The prisoner, a one-eyed man, is led to the center of the courtyard where he is felled with one swift blow of the sword. His body is dragged through the dirt and thrown into a grave he and other Christian prisoners dug the previous day.

Endo describes Father Rodrigues' thoughts of God following the incident: "So it has come to this . . ." He shivered as he clutched the bars.

"Yet his perplexity did not come from the event that had happened so suddenly. What he could not understand was the stillness of the courtyard, the voice of the cicada, the whirling wings of the flies. A man had died. Yet the outside world went on as if nothing had happened.

"Could anything be more crazy? Was this martyrdom? Why are you silent? Here, this one-eyed man has died—and for you. You ought to know. Why does this stillness continue? This noonday stillness. The sound of the flies—this crazy thing, this cruel business."

Endo's portrayal is powerful, I think, because the priest's sense that God is silent is one that many of us have felt at one time or another. Just when we wanted God's presence most, we felt a terrible stillness.

Fortunately, such painful periods generally do not last. In time, they give way to other experiences in which God makes himself known to us—whether we were looking for him or not.

Such was the case with Pete, a former convict. In a recent interview, he told of an incident which occurred in prison when two of his friends got into a raging argument and vowed to settle the score in the morning. That meant one could die. Though he never prayed before, Pete spent the night praying to God, saying, "Hey, I'm not

asking you to prove yourself; I'm asking you to save two lives."

Pete said that the next morning the two men "came out with their hands extended to one another and shook hands."

Knowing the two men as he did, Pete couldn't believe what happened. "It was mind boggling . . . So that day I had nothing but thanks in my heart to God."

For Father Rodrigues, there was God's silence. For Pete, God made his presence abundantly clear. Yet Christians believe God is fully present in both situations.

Trappist Father Thomas Keating describes God as "the source of all reality . . . who penetrates it with his unbounded presence." Even bleak, unbroken silence carries God's presence.

It's natural that we want to experience God's presence, to be reassured that he is indeed with us, caring for us. When God seems distant and silent, we feel alone and afraid, like orphans.

In point of fact, it is not whether God is

present to us, but how he chooses to be present. We look for God in the wide spaces as well as the nooks and crannies of our lives. But while we do the seeking, God does the finding.

—For one person, God reveals himself in joy; for another, in pain and sorrow.

—Some encounter God in giving; others in receiving.

—For some it is the awe of a limitless, starry sky that sparks a divine encounter; for others, the encounter occurs in the inward journey of quiet meditation.

Many experience God in music, art or poetry. Painter-poet Carlo Carra writes that when he is working, he senses that "his true immutable essence comes from that invisible realm that offers him an image of eternal reality."

Jesus' words, "Seek and you shall find," encourage us to keep searching for God and to never doubt that he is with us, even in dark, silent and troubled moments.

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Resources

The Rev. Frederick Buechner, a Presbyterian minister, writes an autobiographical account of his spiritual journey in "Now and Then." In his introduction, the author indicates that he hopes to persuade his readers to "be moved to listen back over what has happened to them for the sound" of God's voice in their lives. Buechner is firmly convinced that evidences of God can be found in every person's life, if people make the effort to look and listen with patience and hope.

"Here and Now" is published by Harper and Row Publishers, 10 E. 53rd St., New York, 10022. \$9.95.

Discussion Points and Questions

1. If someone told you he felt that God wasn't really interested in him, how would you respond?
2. Why is the man in Father David O'Rourke's story so discouraged about finding God in his life?
3. What approach does Father O'Rourke take in trying to help the man?
4. Why did Suzanne Elssesser describe her experience as an experience of God while visiting the Vietnam Memorial in Washington, D.C.?
5. After reading Ms. Elssesser's story, where would you say people sometimes find God?
6. In Neil Parent's article, what was the priest's reaction when he saw a fellow Christian executed?
7. What advice does Parent give to individuals who are searching for God's presence in their lives?
8. How does Father John Castellet indicate God's enduring interest in and commitment to the human race?

GOD in the human situation

Week in Focus

Does God only act in our lives on rare occasions? Or is God present in the ordinary circumstances of life too?

What about the feelings people sometimes get that God isn't nearby?

Our series this week asks whether we really can talk about God as one who is present.

Dominican Father David K. O'Rourke talks with Doug who complains that he can't seem to find God anywhere in his somewhat humdrum existence. The priest reaches into theological tradition, indicating that the man's faithful love for his family is surely a sign of God's presence. The Dominican priest is with the family life office in the Diocese of Oakland, Calif.

Suzanne Elssesser, a free-lance

writer, relates how a visit to the Vietnam Memorial in Washington, D.C., turned into an unexpected experience of God for her.

Neil Parent takes an incident from Shusaku Endo's novel, "Silence," as well as an anecdote from a former prisoner, to illustrate that people experience God as sometimes absent and sometimes present to them. It's important to remember that God stays with us always, even in silence, Parent says. He is the representative for adult education with the U.S. Catholic Conference education department.

Is God present in our mixed-up world? Biblical scholar Father John Castellet asserts that the Bible fairly shouts out the good news that God is intimately and passionately involved with humans.

Presence of God felt in sorrow of others

Visit to monument is powerful experience

by SUZANNE E. ELSESSER

I had read about the Vietnam Memorial in Washington, D.C., how its design provoked strong reactions in people. Some thought it a fitting tribute and others a horrible disrespect. Feeling curious, I went to see it.

But I was not prepared for the powerful experience this visit would involve.

The cab stopped at the edge of the famed Washington Mall, the great expanse of grass, trees and paths that extends from the steps of the Capitol, past the Washington monument, to the foot of the Lincoln Memorial. The cab driver pointed and said, "It's over there."

I could see nothing. But he assured me that if I walked straight ahead I'd find it. Soon a dirt path appeared. Evidently it gets muddy when it rains because the path soon became a series of wooden planks and then, finally, large flat stones set side by side.

As I walked I became aware of other people walking in the same direction. Then suddenly I saw the memorial.

At each end it is only a few inches high, but as one moves along, the lines of the monument flow with the landscaped hill behind it. Gradually the monument becomes more than double the height of anyone standing in front of it.

The path leads before the face of the monument, almost as though part of the memorial itself.

The surface is highly polished dark gray marble, nearly black. On it the names of the men and women who lost their lives in Vietnam are engraved. Their names are clustered under the year of their death.

But it is the people viewing the names who offer the real tribute, the real memorial. It was through them that I had an unexpected encounter with God that day.

The Vietnam Memorial is different from other memorials that honor the more distant past, for the names carved into it

are the names of the sons, daughters, husbands, grandchildren, neighbors and friends of the people one meets there—people who come to visit, to weep, to remember.

I watched while a trim man in his late 30s stood alone before one of the names. His eyes were serious, his body totally still. His thoughts might have been back at the scene of a battle. He reached out and touched the stone for a few seconds. Then slowly he let his hand return to his side. Was it the name of a friend? I wondered. Was it someone he'd laughed and cried with? Maybe he'd prayed with him too. Was it someone he'd watched die?

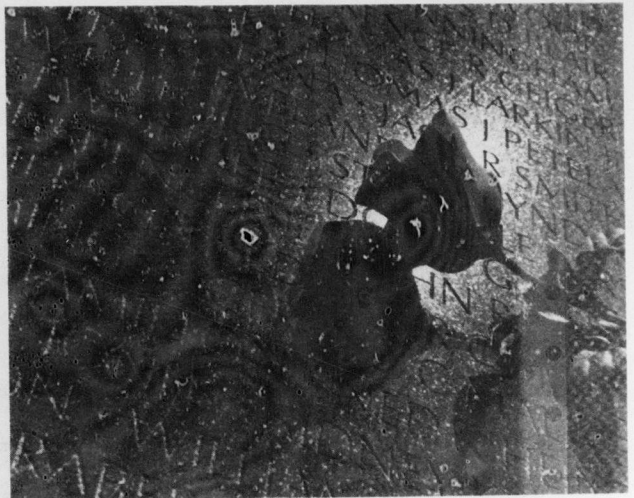
Down the path an older couple with gray hair held hands as they stood together before one of the names. She placed the small bunch of daisies underneath the row of names and returned to stand with her husband. The bright yellow and white of the flowers contrasted vividly with the dark stone.

"Here it is," a woman called out, and the two children who had wandered ahead returned to stand beside her. They photographed the carved names, but said little.

Scripture tells how Jesus reminded his followers that he would be present in the hungry people they encountered, the sorrowing people they comforted. In Scripture we hear how Jesus reminded his followers that they needed to be open to his presence in unexpected places; that they could recognize him in their brothers and sisters.

To me that day in Washington, God made his enduring presence felt through the sorrows and hungers of those who stood nearby me. I was reminded of God—my attention was turned toward God—by the faces, the hands and the silences of the people who stood before this simple, yet forceful, remembrance of someone they loved.

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REMEMBER—A single rose adorns a section of the Vietnam War Memorial in Washington. Like many flowers that dot the long stark monument, it probably was left there by a friend or loved one as a remembrance of one of the people enscribed nearby. (NC photo by Bob Strawn)

God has commitment to our crazy world

by Fr. JOHN CASTELOT

Is God present in our crazy, mixed-up world? Does he care about it at all, or has he abandoned it to its own self-destructive devices?

From cover to cover the Bible practically shouts the answer: God has bound himself to our universe and in a special way to human beings: "And the fidelity of the Lord endures forever." (Psalm 117:2)

Still, people's questions are understandable; those questions are asked in every age. "My tears are my food day and night, as they say to me day after day, 'Where is your God?'"

Those troubled words of the psalmist are followed by an expression of calm assurance: "Why are you downcast, O my soul? Why do you sigh within me? Hope in God! For I shall again be thanking him in the presence of my savior and my God." (Psalm 42:3,6)

By the very act of creating, God committed himself, not just to humanity but to the whole universe. "The Lord's are the earth and its fullness; the world and all who dwell in it." (Psalm 24:1)

The creation accounts, while not blow-by-blow accounts of how the universe came into being, are positive statements of the fact that the universe is the creative act of a loving God.

God's act of creation was not a cold, uninvolved capricious display of power. It involved him very personally. Significantly he is said to have created by his "word": "Then God said, 'Let there be light.'" (Genesis 1:3) This act initiated a dialogue, a meaningful relationship, a commitment.

That relationship was sealed in an astonishing way when the word through whom all things came into being "became flesh and made his dwelling among us." (John 1:14)

The deeply personal nature of the relationship is expressed with unmistakable clarity by the statement: "God so loved the world that he gave his only Son." (John 3:16) Talk about a personal involvement!

And the creative word made flesh reassures us: "And know that I am with you always, until the end of the world!" (Matthew 28:20)

Far from abandoning the world, God is intimately present to it and passionately involved in its history. In his own mysterious way he is guiding it to a glorious destiny.

The whole message of the Book of Revelation is one of hope and encouragement, bidding us look forward to the day when God will cap the whole creative process by fashioning "new heavens and a new earth." (Revelation 21:1) This will be a marvelous transformation.

True, this is a long and often painful process. The biblical authors very realistically recognize this fact. Along with their unshakable conviction that God has grand plans for his universe, they realize what is involved in carrying them out:

As St. Paul in Romans 8 puts it so aptly: "I consider the sufferings of the present to be as nothing compared with the glory to be revealed in us . . . Yes, we know that all creation groans and is in agony even until now. Not only that, but we ourselves, although we have the spirit as first fruits, groan inwardly as we await the redemption of our bodies."

Paul concludes: "In hope we are saved. But hope is not hope if its object is seen . . . And hoping for what we cannot see means awaiting it with patient endurance." (Romans 8:18-19; 22-25)

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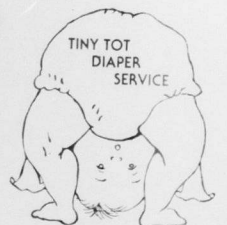
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Children's Story Hour

by JANAAN MANTERNACH

The sun was bright, the air hot. The strong wind refreshed the 11 men standing on the mountaintop. They were resting after the long climb from the valley below.

It was not long after Jesus died on the cross. The 11 men were disciples of Jesus. Some claimed that Jesus was alive again. Others found that hard to believe because they knew Jesus had died. They even knew where his tomb was.

The 11 stood on the mountaintop talking. "But we watched him die," one argued.

"We did see him die. That is certain," another insisted. "But Mary Magdalene and the other Mary found the tomb empty on Sunday morning."

While they were arguing, Jesus suddenly appeared with them on the top of the mountain in Galilee. When the disciples who were arguing that Jesus was dead saw him, they bowed down to the ground before Jesus.

Now the disciples had no doubts. Jesus was right there with them. They could see him, hear him, touch him. Jesus was alive!

Jesus smiled at his friends and greeted them warmly. They were overjoyed to see Jesus.

"I have been given authority in heaven and on earth," the risen Christ said to them. He pointed out over the valleys. They looked out over Galilee as far as they could see. They wondered exactly what Jesus meant. He seemed to be saying he had power over the whole world.

"Go," Jesus said to his friends. "Go to all peoples everywhere. Make them my followers."

"How can that be?" they said to one another. "We've never been a hundred miles from home. And now we are to go all over the world?"

Jesus did not answer them. He just went on with his instructions. "Baptize all people in the name of the Father, the Son and the Holy Spirit. Teach them to obey everything I have commanded you."

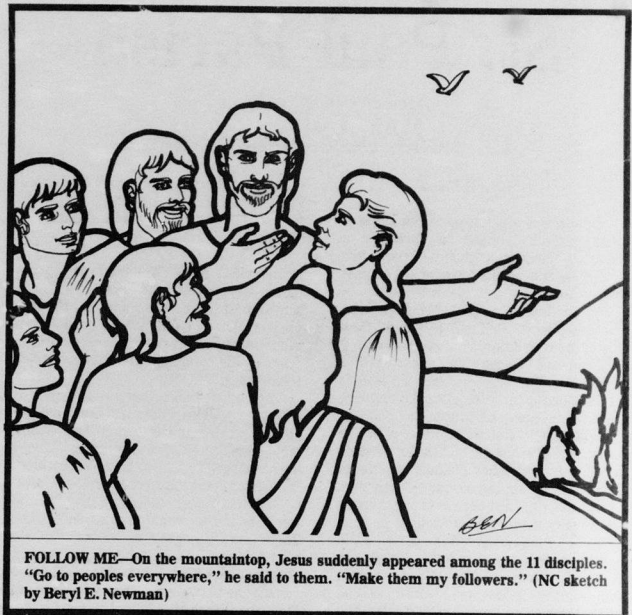
The 11 were stunned. Jesus had never sent them out to teach before. They could not imagine themselves teaching people. They were not teachers. They wondered how they would do what Jesus was telling them to do. The 11 were puzzled and afraid.

Jesus sensed their fear and confusion. He made them a promise they never forgot. "I will be with you always," Jesus assured them. "I will be with you until the end of the world."

Jesus left them as suddenly as he came. But the 11 were aware of his presence with them as they walked down the mountain. Even though they could no longer see Jesus, they were sure he was always with them.

Questions:

1. What were Jesus' disciples arguing about on the mountaintop?
2. How did the disciples react when Jesus appeared?
3. What did Jesus ask the disciples to do?



FOLLOW ME—On the mountaintop, Jesus suddenly appeared among the 11 disciples. "Go to peoples everywhere," he said to them. "Make them my followers." (NC sketch by Beryl E. Newman)

4. What promise did Jesus give the disciples?

The Children's Reading Corner

Sooner or later, children begin to experience the mystery of knowing that things exist even when they can't be seen.

When it is night, children cannot see the sun but they know it is there. During the day they cannot see the stars.

Children also know that some things never can be seen, such as yesterday. Children cannot see the song of the bird, but the bird still sings. They cannot see God, but God exists.

Florence Parry Heide makes those wonderful observations in "God and Me"

as she gently guides children to God's mysterious presence in the world. The illustrations are in full color. (Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo. 62118. \$3.50.)

In "If You Listen," Charlotte Zolotow sensitively helps children find an answer to the question, "How do you know if someone far away is loving you?" (Harper and Row, 10 E. 53rd St., New York, N.Y. 10022, \$8.95.)

"The Unseen Playmate," by Robert Louis Stevenson is a delightful poem about the unseen but real. It is in Stevenson's "A Child's Garden of Verses." (Grosset and Dunlap, 51 Madison St., New York, 10013. \$3.95.)

THE QUESTION BOX

Where can I find inspiration?

Catholic worship often shows lack of quality

by Msgr. R.T. BOSLER

Q I have been a Catholic all my life, but for the past several years I have been "my own religion" praying in a Catholic church. I have found no encouragement or inspiration to help me strengthen my faith.

Sermons from my pastor are more like lectures than moments of sharing the Word and encouragement. Many of my Protestant friends have such a strong faith in God, which stems from what they share at their church. Where can I find such inspiration in the Catholic Church?



A On vacation I celebrated the Eucharist several times as part of the congregation rather than as celebrant. I know how you feel. I had the same experience.

Sunday Mass in some instances can be a painful ordeal for one seeking inspiration and encouragement to prayer.

As I listened to a priest rattle off the Mass prayers mechanically and the people mumble responses without any enthusiasm, I felt a yearning for the old Latin Mass that at least had some mystery about it.

The Mass as we have it today puts much greater demands upon the celebrant and people.

But where I found a priest who put his "soul" into what he was doing and the congregation had been encouraged to participate with enthusiasm, I appreciated again what a great improvement the new Mass is over the old.

In those instances where the experience was awful, I found a way to

make the best of it by doing something that may help you. When the homily was dry, ill-prepared and uninspired, I put into practice a teaching in a story told by a charismatic preacher.

It was about a man who found a way to profit from dull sermons. As he listened, he prayed that somehow God would use the words of such a miserable preacher to touch the listeners who most needed help. And, by golly, I found a little inspiration for myself.

To survive the dull liturgy, I kept reminding myself that the Mass is a sacrament in which the Lord Jesus is the principal actor.

I consoled myself with the biblical truth that God uses the weak and insignificant to confound the wise and work his wonders.

This leads me to the important thing I have to say to you: We Catholics go to church not primarily to hear a rousing sermon or to be worked up spiritually but to offer ourselves to the Father in union with Jesus Christ.

It's the special presence of Jesus in the sacrament that draws us, not the personality and abilities of the priest.

This doesn't mean that an inspired homily and praying are not important, for they help increase the faith necessary to benefit more from union with Christ in the sacrament.

So shop around for a Mass more to your liking. And look for a Catholic charismatic prayer group. This is what you may be seeking.

And don't be too envious of the Protestants. I am friends of enough of them, clerical and lay, to know they have their problems with worship, too.

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

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THE WORD

by PAUL KARNOWSKI

All of us know the type. They are on the forefront of anything that is new. When a new store opens up in the neighborhood, they have purchased several items before the rest of us have even heard of it. When we're busy reading the current bestsellers, they're working on books that will be the bestsellers in two months.

To a certain extent, all of us are attracted to novelty for the sake of novelty. All of us like to be the first on the block to see the long awaited sequel. To a certain extent all of us like to be the first to canonize some new author—a sharp young mind who provides answers to questions even we wouldn't have anticipated. All of us are attracted to the new, the different, and the unique.

It is those attractions, those tendencies, that Jesus attacks in today's gospel. As Jesus went from town to town proclaiming his unique message of salvation, we can imagine that he was surrounded by those

SEPTEMBER 4, 1983
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Wisdom 9: 13-18
Philmon 9: 10, 12-17
Luke 14: 25-33

who wanted to be the first to hear his message. We can imagine that many of his listeners were there, not because of what he had to say, but rather because it had never been said this way before. The Lord's message of love and forgiveness was indeed novel. And it still is. To lead a life based on those premises is as novel an approach to things now, as it was then.

But the Lord made it clear 2000 years ago and he makes it clear to us today, that novelty seekers have no place in the kingdom of God. Those who wish to become true citizens of the kingdom must be prudent, confident, and thoughtful. To be true followers of the Lord, we must make honest assessments of our strengths and capabilities, just as the king assesses the abilities of his ten thousand men in the parable.

If we wish to make an impact on the rest of the world, we must not rely on the novel principles of Christianity. Rather we must rely on a planned and consistent commitment—a commitment we honor even if the novelty seems to have vanished.



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St. Paul Parish

Decatur County, Indiana

Fr. James Dede, administrator

by JIM JACHIMIAK

Members of a small parish in Decatur County may understand the hardships of Indiana's pioneer Catholics, who often waited several weeks for a priest to pass through their area and celebrate Mass.

For the last four years, Mass has been celebrated in St. Paul's Church in St. Paul only on the first Saturday of every month.

While the parish has never had a resident pastor, its membership—which has dropped from 82 to 47 in the last five years—was once much larger.

William C. Moeller, a member of the parish since 1947, notes that the late Father Bernard Burgert once planned to enlarge the church by adding a wing to each side. For a time, liturgies were held on Saturday and Sunday to ease overcrowding.

Father Burgert served the parish while he was assistant pastor of St. Joseph's in Shelbyville, from 1946 to 1948, and again while pastor in Shelbyville, from 1953 to 1971. During that time, Moeller notes, the town of St. Paul grew rapidly on both sides of the Decatur-Shelby county line after water and sewer systems were installed.

However, parish membership began to decline. The brick church was never enlarged, the parish hall built under Father Burgert has now been rented for use as a warehouse, "and my archdiocesan assessment is bigger than my collections," says Father James Dede, administrator.

FATHER DEDE was assigned to the Decatur County parish and St. Vincent de Paul in Shelby County in 1979, and dropped the weekly Mass at St. Paul. "For years the people have been here and it's hard," he explains, "but the younger people want to be part of a place where things are happening."

Because of the size of the parish, "you couldn't build programs. That's the reality of it at this moment." Instead, activities are based at St. Vincent's, where many who live in St. Paul's Parish have registered.

"We don't have any organizations (at St. Paul)," Father Dede says. There was a CCD program when I came—one person was trying to run it. And there wasn't much of a program at St. Vincent." So a new one was organized to include both parishes.

Moeller agrees that "the new programs are here and you have to go along with them." But, he says, St. Paul's once had those programs.

At that time, he says, "the hardships that were involved" were greater than today. "Now there are two fine roads from St. Vincent to St. Paul, and we have modern conveniences, but we don't have what we used to have."

Until the death of Father Edward McLaughlin in 1977, says Philomena Weintraut, "I don't know of any Mass being missed" at St. Paul. "I even went to

midnight Mass there" for Christmas. Father McLaughlin attended St. Paul's from 1971 to 1977, while pastor in Shelbyville.

BEFORE MRS. Weintraut joined the parish 45 years ago, there was a Catholic school in St. Paul. She points out that the present church building was originally a school, then was converted to a church to replace the original 22-by-30-foot brick structure built in 1858.

Card parties and other social activities were a regular part of parish life. "We had church picnics at one time," Mrs. Weintraut adds. "A lot of people came, and talk about work! We had to bring everything. We even cleaned the chickens."

According to Moeller, having no weekday Mass "made a great difference. There was a closeness" at St. Paul. "I think a lot of it was lost, too. There's no question that there was a lot of dissension." That led some to go to other parishes, and others to leave the church altogether.

But for those who remain at St. Paul, "there's roots here and they just don't die. You feel like you have a foundation. You have a reason to be here."

Mrs. Weintraut says, "It's a family."

Pauline Nieman has been in the parish for 27 years. When the parish school at St. Vincent de Paul was open, she and her husband enrolled their children and considered registering there. "But we had our roots here so we didn't change. The church was full and we knew them all."

Father Dede observes that "these are people with a lot of faith. The thing you love about them is that they are Catholic."

So they continue to clean the church, mow the yard, trim the hedges—and look forward to each month's liturgy. When the interior of the church was to be updated, Moeller and other parishioners completed the job. One of their projects was to remove the high altar, cut it to a smaller size and reinstall it as the main altar.

St. Paul's parishioners have memories, but they are also looking ahead. They say the railroad which was a part of the community's history may also be the key to its future.

Father Dede points out that the parish was established by Irishmen who settled in the area while building the railroad. "They just decided to stay and they wanted a church."

Last year, the Conrail track from Shelbyville to Lawrenceburg, which passes through St. Paul, was closed despite protests from communities along the line.

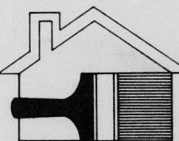
"I think it will become a reality again," Moeller says. A private corporation has purchased the line, hoping to repair and reopen it.

And Moeller has already seen workers along the track near St. Paul.



PERSEVERING PARISHIONERS—Members of St. Paul's Church have maintained their identity despite declining numbers. Gathered at their altar are, from left to right, Philomena Weintraut, Father James Dede, William C. Moeller and Pauline Nieman. Moeller and other parishioners made that altar by cutting the high altar to a smaller size. (Photos by Jim Jachimiak)

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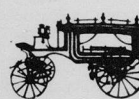
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Franciscan nuns study women's role in Nicaragua

by SUSAN M. MICINSKI

No one in the United States can be totally certain of the situation in Nicaragua. We can listen to the television and radio news and read the papers, but according to persons who have visited this highly volatile Central American country, much of what we receive is false.

Franciscan Sisters Carmen de Barros and Noella Poinsette, both from the Academy of the Immaculate Conception, Oldenburg, recently toured the Nicaraguan cities of Esteli, Granada, Leon, Corinto and Managua during a 12 day visit to the country as part of a study-tour sponsored by Mundelein College in Chicago.

Their main purpose in going was to study Comunidades de Base (Basic Christian Communities), the woman's role in Nicaragua and the relationship between our country and theirs.

During their stay, they found that much of what they saw "was the opposite of what you read in the newspapers," stated Sister Carmen, who is originally from Cuba. "Most of what we read in the U.S. is twisted," she said.

For example, the Franciscan sister explained that the sisters did not see any "totalitarianism" or lack of freedom. If anything, conditions appear to be much better since the Sandinistas took over than when the Somoza regime was in power.

"I really had a fear before going there," declared Sister Carmen. "I didn't know quite what to expect. We always heard soldiers roamed the cities, but the only ones we saw were those working at the embassy. We felt quite safe. In fact, one sister on the tour was from Chicago, and she said she felt safer in Nicaragua than on the streets of Chicago."

Study recommends eliminating TV network

CHICAGO (NC)—A study of the Archdiocese of Chicago's communications has recommended the virtual elimination of the Catholic Television Network of Chicago. The television system, organized by the late Cardinal John Cody in 1972, has received more than \$9.4 million in subsidies

OF COURSE, the majority of people, campesinos (farmers), are still extremely poor, "but at least illiteracy is on the decline," stated the Cuban native. "Little children could be seen reading books, and that just amazed me. In addition, persons who were forced off their land because they never had deeds when Somoza ruled, received such proof under the Sandinista government."

Providing adequate housing—wood or brick frame structures—plus health care for the poor—people who never had access to them before—are top priorities of the Sandinista government. "It used to be that women had no prenatal care," stated the Oldenburg sister. "The hospitals were only for the rich; now everyone is afforded the same treatment."

Another misconception about the Sandinista government concerns the Miskito Indians, a primitive tribal people. According to Sister de Barros, "Many news reports stated that Sandinista soldiers were mistreating these people and forcing them off their land. But a priest we spoke with told us these reports were false. The soldiers gave the Indians the option to move or stay, and if they did move they were given very good land. They were encouraged to move because of the fighting going on where they lived."

Governed now by the junta, a group of men which includes the minister of the interior, the minister of education, etc., "Nicaragua will not have an election until this body finishes studying different types of government," stated Sister Carmen. "The people are often criticized for following this plan, but they are quick to remind you—a U.S. citizen—that even our country did not have an immediate election after our revolution."

since that time and employs 37 full-time staff members. The study also recommended major changes in the archdiocese's Department of Communications and a long-term review of the archdiocesan newspaper. The Chicago Catholic.

Conference will study Central America

WASHINGTON (NC)—The Catholic Church and the labor movement in Central America will be examined by church and labor leaders at the First Central American Colloquium on the Church-Workers' Movement, Sept. 12-17, in San Jose, Costa

Rica. The colloquium, sponsored by the Central American Institute of Social Studies, will include 35 bishops, priests, labor leaders and scholars from throughout Central America. U.S. church and labor leaders also have been invited.

Some Austin Catholics oppose new school

Although the first Catholic High School in 15 years is scheduled to open in the Diocese of Austin, Texas, in September 1985, it still is meeting opposition from some Catholics who fear it will become a "white-flight" school. St. Michael's Academy, a college preparatory school,

will be built on 50 acres of land in a wealthy residential development west of Austin. Residents on the east side of the city, primarily Mexican-Americans, say the school will be too expensive for minorities to attend.

At the same time, this group is trying to pour money into rebuilding cities which are still recovering from the earthquake in 1972 and the eight year civil war which brought an end to the dictatorship of the Somoza family. Yet, its efforts are somewhat thwarted because the Sandinistas must allocate some funds for fighting against the guerrillas, Somoza supporters trying to overthrow the government, "which the Reagan administration is actively supporting," declared Sister Carmen.

All the people the sisters visited with while in Nicaragua, from Tomas Borge, a member of the Sandinista government and the only founder left of the original Sandinista movement, to the country's youngest citizens, offered the same message to the people of the U.S.

The Nicaraguans stated, "We love you, we want to be your friends, we want you to tell your people we are people of peace. We do need economic aid—not guns—especially since we have had this severe drought. We are satisfied with our government and wish to remain free to govern ourselves as we see fit."

But this war-torn country is not worry free. "The people are afraid," explained Sister Carmen. "Their greatest fear is that if the U.S. continues to supply arms to the Honduran army and the Somoza National Guard (Contras) on the northern border and another rebel group on the southern

border, the Nicaraguan people may be forced into a form of government other than what they now have."

The sister stated that she, too, has a fear. "I'm afraid that if the U.S. won't give economic aid to Nicaragua, they'll take it from whoever is willing to give—maybe the communists. Nicaragua is not Cuba, but it may become so if we continue to back groups trying to overthrow the present government."

As far as women in Nicaragua are concerned, "they are still in the process of evolving," explained Sister Carmen, "but their plight has improved considerably."

Since returning from their trip, Sister Noella, who for some time has studied and been involved with Central American issues, received an appointment to an Indian reservation in South Dakota. Sister Carmen has been lecturing to her community about her travels and will continue to do so at high schools where her order's sisters teach. She also has sent letters to several newspapers and government officials detailing her visit.

Senators Dan Quayle and Richard Lugar both answered Sister Carmen's letters. "Quayle thanked me for sending him the information, and Lugar told me I was quite naive."

And what about President Reagan?

"Reagan didn't even answer back at all," stated Sister Carmen.

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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

September 2

The Terre Haute Deane 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.

The monthly Charismatic Mass sponsored by Channel of Peace will be celebrated by Fr. Clem Davis at St. Monica Church, 6131 N. Michigan Rd., at 7:30 p.m.

A Soup and Bread Supper at 6 p.m. precedes the Mass.

The Chanticleer String Quartet will present a free concert of classical music at 8 p.m. in St. Bede Theater on the campus of St. Meinrad Seminary, St. Meinrad.

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

Secena 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.

September 5

St. Peter's Church, Franklin Co., will hold a Labor Day Picnic with country-style chicken din-

ners from 10:15 a.m. to 2 p.m. slow time. Adults: \$4.50, children under 12: \$2.

The Annual Labor Day Picnic featuring chicken or roast beef dinners will be presented at St. Anthony Church, Morris. Adults: \$4.50, children: \$2. Call 812-934-2871 for reservations.

September 7

First of weekly Inquiry Sessions which will run through Dec. 21 at the Parish House of Holy Cross Church (building facing Ohio St.) from 7:30 to 9:30 p.m.

September 8

First quarterly meeting of the Indianapolis Council of Catholic Women (ICCW) will begin with Mass at St. Luke's Church, 7570 Holliday Dr. E., at 9:30 a.m. followed by registration, meeting and brown bag lunch.

September 9-11

A Stress Workshop Weekend will be held at Mount St. Francis. Reservations necessary. Call 812-923-8817 or write: Retreat Center, Mount St. Francis, IN 47146.

September 10

St. Bernadette's Ladies Guild and Booster Club will co-sponsor an auction and rummage sale.

The Fifth Wheeler Club will hold their regular monthly meeting at the Catholic Center, 1400 N. Meridian St. at 8 p.m.

A Day of Reflection on God's Action in our Lives will be directed by St. Joseph Sister Rose Marie Gruening from 9:30 a.m. to 5:30 p.m. at the Potter's House, 5106 E. Pleasant Run Pkwy., N. Dr. Bring bag lunch.

September 11

St. Pius Church Picnic, Troy, featuring Turtle Soup, begins at 11 a.m. Flea Market, Entertainment, Auction. Call 812-547-3265 for more information.



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St. Mary's Church, Rushville, will hold its annual Fall Festival on the parish grounds from 11 a.m. to 5 p.m. Ham and chicken dinners plus a \$1,000 Grand Raffle.

St. Vincent de Paul Church, Bedford, invites everyone to its Parish Picnic at Redbrush Park from 12 noon on.

A Thomas Merton Workshop presented by Franciscan Father Bonaventure Crowley will be held at Mount St. Francis from 9 a.m. to 5 p.m. with lunch provided. Call 812-923-8817 for necessary reservation or write: Retreat Center, Mount St. Francis, IN 47146.

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 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.

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Youths told to be living witnesses

SAN FRANCISCO (NC)— "We must live our faith so more than 800 young people who attended the conference from throughout the western half of the United States. The theme of the conference was "Build, Connect and Celebrate."

It was the first conference of its kind on the West Coast, said Laura Erbacher, San Francisco representative of the National Federation of Catholic Youth Ministry. "Most of the conferences are held on the East Coast and they tend to be more formal. This was the first time one

has been held in the West for the states west of the Mississippi." The Eastern conference will be held in Washington in November.

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PEACE TO ALL OF YOU—Precious Blood Father Rick Friebel (second from left in left photo) celebrated a Youth Day Mass with Holy Family Parish, Richmond, pastor Father John Hartzler (far left) and St. Elizabeth Parish, Cambridge City, pastor Father



John Luerman (third from left) at the Golay Center in Cambridge City August 21. The Youth Day brought together young people from throughout the Connersville Deanery. (Photos by Ruth Alderson)

Connersville Deanery unites in programs for youth

by RUTH ALDERSON

"Could we do this once a month?" Several students attending the first Connersville Youth Deanery Day asked that question following a successful beginning at the Golay Center in Cambridge City on Sunday, August 21.

The Youth Deanery Day was offered to develop community among students of the deanery's parishes in a faith-oriented setting. A get acquainted period began the day followed by Mass, dinner, discussion groups and social activities. Over 200 students, priests and parents attended.

Guest speaker was Precious Blood Father Rick Friebel of Fort Wayne. Father Friebel offered the homily at the Mass and assisted the students in small group discussions exploring the subject "Knowing, Liking and Being Myself."

The deanery has 13 parishes but no Catholic high school. Four deaneries of the archdiocese—including Connersville—are recipients of grants of \$15,000 each from the Archbishop's Annual Appeal for youth ministry programs. The Connersville Deanery allocated half the funds for the Deanery Resource Center in Connersville and the other half for the training of youth ministers and for youth-related activities.

Among the benefits enjoyed by recipients of the programs were attendance at a recent SPERO workshop at the Beech Grove Benedictine Center and the Midwest America Youth Conference at St. Mary's College at Notre Dame. These programs provided training opportunities and a variety of youth ministry projects for interested persons to implement on a local parish level. As a result, a variety of youth

ministry projects have been developed in some of the parishes. The Youth Day at the Golay Center, however, was the first concentrated effort to bring the youth of the deanery together.

The day of "pray and play together" was a valuable religious experience for the youth as well as an opportunity for them to make new friends from other parishes throughout the deanery.

The Connersville Youth Ministry Deanery Board meets monthly. The Youth Day committee included Jane Babcock, St. Anne, New Castle, chairman; Sarah Lucas and Mary Harneshfeger, St. Elizabeth, Cambridge City; Doris Dylus and Joanne Triano, St. Gabriel, Connersville. The committee was well supported by priests, parents and students in this first joint endeavor.

Five men from archdiocese serve in Appalachia



Glenmary Missioners operate program

Five young men from the Archdiocese of Indianapolis were among the nearly 300 college and high school students from throughout the U.S. serving as volunteers for Glenmary Home Missioners in Appalachia this summer. The students brought cheer and good will to the mountain residents, as well as plenty of energy to help repair homes.

The group included: Matthew Fogarty of Clarksville, a student at the University of Kentucky, Lexington; and the other four all from Indianapolis—Michael Padgett, a junior at Purdue University; Dan Holland, a senior at Indiana University, Bloomington; David Arndt, a junior at Purdue; and Russ Woodard, a junior at St. Meinrad Seminary. In all, 50 dioceses were represented.

Glenmary Home Missioners was founded in 1939 to establish the Catholic Church in rural America, bring the sacraments to the minority of Catholics in the mission area and conduct a continuing program of outreach to the poor and those living outside any church.

MISSIONARIES—These young men from the archdiocese spent part of their summer with the Glenmary Home Missioners. They are clockwise beginning upper left: Matt Fogarty, Dan Holland, Russ Woodard, David Arndt, Michael Padgett.

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YOUTH CORNER

CYO members have a hot time at annual talent contest

by SUSAN M. MICINSKI

The weather was hot on Sunday, Aug. 21 and so were the 25 acts at the 1983 Junior CYO Talent Contest held at Garfield Park Amphitheatre. Sue Hillan of St. Mark's won Best Act of Show for her rendition of "Evergreen" from the Vocal Division.

In the Instrumental Division, Nelleke Knarr, of Holy Cross was awarded first place for "Toccata," while Tom Looney of Holy Name with his version of "Malaguena" received second place. Veronica O'Connor of St. Barnabas took first place in the Vocal Division with "Memory," and Patty Hayes of St. Catherine was awarded second for "Desperado."

Variety Division winners included Mary Egner of St. Mark's doing "ELO" for first place, and the group, Horizons, from St. Barnabas receiving a second for their performance of "Blues Brothers Medley."

And the people with the good moves in the Dance Division were first place winners Carol Bunce and Janeen Tretter of St. Ann

with their interpretation of "Let's All Chant," and second place winners representing St. Barnabas, Christy Quiett and Angie Miller doing "A Moustache, a Derby, a Cane and a Cop."

Football season will kick off with the annual Football Jamboree/Team Picture Day to be held Saturday, Sept. 10 at Roncalli High School beginning at 9 a.m. Fifty teams will participate in this event.

"Lifesigns," the radio show for youth, will feature part four of the series on cults (which was postponed from

last week) on Sunday, Sept. 4. The program is aired at 11:35 a.m. on WICR 88.7 FM.

Philip J. Wilhelm, general chairman of Faith, Family and Football, a project sponsored by Chatard, Ritter, Roncalli and Secunia, announced that an All-State Catholic high school football team will be selected and recognized at the conclusion of the '83 season.

Twenty-three outstanding players and a coach will be honored at Football Awards Night at the Indiana Convention Center on Jan. 30, 1984. Gerry Faust, head

football coach at the University of Notre Dame will be the principal speaker, and Dr. Jim Tunney, head NFL referee and president of the Institute for the Study of Motivation and Achievement will be the master of ceremonies.

Two outstanding Catholic lay leaders who exemplify the tenets of Faith, Family and Football will also be honored during the awards night ceremonies.

The 17 Catholic high schools in the state with a football program have been invited to participate.



PROUD PARENTS—Mr. and Mrs. Robert Hillan are very proud of their daughter Sue who walked away with the best act of show award at the 1983 Junior CYO Talent Contest. Sue sang the Strelas hit "Evergreen." (Photo by Charles Schisla).

DORIS ANSWERS YOUTH

Being reserved is different from being shy

by DORIS R. PETERS

Dear Doris:

I'm confused. A few months ago I met this real nice fellow I'll call Walt. I had heard that he never takes a girl out more than twice. But I have dated him on four or

five week-ends this summer. He is quiet and seems shy at times. But because we have such good times together I asked him to go to a big dance this Fall. He seemed pleased and said he would like to go. Now I don't know if asking him was such a good idea. We

will be going with a group of my friends and if he is shy we may not have such a good time.

Kathy

Being quiet doesn't always mean being shy. Some guys are just quiet by nature and while they give the impression of being distant or shy, this is not so. They are just reserved.

There is a difference between being shy and being reserved. The shy person is ill at ease and self-conscious. He doesn't talk or participate because he is embarrassed. The reserved person, although quiet, is self-confident. He is not one who makes a lot of noise in order to create a false sense of security. He is perfectly at ease in social situations and not easily embarrassed. While the reserved guy may like to limit his circle of friends, when necessary he can handle himself quite competently in groups.

I wouldn't worry about Walt. The fact that he has invited you out more than the usual one or two dates and seemed pleased to accept your invitation, means he likes your company and feels at ease with you. Many quiet boys like live, animated companions.

Dear Doris:

Ever since the sixth grade I have liked this certain boy and he has liked me. We are now in high school and very much in demand socially. I was wondering if I should stop liking him so we both wouldn't be tied down. If I told him this I know he would not understand. Do you think I should stop liking him?

Julie

Dear Julie:

Why stop liking him? You can still like him and not go steady with him. You can still like him and not date him at all. You will discover as you grow older (perhaps even as

soon as next year) that you can like lots of people—lots of boys. You may think this impossible only because you don't understand it now. You may even be a trifle confused because it is a new experience, a new feeling. But you will get used to it. There was a time when you didn't realize boys existed. Or if you did, you put them in the same

category as younger brothers and old frogs.

Just go on liking this fellow and try to act as natural as possible. Pretty soon you will find one, two, maybe three other boys you like exactly the same way. And pretty soon as you get used to this new interest you will learn how to handle your new feelings.

53 Irish children have memories of U.S.

FALL RIVER, Mass. (NC)—Scott Higginson represented 53 children from Belfast, Northern Ireland, in presenting a gift from his hometown's lord mayor to Gov. Michael Dukakis of Massachusetts at a State House ceremony.

But the 11-year-old's best memories of this summer are of Cape Cod's beaches and of the "sundae" "so big I couldn't finish it" that he ate on his arrival for a six-week stay with his hosts, the Edward Flynn family.

The children are part of the Cape Cod Irish Children's Program, now finishing its ninth year. The program brings the children from the troubled streets of Belfast to the Cape for six weeks of sunshine, sea and sand.

The subject of the "troubles" in Belfast was taboo. "They're here to forget them," said Ellie Gouger, coordinator of the program.

The children dined on hot dogs and pizza, visited the Kennedy compound in Hyannisport, Mass., on Rose Kennedy's 93rd birthday, and met Irish-American stage, screen and television actor Barnard Hughes.

The children left Belfast as preparations were underway for King Billy Day, the anniversary of the Battle of the Boyne in 1690, at which King William of Orange

defeated James II, thus barring the Catholic Stuarts from the throne of England.

The King Billy Day celebration includes a Protestant parade where thousands march, sing and shout anti-Catholic slogans—especially when passing Catholic churches.

But in Cape Cod, the Catholic and Protestant Irish children play together without regard to religious differences, an opportunity which is a major reason for the program, which also operates in other U.S. localities.

The children met Hughes and his actress wife, Helen Stenborg, at an ecumenical service which is part of the summer program. It was held at the United Methodist Church in Osterville, Mass., and led by Protestant ministers and Catholic priests.

The ties the Protestant and Catholic children form on the Cape are renewed in Belfast, said Anne McKinstry, the children's chaperone. During the winter a reunion is held for all the children who have visited the United States through the program.

The program brings the children to the United States only once, but some host families continue to bring "their" child over every year.

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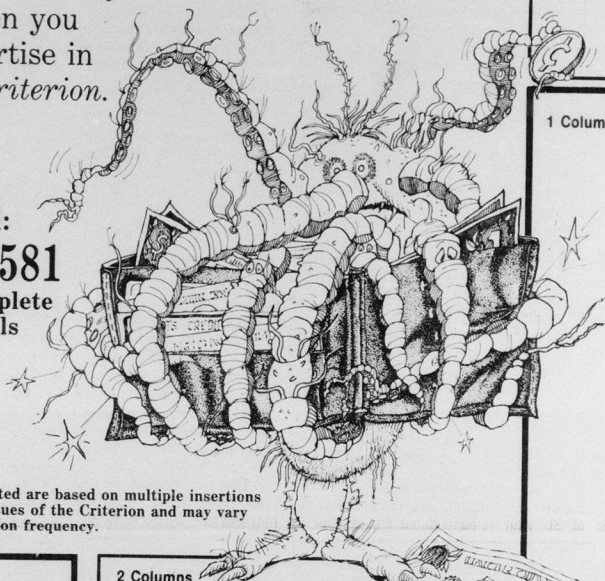
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IN THE MEDIA

CBS offers
five new shows

by JAMES BREIG

Here we go with part two of my three-part sneak preview of the fall programs slated for the three major commercial networks. That's a fancy way of saying ABC, NBC and CBS.

As usual, all quotations in the following quick peeks come from network press material, the one chance a year I give the networks to speak for themselves. I do this because, otherwise, you would not believe some of the descriptions of the programs.

But seeing is believing, so don't forget to tune in, no matter how weird a show sounds from its dossier here. You never know; it could be good.

And now, on to CBS' offerings for autumn:

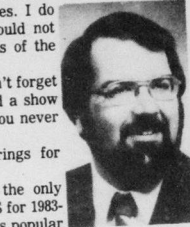
"After M*A*S*H." This is the only comedy being served up by CBS for 1983-84 and the network hopes it is as popular as its predecessor. Can you guess what that was?

If you used to spend Mondays at 9 p.m. (ET) watching "M*A*S*H," then you'll find something very similar in the same time slot. "After M*A*S*H" (gosh, that's hard to type) sounds like a potato garnish, but it really follows some of the crew from the 407th as they adjust to civilian life.

At a veteran's hospital in Missouri, Col. Potter is chief of staff, Klinger is his aide and Father Mulcahy is chaplain. Klinger's wife (remember—he wed in the final episode) is along, too.

WHAT'S Klinger like in mufti? You'll have to find out for yourself.

"Scarecrow and Mrs. King." Kate ("Charlie's Angels") Jackson and Bruce ("Bring 'Em Back Alive") Boxleitner play the title roles—I think he's the scarecrow—in this "dramatic adventure of international intrigue."



Mrs. K (not Alan's wife, not Coretta Scott) is a housewife who becomes a double agent, a secret she must keep from her family while she teams with the Scarecrow.

Destination Oz? "Navy." You loved "Winds of War," right? Then you'll go wavy over "Navy," starring Dennis Weaver as Rear Admiral Thomas Mallory, a widower and base commander. That is, he's commander of a Navy base; "base" is not an adjective because he is upright and good. He has to be, what with

all those sailors to command and three daughters to guide through the shoals of life.

"He is a gentleman and an idealist, a hero to his men and an adoring father," says CBS.

Sounds like he should be four guys.

"Cutter to Houston:" Want to guess what this one is about? One of the craft from "Navy" docking in Texas? Nope. A butcher for the Oilers? Try again.

HOW about a series focusing on three young doctors "who are recruited to run a small hospital in Cutter, Texas?"

You got it. "Their moral values and medical skills are tested as they treat local patients despite small-town suspicions."

Maybe they got the rejects from "St. Elsewhere."

"Whiz Kids:" This is not a quiz show. It is a drama about "four suburban high school freshmen who are computer buffs and use their knowledge to crack mysteries." Sort of Hardy Boys in Fortran.

There you have them: five from CBS for the fall. "The Mississippi" and "Goodnight, Beantown," which debuted in mid-season, will return.

Some more items of interest about the one-eyed network:

Albert Finney, who played Daddy Warbucks in "Annie,"



BUSY BROADCASTER—Helen Hayes, who will be 83 in October, waits for a cue to go on the air with her radio series, "The Best Years." The venerable "first lady" of American theater is working on a new television production, will publish her fourth book in the fall and on Sept. 20 will tape the 500th broadcast of her radio program. (NC photo from UPI)

will play Pope John Paul II in a special... while NBC is putting together a mini-series on JFK, CBS is doing six hours on Robert Kennedy... "George Washington" will be an eight-hour mini-series about the cherry-tree-chopper when he was a young man. Set to appear are Patty Duke Astin, Lloyd Bridges, Hal Holbrook, Richard Kiley, James Mason, Jaclyn Smith,

Jose Ferrer, Trevor Howard and Barry Bostwick as George... You may recall "Bill," a TV movie starring Mickey Rooney as a mentally retarded man released from an institution who tries to live on his own. The film won all sorts of awards so the Mick is back in the role. "Bill: On His Own" will air some time this season... Five new shows

have been slated for Saturday mornings. One of them will translate video games to cartoons. Among them are Frogger, Donkey Kong and Pitfall. "Dungeons and Dragons" will move the board game to the screen. Is this confusing or what? Benji will have his own show—live action, not animated... (Next week: ABC's new programs for the fall.)

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Message on chastity given to youth

CASTELGANDOLFO, Italy (NC)—Recalling Pope John Paul II's 1982 visit with youths in Great Britain, 1,300 youths from England and Wales returned the favor and visited the pope at his summer residence in Castelgandolfo Aug. 23.

The youths, led by Bishop James McGuinness of Nottingham, England, had undergone a 10-week period of spiritual preparation in their dioceses for the visit.

A small group of youths from Dublin, Ireland, also attended the meeting as part of their pilgrimage to Jerusalem on bicycle. The Irish group included several blind youths who are riding in tandem with other cyclists.

The pope spoke against premarital sex. He also called the youths to prayer, sacrifice and discipline.

"You must pray in union with our Lord Jesus Christ, especially on Sunday—every Sunday—sharing in the eucharistic offering of himself to the father."

"Jesus speaks of the value of effort, sacrifice and discipline" and offers "his commandments to love your brothers and sisters, to work hard to alleviate suffering and pain, to strive to dispel hatred and injustice and to be

open to the needs of all your fellow human beings—even though much effort and sacrifice are involved," the pope said.

The pope added that Jesus calls youths to chastity and asks them "to be open to others through all the dynamism inherent in your human sexuality."

He said that Jesus "confirms the value of discipline and restraint as an essential part of God's plan, and as a positive preparation for that total self-giving that is meaningful and true in marriage alone."

"The world calls you 'backward,' 'benighted,' even 'reactionary,' when you accept Christ's command to be pure, and on its part will offer you the facile option of premarital sex," the pope said.

"But God's word and his truth are forever and Jesus will continue to hold out to you the value of chaste human relations and the real satisfaction that is found in Christian married love prepared for in purity. And that purity remains a positive expression of human sexuality and true love. Purity for young people is the opposite of escape," the pope said.

OBITUARIES

† **BISCHOFF, Edwin**, 59, St. Joseph, St. Leon, August 22. Husband of Mae; father of Mary Ann Carr; brother of Alberta Means; grandfather of four.

† **HASTINGS, Joann C.**, 55, St. Mary of the Immaculate Conception, Aurora, August 13. Wife of Robert; daughter of Joseph Chrisman; sister of Jerry Chrisman, Jeanne Dwenger, Joyce Cook and Dellen Arnold.

† **JACKSON, Lorraine J.**, 58, Christ the King, Indianapolis, August 14. Wife of William B.; sister of Julie Bidou, Louise Barry and Larry Simons.

† **McDONOUGH, Russell**, 78, St. Gabriel, Connersville, August 23. Husband of Helen (Showalter); father of Dorothy Isaacs and Patricia Creech; brother of Marie Weaver; grandfather of four.

† **MICHAEL, Gertrude W.**, 87, St. Gabriel, Connersville, August 23. Aunt of Dorothy Mendell.

† **OBERLIES, M. Martina**, 93, St. Philip Neri, Indianapolis, August 22. Mother of Thomas, Jr., and Mary F. Hashagen; grandmother

of four; great-grandmother of eight.

† **O'MALEY, James W.**, 74, Little Flower, Indianapolis, August 17. Husband of Nora; father of Stephen C.; grandfather of Amy, Christopher, James, and Brian.

† **PANGBURN, Miles S.**, 11 hours, Sacred Heart, Jeffersonville, August 17. Son of Kris and Mary.

† **PHILLIPS, Howard C.**, 79, Christ the King, Indianapolis, August 20. Father of Dr. Howard J.

† **PETERSON, Helen M.**, 81, St. Christopher, Indianapolis, August 24. Wife of Arthur J.; mother of Jay, Daniel, Edward and Ruth Protzeller; grand-

mother of 21; great-grandmother of eight.

† **RIDGWAY, James F.**, 73, St. Andrew, Richmond, August 22. Husband of Thelma.

† **ROWSEY, Ethel**, 81, St. Joseph, Shelbyville, August 18.

† **SALLEE, Helen I.**, 83, St.

Mary's, Greensburg, August 21. Mother of James and William.

† **SCHMITT, Joseph**, 82, St. Peter's, St. Peter, August 21. Brother of Mathilda Brunman.

† **SCHOTT, Kenneth E., Sr.**, 64, Sacred Heart, Jeffersonville, August 17. Husband of Loretta.

† **STEINMETZ, Ruth P.**, 76, Little Flower, Indianapolis, August 13.

† **STIENS, Wilbur P.**, "Pete," 72, St. Andrew, Richmond, August 19. Husband of Ruth; father of Marsha K. Moystner; stepfather of Harold, Robert and Roger Abernathy; grandfather of 15.

† **WEBER, Lillian M.**, 79, St. Patrick's, Salem, August 22. Cousin of Bob Gill.

† **WYRICK, Hiram A.**, 92, St. Gabriel, Connersville, August 23.

Father of Audrey Connell; grandfather of four; brother of Hazel Bentley.

† **YEAGER, Albert B.**, "Red," 74, St. Thomas the Apostle, Fortville, August 20. Husband of Idell (Furgerson); father of Kathryn Schaeckel and Bruce; grandfather of two; brother of Irwin, Raymond, Neal, Hilda Purkey and Sylvia Eckert.

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OLDENBURG—The Mass of Christian Burial was celebrated for Franciscan Sister Anastasia Lamping at the Sisters of St. Francis motherhouse Chapel here on August 22. Sister Anastasia died August 19 at the age of 91. After entering the Franciscan community in 1927, Sister did domestic work at several parishes including St. Mary's and Holy Trinity in Indianapolis, St. Michael, Brookville, and St. Nicholas, Sunman. She retired in 1981 and is survived by a brother, John, from Oldenburg.

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VIEWING WITH ARNOLD

'Zelig' combines history, fiction

by JAMES W. ARNOLD

Woody Allen has rescued a generally dismal and brainless movie summer with an ingenious masterpiece called "Zelig," a delightfully elaborate bogus documentary about a fictional character presented as one of the oddball celebrities of the Jazz Age.

The screwball premise is that Zelig, a victim of a cruel and unloved childhood, was literally what psychologists call a "marketing personality"—assuming the characteristics of anyone he happened to be with, he was a human chameleon. It's not just a case of adopting attitudes or assuming the proper costume. Zelig (played by Allen himself) physically changed to become like the people in his environment. Talking to doctors, he became a doctor. Eating in a Greek restaurant, he turned Greek.

It all started when, wanting to be liked, he turned Irish on St. Patrick's Day. In a sensation-conscious era, he naturally became a public curiosity and media hero, and the sort of scientific discovery one associates with Ripley.

The idea has enough comic possibilities, and Woody (writer, director and star) explores them all in a riotous series of sight gags. Over the film's lightning-quick 84 minutes, we see Zelig in roles ranging from a black jazz musician and Italian opera singer to a monsignor on the papal balcony in Rome and a Nazi officer on the platform during



Hitler's speech at Munich. (It's worth noting that the chameleon effect doesn't work with women and animals; thus, Allen deliberately avoids the trendy gender switch and gorilla suit gags that lesser comics could not have resisted).

But this is barely a

fraction of what the movie achieves.

Most of Allen's previous films have been parodies or emulations of the directors and movies Allen loves—Bergman in "Interiors," Fellini in "Stardust Memories," gangsters in "Take the Money and Run," etc.

In telling Zelig's story, Allen puts on the documentary form—primarily that of Marcel Ophüls ("Sorrow and the Pity") involving the mixture of stock footage from the past and contemporary interviews with witnesses or experts.

Thus, in "Zelig" we have the hilarious mix of prestigious authorities (like Susan Sontag, Irving Howe, Saul Bellow) discussing Zelig's bizarre life with (almost) utter seriousness, and cutbacks to black-and-white stock film and stills from the past—some of them genuine, some totally created, and some with history and fiction stirred together with incredible technical skill.

Typical, and providing one

of "Zelig's" biggest laughs, is a vintage baseball training camp shot showing Gehrig and Ruth taking batting practice while Allen-as-Zelig waits his turn in the background.

THE WHOLE film, in fact, is one-dimension removed from the immediacy of the characters' lives. We see them in reconstructed old films and newsreels, but never in off-camera "reality." The sound is exactly as in documentaries: we hear a narrator and various recorded voiceovers. The only direct dialog between Allen and co-star Mia Farrow, cast as a dedicated psychiatrist trying to cure him, is in clips from secretly photographed "scientific interviews."

Yet Allen's genius is such that we're still drawn into their lives and moved by what turns out to be a very touching and old-fashioned romance. (For the little man who wanted to be liked, it is "not the approval of many but the love of one woman that changes his life," intones

the narrator, as we watch home movies of their wedding behind the 1930s sound of "I'll Get By.")

The documentary device allows for much movie-buff cleverness and wit. (Even the styles of the newsreels change as we progress through time. There is also clear inspiration from the great "March of Time" sequence in "Citizen Kane," as well as from such varied sources as "Triumph of the Will" and "Reds.")

The method also permits Allen to work Zelig's story into an amusing and affectionate history of the journalism and popular culture of the period and its love-hate affair with heroes. Somehow, "Zelig" manages to touch corny Hollywood movies, toys and games, dance and pop song crazes, nightclubs, Hearst's San Simeon, Cole Porter, freak shows, love nest scandals, the Miss America Pageant, and tickertape parades, among many others.

But above all, "Zelig" is a funny movie—even for people who wouldn't know Ophüls,

San Simeon or the Jazz Age from the Wayne Newton show in Las Vegas. The downpour of jokes includes one about a psychiatrist who is anxious to hurry back to treating two sets of twins with split personalities because he's getting paid by eight people.

It would be too much to expect profundity, too, and Woody has his brainy experts provide built-in intellectual interpretations, a suggestion that they aren't to be taken too seriously. E.g., Zelig is the ultimate conformist (Bruno Bettelheim) or the symbolic Jew who "assimilates like crazy" (Irving Howe).

The truth is that Allen has made a brilliant, wonderful movie out of his own neuroses and obsessions. He always has, but this time surpasses himself. The great adolescents—Lucas and Spielberg—also love movies, but with much less taste, warmth, wit and (I think) passion. Perhaps improbably, Allen, now 47, re-established himself as the supreme movie artist of his generation.

(Inventive and magnificent nonsense for grown-up tastes; best of the year so far; highly recommended for adults and mature young people.)

USCC rating: A-II, adults and adolescents.

Film ratings

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

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

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

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

Annie.....	A-I
Baby, It's You.....	O
Bad Boys.....	O
Best Friends.....	A-III
Betrayal.....	A-II
The Black Stallion.....	A-I
Returns.....	A-I
Blue Thunder.....	O
The Border.....	A-III
Breathless.....	O
Britannia Hospital.....	O
Class.....	O
Concrete Jungle.....	O
Daniel.....	A-III
The Dark Crystal.....	A-I
Diva.....	A-III
Doctor Detroit.....	O
The Draughtsman's Contract.....	O
Easy Money.....	O
Endangered Species.....	A-III
Enigma.....	A-III
E.T., the Extra-Terrestrial.....	A-I
Exposed.....	O
Fighting Back.....	O
Five Days One Summer.....	A-II
Flashdance.....	O
The Flight of the Eagle.....	A-II
Fast Times.....	O
at Ridgmont High.....	O
Frances.....	A-IV
* Gandhi.....	A-II
Goin' All the Way.....	O
The Golden Seal.....	A-II
Gregory's Girl.....	A-II
The Grey Fox.....	A-III
Hammett.....	A-II
Heidi's Song.....	A-I
Hey, Good Looking.....	O
I Love You.....	O
I Love My Country.....	O
Independence Day.....	A-III
Jaws 3-D.....	A-III
Joni.....	A-I
The King of Comedy.....	A-II
Kiss Me Goodbye.....	A-III
Krull.....	A-II
The Lords of Discipline.....	A-III
Lovesick.....	A-III
The Man From.....	O
Snowy River.....	A-II
Man of Iron.....	A-II
The Man Who.....	O
Wasn't There.....	O
The Man With Two Brains.....	O
Man, Woman and Child.....	A-III
Max Dugan Returns.....	A-II
Merry Christmas.....	O
Mr. Lawrence.....	A-IV
Monsignor.....	O
Monty Python's.....	O
The Meaning of Life.....	O
National Lampoon's.....	O
Vacation.....	A-III
The Night of.....	A-II
Shooting Stars.....	A-II
Night Shift.....	O
Octopussy.....	A-III
An Officer and.....	O
a Gentleman.....	O
The Outsiders.....	A-III
Personal Best.....	O
Piaf.....	A-III
The Pirates of Penzance.....	A-I

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INDIANAPOLIS



Mike Feeney



Mike Hornak

**SPEEDWAY
FROZEN FOOD CENTER**

1008 MAIN STREET SPEEDWAY, INDIANA

241-2833

BEEF

½ Side Beef.....	\$1.39 lb.
Front Quarter.....	\$1.10 lb.
Hind Quarter.....	\$1.65 lb.

MEAT FOR THE GRILL

5 lbs. Lean Hamburg Steak.....	\$7.95
5 lbs. Mushroom Steaks.....	\$8.50
5 lbs. Pepper Steaks.....	\$8.50
5 lbs. Patties (4 to 1).....	\$7.45
5 lbs. Weiners (8 to 1).....	\$6.35
Rib Eye (Whole).....	\$3.69/lb.
New York Strip (Whole).....	\$3.89/lb.
Small BBQ Pigs (Whole).....	
30-60 lbs.....	\$1.20/lb.

★★★★★★★★★★★★

We Still Have
Fresh Frozen Fruit
(All Natural — Without Sugar)

**BEAT THE PRICE INCREASE
FILL YOUR FREEZER
TODAY... and SAVE**