

the CRITERION

IRS places levy against salary of pastor who withheld taxes

by JIM JACHIMIAK

An Indianapolis parish has been ordered to pay for its pastor's act of civil disobedience.

The Internal Revenue Service (IRS) has issued a notice of levy on the salary of Father Cosmas Raimondi of Holy Cross Parish for \$604.18, for unpaid income tax, penalties and interest.

In 1982, while he was associate pastor of St. Thomas Aquinas Parish in Indianapolis, Father Raimondi informed the IRS that he was withholding 50 percent of his income tax. He took that action "as a protest against the nuclear arms race, military intervention in Central America and efforts to reinstate a mandatory military draft."

During both Masses at Holy Cross last weekend, Father Raimondi and council members told parishioners about the action by the IRS. Father Raimondi announced that he would allow the council to decide how to respond, and that the council was seeking input from parishioners. He has also discussed the matter with Archbishop Edward T. O'Meara.

"I have told the council that as long as they reach a decision in a process of discernment that would include theological and legal information, dialogue, sharing and prayer, I would honor that decision," Father Raimondi said.

"I can veto any decision the council reaches, but I gave up that right in this instance. I trust the Holy Spirit's guidance in our community. Even if the council feels that they should pay the levy out of my salary, I will do it, under strong, public protest, but I'll do it."

THE COUNCIL first received word of the IRS action on Aug. 5. According to a written statement by council president Kathleen Wallace, a local IRS representative came to her home on Sept. 16 "with a 'final demand' for payment."

The parish council met on Sept. 17 with an outside facilitator, St. Joseph Sister Mary Cove, and Bill Durland, a lawyer/theologian from the Center for Law and Pacifism in Colorado. In her statement, Ms. Wallace noted that the facilitator was there "to insure that the process includes adequate information, dialogue, time for reflection, sharing and prayer."

The council met again on Sept. 22, and decided to inform parishioners and give them two weeks to express their opinions to council members. A questionnaire will be distributed this weekend.

A final decision will be made after an October 23 meeting which will conclude the discernment process.

Ms. Wallace noted that the council "does not feel that we are Cos's employer."

No, we did not hire him, and no, we will not fire him." She added, "There are a lot of things that are up in the air."

DURLAND WORKED with a similar case at St. Thomas Aquinas Parish in Ames, Iowa, which was never settled in court. The case involved Tom Cordaro, a member of the parish staff who worked in campus ministry at Iowa State University until May.

Father Patrick Geary, one of three administrators of the Ames parish, explained that Cordaro "decided three or four years ago to withhold part of his federal income tax." His job description in the parish was changed so that he was considered self-employed, "working on a consulting basis rather than as a member of the parish staff."

Cordaro sent a letter to the IRS explaining his actions.

"Unfortunately," Father Geary said, "we didn't follow that through with an attorney to fill out the necessary forms." So the IRS placed a lien on the parish and ordered the parish to garnishee Cordaro's wages and pay the tax.

Before the case went to court, Archbishop James J. Byrne of Dubuque sent a letter to the parish, asking that the amount be paid. "I started having a conscience problem" with using parish funds to pay Cordaro's taxes, Father Geary said, so the case was settled when a group of parishioners made the payment.

The question raised is, "When a member of the parish has reached that decision through a process of discernment, can the parish disregard that and garnishee his wages (to pay the taxes)?"

FATHER GEARY added, "What we were really trying to do is use this as a (See IRS PLACES LEVY on page 2)



EARLY RITES—In Rieti, Italy, Alessandro Polvesari, 88, marches at the head of cortege in a funeral he organized for himself. Polvesari said he wanted to make certain he had a proper funeral complete with band. (NC photo from UPI)

St. Peter's observes sesquicentennial

The 150th anniversary of the founding of the parish and village of St. Peter's in Franklin County will be celebrated Saturday and Sunday, Oct. 15 and 16.

The celebration begins with a parade of pioneer and later farm equipment at 2 p.m. on Saturday. Along the parade route, historical information will be posted at homes and businesses. The parade will end on the church grounds, where various pioneer activities such as log cutting, corn shredding, weaving, quilting and wood carving will be featured.

Evening festivities on Saturday will include a guitar Mass, a historical pageant about the parish and village, and an outdoor square dance.

German music and German food will be available. St. Peter's history books will be for sale, along with pins and postcards depicting the church.

On Sunday, Archbishop Edw. J. T. O'Meara will be chief celebrant of a Mass at 4 p.m. Concelebrants will include Father David Senefeld, pastor, and visiting clergy.

The Mass will be followed by a dinner for parishioners and their guests, by pre-purchased ticket only. Members of St. Paul Parish in New Alsace, St. Peter's sister parish, will cook and serve the meal.

The founders of the community and the parish were natives of Grosswallenstadh (Great Walled City) in Bavaria, Germany. They named their small group of new cabins Neuwallenstadh (New Walled City) when they settled in the area, but the village soon adopted the name of the church.

A small log church built by the early settlers was soon inadequate, and in 1853 parishioners built the present Gothic edifice. It was modeled after churches in their fatherland.

Children attended a parish school from 1840 to 1971, and the two former school buildings today are used for religious education and social activities.

Twenty-five pastors have served the congregation. Pastors before Father

Senefeld included Fathers George Saum, Louis Schumacher and Joseph Laugel.

St. Peter's Church is located in southern Franklin County, on St. Peter Road about three miles northeast of Lawrenceville and State Road 46. It can be reached by exiting from Interstate 74 at either Sunman or St. Leon. Signs will be posted this weekend.

Looking Inside

Father Bryan Hehir was in Indianapolis to talk about the American bishops' pastoral letter on war and peace. Turn to page 2.

Archbishop O'Meara addresses the archdiocese regarding the upcoming Mission Sunday. See his letter on page 4.

Father Richard Cunningham talked about the revised code of canon law to an Indianapolis audience last week. Turn to page 4.

This week's Know Your Faith series discusses human relationships on pages 9 to 11.

St. Patrick Parish in Madison is the subject of this week's Parish Profile on page 12.

James Arnold gives "The Big Chill" the big freeze on page 20.

the criterion

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Concern for human dignity forms social teaching, Hehir says

by Fr. THOMAS C. WIDNER

Why did the American bishops write their pastoral letter on war and peace? More importantly, aren't they out of their field of expertise in doing so? Those are the questions frequently asked of Father J. Bryan Hehir, who as director of the Office of International Justice and Peace of the United States Catholic Conference, assisted the committee given the task of drafting the letter.

"It is the dignity of the human person which is the foundation in Catholic moral theology for the Church's social teaching," he said to more than 260 persons gathered last week at the Beech Grove Benedictine

Center. "It is because the human person is the clearest presence of God among us" that the American bishops have spoken today not only on war and peace, but also abortion, human rights and American foreign policy in central America, and the domestic economy.

The Boston archdiocesan priest was invited to speak at the invitation of the Archdiocesan Priests' Senate and the Ministry to Priests Office about the bishops' pastoral letter "The Challenge of Peace: God's Promise and Our Response." Father Hehir addressed both the content of the letter and the wider context of church social teaching.

"Nobody ever debated the existence of a social ministry in the church before," Hehir said. "It was its importance that was debated." He contended "the Second Vatican Council set the stage for the letter in 'Gaudium et spes,' the document on the church in the modern world. The Council produced a document on the church and then began reflecting on the status of the church in the world." Without this reflection and this document, Hehir claimed, "The Challenge of Peace" would not have been written.

A POPULAR debate, evident in the nuclear freeze movement and the role physicians are playing, gave impetus to writing the letter. "These movements give ordinary citizens a way of grasping hold of the debate," he said. "This results in a

democratization of the nuclear issue." But three policy level events also spurred production of the letter.

In April 1982, Hehir said, "four Americans who had served in previous administrations said in a prominent journal the NATO alliance ought to rethink its fundamental strategy on first use. In March of 1983 General Maxwell Taylor said the way to solve the vulnerability of land based missiles is to get rid of them. And recently a presidential commission recommended the U.S. ought to reverse the trend in dominant nuclear deployment."

So, according to Hehir, the bishops were doing what the Vatican Council had earlier instructed—that the church read the signs of the times and interpret them in light of the church's pastoral ministry. He referred to a work by Catholic theologian Romano Guardini written more than 30 years ago in which the author described the key moral question of the future as being "can we develop the moral capacity to control the power we've created?" This has a relevance, Hehir maintained, not only for the nuclear issue but for other issues as well.

"IN OTHER words," he said, "in an age in which you can do almost anything, how do you decide what ought to be done and what can never be done?" Without this moral question, Hehir explained, the debate on war and peace and the importance of nuclear weapons is decided by what one can do. So the bishops are contributing to the debate by providing a moral context.

Catholic theology of war and peace has two dimensions, he continued. One is how to build peace and the other is how to keep it. "Peace is more than the absence of war," Hehir explained. "In Hebrew literature peace involves having the fullness of life. It has been the teaching of the church in the recent past that nuclear weapons and their strategy constitute a qualitative difference in warfare. The bishops thus have set themselves against loose rhetoric which talks about 'winnable' nuclear wars, for

example..." It is at this level, he said, that the pastoral has already had an impact.

There are three cases of the use of nuclear weapons which are considered in the letter. One is counterpopulation warfare. Hehir emphasized, "this is murder. To directly intend attacks on population centers is murder. This is the same guiding principle in the issue of abortion."

"Life is not an absolute value in the Church, but it is a pre-eminent one," he pointed out. "The Church's teaching does claim that the use of force can be accomplished in a morally legitimate way. But now that we can do almost anything, we have to morally question our right to do so."

The bishops state that first use of weapons is not morally justifiable. "It is this conclusion," Hehir stressed, "that the bishops see this conclusion as being open to discussion."

But concerning the first use of nuclear weapons the bishops say the burden of proof rests on those who say it is ok.

"The strategy of deterrence," according to Hehir, "pushes moral reasoning to its limits. Therefore, the bishops give a strictly conditioned moral acceptance to deterrence saying that even if it can be justified, the goal is to move away from it. It is conditioned in that its purpose is to prevent its use."

Through the letter, Hehir claimed, the bishops have assisted public dialogue. The impact on the church's social ministry then becomes clear. "If the bishops can make a contribution here," Hehir said, "they can make it on any issue."

Because the bishops relied on experts in the scientific fields, the letter opened a door between religion and science. It also opened up a relationship to universities. The document is being used there on a wide scale, Hehir said. Ecumenically, the response has also been positive, he added.

In explaining how the church acquires a social ministry, Hehir said it judges social systems by how they affect the dignity of the human person. Thus, this commitment to human dignity requires a ministry of human rights. This ministry can't be carried on unless the church has a social ministry. Therefore, "social ministry is not an option. It is a requirement because of what we believe about the human person." To emphasize the personal, sacramental ministry at the expense of a social ministry is wrong, he concluded.



Fr. J. Bryan Hehir

Thousands mourn death of Cardinal Cooke

NEW YORK (NC)—Cardinal Terence Cooke, who died Oct. 7 at age 62, was mourned by thousands of people who streamed into St. Patrick's Cathedral before his funeral Oct. 10.

"Terence Cardinal Cooke, 10th bishop, seventh archbishop, fifth cardinal of the See of New York, completed his work on earth and was called home by Almighty God to heaven this morning."

That was the simple announcement by the archdiocese when Cardinal Cooke died of leukemia at his Manhattan residence. The seriousness of his illness was revealed last August.

One of the best-known and most influential members of the American hierarchy, Cardinal Cooke headed both the 1.8 million member Archdiocese of New York and the U.S. Military Vicariate since 1968.

In the days after his death, as his body lay in state in St. Patrick's Cathedral, Masses were scheduled throughout the archdiocese to accommodate mourners. Church and state leaders from throughout the world sent condolences to the archdiocese.

In Rome Oct. 8, about 50 priests celebrated a Mass for Cardinal Cooke at the Basilica of Sts. John and Paul, the cardinal's titular church in Rome.

Cardinal Timothy Manning of Los Angeles was main celebrant at the Mass at which Auxiliary Bishop Austin Vaughan of New York delivered the homily. Both were in Rome attending the world Synod of Bishops.

"He was always kind and gentle to everyone," said Bishop Vaughan eulogizing Cardinal Cooke. "You couldn't imagine him willingly causing pain to anyone or forgetting a request for help from someone who needed him. He was a simple man, with no airs."

Seven cardinals, 16 archbishops, 80 bishops, and about 1,000 priests joined Archbishop Pio Laghi, apostolic delegate in the United States, in celebrating the cardinal's funeral Oct. 10 in St. Patrick's Cathedral.

Former President Richard M. Nixon, comedian Bob Hope, and New York's Mayor Ed Koch, Gov. Mario Cuomo, and U.S. Sens. Daniel Patrick Moynihan and Alfonse M. D'Amato were among dignitaries who attended. William Casey, director of the Central Intelligence Agency, headed a delegation representing President Reagan.

American Cardinal William Baum, prefect of the Vatican's Congregation for Catholic Education, preached the funeral homily, calling Cardinal Cooke a "priest's priest" and a man who brought to life the song, "I Love New York."

Cardinal Cooke was also a "valiant and effective leader of the pro-life forces," an ecumenical leader, and a reconciler and unifier in the tensions of New York life, Cardinal Baum said at the Mass, which was followed by interment in the crypt of the cathedral.

The afternoon of the cardinal's death, 64-year-old Auxiliary Bishop Joseph T. O'Keefe, vicar general, was named to administer the archdiocese. Administration of the Military Vicariate was given to the coadjutor, Archbishop Joseph T. Ryan.

IRS places levy (from 1)

teachable moment for the whole parish."

Likewise, according to Ms. Wallace, Father Raimondi's case "has been very educational for all of us" at Holy Cross. She called response to last weekend's message "very good. Afterward, people did feel free to talk to council members about it."

In his homily, Father Raimondi said, "You may have feelings of anger, or maybe hurt, or perhaps even a sense of betrayal. Please believe me when I say to you, I am terribly sorry for that; it has been and is a burden on my heart."

But, Father Raimondi said, "I am not sorry for remaining true to my heart and conscience before God and before you."

He called the IRS action "the most painful thing that has ever happened to me." He told his parishioners, "I could not violate my conscience, and in the end, I would not have been honest with you if I did violate it."

When he decided to withhold half of his federal income tax, he asked himself, "Can I teach, preach and pray for peace while paying for war?"

The decision stemmed from "first, a respect and love for life" and second, "respect for the dignity and quality of human life." He noted that "with poverty throughout the world and right here in our neighborhood, human services' piece of the federal budget pie has been drastically cut while we are in the middle of spending \$1.7 trillion in this five-year period on defense."

Therefore, tax money which he withheld was donated to multi-service centers, the St. Vincent de Paul food pantry, and other human service organizations.

"I realize that non-violent civil disobedience is a very serious matter," Father Raimondi said. But it "has always been a part of the church's history. Jesus

broke laws when he knew that following the law would undermine God's call of love. This Jesus who said, 'Give to Caesar what is Caesar's and to God what is God's,' made it very clear in his life that we do not dare give to Caesar what belongs to God."

He noted that early Christians refused to pay temple taxes since "the temple harbored pagan idols." Martin Luther King, Jr. "broke laws that failed to respect God's law of the dignity of human persons."

Father Raimondi believes "that preparations for making nuclear warfare are as evil in this century as slavery was last century. I cannot worship the idols of these missiles, nor can I give to Caesar a power that belongs to God."

Whatever decision is reached, Father Raimondi told his parishioners, "how we deal with this matter is far more important than what we finally decide."

He urged them to "carry on this discussion with charity, love and respect for one another as individuals."

"If we disagree, and we show charity and respect for those with whom we differ, we will have been a sign to all that peace is possible. Even if we decide not to pay the IRS, but demonstrate uncharitableness or destructive behaviors or do violence to one another with our tongues, we will have failed. We will have shown that building peace where differences exist is not possible. We will then have ceased being a church, and we will have become nothing more than another social club."

"I encourage you to think how you can be a Christian peacemaker, what you can do. Perhaps it will mean risking a little. We have taken many serious and dangerous risks for war preparations; why not take some risks for peace building?"



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First week of synod is forum for major issues

by Sr. MARY ANN WALSH

VATICAN CITY (NC)—In its first full week the 1983 Synod of Bishops was a forum for leaders of world Catholicism to discuss major issues confronting the church and the world.

One of the central concerns of the more than 200 bishops gathered in Rome was the decline in Catholic use of the sacrament of reconciliation, or penance.

But they discussed other issues as well, including the church's role in international justice and peace, in confronting situations of social sin and injustice, in reconciling divided Christian churches, and in seeking reconciliation among groups within the church. A Canadian archbishop urged the church to root out discrimination against women.

"Reconciliation and Penance in the Mission of the Church" is the theme of the month-long assembly of more than 200 bishops in Rome.

After opening ceremonies Sept. 29 and initial sessions for various official reports, the week of Oct. 3-7 was devoted almost exclusively to speeches by the gathered prelates. Well over half of them rose to address issues that particularly concerned them.

On the sacrament of penance, the single clearest focus of the synod, different views emerged almost immediately.

Archbishop Samuel Carter of Kingston, Jamaica, and Archbishop Gabriel Wako of Khartoum, Sudan, for example, urged greater use of general absolution without individual confession.

ON THE OTHER hand, Cardinal Franciszek Macharski of Cracow, Poland, and Cardinal Juan Landazuri Ricketts of Lima, Peru, stressed a need to renew the church's traditional emphasis on individual confession. Archbishop Dermot Ryan of Dublin, Ireland, warned that continued use of general absolution could mark an end to the practice of private confession.

Four U.S. bishops submitted a joint intervention asking the synod to resolve five questions regarding the status of general absolution.

Cardinal Joseph Ratzinger, prefect of the Vatican's Congregation for the Doctrine of the Faith, emphasized that individuals in mortal sin who receive general absolution are strictly required to go to confession as soon as possible, within one year. He also stressed that a large number of penitents is not in itself sufficient reason for a priest to give general absolution.

Several prelates emphasized the need for education in the sacrament of penance, for priests themselves to make good use of the sacrament, and for the church to be sure its own actions do not counteract the message that the church is a sign of God's mercy.

A NUMBER OF interventions in the synod's first full week focused on the relationship between social sin and the roots of sin within an individual's heart.

The phrases "structural sin" and "social sin" quickly emerged as mainstays in the synod vocabulary as bishops condemned sins of an entire community, such as discrimination and other forms of social injustice.

Cardinal Jaime Sin of Manila, Philippines, who faces social turmoil and sharp church-state divisions over human rights in his homeland, said that "the pastor must be a prophet of denunciation and a minister of reconciliation," and noted that "this does not constitute a dilemma but a twofold function in his ministry."

"Christian action for justice has the Gospel, not ideology, as its norm," he said. "Conversion of structures is necessary to avoid revolutionary violence. Denunciation, conversion, and reconciliation are inseparable."

"Social injustice, in certain countries, makes one lose the sense of sin," said Bishop Jose Calderon Contreras of Carthage, Colombia. "The rich begin to accept injustice, as if it were not a sin. The poor believe that hating the rich is something good."

Other prelates who addressed the role of the church in peace and justice issues included Archbishop Paulus Tzadua of Addis Ababa, Ethiopia; Archbishop Angelo Fernandes of New Delhi, India; African Cardinal Bernard Gantin, president of the Pontifical Justice and Peace Commission; and Bishop Stephen Hamao of Yokohama, Japan.

Archbishop Louis-Albert Vachon of Quebec called for recognition of the need for reconciliation between men and women. "Let us recognize the ravages of sexism, and our male appropriations of church institutions and numerous aspects of the Christian life," he said.

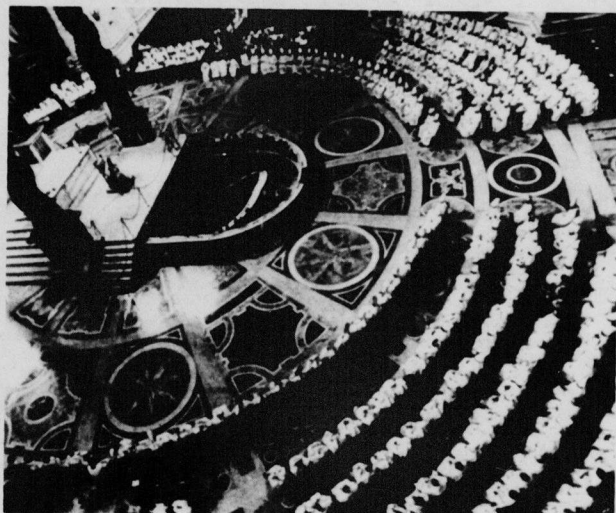
He said the church has relegated women "to the private sector and dependent tasks" while considering men the sole possessors of authority. "Our recognition as Christians of our cultural defamation will allow us to overcome the archaic concepts of womanhood which have been inculcated in us for centuries," he said.

Several synod members, including Dutch Cardinal Johannes Willebrands, president of the Vatican's Secretariat for Christian Unity, and Archbishop John R. Roach of St. Paul-Minneapolis, urged new efforts at Christian unity as an integral part of the synod's theme of reconciliation.

Cardinal Roger Etchegaray of Marseille, France, called on the church to become reconciled with the Jews, saying they should be "the first beneficiaries of our double mission of reconciliation and penance."

"We should know how to ask for the forgiveness of the Lord and of our brothers so often imbibed with 'teachings of scorn' and plunged into the horror of the holocaust," he said.

Of the 221 delegates to the 1983 synod, 141 had never before participated in a synod.



SYNOD OPENS—Pope John Paul II addresses bishops from throughout the world in St. Peter's Basilica as he opens the sixth world Synod of Bishops. Attending the month-long session are 45 cardinals, 150 archbishops and bishops and 10 religious order superiors. (NC photo from UPI)

Noone to leave OCE; director sought

Stephen J. Noone, archdiocesan director of schools, has submitted his resignation effective June 30, 1984, according to Frank X. Savage, superintendent of Catholic education who this week announced a search for a replacement. To facilitate this process, Savage will hold four listening sessions to learn what qualities interested archdiocesan persons would prefer in the new director.

"Under Steve's excellent leadership," Savage said in announcing the resignation, "Catholic schools have faced the difficult issues and still have steadily improved in quality."

A graduate of the Latin School, Noone attended St. Meinrad College and transferred to Marian College where he received his B.A. in 1964. He did postgraduate studies at Butler University, where he received his M.S. in education in 1970.

Noone was appointed principal of Chatard High School, where he also taught from 1964 to 1970, in the spring of 1970 and served in that capacity until 1977. At the time of his appointment, he was the first lay principal in a secondary Catholic school in the archdiocese.

The former principal was named director of schools in March of 1977.

A parishioner of Christ the King, Noone is married and the father of three children.

"I felt that I needed to move on to another ministry," stated Noone, who has not yet accepted a new position elsewhere. "It's just a natural cycle in my life. I en-

joyed this job very much, but it's time to move on. I feel this is a positive move for me personally and an effective change for the diocese, with ample time for a new director to be selected."

Noone explained that his resignation was not "precipitated by any recent event. I actually made this decision last year when I signed my contract. I stated then that this would be my last year as director of schools. It was a decision I made after a lot of prayer and discussion with people I love and respect."

The sessions will be held from 7 to 9 p.m. on the following dates and locations: Thursday, Nov. 3 at the Catholic Center in Indianapolis; Tuesday, Nov. 8 at St. Patrick's Parish in Terre Haute; Thursday, Nov. 10 at St. Louis School in Batesville; and Wednesday, Nov. 16 at Our Lady of Providence High School in Clarksville.

Qualified priests, lay persons and religious men and women seeking consideration for the position may obtain applications from Frank X. Savage, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206 or call 317-236-1435 or 800-382-9636.

The application deadline is Dec. 2, and the new director will be announced by the superintendent by Feb. 27, 1984.

Football banquet scheduled

Faith, Family and Football of Indiana will honor automobile executive Tom O'Brien and attorney Mary Young as Catholic Layman and Laywoman of the Year at a fund raising dinner, sponsored by Chatard, Ritter, Roncalli and Secocina High School, to be held Jan. 30 in the Indiana Convention Center.

The first Indiana Catholic High School All-State Football Team and top coach from among the state's 17 Catholic secondary schools which play football will also be honored at this event.

Bedding collected

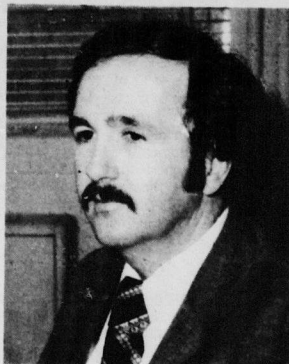
St. Vincent de Paul Society is sponsoring Blanket Sunday in all Indianapolis and surrounding parishes on Sunday, Oct. 16. Bedding items brought to your local parish will be taken to the St. Vincent de Paul Warehouse, 1502 Union St., for distribution throughout the winter. For further information contact Ray Benjamin or Ron Cooper, 897-1281.

Gerry Faust, Notre Dame's head football coach, will be the keynote speaker, and Dr. Jim Tunney, head NFL referee, will be master of ceremonies.

O'Brien, a graduate of the University of Notre Dame, was named a Knight of The Holy Sepulchre and "Irishman of the Year" this past year in Indianapolis. In 1981, he was co-chairman of the Archbishop's Annual Appeal, and chairman of the Catholic Charities Appeal in 1975 for the archdiocese. He is married and the father of 14 children.

Mrs. Young, a graduate of Marian College and Indiana University School of Law, has been involved in major fund raising efforts for Cathedral and Birebeuf High Schools and Marian College. Married and the mother of nine children, Mrs. Young was honored by Marian College last May as Distinguished Alumnus of the Year.

Tickets for the \$100-a-plate dinner will go on sale next month. Philip J. Wilhelm of F. A. Wilhelm Construction Co., Inc. is general chairman of this event.



Stephen J. Noone

World Food Day observed

An ecumenical worship service at Holy Cross Catholic Church in Indianapolis will mark World Food Day, Sunday, Oct. 16.

The service, to be held at 3 p.m., is sponsored by the Indianapolis chapter of Bread for the World.

It is part of a national observance of the day in 1945 when 43 nations joined to form the Food and Agricultural Organization of the United Nations, which now includes 52 nations. It also commemorates the 1974 World Food Conference in which governments pledged to end hunger within the decade.

Canned goods will be collected at the service and donated to Gleaners Food Bank, Indianapolis, for distribution to those in need throughout the state.

The Rev. Sanda Sanganza of Zimbabwe will speak at the service.

Holy Cross Church is located at the corner of Oriental and Ohio streets.

Archbishop writes on behalf of world's missions

My dear Family in Christ:

Next Sunday is World Mission Sunday, a day of prayer and sacrifice for the Missions through the Propagation of the Faith.

In his message for World Mission Sunday this Holy Year of the Redemption, our Holy Father calls all of us to enter into the spirit of the Holy Year by immersing ourselves in the missionary spirit. He urges us to turn inward to meet Jesus in our own hearts, but also to turn outward to all who are our brothers and sisters and have the right to know Jesus Christ and enjoy the riches of a personal relationship with Our Lord.

Truly there is no better way to thank God for our own gift of faith and Redemption than to become more and more mission-minded. World Mission Sunday is our special opportunity to be missionary in a way that will really make a difference to the world.

Mission Sunday is a day of prayer. I ask you to include in your intentions at the Eucharist all the people of the world who cannot share their sorrows or joys with Jesus Christ because they do not know Him.

Mission Sunday is equally a day of sacrifice.

On Mission Sunday the Church, caring for the good of all, asks your help to support the priests, Religious men and women, and laity of the Missions who reveal the riches of life in Christ to their people.

Our Holy Father assures us that "There is no service to the human family greater than missionary service." With your prayers and gifts to the Propagation of the Faith on Mission Sunday, you will serve the poor of the world as a missionary.

Thank you, and God bless you for your spirit of mission.

Sincerely yours in Our Lord,

+ Edward T. O'Meara

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

Boston priest discusses church law

Calls canon law 'a collection of rules for church members'

by Fr. THOMAS C. WIDNER

"Law tells us how to act freely with others in observing my rights and theirs," explained Father Richard Cunningham. "Therefore we develop traffic laws, property laws, all kinds of laws, including church laws." It was church law that the Boston archdiocesan priest discussed last Saturday at an archdiocesan wide Education Day in the Revised Code of Canon Law sponsored by the Indianapolis Archdiocesan Metropolitan Tribunal and held at the Catholic Center.

Father Cunningham, professor of canon law at St. John's Seminary in Brighton, Mass., described canon law as "a collection of rules which direct members of the church; it determines and safeguards the rights and obligations of individuals toward themselves and one another."

Canon law exists, he said, because the church needs some order to carry out its mission. "It wants to promote order in the church, but more than that it wants to promote charity for that is the ultimate law."

Although the church is hierarchically structured, it boasts a diversity of charismatic gifts among its members, he added. "We say it is one, holy, catholic, and

apostolic, but it is also a communion of charity."

The revised Code of Canon Law goes into effect on the first Sunday of Advent (Nov. 27). It is, according to Father Cunningham, the fourth collection of law put together by the church during its history. The first occurred about the sixth century and were known as Decretals; the second occurred about the 15th century; the third came in 1917 and represented the first time the church codified all its existing laws, purging itself of contradictory ones and establishing new ones. In questions following the workshop, Father Cunningham explained that by the time work began on revising the code for its 1983 revision, about 50 percent of the code had been altered.

The purpose of codification, he explained, is to restore unity. The tone of the 1917 code resulted from the First Vatican Council of 1870 which emphasized pontifical primacy and high centralization. "It was written in the atmosphere of a church apart from the world," Father Cunningham said, "almost as if the church was sacred on one side of the communion rail and secular on the other."

"The Second Vatican Council," he went on, "offered a much more pastoral approach, one of self-analysis. It spoke of the church in the midst of the world proclaiming and witnessing the good news." The 1917 code, he added, was primarily the work of one man—Cardinal Gaspari. The 1983 code is the work of a committee and so compromise is the result.

"Accommodation can be seen in it," he explained. Remember, the code is a human law. It has imperfections."

A repeated theme in the code is that of "the faithful in Christ." In other words, it addresses itself not only to the clergy and

WASHINGTON NEWSLETTER

Congress faces IRS church audits

by JIM LACKEY

WASHINGTON (NC)—How much authority should the Internal Revenue Service have to audit churches and church-related organizations, particularly at a time when tax protesters are using phony churches to shelter their income?

That is the question facing Congress as it considers a proposed "Church Audit Procedures Act" introduced in both the House and Senate to establish stricter rules for IRS audits of churches. The bill passed its first legislative hurdle recently when a Senate subcommittee held a hearing on the issue.

Few would deny that the IRS has at least limited authority to inspect church books and procedures when there is the possibility that the church is being used for illegitimate purposes, such as a tax avoidance scheme or to make its leader rich. But how those audits take place has been a sensitive church-state issue because such audits can go to the heart of religious freedom.



Both Congress and some church leaders thought they had the problem solved in 1969 when new safeguards for IRS audits of churches were enacted as part of a decision supported by church groups to begin taxing the unrelated business income of churches.

But supporters of the new proposal say the protections Congress intended to give to churches in the 1969 legislation were not spelled out clearly enough. The new proposal, they say, would clear up ambiguities in the present law and impose needed restrictions that would not affect the tax agency's ability to crack down on tax cheaters posing as church ministers.

According to an analysis prepared by the congressional Joint Committee on Taxation, present law allows the IRS to audit churches only for specific reasons, such as to determine that the church is eligible for tax-exempt status or the amount of the church's unrelated business income. The IRS also must provide special advance notice to churches, and the examination itself must be limited to a determination of whether an organization actually is a church.

The new proposal, according to the committee analysis, would add several further restrictions. It would prevent IRS "fishing expeditions" by allowing investigations only if the agency actually possessed evidence that the church is engaged in taxable activities or is not qualified for tax exemption.

The proposed legislation among other things also would give churches the opportunity for face-to-face meetings with IRS representatives prior to an audit to work out any problems, and would place time limits on the length of IRS investigations and the number of years of church activity that could be audited.

At the hearing by the Senate subcommittee on IRS oversight chaired by Sen. Charles E. Grassley (R-Iowa) the Reagan administration signaled support for the bill but cautioned that some of its provisions could affect IRS's efforts to catch tax protesters who shelter their incomes by creating organizations purporting to be churches.

The administration official, Ronald A. Pearman, deputy assistant secretary for tax policy at the Treasury Department, warned for instance that advance notice to churches of the kind of evidence the IRS possesses could give unscrupulous taxpayers the opportunity to manufacture or destroy other evidence or to intimidate government witnesses.

Rep. Mickey Edwards (R-Okla.), prime sponsor of the legislation in the House, said that supporters of the bill are not opposed to legitimate efforts by the IRS to uncover fraudulent churches. They merely want the religious freedom of legitimate churches to be assured.

Part of the impetus for the legislation stems from a five-week audit in 1980 of the Gulf Coast Covenant Church of Mobil, Ala. The church's financial administrator, Michael Coleman, said in a statement submitted at the hearing that the notice of an IRS investigation came "quite unexpectedly" and that the subsequent audit and other actions cost the church over \$100,000, not to mention time church officials had to devote to the audit rather than their ministry.

Coleman said the church later learned that IRS suspicions were aroused by stolen church documents that were slanted to make the church look bad.

But the bill also is receiving some mainline church support. The Rev. Dean M. Kelley, religious and civil liberty director at the National Council of Churches, told the subcommittee that the legislation could protect churches "from political reprisals for preaching views that are unacceptable to those in political power."

Religious as the 1917 code did, but also to all the faithful. It is sensitive to persons and its tone in this respect, he stated, is revolutionary.

"We won't know how successful this revision is," Father Cunningham said, "until we've lived with it a generation or so. We learn law by the experience of it." Some canonists, he told the group, feel the code retains too many medieval concepts and relies too much on Roman tradition. "But there is no universal tradition so the code had to rely on some foundation and that is the foundation of our church."

The Second Vatican Council asked many questions which are still unanswered, he continued. "Some regard women's issues. The code makes some great advances here but some feel it is still not far enough. Others feel the code is too triumphant and too hierarchical. But remember," he concluded, "it is only one little book and is not the church. The church is bigger than the code."

Father Cunningham asked the audience to visualize a giant circle representing the church and its members. "If all the clergy and Religious were put into this circle," he explained, "they would be less than one percent of it," he said.

The code will disappoint everyone who wants to get at someone else, he further emphasized. "It is the church's primary legislative document, but one can't put all of one's hopes in law. It does not substitute for grace, for charity, for faith," he said.

One of the unique aspects of the 1983 code is that, unlike its predecessor, it will be available in English translations. A British translation is already available through Eerdmans Publishing Co. of Grand Rapids, Mich. An American translation will be available in about a month through Paulist Press.

State commissioner urges debate on agriculture

DES MOINES, Iowa (NC)—A state commissioner of agriculture urged the National Catholic Rural Life Conference to begin a U.S. debate on agriculture's future. "I ask the NCRLC to launch a full-fledged national debate on the future of agriculture

in the pulpits and the political process," Commissioner Jim Hightower of the Texas Agriculture Department told an Oct. 3-4 celebration marking NCRLC's 60th year. "Will it be the family farm system or the industrialized system?" he continued.

LIVING THE QUESTIONS

Penance celebrated in several different ways

by Fr. THOMAS C. WIDNER

The sacrament of penance, which is but one subject for discussion among the bishops gathered in Rome for the sixth synod of bishops, has undergone many changes throughout the centuries. Those changes mean that the forgiveness of sins has been celebrated in a variety of ways, perhaps more ways than any of the other sacraments. Private confession is only one form of the sacrament. Historically that form has been the normal way of receiving it only since the Middle Ages.

When I say the sacrament itself is only one subject the bishops are discussing, I must add that the outline of the synod includes a discussion of situations in the world in which reconciliation is needed, e.g., war, racism, poverty, etc.; a doctrinal discussion regarding God's initiative calling human beings to conversion; and, the pastoral work of the church as a place and means for reconciliation.

But to get back to history—in the early church the normal means of forgiving sins was the sacrament of baptism. Christians expected Christ to be returning rather quickly, after all, and when he didn't they began to wonder about many things. One of these things was



what to do about sins committed after baptism. There were, however, already ways in which Christians forgave one another.

When heretics and schismatics renounced their works, the local bishop would impose hands on them as a sign of their forgiveness. The Eucharistic liturgy was seen as a sign that Christians are united in forgiveness. The bread and wine were often brought as a sin offering. The anointing of the sick was known for its forgiveness of sins. In addition, however, Christians forgave the sins of one another through prayer, fasting, self-discipline, reading Scripture, almsgiving and other works of charity. It wasn't always done, in other words, through a recitation of sins to a priest. Forgiveness of sins was often accomplished by telling one's lesser sins to a lay person.

But since the Middle Ages most people have understood the forgiveness of sins to require the act of going to confession. This actually grew out of the experience of Irish monks (who were not priests, by the way) but whose penitential practices eventually became widespread throughout the church.

After baptism, the church first forgave sins through a public ceremony presided over by the bishop. This ceremony was held once in a person's lifetime and was for renouncing the most notorious sins—apostasy, adultery, murder. This gradually disappeared, according to sacramental historian Joseph Maris, for four reasons. One was the harshness of the ceremony;

another was the social stigma involved; a third was that it could be received only once and so most people put it off as long as they could; a fourth was that by church law some penitents had to do penance the rest of their lives. These penances included not being able to marry or to have sexual relations with their spouse, not being able to engage in business or military service, or hold public or church office.

The monks who Christianized Ireland faced the problem of encouraging their new converts to live good lives but not always being available to guide them in such action. They prescribed private, repeated confession and continuous works of penance. As a sign of forgiveness the monks would give a blessing and assigned penances on the basis of books they carried with them which listed sins and appropriate penances. As this practice grew, abuses crept in and at one point it was denounced as contrary to tradition. By the Middle Ages, however, this practice became the popularly accepted one.

What seems somewhat evident from this is that the practice has changed in the past and it is obviously changing again. But to what? No one really can say. The focal point is for the church to proclaim the forgiveness of sins to individuals and to the community. How that is accomplished differs from age to age. It would be tragic if the church's members saw no need at all for sins to be forgiven. The task of the bishops, it seems, is to remind us of this need.

'Numbers crisis' marks reconciliation question

by Sr. MARY ANN WALSH

VATICAN CITY (NC)—When it comes to persons receiving the sacrament of reconciliation, the church has a "numbers crisis." And as the 1983 World Synod of Bishops develops, it is becoming clear that the term "numbers crisis," has two different meanings depending upon where one stands on the globe.

For those in underdeveloped mission areas, such as South America and Africa, the crisis is one of not enough priests to hear the confessions of all the penitents who seek absolution.

But for those in the developed world, such as the United States and Western Europe, the crisis is one of too few people seeking sacramental absolution from a priest.

The views were presented in interventions to the month-long synod, which began Sept. 29.

To alleviate the crisis in the underdeveloped countries, several bishops have recommended use of general absolution without prior or subsequent individual confession of sins. To alleviate the crisis in the developed countries, several bishops have recommended education to enable Catholics to appreciate what the sacrament of reconciliation can mean.

Bishops from both regions also sought to enhance the meaning of the sacrament for their people.

The bishops of Africa have said that the rite would mean more to Africans if it were adapted to an African culture marked by festive celebration and personalism. Bishops of the United States have said proper use of all the rites of reconciliation approved by the church would allow them to exercise pastoral creativity to meet the needs of different groups of people.

ARCHBISHOP Gabriel Wako of Khartoum, Sudan, noted that from 1962 until 1972, his priests had the Vatican's permission to practice general confession and absolution. The removal of that permission by Pope Paul VI, he said, has caused "considerable pastoral problems."

"It is physically impossible for most faithful to confess their sins individually once a year to a priest whom they can see only once or twice a year," he said. "It creates confusion in the minds of the people regarding the purpose and meaning of this confession after their sins have been forgiven and regarding the value of the general confession and absolution."

Archbishop Wako asked "that the rite of

general confession and general absolution be improved and that the obligation to confess sins afterwards be removed."

Some bishops cited a loss of the sense of sin as a reason for the decline in penitents while the Canadian bishops said it was a "loss of a sense of God."

"For many a sense of mystery, holiness and importance of God has been lost," said Canadian Archbishop Adam Exner of Winnipeg, Manitoba.

Other bishops said that even among those sensitive to the reality of God and sin, a decline in the use of penance has occurred. These bishops suggested that the church has to make the sacrament more attractive. One means of doing so, said Bishop Albert Obiefuna of Awka, Nigeria, would be to improve the liturgy for the sacrament of reconciliation.

"WE PRIESTS and faithful have not to date felt the impact of any celebration worthy of the name in connection with this sacrament," said Bishop Obiefuna. "It is precisely for this reason that this sacrament has become so unattractive."

He recommended that the delegates use "this providential moment to devote all our energy especially in our group discussions to evolve a liturgical celebration worthy of the name for this sacrament. It should be such a celebration as will attract sinners back to the home of the father of mercies like the prodigal son."

Numerous bishops have recommended different kinds of education to attract people to the sacrament.

Latin Patriarch Giacomo Beltritti of Jerusalem recommended "a methodical catechesis of the faithful through solid and nourishing religious texts practiced by convinced and well-prepared catechists." He also suggested formation of future priests which includes "serious theological and pedagogical preparation so that the future priest will be convinced of the weight of responsibility to teach the faithful with perseverance, through a methodical catechesis, the truth of faith, the moral principles, and the use of the sacraments."

SEVERAL delegates, including a cardinal representing lay viewpoints, said priests share the blame for the decline in penitents and told the clergy they must reach out to the faithful.

Cardinal Opilio Rossi, president of the Pontifical Council of the Laity, read from a paper prepared for the synod at a meeting of lay people. The paper said that "the priest should not content himself with

awaiting the return of the prodigal son: He must go out to meet him, using the contribution of the human sciences. He must know how to communicate the love of the father."

Several bishops called for change in the church's attitude toward the sacrament.

Bishop Paul Verschuren of Helsinki, Finland, said the church should teach that the sacrament is "God's gift to man" and said that the church should not "increase the penitent's anxiety by undue insistence on confession of sins according to kind and number."

Archbishop Alojzij Sustar of Ljubljana, Yugoslavia, recommended that the church stress future conversion rather than past sins in confession.

"In pastoral action, one must not only emphasize the frequency of confession, but also the commitment to conversion," he said.

"There exists a peril," he added, "that confession be considered a substitute for conversion and that the decision to begin a new life not be taken enough into consideration."

Not all delegates said the solution was a return to huge numbers of people frequenting confession. Cardinal Tomas O'Flaich of Armagh, Northern Ireland, pointed out that "people nowadays look on the sacrament of penance as a special event in their lives, not a regular one."

"We should build on this," he said. The cardinal cited Christmas, Easter, funerals, First Communion, confirmation and the penitential seasons as times when individuals are prone to confess their sins.

"We should be satisfied if the majority

of Catholics confess four to five times a year," he said.

Several bishops called on the church to put recently approved changes into practice.

Archbishop Mariano Magrassi of Bari, Italy, noted that while the revised rite of penance calls for Scripture reading each time the sacrament is administered, this is not what is done in many instances.

With the exception of communal celebrations, he said, the Scripture reading "has been the most neglected."

"Listening to the word of God," he added, "is not a purely ritual element but a fundamental need for conversion. There is an urgent need for a call to listen to God, even in personal reconciliation."

Others noted the revisions in the rite of reconciliation made in 1974 and said that what's needed now is use of all three rites so that the sacrament not be administered in a perfunctory manner.

Archbishop Samuel Carter of Kingston, Jamaica, said:

"Because of the large number of penitents, the confessions were almost inevitably heard in a perfunctory way. This was particularly true in the case of children's confessions."

Some delegates proposed new forms of sacramental absolution.

Bishop Frank Fernando of Chilaw, Sri Lanka, suggested an expansion of the rite of reconciliation at Mass.

The penitential rite, he said, "could be made use of to grant sacramental absolution to the faithful who desire it, without the need to confess individually afterwards."

Fulcher heads peace group

The Indiana Catholic Conference Board of Directors have formed a Peace Committee to be chaired by Bishop George A. Fulcher of the Lafayette diocese.

The purpose of the committee is to encourage study and personal reflection on "The Challenge of Peace: God's Promise and Our Response," adopted by the U.S. Bishops, May, 1983.

The committee will function as a statewide resource center to disseminate information on current and planned Pastoral activities. It will also surface specialists in various areas to assist in future plans and to nurture the development of efforts to focus the attention of Hoosiers on their personal contribution to a peaceful world.

Committee members, in addition to Bishop Fulcher, include Dr. John P. Nichols, CORE Director, St. Joseph College, Rensselaer; William J. Whalen, Director of Communications, Purdue University; Sister Grace Clemens, Provincial Head of the Directors of Religious Education, Gary; Sister Catherine Doherty, Director of the Peace and Justice Center, Evansville; and Rev. Martin Peter, President of the Priests' Senate, Indianapolis. Serving as consultant to the committee is Dr. George Lopez, Professor Political Science, Earlham College.

POINT OF VIEW

Logic gives way to authority

by Dr. ERNEST J. COLLAMATI

When reason guided by logic fails, we turn to authority to settle our questions. This may be an apt description of what has happened to the question of whether women are "suitable candidates" for Roman Catholic ministry. I refer to two events of note reported by the media.



The first involved the visit of some 20 American Bishops to the Vatican where they were received and addressed by Pope John Paul. Among issues he treated was the possibility of women's ordination. His comments as reported in the religious press were direct, unambiguous and demanding. John Paul told the American bishops to reject the very notion of female priests, and he told them more. As proof of their leadership in the Church, bishops are to withdraw "all support from individuals or groups who . . . promote the ordination of women."

What are we to make of this? At the very least, John Paul has revealed that his own position is unbending. By his mandate that bishops distance themselves from supporters of ordination for women, he has drawn the lines of battle: "we, the bishops," against "them, the unorthodox." Ultimately John Paul's statements bring the question of women's ministry to a new level of seriousness and intensity.

On what basis did John Paul argue his position? The current argument is that "Christ's own design for the priesthood" excludes women. I say current argument,

because an earlier papal rejection of women's orders seemed to be based on the argument that women do not possess that natural symbolism (read: body) necessary to represent the Christ. Thus did Paul VI defend Church policy in his own declaration on the ministry. Unfortunately neither argument persuades; neither argument has a strong theological foundation.

Let's consider each of these arguments for a moment. To say that women lack the required bodily symbolism asserts a number of things—all of them simply foolish. We would have to claim that the body of woman is defective in its very nature, and that the Author of creation deliberately willed this defective being. In this scheme the real requirement for ordination is possession of the correct anatomical equipment. If women's bodies keep them from acting as true icons of Christ at the eucharistic table, I question whether women ought to be even baptized. Recall that Baptism incorporates us into Christ and commissions us for witness. How is witness to Christ possible when women do not look like Him? The person and teachings of Jesus give no support to this notion that anatomy is destiny.

The defense offered by Pope John Paul seems at first glance a solid argument, one apparently linked to scriptural evidence. It is true that Jesus did not sacramentally ordain women to the ministry. The hazard of this argument is that it eliminates males as well: Jesus did not ordain any males. Try as we might to find scriptural proof, the New Testament leaves us empty-handed. To speak of "Christ's design" for the priesthood is an argument which leads to no fruitful conclusion. Jesus bequeathed to his followers neither recipe nor ritual for ordination.



TO THE HONORABLE—John MacCauley was recently honored at a testimonial dinner at St. Meinrad College and School of Theology for his 16 years of service in the Seminary's development program. Here Archabbot Timothy Sweeney, OSB presents MacCauley with a plaque announcing the dedication of the Rare Book Room in the new Archabbey Library to the development officer.

Surely the Vatican is aware that all such arguments against the ordination of women are without scriptural foundation. Some time ago the members of the Pontifical Biblical Commission concluded their study of the matter. The outcome: there is nothing in the New Testament which serves as an impediment to the ordination of women. In other words it is Church law and Church law alone which stands between women and the ordained ministry. To change Church law requires only the stroke of a pen.

I have a sense that Pope John Paul realizes that the arguments offered against women's ordination are in fact unconvincing. In some sense it makes little difference whether policy decisions are sustained by valid reasoning or not. What is the deciding factor for the Vatican in any policy decision is authority, especially papal authority. And it is this overriding concern with authority which brings us to a second event connected with the question of women's ministry.

Recently the rectors of seminaries throughout this country received a letter from Bishop Marshall of Burlington, Vermont. Bishop Marshall heads the Vatican's study of America's seminaries. According to reports, the bishop indicated in his letter that lay persons and sisters do not belong in this country's seminaries. They are as a general rule not to be admitted as students or serve as faculty members of core subjects in such schools.

One can only guess at the kinds of reasons supporting such a move. Perhaps those responsible for the decision would say that lay students and sisters are not good role models or influences for our future priests. One can only shudder at the thought of our future priests regularly associating with the laity and sisters.

Here again, I do not think the need to develop strong logical arguments to underwrite such a policy is a high priority for Bishop Marshall and the other officials directing this investigation. The real principle at stake is authority's ability to confirm in a very specific way Rome's rejection of "official" ministry for anyone but male celibate candidates for ordination.

Honesty would seem to demand that we admit to our theological bankruptcy on the question of women's ministry. Theological reason guided by logic has failed in its task to validate the institutional Church's policy. It is authority, in fact the supreme Church authority, which speaks for and justifies the prohibition against women.

Then again Aquinas reminds us that appeals to authority are the weakest forms of argument. When authority can give no convincing reasons for its decisions, isn't it time to question authority? Or do we belong to an unthinking Church?

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

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TO THE EDITOR

Tax credit proposal needs support

The fate of Tuition Tax Credits will be decided in Congress this month.

But Tuition Tax Credits are opposed by powerful organizations such as the National Education Association.

Only massive grass roots pressure can save Tuition Tax Credit legislation.

We must each immediately write or

phone our Congressional Representative and two Senators urging passage of Tuition Tax Credits. And we must KEEP ON writing until the legislation is passed!

Daniel D. McGarry, Ph.D.

Research Director

Citizens for Educational Freedom
Washington, D.C.

Where are the values of our youth?

Re: Sept. 30 issue, p. 16 picture.

Am I too sensitive to object to the picture and even the method used getting young people to participate in CYO activities? Where are the values of our youth

today? The mask, the gun at the head— isn't there enough of this in our daily newspaper?

Indianapolis

A reader

CORNUCOPIA

A true mother-of-the-year

by JACK R. MILLER, Jr.

I recently said goodbye to a good friend. Her name was Judy. She died of cancer. She was 45 years old, the mother of five children and the grandmother of two.

My wife and I have been blessed with four children and it takes both of us and a lot of help from the older children to get through an ordinary day with all the washing, cleaning and other daily chores. Judy became a widow when she was only 25, her oldest child was four and the youngest was only 10 months. She was both father and mother to her children.

To my knowledge Judy never received a mother-of-the-year award. In my opinion, she certainly deserved to a lot more than some of the people who have received the award. For instance, I doubt if any governor's wives or princesses have ever changed a diaper, much less tried to take five children to the grocery store and shop for groceries when the oldest is only four.

The fact that Judy did get all of her children raised is an admirable feat. Even more admirable is what a fine job she did. All her children have such fine personalities that they are indeed a credit to Judy.

All of us who knew Judy will miss her a lot and some things will never quite be the same. But, God called her to the Kingdom, where she'll feel only joy. A special thanks goes to God for sharing Judy with us. I honestly feel I'm a better person for having known her. I'm glad she passed my way.

check it out...

Franciscan Father Matthew R. Brozovic, vicar of St. Anthony Friary, Uniontown, Pa., will preach the Solemn Novena in honor of St. Jude during that parish's annual celebration Oct. 20-28. Novena prayers in honor of St. Jude will precede a Mass each evening at 7:30 p.m. The services themes will focus on "Opening the doors to the Redeemer" in honor of the Holy Year.

The Men's Club of St. Agnes Parish, Nashville, will hold their **Sixth Annual Wine and Cheese Fest** on Saturday, Oct. 29 from 7 p.m. to midnight at the Ramada Inn Convention Center in Nashville. Tickets are \$5 per person available at the door. Music, games and a Door Prize of \$150 are included.

Archbishop O'Meara's Schedule Week of October 16

SUNDAY, October 16—Living Rosary Presentation, sponsored by the Knights of St. John and Knights of Columbus, Batesville High School, Batesville, 2 p.m.

—Sesquicentennial celebration of St. Peter Parish, Franklin County, Mass at 4 p.m. followed with a reception.

MONDAY, October 17—Priests Council Age Group #7 gathering, St. John Rectory, Bloomington, 12 noon.

TUESDAY, October 18—1983 CYO Awards Banquet, Secena High School, 6:30 p.m.

WEDNESDAY, October 19—Confirmation, St. Mary Parish, Greensburg, Mass at 7:30 p.m. followed with a reception.

THURSDAY & FRIDAY, October 20-21—Papal Study of seminaries in the United States, St. Meinrad Seminary, St. Meinrad.

SATURDAY, October 22—Dedication of the new nursing care facility for the Sisters of Providence, St. Mary-of-the-Woods, 10:30 a.m. Mass in the Church of the Immaculate Conception, St. Mary-of-the-Woods, 4 p.m.

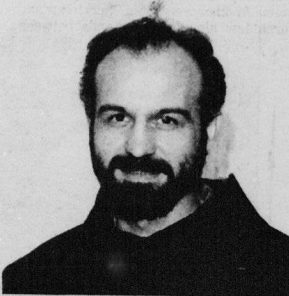
St. Francis Hospital Family Resource Center will hold a two-session class on "Managing Personal Stress" on Wednesday, Oct. 19 and 26 from 7 to 9 p.m. Fee is \$18. Additional stress management programs offered in the series include: "Relaxation," Nov. 2; "Making Health a Habit," Nov. 9; "Brainpower as a Stressbeater," Nov. 16; and "Workstress," Nov. 30. Call 783-8983 to register.

Jackie and Mike Cesnik will present a Natural Family Planning Class sponsored by the Family Life Office on Tuesday, Oct. 25 from 7:30 to 9:30 p.m. at the Catholic Center, 1400 N. Meridian St. Materials will be provided. Call 236-1596 to register.

St. Francis Hospital Center will sponsor a daylong **Super Sitter Workshop** for 12 to 15-year-olds on Saturday, Nov. 5 from 9 a.m. to 3:30 p.m. at the Health Support Center, 7216 S. Madison Ave. Fee is \$15 for training in basic child care, security and fire emergencies, first aid, playing with children and preparing easy snacks. Bring sack lunch. To register call 783-8554.

St. Joseph of Carondelet Sisters Anne Brennan and Janice Brewi will conduct a Retreat Workshop on "Mid-Life: Psychological and Spiritual Perspectives" at Kordes Enrichment Center from Friday to Sunday, Oct. 20-22. Fees: \$25 for tuition and materials; \$40 for room and meals. Registration due by Friday, Oct. 21. Contact: Sr. Betty Drewes O.S.B., R.R.3, Box 200, Ferdinand, IN 47532, 812-367-2777.

Our Lady of the Greenwood Church will present Adult Education Classes in the school beginning the week of Monday, Oct. 24. Classes range from one through six weeks. For information call 881-1300, 888-1782 or 888-4822.



Franciscan Father David Kocka has been instituted as Guardian of Mt. St. Francis Friary near New Albany. A native of Minnesota, Father David has worked for two years in the Vocation Office of the Conventual Franciscan Friars.

Workshop to focus on divorce

The Family Life Office of the Archdiocese of Indianapolis will sponsor a leadership training workshop to help people begin and sustain support groups for divorced Catholics. It will be offered Saturday, Nov. 5 from 9:30 a.m. to 3 p.m. at St. Columba Parish, 1302 27th St. in Columbus.

The workshop will focus on the church's attitude on divorce; how to build a small group for mutual support and enrichment; and practical points on starting and sustaining a small group. Father Jim Farrell, spiritual moderator to the Indianapolis SDRC (Separated, Divorced and Remarried Catholics), Toni Peabody, professional staff member of the Family Life Office, and members of SDRC will conduct the sessions.

The cost of the workshop is \$4 per person or \$10 for three or more persons from the same parish. Participants can brown bag their lunch or visit a nearby restaurant. For further information or registration call Cassandra Peck, CRE at St. Columba Parish 812-372-1509, or the Archdiocesan Family Life Office at 317-236-1595.

The office of Congressman Andy Jacobs will take applications from eleventh grade high school students interested in serving as 10th Congressional District Pages in the U.S. House of Representatives during the Spring Semester (February to mid-June, 1984) or Summer Session (mid-June to August 1984). To be eligible, students must reside within the 10th district, have at least a B average and be between 16 and 18 years of age. Interested persons should call Cynthia Mahern 269-7331 no later than Friday, Oct. 21.

Kathy Elpers, Fr. Jim Lex and Michael Rodenburg will present a Weekend Retreat for Divorced or Separated Persons at Kordes Enrichment Center on October 21-23 beginning Friday at 7:30 p.m. EST. Cost is \$55. Contact: Sr. Betty Drewes O.S.B., Kordes Enrichment Center, R.R.3, Box 200, Ferdinand, IN 47532, 812-367-2777.

The Sesquicentennial Steering Committee invites all parishes to submit color slides (preferably horizontal) of their parish activities and/or color slides of their church buildings. Chosen slides will be used in a multi-media presentation to be given at the opening dinner of the Sesquicentennial celebration on January 15, 1984. Please identify all slides and send them to: Sesquicentennial Office, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206. All slides will be returned.



Elizabeth Meisberger will be honored on the occasion of her 100th birthday at a reception given by her children at the K of C Hall, 511 E. Thompson Rd. U.S. 31 S. on Saturday, Oct. 22 from 1 to 4 p.m. All relatives and friends are invited to attend.

Jan Beck, a member of Christ the King parish, has joined the staff of Fatima Retreat House. Jan will coordinate women's retreats and promotion.

The annual Founder's Day Award of St. Mary's College Alumnae Club of Indianapolis will be presented to 1960 graduate Marybeth McGowan Crossin at the Founders' Day Dinner on Monday, Oct. 17. The award honors St. Mary's graduates who have given exceptional service to St. Mary's College and the community.

David Edgecombe, Chairman of the Theatre Department of Marian College, was recently presented the Award for Cultural Contribution from the Indianapolis City Council. Professor Edgecombe was honored for his work as director of the Indianapolis Shakespeare Festival.

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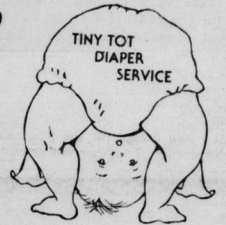
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FAMILY TALK

Marriage affects community

by Dr. JAMES and MARY KENNY

Dear Mary: I read about your idea that marriage and family involves more than a personal commitment between two people. It also affects the community. You think the strongest marriages are those with a common task, with some commitment outside the partners themselves such as raising children, running a business or caring for the elderly or foster children.

I agree with you, but I do not know how to apply your ideas. I am getting married in a couple of months. By the nature of my job we are not likely to stay in one place more than three to five years.

Now when there is so much divorce, infidelity and negative feelings toward marriage, I really want not only a good relationship with my wife but a committed marriage. I like the idea of expanded family. But how does it apply to young marrieds who move often?

Answer: Do many young engaged couples think as seriously and deeply about marriage as you do? I doubt it. If attitudes count, and I think they do, you and your fiancée have a lot going for you.

Do not be dismayed by the problem of mobility. Many Americans face the same situation. Mobility rules out some common tasks, but many remain. Since you understand the basic idea, you can probably develop your own opportunities.

You are likely to make contacts with others through your work, the groups and organizations you join and your neighborhood.

Separate jobs can quickly draw you into separate circles. However, you also might use your job contacts to develop common ties.

For example, one young teacher welcomed her fourth-graders into her home where she often baked cookies or bread with them. Her husband joined them in

games and sports. The children's families were drawn in and many close friendships formed.

Perhaps you can volunteer as a couple for some work that interests you. Your parish might send out hospital ministers or nursing home visitors as a team. Most organizations in need of volunteers will welcome you as a couple.

Do not underestimate your neighborhood as a source of friendships and ties. In some communities newcomers are quickly drawn in and ties can be established rather easily. For example, in military communities, all families are highly mobile and extended family ties are

lacking. Hence, military communities usually reach out quickly to the newcomer, and families count on each other for support.

Other neighborhoods may be slower to welcome newcomers. Sometimes you, the newcomer, will have to take the initiative. Look for ways to make contact with your neighbors. Do not overlook the ordinary conversations that can take place at doughnut shops and Little League ball games, at a coffee hour after Mass, even on a walk to the post office. The great lay apostle, Catherine de Hueck Doherty, calls this the "chit-chat apostolate" and emphasizes its importance.

With your ideals and commitment you should have no trouble finding ways to expend your gifts and talents. Best wishes for a rich and joyful marriage.

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

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Program is aimed at health of priests

by SUSAN M. MICINSKI

"This year's Wellness Program builds on the programs of the past two years," stated Benedictine Father Hilary Ottensmeyer, director of the Ministry to Priests program and chaplain of Beech Grove Benedictine Center. "We strongly encourage those who have previously participated, as well as those who have never participated, to take advantage of this year's program."

The Archdiocesan Wellness Program for priests is uniquely designed to facilitate the health and physical fitness of its priests. Begun in 1981, the program, much of which is tailored to each individual's needs, is carried out under the auspices of the St. Vincent Hospital and Health Care Wellness Center. It combines clinical tests, a wellness assessment, an optional psychological phase, as well as follow-up educational programs to aid the individual in making specific decisions about his life.

Upon completion of the assessment phase, the relative values of all testing phases is explained so that each individual can better understand what the tests mean and how they relate to his state of well being.

There are three elements in the Testing Program. They include the wellness components, the clinical assessment (optional participation) and the psychological assessment (optional participation).

One major objective of the wellness components is for the individual to be able to identify the five components of wellness: nutritional awareness, stress management, physical fitness, environmental sensitivity and self-responsibility.

"From information an individual supplies concerning these areas," explained Father Ottensmeyer, "a prediction can be made of the individual's physiological age versus his chronological age. One person was really shocked. His chronological age was 33, but physiologically the indicators pointed at 45. He definitely wanted to do something to change that."

In addition, "more traditional tests are done, such as blood tests, blood pressure, chest X-ray and finding out the capacity of the lungs," the director said.

Testing will be carried out this year on Wednesday, Oct. 19, Thursday, Oct. 20 and Thursday, Oct. 27.

One important fact Father Hilary stressed was that the program is confidential. "We get lots of requests from people about data from the program, but we do not keep it. This is all very private, and is not a study program, nor is it seen as a chance to accumulate data on priests."

The only information available for sharing is the description of the program, and evaluative comments from participants so improvements can be made, and so that an annual follow-up program can be designed.

The theme of this year's program concerns intimacy and sexuality. Last year it was anger and the first was on stress.

The package of seminars for this year's program have been designed by Dr. John Kramer, a professor at IUPUI and an alumnus of St. Meinrad who is also on the board of overseers at the school, Diane Brashear, a psychologist and Father Ottensmeyer.

"The program is aimed at helping people understand what they consider intimacy, friendship and support, and how this translates into their social skills and relationship with God," declared Father Hilary. "It's a very human way of relating to God—but how else do we relate to Him, but in a human way?"

A good health advocate, swimming daily, working out at a local spa, and eating sensibly, Father Hilary stated that participation in the Wellness Program is a good way to avoid burn out, a state of being that renders a person helpless and incapable of doing his job. Although he explained that "the greater the faithfulness to the prayer component in a person's life, the less chance there is for burn out to happen in the first place. We priests don't have as much burn out as some may think—doctors and lawyers have a much higher rate."

Many of the physical and mental ills of today are stress related. "Stress possibilities are getting more and more likely," declared Father Ottensmeyer. "Priests have to acknowledge and accept another form of ministry—that of delegating responsibility to trained people."

The Archdiocese of Indianapolis "is the only diocese in the country that does such a complete program, and we're quite proud of it. In fact, many other dioceses have copied our style."

But, he said, "our greatest resource is the St. Vincent Hospital Wellness Center and its marvelous staff. They are simply splendid. When first planning the program, Daughter of Charity Sister Theresa Peck, administrator of the hospital said that whatever this program needed would happen, and it did!"

Over the past two years, over 160 priests have participated in the Wellness Program, whose cost is mainly assumed by the archdiocese. "And we hope to have many more join the ranks this year," concluded Father Hilary.

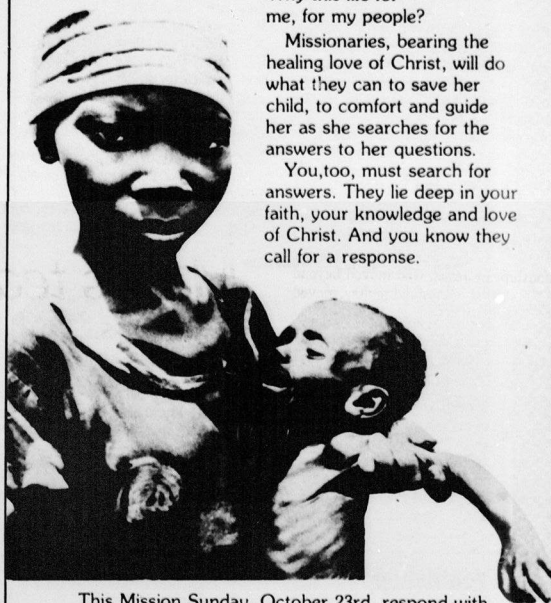
WHY?

She doesn't ask only for help for her child. It may be too late for help.

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James D. Barton
Archdiocesan Director

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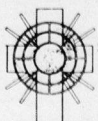
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Fr. James D. Barton, Archdiocesan Director

Relationships with others are crucial

by NEIL PARENT

Recently I heard an acquaintance relate the following story. A young relative of his, a single professional woman, wanted to have a baby but did not wish to marry. The path she eventually chose was artificial insemination. And she became pregnant.

Later, alone with my thoughts, I was struck by profound questions this woman's bold act raised. As I sorted through them, my mind continually returned to the issue of relationships.

It seemed to me that in this situation several important relationships were either being denied or circumvented.

First, the child presumably will be denied a normal relationship with its father. Indeed, the child may never know the father's identity. The mother is also foregoing her own relationship with the father of her child.

So relationships that normally enrich and nourish new life will be missing. Modern society continues to provide freedom and independence, but the relationships that used to tie us together as a family may be losing some of their binding power. There may be a growing tendency to view relationships in the same way that one views consumer products: as disposable, but somewhat easily, even carelessly, done without.

Relationships, in my view, are not to be taken lightly. Though not all relationships carry for us the same degree of importance, relationships nonetheless carry meaning. They make up much of the fabric of our existence. They help shape our personalities, mold our values and fashion our characters.

Relationships are a primary means by which we become who we are.

It's no wonder, then, that God's most emphatic and meaningful way of being with us took expression in a human relationship. In Jesus, God moved beyond mere laws and commandments, moved beyond prophetic pronouncements, moved beyond signs and wonders. In Jesus, God relates to us as another person. In Jesus, we experience the divine in the human; we experience God in a personal relationship.

Whether they are casual and transitory or intimate and prolonged, relationships affect us. They become like so much yeast in us, influencing the texture and shape of our continually evolving identity. The deeper a relationship, the more likely we are to be affected by it. But even brief encounters can leave us significantly changed—for better or worse.

In a sense, relationships grant us influence in each other's lives. We become like sculptors who contribute to each other's lives. Sometimes our influence is quite small. At other times, we can and do have a significant impact on how others think and feel. This is particularly true of the relationships between spouses and between parents and children. It also is true in many friendships.

When we relate to others out of trust, affirmation and love, we contribute positively to their well-being. On the other hand, when we relate to others with suspicion, criticism and antipathy, we risk doing them serious harm.

Resources

"The Ordinary Way: A Family Spirituality," by Dolores Leckey. The author is a frequent contributor to the *Know Your Faith* series. She is executive director of the U.S. bishops' Laity Secretariat. In this book she discusses the relevance of monastic thinking for modern families. Some of her chapters touch directly on the meaning of personal relationships and their role in our lives. In a chapter on intimacy she writes: "We sense the possibility that through the daily living and working together around a common purpose, and through the revelation of self in our closeness to one another, we may discover the pearl of great price within ourselves and within the other." (A Crossroad paperback, 575 Lexington Ave., New York, NY 10022; \$7.95)

Relationships, like most other aspects of life, cannot be easily termed all good or all bad. Invariably they are a combination of the both. They can be draining as well as supportive, painful as well as joyful, boring as well as energizing.

When Juliet discovers that her beloved Romeo has killed Tybalt, she anguishes: "O serpent heart, hid in a flowering face. Did a dragon keep so fair a cave? Beautiful tyrant, fiend angelical, dove-feathered raven, wolfish-ravens lamb! Despised substance of divinest show, just opposite to what thou justly seemst, a damned saint, an honorable villain."

Not unlike Juliet's torn feelings for Romeo, our own relationships frequently bring problems as well as pleasures. Yet even the rough edges of relationships are not without merit.

Psychiatrist M. Scott Peck writes in his book, *"The Road Less Traveled"*: "It is in the whole process of meeting and solving problems that life has its meaning. Problems are the cutting edge that distinguishes between success and failure. Problems call forth our courage and wisdom. It is only because of problems that we grow mentally and spiritually."

There are rough edges and sometimes there are tears. But are we to fear all such tears?

Some years ago, singers Simon and Garfunkel popularized a song in which they sang: "Don't talk of love. I've heard the word before. It's sleeping in my memory . . . If I never would have loved, I never would have cried."

Tears find their way into most significant relationships. But to try to avoid the hurts in relating to others by remaining aloof is to risk isolation and loneliness—and to risk losing important opportunities to grow.



RELATIONSHIPS DENIED—Neil Parent writes of a single woman who chose to have a baby through artificial insemination. Two relationships—that of the child with its father and the woman with a husband—are denied through such an arrangement, Parent writes. What may have sounded like the road to happiness to the mother could become just the opposite. Trying to avoid the hurts in relating to others by remaining aloof is to risk isolation and loneliness—and to risk important opportunities to grow. (NC sketch)

Moses teaches us about relationships

by Fr. JAMES A. BLACK

The story of Moses provides clues to God's way of relating with human beings. In fact, the relationship of God and Moses says a lot about the role and the importance of any personal relationship.

Moses was called by God to lead his people.

The dramatic story begins when Moses is saved by an Egyptian princess from certain death.

When Moses grows up, he is told by God that he should appear before pharaoh and plead for the release of the Hebrew people. When the pharaoh proves unresponsive, Moses takes charge and leads a contingent of the Hebrews out into the desert.

Once the Exodus event takes place, Moses still has to lead his people to the promised land. Under God's guidance, he provides food for them on several occasions. He strikes the rock at Meribah to give his people water to drink.

So Moses is a leader—and a nourisher within the community.

Perhaps the most revealing phrase about Moses occurs when we are told that he was a great man "whom the Lord knew face-to-face." (Deuteronomy 34:10)

In short, Moses had a good relationship with God. It's unlikely that Moses could have accomplished what he did without that relationship. It allowed Moses to become a far greater person than he could have become otherwise.

That relationship was life-giving. Moses made the living word of God known to the Hebrew people and he brought his people into a life-giving covenant relationship with God. It was because of his relationship with God that Moses became the leader of the Hebrew people. Without God, Moses could not have kept the people together in the desert.

Moses' relationship with God was based upon trust.

Relying on his own experience of God, Moses could tell his people with certainty that God would save them. Because of his own relationship with God, Moses was able to lead others to God as well.

Unfortunately, not all relationships are

this good. The Bible also provides evidence of relationships that were harmful to the people involved. Think about the following account.

Amos was called to be a prophet to the Northern Kingdom of Israel in the mid-700s B.C. The biblical book which bears his name tells us much about personal relationships in the Northern Kingdom at that time.

The Book of Amos tells us that the people of Israel had been unfaithful to God. There was an enormous gap between the small number of rich and the vast hordes of the poor. The rich continually abused and oppressed the weak and the needy.

The religious services of the nation were a sham. They had become empty rituals because the people's religious practices did not carry over into their daily lives.

Amos was needed to preach the prophetic message. For the Israelites had turned away from God and from each other. The people had rejected a good

relationship with God and had formed unhelpful relationships with one another.

They had become selfish and greedy. Moses' relationship with God was life-giving. But the relationships of people in the time of Amos ended in death. Each person was out for his or her own interests. The end result was destruction at the hands of the Assyrians a few decades later.

It is similar in our lives today. Relationships can be good or bad, helpful or harmful. All have potential for helping an individual to grow. All have equal potential for human destruction. They can increase our faith or diminish it.

Relationships can help us become more fully human or less so. It can be said accurately that we are at least partially created as persons by the people around us.

If you pause to reflect on the relationships in your own life, you might try to evaluate how others affect you.

You also might evaluate how you affect others; it's no less important.

GOD in the human situation

Week in Focus

Personal relationships are a great big element in most people's lives. People are often occupied and preoccupied with their relationships.

But why? This week our writers say that personal relationships are part of the process by which we become who we are. And relationships are a means of sharing life—and that can be Godlike.

Neil Parent tells how a single woman's decision to have a child by means of artificial insemination got him thinking about the importance of relationships. He thinks the woman's action might reflect a tendency today to regard important personal relationships as dispensable. Parent is U.S. Catholic Conference representative for adult education.

Father James Black says that Moses' relationship with God, based on trust, was life-giving. But relationships based on selfishness and self-interest lead to destruction, Father Black says. He teaches at Bishop Ryan High School in Nashville, Tenn.

On a large university campus, students can easily discover what it means to be lost in the crowd, writes Katharine Bird. She interviews a Newman Center priest who tells why he considers it important to nurture good personal relationships among students. Ms. Bird is associate editor of the *Know Your Faith* series.

In his Scripture series, Father John Castellet turns this week to the friendship between David and Jonathan in the Old Testament. The story casts light on the meaning of true friendship, the writer suggests.

Children's Story Hour

by JANAAN MANTERNACH

Breakfast was over. His friends had enjoyed the fish and bread Jesus grilled for them on the fire. Most of all they enjoyed being with Jesus. They were overjoyed to see him alive again.

Peter quietly got up and walked over to the water's edge. He stood at the seashore, thinking.

"I wonder what Jesus thinks of me now?" he thought to himself. His mind drifted back to Calvary. Painful images of Jesus' death on the cross darted across Peter's imagination. Peter had not stood by Jesus when Jesus most needed him.

As tears of sorrow welled up in his eyes, Peter felt the presence of Jesus beside him. Jesus spoke to him using the name Simon, the name Peter had before Jesus changed his name. "Simon, son of John," Jesus asked gently, "do you love me more than these others?"

Peter answered without a moment's hesitation. "Yes, Lord. You know I love you." But he wondered how Jesus could believe that now.

Jesus smiled and said, "Take care of my lambs." Peter was surprised. And relieved. He knew Jesus was telling him to be the leader of his friends.

Peter began to remember now the many times he had stood up for Jesus. At Caesarea Philippi he spoke up for all the disciples and said Jesus was God's great leader, the messiah. "Jesus must remember the good times as well as the

bad times," Peter thought. He felt Jesus appreciated his leadership ability. Peter wiped away his tears.

But then Jesus asked him again, "Simon, son of John, do you love me?"

Peter was confused. He had just told Jesus that he loved him. "Why is Jesus asking me the same question a second time?" Peter wondered.

But he answered once again, "Yes, Lord, you know I love you."

"Take care of my sheep," Jesus told him. Peter knew that Jesus meant his friends and followers.

Yet a third time Jesus asked, "Simon, son of John, do you love me?" Then Peter realized why Jesus was asking him three times if he loved him. His mind went back to the courtyard of the high priest during Jesus' trial.

He remembered how he denied three times that he was Jesus' friend. The third time he swore he did not even know Jesus. Jesus was giving him three chances to make up for the three denials.

"Lord," Peter said with all the honesty of his generous heart, "you know everything. You know I love you."

"Take care of my sheep," Jesus said to Peter once again.

Peter turned and looked at Jesus and saw that he was smiling at him. Peter reached out and hugged Jesus. He knew Jesus loved him even more than he loved Jesus. He walked back with Jesus and sat down with Jesus' other friends.



YES, LORD—"Simon, son of John," Jesus asked gently, "do you love me more than these others?" "Yes, Lord. You know that I do," Peter answered. Jesus smiled and said, "Take care of my lambs." (NC sketch by Beryl E. Newman)

Questions:

1. What does Jesus ask Peter?
2. How does Peter respond to the question?
3. What confuses Peter about Jesus' questions?
4. Why does Peter hug Jesus at the end of the story?

The Children's Reading Corner

Enid Irene Crowley is 14 as "Taking Care of Terrific" by Lois Lowry opens. It's the end of summer and the girl is grounded in her room because of some serious mischief. It is a story in which a variety of

people are part of the question, "Do you love me?", and part of the answer.

A parent reading this book will see the confusion adolescents experience and the lengths to which they will go to bring happiness and dignity to others. Part of the story's interest lies in the way Enid reckons with the gap that exists between what some of the adults in her life say and do.

Among the other insights, there is the realization that mistakes, consequences and caring become elements in a person's growth and in the process of self-acceptance. (Houghton Mifflin, 1 Beacon St., Boston, Mass. 02107, \$8.95, hardback.)

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OCTOBER 16, 1983

29th Sunday in Ordinary Time (C)

Exodus 17: 8-13
II Timothy 3: 14-4: 2
Luke 18: 1-8

THE WORD

by PAUL KARNOWSKI

It's an old conflict—and it's often detected in the generation gap. The conflict is between patience and insistence and some of the arguments sound like this: "They expect to have everything their parents have now," or "It took us years to get where we're at now—how dare you expect the same at your age!" The younger generation retaliates: "If we don't insist on

it, we'll NEVER have it," or more specifically they might say, "Unless we reform social security now, there will be nothing left for us."

Those who impatiently insist on immediate action and those who patiently bide their time sit in opposite corners. But yet today's scriptures ask us to do a little bit of both. In the parable from Luke's gospel we read about a loud-mouthed widow. When she appears in front of the judge she insists that he rule in her favor, saying, "Give me my rights against my opponent." The judge—to whom Jesus compares God the Father—finally gives way to the woman, mostly because of her insistence.

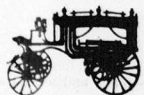
In the first reading from the book of Exodus we find a different approach. The Israelites are engaged in battle and as long as Moses keeps his arms outspread in supplication of God's help, the army does fine. But as soon as Moses lets his arms down, the Israelites take a turn for the worse. We can sense the holy patience that must have come with Moses' old age as his assistants hold his arms for him. Moses has spent a lifetime of patiently interceding for the chosen people.

Moses, like the woman in the gospel, also gets his prayers answered. But the two styles are radically different, or so they seem. Moses is the patient prayer who knows that his prayers will eventually be answered. The widow stands for the insistent prayer, the one that demands an instant response.

But the two approaches really play into one another. It is through patience—in our prayers and in our lives—that we begin to understand God's plan for us. And it is through our noisy insistence on an answer that we begin to see how we can implement that plan—now.

Discussion Points and Questions

1. Think back to a relationship that influenced you for the good. Why did it have that effect?
2. Do you agree that people are often preoccupied and occupied with improving their personal relationships? Do you think your faith addresses this large element of your daily life?
3. What comment does Neil Parent make about a growing tendency to view relationships as a consumer product? Does this concern you?
4. How do relationships grant us influence in each other's lives, according to Parent?
5. In Father James Black's article, how is the relationship between Moses and God described? What did the friendship enable Moses to do?
6. What kind of relationship did the Hebrews have with each other in the time of Amos, as Father Black sees it?
7. In Katharine Bird's interview of Father Cassian Lewinski, how does he describe a destructive relationship?
8. After reading Father John Castellet's article, what would you say are some elements of a true friendship?



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Relationships help us develop satisfying lifestyles

by KATHARINE BIRD

Case 1: After six weeks, the young woman felt isolated and alone, whether she was in calculus class with 400 other freshmen or waiting in line for dinner. Increasingly, she was finding out just how impersonal a university of 40,000 students can be.

Worst of all, she and her roommate weren't getting along. Their conflict brought achingly home to her how much she missed her warm relationships with family and friends back home.

She found herself thinking she should just bag the whole university scene and go back to her small hometown where she felt appreciated and supported.

Case 2: Toward the end of his sophomore year, the student came wandering into the modern campus Newman Center. Hesitantly he told the priest that he was concerned about his badly slipping classwork.

In response to the priest's gentle questioning, the student began to speak about his lifestyle and study habits. Gradually he shifted to his relationship with his best friend. Bit by bit, the student revealed that he seldom was able to study as much as he wanted. He wasn't free, he explained reluctantly, because his best friend monopolized all his time, constantly telling him what to do.

Those two cases are typical of the problems students bring to Dominican Father Cassian Lewinski, a member of the Newman Center staff at Arizona State University in Tempe, Ariz.

During an interview at the Newman

Center, Father Lewinski talked at some length about the importance of personal relationships and the role they play in the development of a satisfying lifestyle.

Though he deals extensively with students, much of what he said applies equally well to people in situations far removed from the college campus. For college students have no monopoly on feeling alone in a crowd.

Thrust into an unfamiliar environment, anyone can come face to face with the need for good personal relationships. If the need gets translated into loneliness, it may be "expressed in anger and resentment" against people near-at-hand, Father Lewinski explained.

Adjusting to large, impersonal environments isn't easy, Father Lewinski indicated. He advises people to do what they can to personalize their situation. A way of doing so, in his experience, is to

work with a small group of "people with similar values and interests" on some project. On the campus, the counselor encourages students to take up an extracurricular activity, such as the drama club or working on the newspaper.

Because staff members at the Newman Center are aware of the need for supportive relationships, a high premium is placed on providing opportunities for students to socialize and to participate in liturgies.

The center sponsors weekend retreats. About 40 students go to a mountain camp and spend time in a relaxed setting discussing their faith, their hopes, their friendships, relationships and other matters of concern to them.

A campus minister for 12 years, Father Lewinski has developed some firm ideas on the difference between a constructive and a destructive relationship between friends.

A destructive friendship is one "where

there is no deep level of sharing and no equality," Father Lewinski stated. Usually, there is no freedom in such a friendship, he added. It's clear that one person dominates and "calls the shots."

In counseling individuals involved in unsatisfactory relationships, Father Lewinski tries "to be direct." He may even say outright that a particular relationship "is destructive to both of you."

But, he commented, it's likely to take considerable counseling before people are able to admit that a friendship is working against their best interests.

He said a good friendship is a "real meeting of the mind and heart," one which allows people to share fun, ideas, mutual interests and religious values. It was clear that Father Lewinski thinks such friendships are essential for the students he serves.

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Unselfish love of others is true love

by Fr. JOHN CASTELOT

"Some friends bring ruin on us, but a true friend is more loyal than a brother." (Proverbs 18:24) The truth in this proverb reflects the nearly universal experience of humanity.

A striking example of what the proverb means is seen in David's friendship with King Saul and Jonathan, the king's son.

Saul suffered from severe fits of depression. Today some might say he was

neurotic or that he suffered from an emotional disorder.

Saul asked his servants to find an accomplished musician to play for him and lift his spirits. They found the young shepherd, David, who entered the king's service.

But the young man soon became more than just a servant. After his own fashion, he became a skilled therapist. "Saul became very fond of him."

The ancients, knowing nothing of a neurosis or its causes, attributed it to an evil spirit. And since all things were in God's control, they spoke rather simplistically of a "spirit from God."

"Whenever the spirit seized Saul, David would take the harp and play, and Saul would be relieved and feel better." (1 Samuel 16:21-23)

The close friendship between the two men was strained to the breaking point when David slew the Philistine giant, Goliath. When David returned from a combat, greeted with wild acclaim as a hero, Saul became insanely jealous of him. Saul made several attempts on David's life.

David, however, had sense enough to realize he was dealing with a sick man and refused to defend himself against the king. He still loved the king and revered him as "the Lord's anointed."

Meanwhile an even stronger bond of friendship was forged between David and Jonathan.

Then Saul let Jonathan in on plans to kill David. But Jonathan reported the plot to David, promising to keep him informed of further developments.

Jonathan also pleaded with his father to

spare David. So Saul promised that he would not harm David and took him back into his service. But once again the king's neurosis flared up. After another of David's stunning victories over the Philistines, the king went berserk.

Saul threw his spear at David as the young man was playing his harp. But David ducked in time and the spear went into the wall.

Saul's attacks on David, direct and indirect, continued. Finally, after fleeing and hiding, David came to Jonathan and asked: "What have I done? What crime or what offense does your father hold against me that he seeks my life?"

Jonathan promised to do everything in his power to help David. Together they worked out a plan whereby Jonathan would learn his father's plans and alert David. "And in his love for David, Jonathan renewed his oath to him, because he loved him as his very self." (1 Samuel 20:17)

As things turned out, David eventually had to flee for his life, but only to return one day as king in Saul's stead.

Jonathan now had every right to be jealous of his friend. As the king's son, he should have succeeded to the throne.

But so unselfish was Jonathan's love that he came to David and said to him: "Have no fear, my father Saul shall not lay a hand to you. You shall be king of Israel, and I shall be a second to you." (23:17)

In personal relationships, the only true love is unselfish love. Self-seeking love is really a contradiction in terms. For it is destructive of at least one party and is certainly destructive of the relationship.

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THE QUESTION BOX

Is salvation only for the believers?

by Msgr. R.T. BOSLER

Q We Catholics have a saying, "Outside the church there is no salvation." Does that mean we believe what so many radio and TV preachers keep repeating: There is no hope for those who do not know Jesus and accept him as their personal savior?

A We Catholics agree that Jesus and the good news of salvation must be preached everywhere in the world, but we do not believe there is no hope for the millions of human beings who never learn to know Jesus.

(And by the way, many who never learn to know Jesus hear the preaching of the Gospel but are untouched by it because of the way Christians live.)

All Christians at one time interpreted the ancient teaching of "outside the church there is no salvation" to mean that only those who were consciously members of the church could be saved.

But after Europeans learned about the millions of people in China, Africa and the New World, they had new questions to ask of the Bible.

Theologians went through all sorts of contortions trying to figure out what happened to the vast majority of people who never learned anything about Christ.

Some concluded there had to be a natural heaven for the unbaptized, who were considered incapable of the beatific vision of God.

Others found a way to get them into the beatific vision. The church had long held that the desire for baptism could be sufficient for catechumens preparing to become Christians even though they died

before receiving baptism. It seemed to make sense to extend this baptism of desire to all those who tried to worship and obey God according to their own lights—presuming that if they knew about the importance of baptism and union with Christ and the church, they would want it.

This explanation prevailed and was clarified, so that in Vatican Council II the church could teach:

"Those also can attain to everlasting salvation who through no fault of their own do not know the Gospel of Christ or his church yet sincerely seek God and, moved by grace, strive by their deeds to do his will as it is known to them through the dictates of conscience."

"Nor does divine Providence deny the help necessary for salvation to those who, without blame on their part, have not yet arrived at an explicit knowledge of God but who strive to live a good life, thanks to his grace." (Constitution on the Church No. 16)

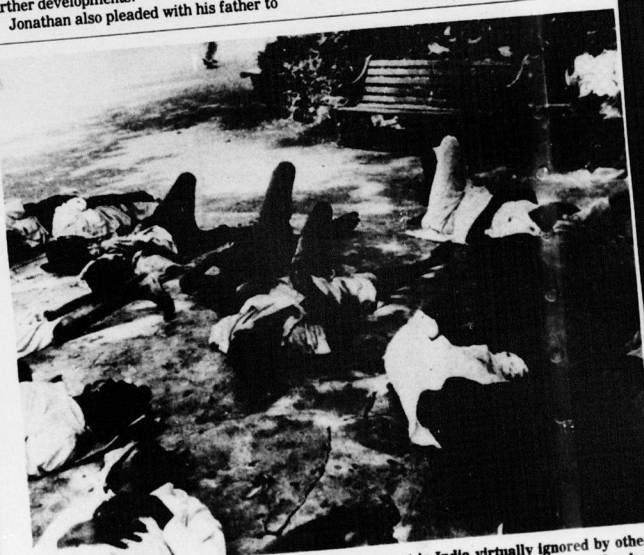
That "thanks to his grace" is most important, for it means that even though these people do not know him, they are saved only by the grace that comes through Jesus Christ. In this sense there is no salvation outside Christ and the church with which he is one.

This is an excellent example of how the church grows in her understanding of the Gospel.

New circumstances led the church to become more aware of the passages in Scripture revealing God's desire that all humans be saved. Christians recognized little by little that the old narrow interpretation of the teaching that outside the church there is no salvation did not do justice to the Jesus who died that all might be saved.

(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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ALL AROUND US—Homeless people sleep on a street in India virtually ignored by others who have more means but no time or money to offer them. Relationships can be good or bad, helpful or harmful. Relationships can help us become more fully human or less so. It can be said accurately that we are at least partially created as persons by the people around us. (NC photo by Jagdish Agarwal)

St. Patrick Parish

Madison, Indiana

Fr. Hilary Meny, pastor

by SUSAN M. MICINSKI

"I'd have to say it's a very nice parish here," stated Father Hilary Meny, pastor of St. Patrick Church in Madison for the past 34 years. "Otherwise I wouldn't have stayed around this long."

And of course, this Madison pastor has seen a lot of changes over the years. "When I first came here everything was cornfields," explained Father Meny. "Now the whole hilltop is developed, and we're no longer on the edge of town; we're nearly at the center of it."

The church, too, is at the center of many of these parishioners' lives. Viola Gettelfinger, a member of the Altar Society and one of the parish bookkeepers, stated that the church is "a very important part of the people's lives here. We have many activities available such as dances, card parties and other social gatherings. We do try to make money, as well as have a good time at these events."

Parishioners of St. Patrick look to the church not only as an avenue for social get-togethers, but as an area of shared responsibility. "So many of the people here help out with things," declared Felix Gettelfinger, who is chairman of the parish finance committee and Viola's husband. And Felix, himself, was living proof of this, fixing the front door of the rectory one particular day.

"The people are just great here—very friendly and cooperative," exclaimed Father Meny. "They're very generous with their time and talents."

"They certainly are," agreed Mrs. Gettelfinger, a parishioner of St. Patrick's for 22 years. "They're always there when you need them."

One such person who helps out at the parish is Harold Vandewater. This past parish council member "takes care of the lawn and garden, and repairs the tractors," stated Father Meny. While Harold is busy outdoors, his wife, Frances, runs the Junior Legion of Mary, a group made up of grade and high schoolers who visit the sick, aged, homebound, and those in hospitals and nursing homes.

Some parishioners become involved with more than one ministry at the church. Bette Ralston and Sally Staley are both Eucharistic ministers. In addition to this, Bette assists Viola with the parish bookkeeping, while Sally washes a lot of the church linens and coordinates the servers for the Masses.

Other organizations parishioners are active in include: the Knights of Columbus, Legion of Mary, Seymour Council of Catholic Women and the parish council.

"CHURCH MEMBERS are especially supportive of the two Catholic schools here—Shawe High School and Pope John XXIII, a consolidated grade school which St. Patrick is a part of," stated Mrs. Gettelfinger. "The PTAs at both schools are very active."

Founded in 1853 around St. Patrick's Day by Father H. Dupontivich, pastor of St. Michael's in Madison, St. Patrick Parish was originally established because of a

high concentration of Irish people who were brought to this region to build what was to become the state's first railroad. Although now, according to the pastor, "there are Germans, Poles, Italians, and seemingly all nationalities," he declared.

"The church also served a good deal of the farming population all the way up to Jennings County," stated Father Meny.

Father Meny explained that Father Dupontivich and his associate administered to the parish until 1874. During that time, "Father Dupontivich got to be widely known, because in addition to his being a priest, he was first a doctor. He would take care of many people who otherwise couldn't afford one. He could both deliver and then baptize the babies. Of course, after he became a priest he quit delivering babies. He did, however, still write out prescriptions for people. He was really something—ministering to the people not only spiritually, but physically and medicinally as well."

St. Patrick School, a grade school which was operated by the Sisters of Providence, was also founded in 1853. There was also a commercial secretarial school. "But the sisters were eventually driven out by an anti-Catholic-know-nothing movement of the time," stated the pastor. After the sisters left, the school became a public school. Some years later, after the county built a school, this old, remodeled Catholic school was destroyed in a fire.

Currently, there are about 160 families belonging to this parish. "We do have families that stay on through the generations—quite a few, actually," stated Father Meny. "I have married couples here who have had children, who have since married, and who now have children of their own. It's rather gratifying, but also a little disconcerting. It's a sure sign of getting old," he chuckled.

In 1874, St. Patrick Church got its first resident pastor—Father Bernard Ewers. That same year, St. Anthony in China was

founded, and this became a mission church. Father Ewers took care of. Father Ewers had only a year's stay at St. Patrick.

"There was a long line of pastors through the years," explained Father Meny. But he stated that much of the parish history was lost in a fire that destroyed the old rectory in 1940.

Construction of the present church, which was dedicated by Bishop Chartrand, was started in 1909 and completed in 1910. Father Charles Gerdon was the pastor of St. Patrick when it was finished.

Father Meny's immediate predecessor was Father Joseph Busald, who had this pastorate from 1941 to 1949.

Living with Father Meny at the rectory is Irene Pearson, his housekeeper of 17 years. "This is a rather unique situation," declared the pastor. "You don't find too many parishes having live-in housekeepers nowadays."

When asked how she feels about living at the rectory, Miss Pearson stated, "I like it very well here."

"If it wasn't for the pastor, she'd like it better," chuckled Father Meny.

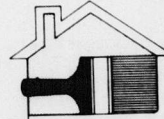
In addition to his duties at St. Patrick, Father Meny is also the Catholic chaplain at Madison State Hospital. "Ever since 1910 the priests here have ministered to Catholic patients at the hospital. I say Mass twice a month, visit the patients and listen to their needs and make contacts with families. The patient population has certainly decreased, though. When I first came there were about 1,900 patients, now there are probably 600."

Before being appointed to St. Patrick by Archbishop Schulte, Father Meny was an associate pastor at St. Philip Neri in Indianapolis, St. Joseph in St. Joseph Hill and St. Vincent De Paul in Bedford.

All and all, Father Meny finds life enjoyable at St. Patrick, and stated he "never really had the desire to go anywhere else."



MADISON MEMBERS—Parishioners of St. Patrick Church in Madison consider the church to be a very important part of their lives, and are always prepared to help in any way they can. Pictured in the top row from left to right are: Felix Gettelfinger, Father Hilary Meny and Harold Vandewater. In the front row are Bette Ralston, Viola Gettelfinger, Irene Pearson and Sally Staley. (Photos by Susan M. Micinski)



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1982/83 AAA Report

ALL DEANERIES

North Deanery, Indpls	\$352,610	\$365,437	104%
East Deanery, Indpls	209,370	222,951	106%
West Deanery, Indpls	207,700	238,126	115%
South Deanery, Indpls	277,790	287,421	103%
Batesville Deanery	188,370	161,817	86%
Bloomington Deanery	67,710	65,687	97%
Connersville Deanery	159,780	142,043	89%

Seymour Deanery	163,750	141,551	86%
Tell City Deanery	84,270	49,307	59%
Terre Haute Deanery	115,560	88,667	77%
New Albany Deanery	273,090	230,360	84%
Priest, Non-Parish	\$ 0	\$ 5,480	0%
Religious	\$ 0	\$ 600	0%
Groups/Organizations	\$ 0	\$ 2,218	0%
ARCHDIOCESAN TOTALS	\$2,100,000	\$2,001,678	95%

PARISH	1983 AAA GOAL	1983 \$ PLEDGED	% OF GOAL
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NORTH DEANERY, INDIANAPOLIS (Rev. James Moriarty, Dean)

St. Joan of Arc	\$ 12,750	\$ 20,632	162%
St. Matthew	42,440	62,928	148%
Imm. Heart of Mary	38,220	41,872	110%
St. Andrew	12,750	13,441	105%
St. Luke	78,750	79,109	100%
St. Pius X	46,710	46,157	99%
St. Thomas Aquinas	31,810	30,805	97%
Christ the King	42,460	35,405	83%
St. Lawrence	46,720	35,088	75%
TOTALS	\$352,610	\$365,437	104%

EAST DEANERY, INDIANAPOLIS (Rev. William Munshow, Dean)

SS. Peter & Paul	\$ 8,490	\$ 17,934	211%
Holy Cross	4,250	7,601	179%
St. Rita	4,250	7,416	174%
St. Thomas, Fortville	3,400	5,439	160%
St. Michael, Greenfield	14,440	23,017	159%
St. Mary	8,490	9,753	115%
Little Flower	38,220	41,021	107%
St. Philip Neri	16,140	17,054	106%
Holy Spirit	46,710	43,335	93%
Our Lady of Lourdes	29,740	24,794	83%
St. Simon	25,480	20,011	79%
St. Bernadette	7,640	5,015	66%
St. Francis de Sales	2,120	561	26%
TOTALS	\$209,370	\$222,951	106%

WEST DEANERY, INDIANAPOLIS (Rev. John Ryan, Dean)

Holy Angels	\$ 3,400	\$ 10,192	300%
Assumption	2,130	5,023	236%
St. Anthony	7,640	15,981	209%
St. Joseph	7,640	13,565	178%
St. Bridget	3,400	5,572	164%
Holy Trinity	6,800	11,060	163%
St. Michael the Archangel	40,770	51,778	127%
St. Thomas More, Mooresville	8,490	10,157	120%
St. Susanna, Plainfield	16,990	19,794	117%
St. Gabriel	21,240	24,419	115%
St. Christopher	31,420	29,230	93%
Mary, Queen of Peace	6,800	6,215	91%
St. Monica	21,240	18,632	88%
St. Malachy	29,740	16,508	56%
TOTALS	\$207,700	\$238,126	115%

SOUTH DEANERY, INDIANAPOLIS (Rev. James Wilmoth, Dean)

Holy Rosary	\$ 3,400	\$ 6,892	203%
St. Catherine	8,490	16,464	194%
St. Ann	7,640	11,559	151%
St. James the Greater	8,490	12,800	151%
St. Mark	25,480	37,720	148%
Sacred Heart of Jesus	8,490	12,004	141%
St. Barnabas	42,460	53,691	126%
Nativity of Our Lord Jesus	16,990	18,992	112%
Holy Name, Beech Grove	42,460	42,245	99%
St. John	12,750	11,467	90%
Our Lady of the Greenwood	42,460	37,886	89%
St. Patrick	6,800	4,815	71%
St. Roch	21,240	14,906	70%
St. Jude	30,640	5,980	20%
TOTALS	\$277,790	\$267,421	105%

PARISH	1983 AAA GOAL	1983 \$ PLEDGED	% OF GOAL
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BATESVILLE DEANERY (Rev. John Geis, Dean)

St. John, Dover	\$ 3,330	\$ 5,045	152%
St. Magdalen, New Marion	830	1,235	149%
St. John, Osgood	6,660	9,034	136%
St. Charles, Milan	2,080	2,600	125%
St. John, Enochsburg	4,990	5,812	116%
St. Nicholas, Ripley County	7,480	8,592	115%
St. Peter, Franklin County	4,990	5,274	106%
St. Dennis, Jennings County	830	850	102%
St. Paul, New Alsace	5,820	5,571	96%
St. Anthony, Morris	6,660	6,194	93%
St. Martin, Yorkville	3,330	2,960	89%
St. Pius, Ripley County	830	730	88%
St. Louis, Batesville	33,260	28,246	85%
Imm. Conception, Aurora	12,480	9,953	80%
St. Lawrence, Lawrenceburg	16,630	13,118	79%
Imm. Conception, Millhouses	6,660	5,173	78%
St. Joseph, St. Leon	7,480	5,593	75%
St. Mary, Greensburg	37,420	27,763	74%
St. Maurice, Napoleon	4,160	3,009	72%
St. Ann, Hamburg	2,490	1,766	71%
Holy Family, Oldenburg	16,630	11,267	68%
St. Maurice, St. Maurice	3,330	2,032	61%
TOTALS	\$188,370	\$161,817	86%

BLOOMINGTON DEANERY (Rev. Francis Eckstein, Dean)

St. Vincent de Paul, Bedford	\$ 13,250	\$ 18,009	136%
St. Agnes, Nashville	4,990	6,093	122%
St. Paul C.C., Bloomington	4,160	4,660	112%
St. Martin, Bloomington	8,310	8,395	101%
St. John, Bloomington	10,810	10,496	97%
St. Charles, Bloomington	24,940	17,786	71%
St. Jude, Spencer	1,250	248	20%
TOTALS	\$ 67,710	\$ 65,687	97%

CONNERSVILLE DEANERY (Rev. William Cleary, Dean)

St. Bridget, Liberty	\$ 4,160	\$ 5,672	136%
St. Andrew, Richmond	19,640	23,916	122%
St. Ann, New Castle	12,480	13,366	107%
St. Mary of the Rock	1,250	1,301	104%
Holy Family, Richmond	16,630	16,895	102%
St. Mary, Rushville	18,300	18,479	101%
St. Elizabeth, Cambridge	6,660	6,457	97%
St. Mary, Richmond	16,630	16,079	97%
St. Michael, Brookville	16,630	14,494	87%
Guardian Angels, Cedar Grove	6,660	4,858	73%
St. Gabriel, Connersville	37,420	19,201	51%
St. Cecilia, Oak Forest	830	415	50%
St. Rose, Knightstown	2,490	910	37%
TOTALS	\$159,780	\$142,043	89%

SEYMOUR DEANERY (Rev. Robert Drewes, Dean)

St. Patrick, Salem	\$ 2,080	\$ 4,284	206%
Amer. Martyrs, Scottsburg	2,490	4,155	167%
St. Mary, Madison	8,310	11,691	141%
Holy Trinity, Edinburgh	3,330	4,251	128%
St. Michael, Madison	7,480	8,908	119%
St. Vincent, Shelby County	7,480	8,467	113%
St. Rose of Lima, Franklin	8,310	9,206	111%
St. Ambrose, Seymour	16,630	17,876	107%
St. Francis Xavier, Henryville	2,490	2,411	97%
St. Mary, North Vernon	16,630	16,021	96%
St. Anne, Jennings County	1,660	1,580	95%
St. Patrick, Madison	8,310	7,226	87%
St. Joseph, Jennings County	2,490	2,053	82%
St. Mary, Mitchell	2,490	1,791	72%
St. Joseph, Shelbyville	24,940	16,302	65%
St. Columba, Columbus	24,940	14,911	60%
St. Anthony, China	830	476	57%
St. Paul, Decatur County	410	230	56%
Most Sorrowful Mother, Vevay	830	430	52%
St. Bartholomew, Columbus	20,790	8,967	43%
Providence, Brownstown	830	315	38%
TOTALS	\$166,750	\$147,581	88%

PARISH	1983 AAA GOAL	1983 \$ PLEDGED	% OF GOAL
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TELL CITY DEANERY (Rev. Richard Lawler, Dean)

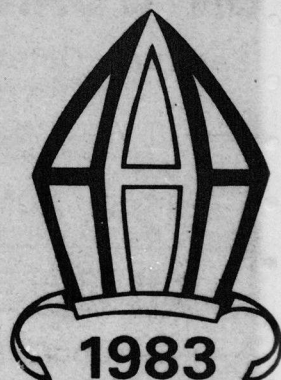
Christ the King, Paoli	\$ 830	\$ 2,015	243%
St. Joseph, Crawford County	1,250	2,397	192%
St. Mark, Perry County	3,330	3,929	118%
Holy Cross, St. Croix	2,490	2,581	104%
Our Lady of the Springs	3,330	3,391	102%
St. Pius, Troy	2,490	2,230	90%
St. Martin, Siberia	1,250	1,079	86%
St. Augustine, Leopold	5,820	4,809	83%
St. Boniface, Fulda	3,330	2,347	70%
St. Michael, Cannelton	4,160	2,217	53%
St. Isidore, Perry County	3,610	1,581	44%
St. Meinrad, St. Meinrad	10,810	4,527	42%
St. Paul, Tell City	41,570	16,204	39%
TOTALS	\$ 84,270	\$ 49,307	59%

TERRE HAUTE DEANERY (Rev. John Dede, Dean)

St. Benedict, Terre Haute	\$ 8,310	\$ 16,126	194%
St. Mary of the Woods	2,920	4,661	160%
Imm. Conception, Montezuma	830	1,180	142%
Holy Rosary, Seelyville	2,080	2,632	127%
St. Joseph, Universal	830	835	101%
St. Leonard, W. Terre Haute	2,490	2,502	100%
St. Joseph, Terre Haute	7,480	7,338	98%
St. Joseph, Rockville	4,160	3,433	83%
St. Paul, Greencastle	7,480	5,746	77%
Sacred Heart, Terre Haute	12,480	9,126	73%
St. Mary, Diamond	410	275	67%
Annunciation, Brazil	8,310	5,503	66%
St. Patrick, Terre Haute	33,260	18,417	55%
Sacred Heart, Clinton	8,310	4,172	50%
St. Marg. Mary, Terre Haute	11,640	5,872	50%
St. Ann, Terre Haute	4,570	849	19%
TOTALS	\$115,560	\$ 88,667	77%

NEW ALBANY DEANERY (Rev. Wilfred Day, Dean)

St. Mary, Navilleton	\$ 7,480	\$ 9,513	127%
St. Bernard, Frenchtown	5,820	6,656	118%
Sacred Heart, Jeffersonville	24,940	27,847	112%
St. Mary, Lanesville	17,780	19,203	108%
Perpetual Help, New Albany	29,110	29,657	102%
St. Michael, Charlestown	6,660	6,639	100%
St. Michael, Bradford	8,310	8,169	98%
St. Mary of the Knobs	20,790	19,714	95%
Holy Family, New Albany	24,940	21,697	87%
St. Mary, New Albany	30,000	24,845	83%
St. Paul, Sellersburg	9,970	8,264	83%
St. John, Starlight	4,990	3,984	80%
St. Anthony, Clarksville	41,570	26,873	65%
St. Joseph, St. Joseph Hill	8,310	5,006	60%
St. Peter, Harrison County	1,660	1,000	60%
Prec. Blood, New Middletown	1,660	830	50%
St. Joseph, Corydon	8,310	4,253	51%
St. Augustine, Jeffersonville	20,790	6,008	29%
TOTALS	\$273,090	\$230,360	84%



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

October 14

The Senior Class of Chataud High School will present a Living Rosary led by Fr. William Turner at 8:10 a.m. Parents are invited.

October 14-15

St. Nicholas Youth Center, 1644 Roosevelt, will hold a Rummage Sale from 10 a.m. to 5 p.m.

October 14-16

A Women's Weekend retreat on "Women of the Bible" will be conducted by Benedictine Father Gerard Ellsperman at Fatima Retreat House, 5353 E. 56 St. Call 545-7681 for information.

Mount St. Francis Retreat Center offers a Serenity Retreat. Call the Center at Mt. St. Francis, 812-923-8817, to make reservations.

A Women's Retreat conducted by Franciscan Father John Ostiek will be held at Alverna Retreat Center, 8140 Spring Mill Road.

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October 15

Separated, Divorced and Remarried Catholics will hold a Family Social at Eagle Creek's Pumpkin Patch at 2 p.m. For more information call Bob Lawless at 546-3453.

The Catholic Widowed Organization (CWO) plans a Cookout at the home of Elizabeth Thane, 905 W. Troy (about 30 hundred south and four blocks west of Bluff Rd.). Call Neatha 897-1203 for details.

Kordes Enrichment Center,

Ferdinand, offers a workshop on Anger and Prayer from 9 a.m. to 4 p.m.

St. Lawrence Sports Committee is sponsoring a Monte Carlo Night at the School, 46th & Shadeland, from 8 p.m. to 1 a.m. Admission \$5 per person.

Holy Cross Church will hold a Fun Night for adults only from 6 p.m. to midnight.

October 16

The Westside Support Group of Separated, Divorced and Remarried Catholics will meet in

Lay leaders invited to workshop

TERRE HAUTE—A lay leadership conference is being planned at the Terre Haute Deanery Religious Education Center for anyone active in parish life.

The conference will be held from 9 a.m. to 4 p.m. on Nov. 5. Registration is not necessary, but participants may register by writing to Lay Leadership Conference, 2931 Ohio Blvd., Terre Haute, IN 47803 by Nov. 1.

"The Lay Leadership Conference: A Journey Begun" is an effort to help the laity clarify their role in the church of the future and develop action plans for movement into that church. Those who could benefit from the conference include parish council members, committee members, Eucharistic ministers and board of education members.

Participants should bring a bag lunch to the conference. Drinks will be provided.

The conference is sponsored by the Steering Committee for Lay Leadership.



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St. Gabriel's cafeteria at 2 p.m. For more information call Mary Jane Oakley 293-5176 or Rosie Shock 247-0286.

Archbishop Edward T. O'Meara will be guest speaker at The Living Rosary sponsored by the Knights of St. John, Ladies Auxiliary #11 and the K of C in the Batesville High School Gym at 2 p.m. EST.

St. Thomas Aquinas Singles will have a "Let's Get to Know One Another" new member recruitment with punch and cookies after 10 a.m. Mass in the gym. Ages 21-up.

A Bike Trip and Picnic at Eagle Creek Park will be enjoyed by St. Thomas Aquinas Singles at 12:30 p.m. Call Sarah 251-2914 for more information.

The Trinity Club will sponsor its annual Mother-Daughter Communion Brunch after Mass at 11 a.m. at Chataud High School.

Sister Shirley Gerth will speak on Death, Dying and Grief at St. Vincent de Paul Church Hall in Shelby County at 7 p.m. Take I-74 to S.R. 244; turn east on 244; Hall will be on the left.

St. Bridget Parish, 815 N. West St., will hold a "Hard Times" Fall Festival and Monte Carlo beginning at 3 p.m. Dinner served until 8 p.m. Adults \$4, children under 12 \$2.50.

A Quilt and Needlework Show will be presented at Sacred Heart Parish Hall, 1530 Union St., from 10 a.m. to 5 p.m. Admission \$1.

A Card Party will be held at 2 p.m. in St. Patrick Parish Hall, 936 Prospect St. Admission \$1.

October 16-20

A series of five talks on "Spirituality and the Catechist" will be presented at the Beech Grove Benedictine Center from 7:30 to 9:30 p.m. nightly. Call 788-7581 for information.

October 17

St. Thomas Aquinas Singles will hold their monthly meeting at the Parish Center at 7:30 p.m. Call Jenien 299-0502 for information.



Northside Support Group of Separated, Divorced and Remarried Catholics will meet at St. Thomas Aquinas Parish Center at 7:30 p.m. For information call Jan Mills 259-4422 or Sara Walker 259-8140.

Fr. Jeff Godecker's IUPUI course on The Spirit of Thomas Merton continues on the topic "Merton's View of the Human Person" from 7:30 to 9:30 p.m.

October 18

Focus on the Family Film Series continues at St. Mark Church, 6047 S. East St., at 7:30 p.m. with the film "Shaping the Will Without Breaking the Spirit."

Mrs. Raymond Bosler will give the last in a series of talks on Changes in the Catholic Church Since Vatican II at Mary Queen of (Continued on next page)

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The Active List

Peace Church Hall in Danville at 7:30 p.m.

Mt. St. Francis Retreat Center, Mt. St. Francis, will hold a sharing evening on Pastoral Planning from 7:30 to 9 p.m. Call 812-923-8810 for more information.

October 19

Mt. St. Francis Retreat Center, Mt. St. Francis, will hold a time of sharing on Pastoral Planning concerns from 9:30 to 11

a.m. Call 812-923-8810 for more information.

The program on "Learning About Grief and Loss" sponsored by St. Vincent Stress Center continues from 7 to 9 p.m.

The second annual Halloween Dessert Card Party sponsored by St. Ann's Society will be held at St. Mary's Church, Laneyville, beginning at 7:30 p.m. Advance tickets: \$2. Call 812-952-3725 or 812-952-2735 for information.

The Ave Maria Guild will hold a Card Party for the benefit of St. Paul Hermitage at the Benedictine Center Auditorium, 1402 Southern Ave., Beech Grove, at 12:30 p.m. Tickets \$1.75.

The regular meeting of the Catholic Widowed Organization (CWO) will be held at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. Topic is "How Best to Manage Your Funds."

The Monthly Cemetery Mass will be held at Calvary Cemetery at 2 p.m.

October 20

St. Vincent Wellness Center will sponsor a session on "Troubled Sleepers" from 7 to 8:30 p.m. at the Carmel Center. Fee \$5 per person. Call 846-7037 to register.

Bill Bruns of St. Barnabas parish will speak on the Rite of Christian Initiation (RCIA) at St. Rose of Lima Church, 114 Lancelot Dr., Franklin, from 7:30 to 9:30 p.m. For more information call Lisa Harper 378-3742.

The BBC documentary film on the Marian Apparitions in Garabandal, Spain, will be shown at St. Monica school cafeteria from 7:30 p.m.

A program on "Spirituality of the Beatitudes" will be presented at Kordes Enrichment Center, Ferdinand, from 7 to 9:30 p.m. From 7 to 8:30 p.m. the Support Group will also meet at the Center.

October 20-23

Mt. St. Francis Retreat Center, Mt. St. Francis, will hold a Christian Awakening Retreat for public high school students. For more information call 812-923-8817.

October 21

An Ultraya sponsored by the Indianapolis Cursillo Center will be held at 7:30 p.m. at Holy Spirit Church. All welcome.

October 21-23

A Central Indiana Marriage Encounter Weekend will be held at St. Joseph Motherhouse, Tipton. Call Charles & Carol Post 317-462-1289 for more information.

October 22

Kordes Enrichment Center, Ferdinand, will hold a Day of Reflection from 10 a.m. to 4 p.m. Call 812-367-2777 for more information.

Catholic Widowed Organization (CWO) will board the Belle of Louisville for an Oktoberfest Cruise at 11:30 a.m.

The East Deanery Parishes will sponsor an Appreciation Night for Sisters of Providence in Busald Hall of St. Philip Neri Church, 550 N. Rural St., beginning at 7 p.m. Admission \$5 per person for dancing and refreshments.

Sacred Heart Church, 1530 Union St., will hold a Monte Carlo Night beginning after 5 p.m. Mass.

October 23

An Italian Fiesta will be held at Fatima Retreat House, 5353 E. 56th St., from 1 to 7 p.m., featuring spaghetti dinner and Baldwin home organ raffle. Adults \$4.75, children \$2.

St. Lawrence Auxiliary and Knights of St. John Fall Festival offers a buffet dinner from 3 to 7 p.m. at St. Mary School,

Greensburg. Adults \$4, children ages 5-12 \$1.50, under 5 free. Games, bingo, country store, raffles.

St. Vincent de Paul School Boosters are sponsoring a free Carnival from 11 a.m. to 4 p.m. in the school hall, 1723 S. "I" St., Bedford. Raffle, cake walks, bake sale, crafts.

Westside Support Group of Separated, Divorced and Remarried Catholics will meet at St. Gabriel's cafeteria at 2 p.m. For more information call Mary Jane Oakley 293-5176 or Rosie Shock 247-0286.

The annual Pope John XXIII Grade School Bazaar will be held at the school on the hilltop in Madison beginning at 11 a.m. Dinner served until 2 p.m. Adults \$3.50, children aged 6 to 12 \$1.75, children 5 and under free.

St. Barnabas offers Scripture study

In conjunction with the congressional designation of 1983 as the "Year of the Bible," a three-part seminar on the Catholic view of Scripture will be presented at St. Barnabas Church in Indianapolis.

"An Ascending View—A Contemporary Look at Scripture" will be offered on three consecutive Tuesdays at 7:30 p.m. in the St. Barnabas parish hall.

Session I, "A Journey Through the Old Testament,"

will be held on Oct. 18, Session II, "Searching for the Real Jesus," will be held on Oct. 25, Session III, "Behold the Kingdom," will be held on Nov. 1.

These evenings of Scripture, fellowship and song will be presented by St. Barnabas catechist Jim Welter. Music will be provided by Maria Oberhausen, minister of music at St. Andrew Parish, Indianapolis, and Dee LaRosa, St. Barnabas

vocalist. The seminar will compare the Catholic approach to Scripture with that of other traditions. Everyone is invited, especially those recently received into the church and those interested in Catholic Scripture scholarship.

Registration is encouraged but not mandatory. For more information, call St. Barnabas religious education office at 317-881-0631 or rectory at 317-882-0724.

Richmond parishes unite for retreat

RICHMOND—Members of the three Richmond parishes are planning a tri-parish community retreat, Oct. 21-25.

The retreat is sponsored

by the Tri-Parish Adult Catechetical Team, which includes Holy Family, St. Andrew and St. Mary parishes. It will focus on the growth of individual

Christian life and the renewal of community life.

"As an experience which brings together the religious, priests and laity of the parishes, from teenagers through senior citizens, we look on these five days as a unique opportunity for sharing growth and fulfillment," said Richard Lemming of the catechetical team.

The retreat will be conducted by Holy Cross Father Robert Nogosek and Beth Ann Hughes, members of the renewal team of the Beech Grove Benedictine Center in Beech Grove. Father Nogosek and Miss Hughes have worked extensively in parish renewal throughout the Midwest since 1973.

Although the retreat will be conducted in the Catholic tradition, it is open to members of all Christian churches. It will be held in the Tri-Parish Center, 233 South 5th St. On Friday, Monday and Tuesday, sessions will be held from 7 p.m. to 10 p.m. On Saturday and Sunday, sessions will be held from 2 p.m. to 10 p.m. and will include Mass, dinner, recreation, quiet times and conferences.

All Catholics in the Richmond area are invited.

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YOUTH CORNER

Roncalli senior selected for choir

by SUSAN M. MICINSKI

at the Indiana Music Educators Conference.

Christian formation is the heart of the religion program at Roncalli High School. Through a combination of required courses and optional opportunities for spiritual activities and Christian volunteer service, the 803 students are shown practical ways to witness personal convictions and Christian beliefs.

Under the direction of Father Karl Miltz, school chaplain and religion department chairman, a total of eight contemporary courses have been developed to provide students incentive for moral growth and character development. They include: Old Testament, New Testament, Christian Ethics, Christian Moral Values, Christian Service, Christian Worship and Sacraments, Social Justice and Interpersonal Relationships and Marriage.

Student opportunities for in-school religious experience at Roncalli include daily morning Mass in the school chapel, special liturgies on

holy days, periodic penance services and Advent and Lenten services.

Out-of-school programs include "days of recollection" or mini-retreats for classes and the Christian Awakening Senior Retreat, held at a variety of locations throughout the city.

Christian service projects each year involve the entire student body in the collection of food and toys for needy families in cooperation with various community agencies and institutions, volunteer services and the donation of funds for student scholarships.

According to Father Miltz, "Roncalli's religious program is the core from which all the departments and programs derive their meaning and purpose. We feel that the main purpose of our existence is to help the students mature and develop into Christian leaders of the future."

"In order to achieve this," he stated, "a strong religious program is essential. This development is to take place within all departments with the religion department as the vital source for encouragement of this goal."

Ritter High School's "Raider Walk," an annual fund raiser with funds benefitting general operating

expenses for the 1983-84 school year, is scheduled for Wednesday, Oct. 26 beginning at 8:30 a.m.

All students are encouraged to participate in this 10 kilometer (6.2 mile) walk around the Lake Sullivan area. Sponsors can pledge whatever amount they wish for each mile completed.

WFYI, Channel 20, Indianapolis' Public Television Station, and secondary schools in each area high school district in their viewing area, are combining to address the issue of substance abuse among teenagers and how to fight this problem.

On Nov. 2 and 9, the station will broadcast a two-part documentary, "The Chemical People." These programs, hosted by Nancy Reagan, examine the problem among our youth and various ways that teachers, parents and law enforcement personnel are working together to solve the problem.

WFYI is now trying to organize a town meeting in each high school district on the days the programs will be aired. These meetings will offer citizens the chance to view the shows as a group, and then discuss local abuse problems and ways to combat them. A panel made up of



RONCALLI PRODUCTION—Roncalli students will present Joseph Kesselring's "Arsenic and Old Lace" on Saturday, Oct. 15 at 8 p.m. and Sunday, Oct. 16 at 4 p.m. at the school. Rehearsing a scene are (from left to right) Mickey Kehl, Shawn O'Keefe and Bob Charles. (Photo courtesy Paul Fox)

clergy, parents, youth, professionals, and police and school officials will also be present at each meeting to ensure the discussion is factual and constructive.

Further information concerning these programs will be published in various newspapers, broadcast on Channel 20 and distributed through the 55 local school districts.

Secunia Memorial High School will celebrate "Father Tom Day" on Monday, Oct. 17 with a special all school assembly, which will feature talks to be given by 1958 Secunia graduates on the spirit of Father Tom and how the Secunia tradition of "giving that little extra" was established during the early history of the school. All are welcome to attend this event.

Father Thomas Secunia, the school's namesake, was an archdiocesan priest who served as an army chaplain during World War II. He participated in the infamous Bataan "death march" after the Americans surrendered to the Japanese in April of 1942. Following two years of imprisonment, he freely elected to accompany the men when they were transported by the Japanese from Manila to Formosa on Oct. 11, 1944. Father Secunia was in the first convoy which was mistakenly shelled by the U.S. Navy on Oct. 24, 1944. He went to his death with his men on that day.

His military decorations—the Bronze Star, the Bronze Star with Oak Leaf Cluster and the Posthumous Purple Heart—are on display in the main lobby of the school.

'Confidence' is discussed

Sunday, October 16, the new and exciting "Lifesigns," the radio show for youth, will feature "Confidence," with Christ the King youth. The program is aired at 11:35 a.m. on WICR 88.7 FM.

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DORIS ANSWERS YOUTH

Reader says parents insensitive to feelings

Dear Doris:

I like a man (Bryan) very much, but he is 22 and I am only 18. My parents don't want me to see him because he is too old and they think he wants something from me. They are afraid, too, that people are going to spread rumors.

Bryan and I feel that people are going to talk whether we do, or don't. We feel that if people are really our friends they will know that we are not doing anything and they won't even think things like that.

I've dated a few guys and they've all tried something on me the first time we were alone. Bryan never would do anything like that. One thing we have in honesty and trust in our relationship. I have never trusted or believed in a guy as much as I do in Bryan.

My parents don't think he is right for me because he quit school, has been out of work for a year, and his family doesn't have as much money as we do (even though we don't have much).

My parents told me I was not allowed to see Bryan anymore so we began to see each other behind their backs, prepared to face any consequences. My parents found out and now they won't even let me leave the yard without someone they can trust. I know what I did was

wrong but my parents don't realize how much it hurts not to see him, they think I am just going to forget. I keep trying not to call him but I can't help it. He doesn't want me to get in any more trouble but he doesn't want me to stop calling.

I tried to explain the way I feel to my parents, but they make me feel like a little girl who doesn't know what I feel.

Should I let go? It hurts so much.

Still Hanging Out

Dear Hanging Out:

I think you realize where your parents are coming from and that they are concerned for you. Don't lose that. Don't close them out and don't let them close you out.

It sounds like Bryan has been supportive but that you have been doing most of the talking. He doesn't want you to get into trouble yet he wants you to keep calling? What kind of caring is that?

If it hurts so much and you are convinced your parents are wrong it is up to you to convince them. Maybe it would help if you and Bryan both talked to your parents and covered all the issues you addressed in your letter. Maybe they just need to get to know him as Bryan rather than a 22-year-old drop-out.

Remember though, they might be right. You don't

want them to dismiss your feelings so easily—don't dismiss theirs, either.

It is not just you and Bryan against the world because "you" includes a

family who will be affected by your actions.

(Send your questions to: Dear Doris, c/o The Criterion, 1406 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206.)

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MEMBER — ST. JOSEPH'S PARISH

Catholic high schools sweep Indianapolis races

by KEVIN C. McDOWELL

Catholic high schools swept all categories and dominated the All City teams at the recent Indianapolis Cross Country championships at Brookside Park.

Chatard High School held off Cathedral to win its eighth straight varsity boys' championship. Chatard senior Dan Quigley held off teammate and heir-apparent, junior Kirby Kinghorn, to defend his individual crown,

16:11.9 to 16:14 over the five kilometer course. Quigley and Kinghorn, along with Chatard junior Eddie Anderson and Cathedral senior Matt Debono ran in a loose pack for most of the race.

Quigley said that he planned to go out faster, but the rain earlier in the day had made the ground too soft and muddy in parts, slowing the times and disrupting the tactics. Anderson held off

Debono as the two finished 15 seconds off the winning pace.

Cathedral won its second straight girls' crown, led by the fourth place finish of freshman Elizabeth Crisp. Lisa Walpole, a senior at

Secena, was the top Catholic school finisher, using a superior kick in the last 400 meters to move up in the pack to take second place in 11:28 over the three kilometer (See SCHOOLS on page 18)



YOUNG RUNNERS—Chatard senior Dan Quigley (left) and Roncalli's Heather Sexton (right) make a dash for the finish line. Cathedral won the girls' varsity Indianapolis cross country championship, while Chatard won the boys'. (Photos by Kevin C. McDowell)



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in the MEDIA

The answer is in the (mail)bag

by JAMES BREIG

I love getting mail. In fact, I'm compulsive about it. My family knows that no one else is to get the mail before I get to it because I enjoy opening envelopes so much. I even like junk mail.

If you want, I'll come to your house and go through your mail, too. But, for now, I'd like to share some of mine. I've received some interesting letters lately responding to columns on wrestling, rock music and Christian broadcasting.

For instance, regular readers know of my fondness for professional wrestling on TV. I think it's so funny and phony that it's entertaining. But when I voiced those views in a column recently, I got mail from wrestling fanatics who denied that there was anything hokey about grappling.



So I was delighted to receive a letter from the editor of a pro wrestling newsletter. In it, he comes clean:

"I'm not going to foolishly tell you (wrestling's) real because ... it's not. Pro wrestling isn't a sport. It's entertainment, like the Rocky movies—yes, just like the Three Stooges, General Hospital or Dallas ... Everything on television is phony ..."

"I would estimate that a good 30 percent (of the fans) believe it's a sport and take it completely serious. The other 70 percent take it for what it is ... The show is so silly (that) it's a lot of fun."

I HOPE that concludes all the argumentation on the legitimacy of rasslin.

In another recent column, I chided the Christian Broadcasting Network (CBN) for telecasting old reruns of "Love That Bob," starring Robert Cummings.

A series from the '50s, "Love That Bob" was considered the "Three's Company" of its time for its double entendres and concentration on the female form (not to mention its denigration of women in general, physically or mentally).

I wondered how CBN, which is a religious network and bills itself as "The Family Entertainer," could justify showing such a program. To bring in the unconverted? I asked.

The answer came from B.

James Reid, vice president for programming for CBN. He wrote to me:

"I certainly enjoyed your column ... You stated that 'it's one thing to have the saved watch your shows, but how do you get the unsaved to tune in?' Reading that made me wonder if, several years ago, you were hiding in the conference room when we suddenly reached the same realization ... CBN cable was ... programmed with a plan—to reach the largest possible general audience with both entertaining programming and ministry programming."

"In regards to 'Love That Bob,' I felt that ... it portrays an innocence of the fifties that is entertaining and nostalgic. So far as the pre-feminist attitude, again I believe that it correctly portrays the position of the fifties."

AS FOR Bob Cummings' fate, Reid revealed that the show bombed on CBN and will be moved to 1:30 in the morning from its current early evening position.

Finally, responding to my column on Music Television (MTV), a class of eighth graders from Assumption School in Cincinnati took the time to offer their opinions on the dangers (or lack thereof) to be found in rock videos.

I don't have the space to share all their letters, but here are some comments drawn from a few:

—Sue: "Most of (the videos) are creative and they give you something to watch during commercials."

—Kellie: "I do agree with you that some of the video

presentations are pretty wild. When parents yell at teens for watching them, the ever-popular answer is 'But we're only watching them for the music.' Fine ... then the videos should be cleaned up."

—Alicia: "I fully agree with you ... Though there are a few good videos, most of them are garbage. The videos of some of my favorite songs are so weird or gross that I don't like the songs anymore."

—Bill: "The column was totally biased."

—Lisa: "If a child is

brought up 'right,' he or she will live 'right.' The bad thing about rock video is that the impression they give may affect younger people."

—Steve: "You made MTV look worse than it is. Most teenagers already know about sex and violence. Out of all the teenagers I know, none pick up anything new from MTV."

Thanks all for writing (especially Alicia, who is obviously wise beyond her years). And keep the letters coming. I love getting mail.

OBITUARIES

† BACK, Lucille, 43, St. Michael, Brookville, September 27. Daughter of Clara; sister of Clarence, Gene, Arthur, Stanley, Ray, Margaret Moser and Rita Thomas.

† BISHOP, Edward, 67, St. Mary of the Knobs, Floyd Knobs, October 1. Husband of Margaret; father of Michele Kirby and Patricia S. Jean.

† CALLAHAN, James Joseph, 75, Little Flower, Indianapolis, October 5. Husband of Mildred M.; father of Patricia Hitchcock, Joan Biagioli and Sr. Carolyn S.A.C.

† CASSIDY, August, 71, St. Paul, Tell City, September 25. Husband of Loretta; brother of Althea Rohn and Dorothy Eddy.

† DERIDDER, Josephine, 80, St. Gabriel, Connersville, October 4. Mother of Martha Gansert; sister of Marie Van Tichelt; grandmother of four; great-grandmother of five.

† DOHERTY, Mae Seitz, 87, St. Augustine, Jeffersonville, September 20. Sister of Francis R. Tully.

† ROHR, Donald F., 76, St. Christopher, Indianapolis, October 4. Husband of Medora Etta.

† SCHNEIDER, Matthew J., 70, Holy Name, Beech Grove, September 17. Husband of Jean; father of Matthew J., Thomas D., Michael P., Mary Alexander, Therese Moore and Sr. Catherine O.S.F.; grandfather of 11.

† SHERIDAN, Bernard J., 81, Little Flower, Indianapolis, September 30. Husband of Henrietta K. (Connie); father of Sr. Sharon L. O.S.F., Carolyn A. Bumbra and Connie J. Lane; brother of Rosemary Lindy and Edward.

† WOMACK, Matilda, 65, St. John the Baptist, Osgood, October 2. Wife of Lawrence; mother of Hermon, Harold and Jimmy Sizemore, Maryetta Anderson, Theresa Hill, Joseph and Lawrence; stepmother of Doris Baker, Phyllis Russell, Martin Fields, and Nancy and Grace White; grandmother of 36; great-grandmother of 19; great-great-grandmother of two; sister of Jane Ahau.

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Schools sweep (from 17)

course. Cathedral edged Howe High School and Roncalli, 58 to 74 and 75.

Cathedral and Cathedral also went one-two in the boys' junior varsity race, with the Trojans, behind the first place finish of Eric Kellison (17:46), edging the Irish, 31 to 34. It was the seventh straight JV championship for Cathedral, but, as Coach Kevin Horrigan noted, "It's getting tougher to win." The year before, Cathedral and Cathedral tied and the championship had to be determined by going to the sixth man's finish, with Cathedral getting the nod.

Secena won the freshman boys' race, edging Marshall, 44 to 46. Jeff Landers led the Crusaders with a fourth place finish, just ahead of Cathedral's Steve Morrison.

The Catholic schools also dominated the All City teams. Quigley (1), Kinghorn (2), Anderson (3), and Debono (4) were joined on the 10-man boys' first team by Roncalli's Dave Ferris (6), Secena sophomore Brian Mahern (7), and Cathedral senior Mark Cline (10). The second team consisted of Ritter's Nick Lapadat (11), Chatared's Darrin Boyd (12), Cathedral's Steve Jamell (13), Roncalli's Rick

McElroy (14) and Derek Elliott (15), Chatared's Bob Bonner (16), and Cathedral sophomore Ron Nolton (20).

The girls' first team All City team consists of Walpole (2), Crisp (4), Heather Sexton (4), Chatared's Ann Kuczkowski (8) and Cathedral's Hilary Snyder (9). On the second team are Roncalli's Sue Huck (11), Cathedral's Cindy Troy (13) and Claudine Debono (14), Roncalli's Pam Schiefelbein (17), Cathedral's Tina Welch (18) and Roncalli's Mary Foote (20).

The Varsity Boys' scores were: 1. Chatared 34, 2. Cathedral 69, 3. Marshall 73, 4. Roncalli 89, 5. Secena 159, 6. Tech 200, 7. Howe 209, 8. Washington 213, 9. Ritter 219, 10. Northwest 251, 11. Manual 259, 12. Broad Ripple 273, 13. Arlington (incomplete), 14. Attacks (incomplete).

The Varsity Girls' scores were: 1. Cathedral 58, 2. Howe 74, 3. Roncalli 75, 4. Marshall 131, 5. Chatared 152, 6. Northwest 163, 7. Secena 184, 8. Washington 187, 9. Tech 205, 10. Broad Ripple 229, and 11. Manual 274.

Boys' sectional action starts tomorrow, Oct. 15, while girls' sectionals do not begin until next Saturday.



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VIEWING WITH ARNOLD

'Chill' gets a cool reception

by JAMES W. ARNOLD

"Where did hope go? Aren't the satisfactions of being a good man among common men enough anymore?"

—Minister, in "The Big Chill"

It's guilt and nostalgia time for the '60s generation in Lawrence Kasdan's misnamed new film, "The Big Chill." It sounds like a private eye yarn—to someone like Marlowe, the big chill would be death—but here the cold refers to the creeping freeze in the soul, not the body.

"Chill" is sort of an upscale version of "The Secaucus Seven." Eight former college friends, most of them now rather affluent careerists in their mid-30s, congregate for the funeral of Alex, their onetime leader, who committed suicide. They stay the weekend at the posh South Carolina country home owned by one of them, a businessman who has "made it big." Mostly they play and party and talk about why Alex died, and mourn for their lost idealism. Then they part, perhaps forever.

This is an intriguing movie, because it's about the loss of hope, which is after all one of the theological virtues and perhaps the most neglected. Losing hope was apparently what happened to Alex, and it is clear that in discussing Alex, the characters are really (to some degree) talking about themselves.

But the first thing to observe is that writer-director Kasdan, whose credits up to now have been lightweight ("Empire Strikes Back," "Body Heat"), is limited to

thinking of hope in a this-world context. That's a depressing place to start.

THE shattered idealism of the '60s is an important

subject in any case—not only for those who were students at the time, but for everyone of any age who participated in the marches and protests of the Age of Conscience. The campus radicals were only part of what was for many others a religious movement.

But Kasdan's film doesn't really connect to that period at all, except superficially. We never see or understand the characters as they were, even for a moment. There isn't a single political comment in the film, even in the past tense.

Instead, there is the more generalized melancholy of unhappiness in a materialistic society that fails to satisfy the spirit, as perhaps radicalism and reform once did. The truth is that in such a society, even success fails. Beyond that, disillusionment is the experience of every human generation. Compromise, except for heroes and saints, always follows the unreasonable hope of youth.

OF COURSE, one must never become the Enemy. But the justice and love we hunger and thirst for, we do not find here. The Christian hope is that it's somewhere else, in the eternal Source who creates all our hungers and alone can satisfy them.

Obviously, a movie that inspires such heady thinking is no ordinary movie. I wish I could say it was better. (Of the '60s nostalgia movies, the neglected "Big Fix" remains



STRESSFUL REUNION—Kevin Kline, left, and Jeff Goldblum console Meg Tilly during the funeral for an old college friend who committed suicide in Columbia Pictures' "The Big Chill." The funeral draws together a group of college friends who drifted apart and became part of the establishment. (NC photo)

the best.) In fact, while Kasdan's dialogue is often witty and funny, it is seldom profound.

(One of my favorite lines belongs to one of the women, who says, "I was at my best when I was with you people." It's something many of us would want to say to the good friends of our youth, and not all of it is nostalgia.)

The film isn't often that insightful or poignant, and has a surprising lack of emotional punch. It's much better at lampooning the trivial interests of today, like jogging, or the fun of rooting for the old college team (Michigan) or jiving to the old songs, or the inanities of TV or People magazine.

"Chill" also spends a good chunk of its time on the traditional concerns of college reunion stories, like shaky marriages and the stirrings of old romances, and the question of who will couple with whom with what effect, before the conclave ends.

One of the women (Mary Kay Place) is a lawyer, worried about her biological clock, who decides that one of the available men will father her child this very weekend. Kasdan's totally sympathetic treatment of this stud service subplot is both incredible and juvenile. But then one must sell out a little in this cold cruel world.

Since most of the film is conversation, it leans heavily

on the actors, and most of them are terrific, especially Tom Berenger, as a TV action-series star embarrassed by his success; Jeff Goldblum, as the once rebel journalist now working for People; William Hurt, as a scarred Viet vet still deeply into drugs; and Glenn Close, as a wife and mother who has many of the most memorable lines. Kasdan works in a home videotape machine as a marvelous device in which each character eventually exposes the truth about his life.

It seems true that today's generation of students has learned to love the values that the '60s people found—and find—empty. You wonder: if Michelob and marketing are the center of college for them, what will they have to be nostalgic about when their turn comes?

(Imperfect but stimulating adult film; language, sex and drug use; not recommended for general audiences.)

USCC rating: A-III, adults.

Recent USCC Film Classifications

Beyond the Limit O, morally offensive
Brainstorm A-III, adults
Final Option A-III, adults
The Right Stuff A-III, adults

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