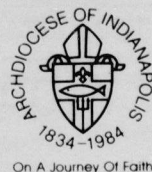


# the CRITERION

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Indianapolis, Indiana



## Polish army newspaper warns church 'don't aid opposition'

WARSAW, Poland (NC)—The Polish press has warned the Catholic church against taking sides with the opposition.

Good church-state relations are based on "rejection by the church's highest officials and state authorities of the rightness or usefulness of the church's fulfilling political functions," said the Warsaw daily newspaper, *Zycie Warszawy*. The Polish army newspaper criticized priests who support the opposition.

The warnings followed a Mass at Warsaw's St. Stanislaus Kostka Church Aug. 21 celebrating the release of Solidarity leaders and other political prisoners. The government has objected to statements—made from church pulpits—by some of the released prisoners.

*Zycie Warszawy* also quoted from an article in a Milan, Italy, newspaper which said opposition in Poland "is becoming gigantic thanks to the church."

The Polish army newspaper *Zolnierz Wolnosci* criticized priests "who have ceased to distinguish between the pulpit and the political tribune."

Solidarity leaders and dissident intellectuals released under a July 21 amnesty which freed 650 political prisoners were welcomed by thousands of supporters at the Aug. 21 Mass.

Auxiliary Bishop Wladyslaw Miziolek of Warsaw said in his homily that "no one must ever be kept in jail again for his political views."

One of the released dissidents who was welcomed at the Warsaw Mass, Jacek Kuron, was prevented by Polish authorities from meeting with Solidarity leader Lech Walesa in Gdansk Aug. 24. Kuron said he was detained for 90 minutes and warned by an Interior Ministry official that his conduct was "inappropriate."



**CELEBRATING FREEDOM**—At a Mass at St. Stanislaus Kostka Church in Warsaw, recently freed political prisoners sing patriotic songs. The prisoners were released by the Polish government under an amnesty which is expected to reduce the country's prison population by 40 percent. Joining in the celebration are, from left, Leszek Moczulski, a founder of the Committee for Independent Poland (KPN), Jacek Kuron and Adam Michnik, both Solidarity advisers, and Anna Walentynowicz and Zbigniew Romaszewski, members of the now-disbanded Committee for Social Self-Defense (KOR), a forerunner of Solidarity. (NC photo from UPI)

## Meetings on renovation continue

Catholics throughout the archdiocese have had an opportunity to learn more about the planned renovation of SS. Peter and Paul Cathedral at informational meetings held the past two weeks, and many of them have expressed their opposition to the plans.

Msgr. Gerald A. Gettelfinger, chancellor of the archdiocese and pastor of the cathedral, has conducted the meetings in Terre Haute, Richmond, New Albany, Columbus and at the cathedral in Indianapolis. A second meeting at the cathedral is scheduled for Sunday, Sept. 9, at 7:30 p.m. It will be held the day after a meeting of the renovation committee at which Msgr. Gettelfinger hopes some final recommendations will be made to be presented to Archbishop Edward T. O'Meara.

Thirty people attended the meetings in Terre Haute and Richmond, 12 in New Albany and 40 at the cathedral last Saturday.

Msgr. Gettelfinger's presentation consists of an explanation of the history of the project to date, a slide presentation about the planned renovation and the reasons for it, a description of plans that have been presented by the architect so far, answers to questions, and listening to comments from those present.

In every presentation, Msgr. Gettelfinger has made it clear that the decision to renovate was made years ago—first by Archbishop George Biskup in 1977 and then by Archbishop O'Meara in 1980. The renovation planning committee has met regularly since January 1983. It conducted studies of what a post-Vatican II cathedral

should be and visited a number of other cathedrals that have been renovated. There has been consultation with the priests of all the deaneries of the archdiocese, the parishioners of the cathedral, and with the Liturgical Commission.

Despite these efforts by the committee,

the renovation has been criticized in letters to this and other newspapers as well as in letters to Archbishop O'Meara, and many of these objections have been voiced at the informational meetings. Some object to the renovation itself while others object to specific changes that are now in the proposals being considered by the committee.

At Saturday's meeting at the cathedral, for example, one man said that "spending one-and-a-half million dollars on the cathedral is not warranted when many poor parishes in the archdiocese need the money more." He also objected to the fact that the archbishop could make a decision (See RENOVATION TALKS on page 6)

## Cardinal Shehan dies

BALTIMORE (NC)—Cardinal Lawrence J. Shehan, 86, a leader in ecumenism and civil rights who headed the Baltimore archdiocese for almost 13 years, died Aug. 26.

His death was the result of "a recurrence of cancer and complications due to age," according to Father Leo Murray, archdiocesan director of communications. The cardinal had been hospitalized for several weeks at Mercy Hospital in Baltimore.

The death of Cardinal Shehan brought the number of cardinals in the world to 127 and the number of U.S. cardinals to seven.

"Cardinal Shehan was an outstanding example of the potential for good that a truly humble man can accomplish," Archbishop William D. Borders of Baltimore said in a statement. "The scope of his vision and mission embraced concern for the individual person, the family, the community, ecumenical relations and racial harmony within the context of work in the church, his vocation and love."

"We knew him as a dedicated priest and bishop of the archdiocese," the archbishop continued. "Observers of the national scene knew him as an outstanding leader of the American bishops. Religious leaders throughout the world knew him for his perceptive interventions during Vatican II and as one of the 12 presidents of the council that brought the church into the modern world."

"Pope Paul VI knew him as a trusted friend, his ambassador in the reconciling of the Roman Catholic and Orthodox churches after 1,000 years of silence," Archbishop Borders said. Cardinal Shehan had represented Pope Paul VI at a meeting with Greek Orthodox Patriarch Athenagoras in Istanbul, Turkey, in 1965



Cardinal Lawrence Shehan

and at the International Eucharistic Congress in Melbourne, Australia, in 1973.

Cardinal Shehan's last public appearance was July 2 at the ordination of two new auxiliary bishops for Baltimore, Bishops John H. Ricard and William C. Newman.

As 12th archbishop of Baltimore, Cardinal Shehan was known for his stand on racial justice and for his ecumenical efforts, especially with the Jewish community. He also spoke against the Vietnam War.

Cardinal Shehan was born in Baltimore March 18, 1898. He was ordained in 1922, was made auxiliary bishop of Baltimore in 1945, was named the first bishop of Bridgeport, Conn. in 1953 and served as head of the Baltimore Archdiocese from 1961 to 1974. He was made cardinal in 1965.

## Reservations needed for golden jubilarians

Married 50 years or more and planning to attend the Golden Wedding Anniversary celebration Mass on Sept. 9? Reservations need to be sent to the Family Life Office by Sept. 1.

Archbishop Edward T. O'Meara will celebrate the Mass at 2:30 p.m. at SS. Peter and Paul Cathedral. A reception will follow.

Those wanting invitations or more information should call the Family Life Office at (317) 236-1596.

## Looking Inside

This week's issue features a special back-to-school supplement on pages 9 through 24. With the theme "The Future Is Now," it highlights some of the many things that are happening in our Catholic schools in many parts of the archdiocese.

An article on the bishops' annual Labor Day statement can be found on the back page and Msgr. George Higgins discusses the spiritual meaning of Labor Day on page 4.

In his column on page 2, the editor tells why he can sympathize with the bishops when they are accused of partisanship in this year's political campaign. Page 3 is devoted to some of this week's political stories.

the CRITERION

Serving the Archdiocese of Indianapolis

# Charge of editorial partisanship is inevitable

by John F. Fink

I can well understand the frustration the U.S. bishops must feel when they are constantly criticized for being partisan in election campaigns because they issue statements giving their views on the moral issues involved. Editors of Catholic newspapers receive similar criticism.

This criticism of the bishops has been going on at least since 1976 when, after separate meetings with candidates Jimmy Carter and Gerald Ford, the bishops said in interviews that they were "disappointed" by Carter's views on abortion and "encouraged" by Ford's. Although they also emphasized that they were not endorsing any candidates, they were immediately perceived as favoring Ford.

This problem has persisted for the bishops ever since. When they issued their pastoral on war and peace, and when they comment on Central America policies, they are perceived as being pro-Democrat. When they comment on candidates' positions on abortion or tuition tax credits, they are perceived as being pro-Republican.

The bishops have issued statements on political responsibility every four years, spelling out their positions on a wide variety of issues that have moral and social justice implications. These should be compared with the positions of the candidates; that's why the



statements are issued. But the bishops have never indicated a preference for individual candidates.

This year religion seems more of an issue than usual, particularly since a Catholic woman, Geraldine Ferraro, is running for vice president and a Catholic man, Mario Cuomo, vaulted into national importance because of his keynote address at the Democratic convention. Both disagree with the bishops' position on the abortion issue, so they have been extremely heavily criticized and they have strenuously defended themselves.

Since religion has already played a prominent role in this year's campaign, the bishops issued a statement rejecting political candidates' claims that personal morality should not influence policy decisions and also warning against candidates' use of religion to appeal to voters. The bishops are trying to be even-handed and stress that these criteria should be applied to all candidates, but still people read partisanship into the statement.

As I said, editors of Catholic newspapers have the same problem as the bishops. Try as we do to report what is happening objectively, people still accuse us of partisanship. Following the Democratic convention, The Criterion was criticized for being pro-Democrat because we not only published a picture of Walter Mondale and Geraldine Ferraro on our front page but also a picture of Ferraro with the pope on page 3.

The following week we used what I thought was a good picture of President Reagan throwing a baseball at a Catholic parish festival. Sure enough, I received criticism that we showed pro-Republican bias because there was an archbishop in the picture and the caption was labeled "On

target" to indicate that Reagan was on target so far as Catholics are concerned—something that certainly hadn't occurred to me before.

Some readers think that we have given too much space to Ferraro and Cuomo. Others saw us as being partisan because we reported on the Knights of Columbus convention at which Vice President Bush spoke and at which K. of C. Supreme Knight Virgil Dechant praised President Reagan. Some think that too much emphasis has been given to the abortion issue while others see that as the overriding issue.

What it all boils down to is that people read the paper (or bishops' statements) from their own viewpoints. If they agree with something, they tend to think that's natural, but if they disagree, they think the story is slanted or biased.

Russell Shaw, secretary for public affairs of the Bishops' Conference, thinks that the accusation of partisanship by the bishops should be expected, and the same is probably true for the Catholic press. "If the bishops are going to speak about principles and issues in a way that's related to anything in the real world," Shaw said, "they're always going to be speaking to some concrete example or even personality." Consequently, the misperception of partisanship is "inevitable," he said.

In this election year, The Criterion will continue to report what is happening and what is being said. I can't guarantee that the views of both major parties will be reflected in each issue; that depends entirely upon what is happening that week. But as long as we continue to get criticism from both ends of the political spectrum, I have to assume that we are still someplace in the middle.

## Dinner to honor and aid Providence Sisters

A benefit dinner here Sept. 17 will honor and aid the Sisters of Providence, a congregation whose history is evidenced with the church in Indianapolis.

The dinner will be held in the Radisson Plaza Hotel at Keystone at the Crossing. Reservations are \$50 a person and may be made by Sept. 7 with Mrs. Michael T. Bindner, 317-949-7469. The dinner will be at 7:30 p.m. with cocktails at 6:30 p.m.

Funds from the dinner will go toward a nationwide development program seeking to ensure the future of the congregation and having an immediate goal—modernized health care for aged and infirm sisters. Recently, Karcher Health Care Facility for aging sisters was completed at the motherhouse at St. Mary of the Woods.

In an effort to bring home the reality of the countless hours of dedicated work the sisters have given Indianapolis, nine have been singled out to receive in person the special tribute being extended the congregation. They are:

- ✓ Sister Agnella Hyde, who in 26 years here taught at St. Bridget, St. James, St. Joan of Arc and Nativity.
- ✓ Sister Marie Rosalie Mullen; 25 years; St. Thomas Aquinas, St. Catherine, St. Patrick and Immaculate Heart of Mary.
- ✓ Sister Catherine Sienna Wire; 25 years; St. Anthony, St. Joan of Arc, Immaculate Heart of Mary and St. Jude.
- ✓ Sister Patrice Borders; 24 years;

St. Joan of Arc, St. Phillip Neri, Holy Spirit and St. Jude.

✓ Sister Raymond Hunter; 23 years; Our Lady of the Greenwood.

✓ Sister Joan Therese Marchina, 17 years; Roncalli High School and the former St. Agnes and St. John academies and Ladywood-St. Agnes.

✓ Sister Mary Joan Kirchner; 16 years; St. John Academy, St. John parish school, St. Agnes Academy, Cathedral parish school, Ladywood-St. Agnes (all now closed) and Fatima Retreat House.

✓ Sister Colette Garrity; 15 years; the former St. Agnes Academy and Ladywood.

✓ Sister Joan Schloemer; 14 years; St. Joan of Arc and the former Cathedral parish and St. Agnes Academy.

The sisters at one time staffed 29 parish schools and conducted three academies for young women here. Today, the ranks are thinner and the roles more varied, but

congregation members are active in 22 local parishes.

They are represented at Roncalli, Cathedral and Secunia high schools, as well as in the chancellor's office, archbishop's residence, Fatima Retreat House, three hospitals, and several social service agencies.

Since 1859, the sisters have compiled 13,651 years of service in Indianapolis alone.

It was 1840 when six Sisters of Providence (founded in 1806 in France) arrived in the wilderness in answer to a call for teachers from the bishop of Vincennes. Settling in a farmhouse, they opened St. Mary's Academy on the site within a year and, in 1842, a school at Jasper for St. Joseph parish.

Six years after their arrival, the sisters had obtained a charter of incorporation from the State of Indiana for the first Catholic institution of higher education for

women in the state, St. Mary of the Woods College. That same year, they established Fort Wayne's first Catholic school, St. Augustine. They opened the first Catholic school in Indianapolis—St. John—in 1859.

Gradually, the congregation staffed more schools, not only as they were opened in Indiana, but throughout other states and even in China. For nearly a century, the congregation grew, peaking in the early 1960s with 1,500 members, and the number of schools grew.

But in 1938, a foreshadowing of the future had found the sisters teaching in a co-educational high school at Fort Wayne, Central Catholic.

Academies for young women went out of style in the ensuing years and some parish schools across the land were squeezed shut by finances. The congregation was changing as was the church itself.

After a period of renewal and experimentation, the congregation sent a new constitution to Rome for approval.

The majority of the active members of the congregation, which now numbers slightly less than 1,000, still are employed in traditional education. They help staff schools in 54 dioceses in 26 states and three foreign countries.

Other sisters have taken varying roles in church and communities. They have become directors of religious education, pastoral ministers, faculty and campus ministers, chaplains, nurses, and diocesan administrators or staff members.

Three hundred of the sisters, though occupied with volunteer work and prayer, are retired.

## Programs for pastoral musicians planned for fall

The archdiocesan Office of Worship has announced its fall programs for pastoral musicians, and has developed a certification program for cantors and organists.

Programs offered this fall include workshops for organists and cantors, a course entitled "Music in Catholic Worship," and training for parish music coordinators in music theory, keyboard and conducting.

The cantor training program includes an evaluation, private voice lessons as needed and a workshop series. Registration deadline is Sept. 12.

### OFFICIAL APPOINTMENTS

Effective September 1, 1984

REV. JOHN HOGAN, O.M.I., appointed chaplain of Indiana University Hospital, Riley Hospital, Long Hospital and LaRue Carter Hospital, all of Indianapolis, Indiana, with residence at St. Bridget Parish, Indianapolis.

The above appointment is from the office of the most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.

The organist training program includes an evaluation, private organ lessons as needed and an individualized two-hour workshop.

"Music in Catholic Worship" will cover liturgical principles for those in positions of leadership in pastoral music. It is based on the documents "Music in Catholic Worship" and "Liturgical Music Today" from the U.S. Bishops' Committee on the Liturgy. Registration deadline is Oct. 6.

The courses in music theory, piano and conducting are available through the Marian College Music Department. They are recommended for those who coordinate parish music programs but do not have an academic background in music.

The organist and cantor certification programs are based on standards approved by the Archdiocesan Liturgical Commission. They are intended to offer recognition to musicians, to provide recognized standards of proficiency and to provide a comparative basis for monetary compensation when applicable.

For further information, write to the Office of Worship, P.O. Box 1410, Indianapolis, Ind. 46206, or call 317-236-1483. A free brochure on music programs and services is available from the Office of Worship.



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**THE CRITERION**

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### Archbishop O'Meara's Schedule Week of September 2

TUESDAY, September 4—NCCB Pro-Life Committee meeting, Chicago, Ill.

THURSDAY, September 6—Elections at Carmel of the Resurrection, Carmelite Monastery, 10 a.m.

FRIDAY, September 7—President's Convocation Day, St. Meinrad Seminary, 10 a.m.

SATURDAY, September 8—University of Notre Dame pregame brunch, Hyatt Regency, 9 a.m.

—Hoosier Dome dedication ceremony, 12 noon, followed by the Notre Dame-Purdue football game.



# Reagan leads by less among Catholics in new poll

A recent Gallup Poll showed that the Reagan-Bush ticket is favored over the Mondale-Ferraro ticket among Catholics by only three percentage points.

The poll, which was taken July 27-29, showed that 47 percent of Catholics favored Reagan-Bush while 44 percent favored Mondale-Ferraro. Nine percent did not indicate a preference.

Reagan's three-point lead among Catholics contrasted with a 21-point lead among Protestants, according to Gallup. In the over-all survey, Reagan-Bush led 52-42 percent.

The Gallup poll among Catholics is

commissioned by Our Sunday Visitor and is reported regularly by that publication.

The July survey seemed to indicate Reagan's support among Catholics is slipping. In combined surveys from March through June Reagan-Bush was favored by 52 percent of Catholics. Those surveys, of course, were taken prior to the Democrat convention that nominated Mondale and Ferraro.

In terms of political affiliation, Gallup reported that 44 percent of Catholics call themselves Democrats and 24 percent are Republicans. Democrats lead 40-33 percent among Protestants.

On other issues, Gallup reported that

Americans believe a man is better qualified to be president than a woman in five of six key areas, but Catholics in general are more supportive of a woman than are Protestants. On "improving the quality of life in America," 37 percent of the total said that a woman would do a better job than a man. Twenty-four percent of Catholics, 33 percent of Protestants and 30 percent of the total said a man would do a better job.

On dealing with economic conditions, 35 percent of Catholics said a male president would do a better job while 19 percent said a woman would. The percentages for Protestants were 45 percent favoring a

male and 17 percent a female. But on foreign policy issues, Catholic prefer a male president by 54-7 percent, Protestants by 62-9 percent.

Catholics told Gallup by 38-27 percent and Protestants by 40-25 percent that their financial situation is better today than it was a year ago. Catholics believe by 54-13 percent and Protestants by 52-13 percent that their financial situation will be better off a year from now.

## Cuomo to speak at Notre Dame

NOTRE DAME (NC)—New York Gov. Mario Cuomo's Notre Dame speech on politics and religion is scheduled for Sept. 13, a University of Notre Dame spokesman said.

A Catholic and a Democrat, Cuomo received national attention July 16 when he delivered the keynote address at the Democratic National Convention and again Aug. 3 when, in a New York Times interview, he announced his intention to lead a new public debate over the role of religion in politics.

He said he would confront the question in a lecture at Notre Dame this fall. At that time the date for the speech had not been set.

In the Times interview Cuomo challenged assertions by American



Gov. Mario Cuomo

bishops, particularly Archbishop John O'Connor of New York, that politicians who personally oppose abortion must seek to translate that opposition into public policy.

He also said that a new discussion on the role of religious conviction in forming public policy is needed because of the new political aggressiveness of conservative religious groups and claims by Republicans to represent the religious values of America.

He said Democrats needed to regain the initiative in showing that their policies and programs reflect religious values.

Michael Garvey, a university press spokesman, said Cuomo's speech would be part of the John A. O'Brien lecture series sponsored by the University's theology department. Father O'Brien, a priest of the Diocese of Peoria, Ill., was a theologian who wrote dozens of popular articles, pamphlets and tracts and was connected with the university for about 40 years before his death in 1980, Garvey said.

Garvey said Father Richard McBrien, head of the Notre Dame theology department, contacted Cuomo about giving the lecture in June, before this summer's national controversy over religion and politics heated up.

Since news of the planned lecture broke, Garvey said, the university has received a number of angry letters from Catholics who object to the governor's position that as a Catholic he personally opposes abortion but does not believe that the law should deny access to abortion for those who do not share his beliefs.

## Connection between politics and religion defended by Reagan in speech

by Liz S. Armstrong

DALLAS (NC)—President Reagan told a crowd estimated at 17,000-19,000 in Dallas Aug. 23 that "religion and politics are necessarily related" and that the public actions of those who practice religion "will be influenced by a sense of moral obligation."

Addressing an ecumenical prayer breakfast at a local stadium the day he accepted renomination as the Republican

outlaw it for people who do not believe as she does.

AND BISHOP James W. Malone of Youngstown, Ohio, president of the U.S. Catholic Conference, in a statement issued Aug. 9, rejected the arguments of politicians who say they will not let their personal religious convictions influence their public policy decisions and the actions of candidates who inject religion into campaigns by appealing to voters on the basis of religious commitment.

The White House said Reagan's comments were not aimed at Ms. Ferraro, the Catholic bishops or anyone else. "He is not responding to any particular person or group," said Anson Franklin, a White House press official.

Reagan said that throughout American history, "religion played not only a strong role in our national life, it played a positive role," as in the 19th-century abolitionist movement and the modern civil rights movement.

However, said Reagan, "in the 1960s this began to change" as the Supreme Court

banned official public school prayer and Bible reading.

"Once religion had been made vulnerable, a series of assaults were made in one court after another, on one issue after another," he added.

"Today, there are those who are fighting to make sure voluntary prayer is not returned to the classrooms," Reagan said. "And the frustrating thing for the great majority of Americans who support and understand the special importance of religion in the national life... is that those who are attacking religion claim they are doing it in the name of tolerance and freedom and open-mindedness. Question: Isn't the real truth that they are intolerant of religion?"

"I submit to you that those who claim to be fighting for tolerance on this issue may not be tolerant at all," he added.

Reagan said that "we establish no religion in this country nor will we ever; we command no worship, we mandate no belief."

"But we poison our society when we remove its theological underpinnings."

## O'Connor and Cuomo meet to try to make peace

New York Governor Mario Cuomo and Archbishop John J. O'Connor of New York met last Thursday, August 23, at the archbishop's residence behind St. Patrick's Cathedral. After the meeting, neither would say exactly what was discussed, but both said that the meeting was fruitful.

They were together again on Friday, August 24, at the funeral of Auxiliary Bishop Edward J. Maginn of Albany. This time the archbishop celebrated the funeral Mass and the governor was in the first pew.

Archbishop O'Connor, noted for his humorous remarks, looked out over the 1,200 people who had gathered for the funeral and remarked that he hoped as many people would come to his funeral. "As a matter of fact," he said, "I hope the governor comes. Of course, Mr. Cuomo could not announce this because it would come out in the newspapers as 'Governor anxious to go to O'Connor funeral.'"

After the funeral, Cuomo told the press that he viewed the quip as a peace-making gesture following their Thursday meeting. "What he was saying was that we're not enemies. He was being nice. I'm pleased."

However, Archbishop O'Connor, outside the church following the funeral, made it clear that he considers it his duty to correct politicians if they offered incorrect views on Catholic teachings. "It is my responsibility to spell out for Catholics what the church teaches," he said. "If anyone in public life wishes to differ, wishes to say that is not Catholic teaching, then that individual ought to prove it is wrong. And if an individual does attempt to articulate Catholic teaching and it is not truly Catholic teaching, it is my responsibility to say something."

In an interview later in the day, Cuomo said that he and the archbishop still

disagree about the issue of abortion, but that the disagreement is over political tactics and not church teachings. He said he agreed that abortion is wrong, but disagrees that outlawing it would prevent it.

"The difference will be that he will say—and the bishops will say—you ought not to have Medicaid funding (of abortion for poor women)," Cuomo said. "But he won't say it's a sin if you do. He won't say you're not a good Catholic if you do."

## Laxalt chides Cuomo

DALLAS (NC)—Saying, "Shame on you, Mario Cuomo," Sen. Paul Laxalt, R-Nev., criticized the Democratic governor of New York for challenging Archbishop John J. O'Connor of New York on abortion and religion in politics.

Laxalt's comments came Aug. 22 as he nominated President Reagan for another term during the Republican National Convention in Dallas.

"You know, I can't help but wonder what's happened to the once-great Democratic Party when the Democratic governor of New York goes out of his way to attack the Catholic archbishop of New York," Laxalt said. "Shame on you, Mario Cuomo. What would Al Smith say?"

Smith was the first Catholic to be nominated by a major political party to run for president of the United States. A Democrat, Smith, like Cuomo, was governor of New York through most of the 1920s but was soundly defeated for president in 1928 by Herbert Hoover.



INVOCATION—Cardinal John Krol of Philadelphia gives the invocation to open the final session of the Republican National Convention in Dallas. (NC photo from UPI)

candidate for president, Reagan also criticized opponents of school prayer as "intolerant" and said politicians "need religion as a guide."

He also said times have changed since John F. Kennedy in 1960 promised not to allow the Catholic Church to "dictate his presidency." While religion was respected then, Reagan added, that respect has eroded and now "religion needs defenders."

Moreover, such issues as abortion, prayer and "the right of church schools to operate" have become political issues, he said. Church involvement in such issues expands the public debate, Reagan added.

"IF YOU PRACTICE a religion," he added, "whether you are Catholic, Protestant, Jewish or guided by some other faith, then your private life will be influenced by a sense of moral obligation. So, too, will your public life."

Reagan noted that in "the past few weeks it seems we have all been hearing a lot of talk about religion and its role in politics, and religion and its place in the political life of the nation."

Thus he added, it is "appropriate today... during a great political convention, that this issue be addressed."

His speech referred to neither the U.S. bishops nor Rep. Geraldine Ferraro, D-N.Y., Democratic vice presidential nominee, a Catholic, but raised issues addressed by both.

Ms. Ferraro has said she is personally opposed to abortion but will not vote to

# COMMENTARY

## Labor Day has a spiritual meaning

by Msgr. George G. Higgins

The notion that Labor Day has a spiritual meaning may be met with a measure of cynicism by some readers. Nonetheless, it has an important spiritual meaning and so does the labor movement which succeeded in having the day made a national holiday in 1894.

Labor Day was conceived by its founders—Samuel Gompers, Peter McGuire and their associates in the original American Federation of Labor—as a means of publicly and dramatically calling attention every year to the dignity of labor and the solidarity of all men and women.

Gompers, first president of the AFL, was not a religious man, according to one of his biographers. That doesn't mean, however, that he was a materialist. On the contrary, he had a deep appreciation of spiritual values, and he invariably stressed their importance in his writings on the essential meaning of the labor movement and the purpose of Labor Day.

"For every cause," he wrote in 1913, "there must be something that lifts it out of an atmosphere of common experience; it is intensely practical and seeks material ends, but it is guided by ideals that are

exalted and illuminated with a realization of the value of life and the possibilities for human development.

"By our recognition of these ideals and by keeping them prominently before the workers and the public, we set our own valuation upon Labor Day as an index to the value of the movement. Organized labor cannot afford, for any reason, to permit the day to lose its real meaning."

The labor movement, the AFL executive council said 10 years later, "fixes as its goal nothing less than the complete richness of life, without limitation of any kind, the attainment of the complete human ideal, in all its economic, ethical and spiritual implications."

Given this goal, Gompers and his AFL associates held it fitting that all "churches draw close to their altars the soul of labor on Labor Sunday, and that men and women of labor everywhere make special efforts to cooperate with the churches and to secure the cooperation of the church with them in order that there may be in the churches everywhere on that day a great union of expression in behalf of a higher, nobler life for the masses of our people."

It was for the purpose of keeping this spirit of idealism alive that Labor Day was founded. Now that Labor Day has been christened, as it were, by the church and transformed into a religious holiday in honor of St. Joseph the Workingman, there is reason to hope that it will serve this purpose more effectively than ever before.

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## Bishops' political statements correct

by Dale Francis

One political commentator said religion is more deeply involved in politics in 1984 than in any presidential campaign since 1928. There's no comparison. Religion was not involved in the 1928 election; bigotry was. What was called a religious issue was only bigoted opposition against Democratic candidate Alfred E. Smith because he was Catholic.

The involvement of religious leaders in 1984 has nothing to do with the religious affiliations of any of the candidates. That's not an issue any longer. The Catholic bishops have emphasized that they will neither support nor oppose any particular candidate. The U.S. Catholic Conference has said it will not refer to any candidate by name.

But the bishops have made clear that they will speak on the moral dimensions of public policy issues. This bothers some politicians and some in the news media. They complain it is a mixing of religion and politics and they say this creates a new disconcerting issue. For those who would separate morality from politics, who claim personal convictions on moral issues should not influence political decisions, it probably is disconcerting.

But it is a necessary issue. Religious leaders not only have a right to speak on questions of morality in public policy issues, they have a responsibility to do so.

What are the public policy issues on which the bishops have spoken? The political responsibility statement, issued by the administrative board of the U.S. Catholic Conference, sets forth specific positions the bishops have taken. These range from protecting human life from the attack on abortion to safeguarding human life from the devastation of nuclear war; they extend to the enhancement of life through promoting human rights and satisfying human needs like nutrition, education, housing and health care for the poor.

There's nothing surprising in the positions taken by the bishops. They stem from Catholic moral teaching. But there is a difference this year and that difference has aroused the panic attack on religion in politics.

Daniel Callahan, once with Commonweal, now head of the Hastings Institute of Society, Ethics, and the Life Sciences, was quoted in the Washington Post as describing that difference.

He said, "The tradition has been to speak to broad themes and let individuals reach their own judgments about how to apply church teachings to specific elections. But as the church gets more and more specific about the policies it supports, and it asserts that Catholics should consider its moral guidance as they decide how to vote, the people can pretty well deduce whom they should be voting for."

Dr. Callahan's statement reflects a secular viewpoint but it misses the real point. The bishops aren't speaking more specifically because they wish to influence the outcome of the election but because there are issues where the Catholic teaching is specific.

In an Aug. 9 statement, Bishop James Malone, president of the U.S. Catholic Conference, said that on some of the positions taken by the bishops there is room for sincere disagreement among Catholics. And then he said, "But in regard to the immorality of the direct taking of innocent human life (for example, by abortion or by direct attacks on non-combatants in war), our views are not simply policy statements of a particular Catholic organization, the United States Catholic Conference. They are a direct affirmation of the constant moral teaching of the Catholic Church, enunciated repeatedly over the centuries, as in our day, by the highest teaching authority of the church."

This is the difference; this is what has disconcerted the politicians. The bishops aren't expressing an opinion; they had no choice in the matter; they could only affirm what is constant Catholic teaching. It is no wonder that those who think moral principles should be separated from political views are disconcerted.



## WASHINGTON NEWSLETTER

### Reagan's record mixed on issues dear to Catholics

by Jerry Filleau

WASHINGTON (NC)—Republican President Ronald Reagan, nominated for re-election Aug. 23, has had a mixed record so far in his dealings with Catholics and Catholic concerns.

Like previous presidents, he has met with national gatherings of Catholic organizations, various bishops and cardinals, and the pope. He has given higher visibility than his predecessors, however, to his consultations with church officials. Earlier this year, for example, he stayed in Alaska an extra day to have a second meeting with Pope John Paul II, and in August he called the papal pronouncement, Archbishop Pio Laghi, to his California ranch to consult on Poland.

His visit last year to dying Cardinal Terence Cooke of New York and his 1982 meeting with papal secretary of state Cardinal Agostino Casaroli at a Knights of Columbus convention in Connecticut were other examples of the greater accent on Catholic relations in his presidency.

In terms of stands taken by the American bishops through the U.S. Catholic Conference, their national public policy agency, Reagan's strongest Catholic plusses have been on abortion and tuition tax credits for parents of private-school students, where he has pursued policies urged by the U.S. bishops.

Reagan urged a constitutional amendment against abortion in his 1980 campaign and obtained a commitment to it in the Republican platform.

DURING HIS first term, however, he devoted more of his political energy to restructuring foreign policy and domestic policies for defense, social welfare and the economy than to pushing the anti-abortion amendment. In 1983 an amendment reached the Senate floor vote but was defeated 49-50, 18 votes short of its needed two-thirds majority.

Reagan described tuition tax credits during his 1980 campaign as "an issue of distributive justice involving government and parents, not government and church," and he consistently held out the passage of a tuition tax credit law as a goal of his administration.

He outlined a concrete proposal, the Educational and Opportunity Equity Act, in April 1982 in an address to the National Catholic Educational Association, meeting in Chicago. He also praised Catholic schools strongly as part of "the diversity that has made our culture rich."

Several tuition tax credit measures reached various stages of congressional consideration, but none were passed.

Reagan's strongest minuses in relation to USCC stands came on foreign policy

issues of arms control, Central America and human rights, and on the domestic issue of cutbacks in government poverty and welfare programs.

THE U.S. BISHOPS clashed repeatedly with Reagan on his characterization of Central American conflicts as an arena for the working out of the global U.S.-Soviet conflict and on his emphasis on military solutions.

The bishops insisted that the real roots of the Central American conflicts were local and regional, that negotiation rather than war was the only hope for a lasting settlement, and that U.S. policy should stress economic and political reforms.

The role of human rights criteria in U.S. foreign policy was also a source of conflict between Reagan and the USCC, with Central America again as one of the chief focal points. While spokesmen for the bishops argued that defense of human rights must be a central element of U.S. foreign policy, the administration sought to play down human rights issues in several countries.

The USCC also objected to greater politicization of U.S. development aid by the Reagan administration and to Reagan cutbacks on U.S. contributions to multilateral aid agencies.

Reagan's 1980 campaign rhetoric about strong defense and winning a nuclear war was one of the factors which led the U.S. bishops that fall to decide it was time to consider issuing a statement on nuclear weapons policy. That decision led to the issuance in May 1983 of the bishops' historic pastoral letter on war and peace, perhaps the most controversial and comprehensive critique of an American public policy issue ever published by the U.S. Catholic hierarchy.

(See REAGAN RECORD on page 5)

the criterion

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# ENTERTAINMENT

VIEWING WITH ARNOLD

## 'Red Dawn' offers violence with little sense

by James W. Arnold

"Red Dawn" brings us full circle in war movies, back to the kind of anti-commie propaganda so common in the Fifties Cold War era, expressing sentiments that would have drawn derisive laughter in theaters only two or three years ago.

Writer-director John Milius is the macho man and anarchist among the younger group of filmmakers, an unabashed fan of the old-fashioned hero, an architect of adolescent male fantasies. Long associated with Coppola and Spielberg, Milius also wrote Eastwood's "Dirty Harry," "Jeremiah Johnson" and early versions of "Apocalypse Now," then directed "The Wind and the Lion" and "Big Wednesday."



What he offers here is a redneck version of "The Day After." The premise reflects an ultra-conservative's view of the world, but that sounds too respectable. Milius' political mind is shaped by Hemingway and Bogart, tough guy generals like MacArthur and Patton, Teddy Roosevelt and superhero comic books.

In "Dawn," the Russians, Cubans and (yes) Nicaraguans pull a sneak attack—having neutralized Europe (except for the besieged British) and apparently nuked China—and invade the U.S. which is in the proper paranoid posture of "standing alone." They swarm in through Mexico and Alaska. There have been a few pinpoint hits on bases and missile silos, but the war is mostly non-nuclear, with the country divided between Free America and an Occupied Zone. The fallout problem is ignored; the World War II mentality dominates.

THIS SCENARIO, whatever its intellectual merit (in my view, it's zilch), allows Milius to make an old Partisans vs. Nazis movie in the Rockies. The invading Reds, a bizarre mix of Soviets and Hispanics, play the Nazis, cruelly herding people into camps, shooting innocent hostages, lusting after the local women, etc. The Partisans are a gang of high school pals, led by the football quarterback (Patrick Swayze), who escape into the hills and then hit the Reds in endless raids of attrition (the model is apparently Afghanistan).

The idea is that the kids mature into True Americans out there in the wilderness, boys and girls alike, and blossom into remorseless Green Berets, frustrating the enemy at every turn. (For once, given the premise, it's the Americans who are the underground fighters, not the Reds.) It comes out something like "I Was A Teenage Guerrilla."

No soft-hearted, decadent, wimpy stuff here. The natural leaders are the jocks who

hunted and fished and had a mean, forbidding father. (His final word to them from the camp: "You can't afford to cry anymore, not as long as you live... Boys! Avenge me!") The kids who want to give up are the social-academic types, and the eventual traitor is the class president. He's also the son of the collaborating mayor, who proudly describes him to the Reds as "a politician like me."

Later, the film observes with approval the reversal of Vietnam-era pacifist clichés. E.g., the young Soviet soldier, defenseless, peers into Swayze's eyes for mercy. (He shoots him.) A Russian prisoner is beaten, with little concern. Teens can be dangerous adversaries. In one scene, a female partisan asks a stranger to identify the capital of Texas. When he says Austin, she's about to kill him because she thinks the answer is Houston. What's Milius' point here? A joke? The kid spent too much time watching MTV and not enough on geography?

BUT THE TRUE horror of "Dawn" is not its locker room fascism or even its blatant stereotyping or neanderthal interpretation of world events.

It's the realization that Milius plans to do nothing with this outrageous premise except follow the action, the battles and ambushes, to the ultimate deaths of most of the young partisans. The focus is on excitement, rather than character. In the end, a few escape to tell the heroes' story, and in the postwar epilogue, we learn that a monument has been raised to them, matching the statue of the Rough Rider in the opening shot of the town square.

Milius seems to want to do his version of Hemingway's "For Whom the Bell Tolls," but most of the human relationships seem to have been left on the cutting room floor. Instead, we get dimly lit, confusing, seldom explained scenes of exploding trucks and tanks and dying commies. Finally, when he wants to evoke romantic or tragic feelings, there is little to draw from.

Casualties include not only the Swayze character and his brother (Charlie Sheen), best friend (C. Thomas Howell) and female co-fighter (Lea Thompson), but a Cuban colonel (Ron O'Neal) who is clearly intended to become humanized and sympathetic but never credibly makes it.

"Red Dawn" may be a trend-starter or simply an aberration. It is clearly John Wayne-style patriotism reborn—a Hollywood film canonizing in advance the kids who will die defending their soil against the dark and evil commie invaders. Well, you could say that as a teen-age movie activity, it's a cut above what they do in "Porky's."

But it left this viewer in a somber mood. The military hero is back, and the American Dream, once again, includes War. Its life on the screen is apparently immortal.

(Very violent patriotic fantasy about teen-agers fighting commies in the Rockies; lots of action but little sense. Not recommended.)

USCC rating: A-III, adults.

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### TV Programs of Note

Sunday, Sept. 2, 9-10 p.m. (PBS) "Moonchild." Chris Carlson, an ex-Unification Church member, portrays himself in a sincere but low-budget dramatization of what it was like as a follower of the church's leader, the Rev. Sun Myung Moon. Carlson re-enacts his experiences from recruitment and indoctrination to his eventual deprogramming.



TV FARE—Poet James Dickey does commentary on location in Bluffton, S.C., for the award-winning documentary "One Third of a Nation," being rebroadcast Sept. 5 on PBS. The film depicts the Depression years in the South through still photos, newsreel film and folk songs. (NC photo)

## Managing cost of health care

by Henry Herx

NEW YORK (NC)—One of the central issues to be debated during the current political campaign is how the nation will manage the high cost of its health care. Serving as a primer on this issue is "An Ounce of Prevention," a documentary airing Sept. 7 on PBS (check local listings for time).

Last year more than \$362 billion was spent on health care—more than triple what it cost in 1973. The medical care system is now the second largest industry in the United States and represents more than 10 percent of the nation's gross national product.

The price tag for health care is staggering and growing by a double-digit percentage each year. The immediate question facing Congress is how to bring the costs of Medicare and Medicaid under control without lessening either the quality of care or the access to it by the elderly and the poor.

The program uses this aspect of the problem to focus the viewer's attention on the larger question of how the American medical industry operates and the variety of options which have been proposed to alter that system. Offering views on the subject are leading politicians, economists and representatives of the medical profession, as well as consumers.

Sen. Robert Dole, R-Kan., suggests federal medical programs will have to be cut and consumers will have to purchase supplemental insurance coverage which he calls "Medigap."

The administration's philosophy is described as fostering more competition within the medical industry. The program examines some already existing alternatives such as health maintenance organizations which provide full treatment for a yearly fee, other prepayment plans

and free-standing clinics, the so-called "doc in the box."

Because government and insurance companies pay 86 percent of health care costs, the administration believes that "nobody cares about what it costs." It proposes to change this "free lunch" attitude by requiring individuals to pay a larger portion of their medical costs. This is the reason the administration has encouraged businesses to reduce union medical benefits.

Speaking from the other side of the political spectrum is Sen. Edward Kennedy, D-Mass., who says doctors and hospitals charge too much for their services and proposes that Congress put limits on their payment. In general, Democratic proposals call for regulatory action rather than the Republican marketplace model.

The program's examination of health-care costs goes beyond the political and economic aspects of the problem. It also calls attention to its moral dimensions as a question of social justice.

The issue boils down to those who argue that everyone can't have the best medical care and those who insist that there be one standard of care for all Americans. There are 35 million working poor who have no medical coverage at all. The question facing voters and their representatives in Congress is a moral one: can we as a people afford not to provide a "decent, adequate level of health care" for all our citizens?

As reported by Richard Anderson, this production of WYES-New Orleans does not minimize the complexities of its subject. While it suggests that there can be no easy solution to this problem, it also implies that it is in the public's self-interest to be as informed as possible about this particular issue in the current campaign. This election will decide the composition of the new Congress and whatever changes will be made in our nation's health-care policy.

## Reagan's record on Catholic issues

(Continued from page 4)

ON THE DOMESTIC front, the bishops objected to Reagan's efforts to cut back federal anti-poverty and welfare benefit programs and his unwillingness to use government intervention to create jobs as unemployment rose above 10 percent. Reagan cited the economic upturn and rapid growth of private-sector jobs in the second half of his term as proof that his policies were correct.

If the Catholic bishops were to publish political scorecards like those of Americans for Democratic Action or the American Conservative Union, Reagan might get high marks on abortion and tuition tax credits and low marks on a variety of domestic and foreign policy issues—but he would probably get rather neutral ratings on some other issues with religious overtones.

His efforts for voluntary prayers in public schools, for example, though endorsed by many evangelical Christian leaders, were not accorded the same enthusiasm by the Catholic bishops. They see free access to voluntary religious instruction in public schools as the real issue.

Reagan's decision to re-establish diplomatic relations with the Holy See was another action that—despite its direct connection to the Catholic Church—was not strongly advocated by the country's bishops or viewed by them as a significant priority.

At an ecumenical prayer breakfast during the Republican National Convention, Reagan reiterated one of the recurring themes of his presidency, that politicians "need religion as a guide" to conduct the affairs of the nation with "a sense of moral obligation."

In that delicate, intangible area of a president's role of moral leadership, the U.S. bishops could certainly resonate with Reagan's frequent espousals of strong family values, personal hard work, civic virtue and the importance of volunteer efforts to overcome social ills and meet human needs. The bishops and other Catholic citizens must decide individually, however, how effectively he has encouraged a new moral tone in the country or how well he has translated his religious and moral convictions into public policy.

### Recent USCC

#### Film Classifications

Cloak and Dagger .....	A-II
Dreamscape .....	A-III
Red Dawn .....	A-III
Sheena .....	O
The Woman in Red .....	O

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the \* before the title.

# TO THE EDITOR

## A home for retired priests?

I cannot take credit for the proposed use of the Cathedral grade school building set out below. I had it from a noble nun of my acquaintance who is too modest, too self-effacing and too overworked to write herself. I have her permission.

The facts:

1.) The Cathedral grade school building has stood empty since the offices it was remodeled to house moved to the Catholic Center.

2.) There are a number of retired priests living in apartments around the city. My friend the nun suspects that they don't eat properly and are sometimes lonely. I cannot say. This concerns only those who would like a change.

The proposal is: Convert the grade school building into living quarters and make them available to retired priests of the archdiocese. Space in the rectory not needed by the archbishop after he takes up residence might also be made available.

There is something fitting about priests who have served God and us for many years returning to the church where many were ordained. (I remember as a child at Cathedral grade school being taken to the cathedral for ordination ceremonies. The sanctuary was thick with young men in white stretched out face down before the altar.) Their presence cannot but be a blessing for the cathedral, the parish and the whole neighborhood. Who could measure the benefits of each priest praying his office and offering Mass there every day? Those who wished could say their Masses in the cathedral, making it easy, I should think, to have daily Masses at convenient times.

I do hark on prayer in connection with the future of the cathedral. But it seems to me that anyone who feels strongly about this matter should submit it to heartfelt prayer. After all, the "renovation" proposal talks about "restoring the cathedral . . . to prominence."

But there seems to be a difference of opinion on the meaning of prominence. I do

not think that the cathedral should merely be a theater for the archbishop's infrequent ceremonial appearances. I do think that the only prominence worth having is a praying and prayerful one. Loot and glitz are the wrong tools. What's needed is the mixture as before—prayer and fasting, faith and hope, love of God, love of neighbor. Aren't Christians supposed to be the leaven that livens the world? Did not our Lady recently tell the children in Medjugorje, Yugoslavia, that "Christians have forgotten that they can stop war and even natural calamities with prayer and fasting?"

One of the things in the Little Mandate of Madonna House is, "Do small things exceedingly well for love of Me." Little things, not very impressive in themselves, like say, making a comfortable place to live available to retired priests who want it, or a lovingly prayed rosary for the future of the cathedral, could contribute to the right resolution of this matter. If you agree don't honk. Pray.

Anne McDonnell

Indianapolis

## Clergy crisis

Something that parish priests know too well, but which has not received much attention in our publications, is that the clergy crisis is here, not five or 10 years down the road. Often now there is one priest where there were two or two where there were three, and most are over 50. And while the number of priests is declining, the number of parishioners to serve is growing. The crunch is on.

A good number of Catholics will not face up to the crisis. Some think that priests are supermen, which makes matters worse. If more people knew the difficulties of being a parish priest these days, they would be more understanding and more helpful, or at least less critical. That would help a lot.

Fr. Rawley Myers

Colorado Springs, Colo.

## Pro-life includes many issues

We compliment the writer of the letter, "Why I'm voting Mondale-Ferraro" (The Criterion, Aug. 17). We read with disgust letters stating that people cannot "in good conscience" vote for the Mondale-Ferraro ticket because of their pro-choice stand on abortion.

Then, if you do vote, you will have to vote for Mr. Reagan. Are you aware of the injustice this administration is imposing on our brothers and sisters in El Salvador by sending to that country so terribly much military aid, prolonging that country's civil war; continuing the pain and suffering of these people?

I am without a doubt totally opposed to abortion and I regret the pro-choice stand of Mondale-Ferraro. But how many of those people who get up in arms about abortion and permit a single issue to dictate to them how to vote practice and/or condone artificial birth control? Artificial birth control is disrespect for life! Abortion is disrespect for life!

In their 1983 pastoral letter on war and peace, the U.S. bishops stated, "At the center of the church's teachings on peace and at the center of all Catholic social teachings, are the transcendence of God and the dignity of the human person. The human person is the clearest reflection of God's presence in the world."

I believe in respect for all human life including my brothers and sisters in El Salvador as well as the unborn child in America. Christian concerns stretch outward into lives of people: to the jobless, the hungry, the depressed, the intimidated, to those wanting education who can't afford it, to those who suffer discrimination, to those fearful of the results of a nuclear war, etc.

Mr. Reagan has cut back on education and social programs here in America and

continues to aid countries in military spending such as El Salvador. Have you folks forgotten the gunning down of the Salvadoran archbishop as he was saying Mass? Brutal mass murder is not uncommon in El Salvador, yet Mr. Reagan continues sending military aid to that country.

I believe the lives of God's people are being destroyed and maimed in many, many ways; not only before birth.

Joan T. Schickel

Lanesville

## Double standard

Congresswoman and Democratic nominee for vice president, Geraldine Ferraro, is a true politician and learned quickly that to get along, on the Hill, you have to go along. She had a good teacher, old "Tip" himself, speaker of the house.

She cast her vote for abortion-on-demand, which makes her a party to the killing of unborn babies, and she goes before the public claiming she is a good Catholic. If she is, then I am St. Patrick. Good Catholics would be aghast at even the thought of taking the life of the unborn.

We make a lot of noise and shed big tears about the loss of human rights in some foreign lands and yet, here in our own country, we legalize abortion and deprive millions of their right to life, liberty and the pursuit of happiness.

This double standard and hypocrisy will be our undoing if allowed to continue.

"I'm a good Catholic," she says. I think that under the circumstances, both she and the church would have been better off if she hadn't said it.

David O. Jackson

Knightsdown

## Cathedral renovation talks

(Continued from page 1)

of this type. This man was answered by another man in the audience who said that, as in any organization, the "buck must stop" at the top and that the cathedral is the central church of the archdiocese and must be supported by the people of the archdiocese since it cannot be supported by its 300-family parishioners.

Most objections, however, have been about specific changes now being considered by the committee, especially the planned removal of the stations of the cross, the side altars, the Communion rail, and the pews.

Msgr. Gettelfinger explained that the stations would be removed because the primary function of the church should be a place for hearing the Word of God and offering the Eucharist and not for "pietistic practices." However, he said, people would still be able to make the stations in the cathedral's Chapel of the Blessed Sacrament, where the Blessed Sacrament is reserved. The Blessed Sacrament has not been reserved in the cathedral itself for many years, he said.

According to liturgical regulations, he continued, it is proper to have only one altar in a church; therefore the altar of sacrifice will be moved forward, closer to the people, and all other present altars will be removed. The Communion rail would have to be removed in order to construct a new platform for the altar, the archbishop's chair, and the celebrant's chair.

The pews would be removed, he said, in order to provide flexible seating, rows of wooden chairs that could easily be moved. Asked whether the chairs would have kneelers, Msgr. Gettelfinger said, "It is my personal feeling, not necessarily the final decision, that if we go with flexible seating, it would be foolish to attach kneelers and make them less flexible." To the suggestion that some pews be kept but flexible seating also be provided, he replied, "That's possible but I personally would not do it."

Several people asked if the archbishop would move back to the cathedral or use it more frequently. Msgr. Gettelfinger replied that the archbishop would not live in the rectory; in fact, there is a proposal

that the present rectory be removed. The last bishop to live in the cathedral rectory was Bishop Chartrand. Archbishops Ritter, Schulte, Bishop and O'Meara have lived in the present residence.

However, Gettelfinger said, he hopes that the archbishop could use the renovated cathedral more often. He now uses it an average of about once a month. One proposal is that Confirmation be held in the cathedral on a regular basis.

One of the women present at Saturday's meeting urged the committee to "keep the church a church and use other structures for meetings." She urged that the stations be kept and stated that "bringing the altar out doesn't necessarily bring it closer to the people."

When another woman asked why the cathedral couldn't just be cleaned up and restored instead of so many changes being made, Gettelfinger said that "we aren't taking a popular vote on whether to renovate. The archbishop as chief shepherd of the archdiocese has made that decision. It is his cathedral and his responsibility." He went on to say that consultations on the matter are now over and debates should now be within the committee. He said he is glad to have other comments, but didn't ask for a letter writing campaign.

This comment brought the response from a man in the audience that it was a "frustrating paradox: there are informational meetings so people can learn but we are also told that comments are not solicited." He finished by asking the committee to try to take "a more conservative approach."

Not all comments have been negative. People at each meeting have expressed their support for, as one woman expressed it, "some of the things proposed to make the cathedral so much more attractive."

Last week's article about the cathedral renovation stated that the second informational meeting to be held at the cathedral would be on Sept. 8. The correct date is Sunday, Sept. 9, at 7:30 p.m.

10th ANNUAL

# Oktoberfest 1984

2 BIG WEEKENDS

FRIDAY, AUGUST 31

SATURDAY, SEPT. 1

4:00 P.M.  
TO  
1:00 A.M.

FRIDAY, SEPT. 7

SATURDAY, SEPT. 8

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## CORNUCOPIA

# Checkbook not textbook that counts

by Cynthia Dewes

Getting ready for school used to mean buying a couple of pairs of jeans, new gym shoes, some notebooks and ballpoint pens. The little kids got lunch pails and crayons. End of preparation.

But in these opulent times fashion is closely observed in the uni-sex and uni-form outfits so dear to the hearts of the conformist generation. Lee and Plain Pockets may not pass Go on the way to a garage sale as far as today's students are concerned. They want designer everything, even in children's sizes.

The punk look is in, which more or less means wearing pegged trousers with baggy seats, shapeless jackets and freeform sweaters. To give it its due, punk clothing is certainly modest, displaying no hint as to the sex or even species of the wearer is modest. Dull, muted colors called puce and plum and taupe seem popular (and somehow even their names sound undistinguished).

Hairdos are strictly by eggbeater, and haircuts appear to be done with a dull axe. Bright red lipstick, dangly earrings and even hats are making comebacks. Outrages of another time, such as wearing high heels with ankle socks, are now considered signs of creative dressing.

Clothing aside, the soon-to-be-well appointed student will discover by reading advertisements that other school necessities are available: stereo equipment, small TVs and refrigerators, typewriters and possibly even personal computers. Hot pots, corn poppers, curling irons, electric razors and lighted makeup mirrors are offered.

On the back page of the shopping supplement we find a small section on pocket dictionaries, notebook paper and pencils hidden near a colorful display of candy bars and cuddly stuffed animals. Every distraction from studying known to adolescents or adults is presented (well, almost every distraction).

Merchandising has eclipsed learning, it seems. No one below middle age knows exactly where Honduras is, but they know Gucci is in Italy. They can tell us all about Lady Di's wardrobe, but they think the War of the Roses has something to do with cut-rate whiskey.

It may or may not be true that a little learning is a dangerous thing. It's certainly true that by today's standards it's dangerous to the purse.

## check it out...

✓ An RCIA/Inquiry Class Program will be conducted by DRE Bob Behrensmeyer

for the Central Catholic parishes of Holy Rosary, Sacred Heart, St. Patrick, St. Catherine and St. James on Wednesday evenings from 7 to 9 p.m. at St. James Parish, beginning Wednesday, Sept. 26 and continuing through Wednesday, May 8.

✓ The 25th Annual St. John Academy Alumnae Reunion Luncheon Buffet will be held on Sunday, Sept. 23 beginning with 11 a.m. Mass in St. John Church. Buffet will follow at the Atkinson Hotel. Make reservations until Sept. 17 by calling Patricia Cordell Moran 545-9548 or Helen Miller Chalupa 898-6804.

✓ Super Sitter Workshops sponsored by St. Francis Hospital Center for prospective babysitters between the ages of twelve and fifteen will be held on Saturdays, Sept. 15, Oct. 6 and Nov. 3 at the Health Support Center, 7216 Madison Ave. Red Cross certification and Girl Scout merit badge may be earned. Fee for the day is \$15. Call 783-8554 between 9 a.m. and 3:30 p.m. Mon. through Fri. to register.

✓ A Charismatic Retreat on the theme "The Fruits of the Holy Spirit" will be held the weekend of September 7 to 9 at Mount St. Francis Retreat Center. Rev. Mr. Bob Burns, a deacon of the Louisville archdiocese, and Franciscan Father Fintan Cantwell will team-preach. Public liturgies will be held at 8 p.m. on Fri. night and at 1:30 p.m. on Sun. afternoon. Call 812-923-8818 for more information.

✓ Beech Grove Benedictine Center offers Swim Programs for beginners, intermediates, adults, parents and tots, families, and you name it. Yoga instruction as a means to integration is also offered. Six week courses in swimming and yoga are \$25. Call 788-7581 for more information.

✓ The Knights of Peter Claver, St. Rita Council #97 will sponsor a Bus Excursion to the Dog Races in Wheeling, W. Va. on Saturday and Sunday, Sept. 29-30. Proceeds will benefit the Scholarship Fund. Cost \$85, with \$35 deposit by Sept. 9. For information call 925-8079, 925-6729 or 926-2287.

✓ A Reunion Party is being planned by the Catholic Theatre Guild for Saturday, Sept. 29. All former members and friends are invited. For information call Peg Nash 894-7195 or Marjorie Johnson 357-7072.

✓ Mature Living Seminars for the older "chronologically gifted" citizen will be held in Room 251 of Marian Hall at Marian College on Tuesdays from 10 a.m. to 2 p.m. beginning Tuesday, Sept. 11 and continuing through Oct. 30. Topics include relevant issues and challenges. A \$10 donation for the series is appreciated but not required. Participants may bring a sack lunch or purchase an inexpensive hot meal in the cafeteria.

## vips...



✓ Mr. and Mrs. William H. Huser will celebrate their 50th Wedding Anniversary on September 3. William Huser and the former Ethel Worthington were married in Terre Haute in 1934 and have been members of Holy Name Parish, Beech Grove, for 45 years. The Husers have two sons, Ronald and William, 10 grandchildren and one great-grandchild.

✓ Mr. and Mrs. Lee Huber will celebrate their Golden Wedding Anniversary on Sunday, Sept. 2 at an Open House hosted by their children and grandchildren from 2 to 5 p.m. at the Oaks in

Cannelton. Lee Huber and the former Nellie Jones were married September 26, 1934 in St. Michael Church, Cannelton, where they are still members. They are the parents of three children, including Jeannine Moore, Dennis L. and Thomas T. They also have 15 grandchildren and one great-grandchild.

✓ Two women recently made commitments as Sisters of St. Francis of Oldenburg. Sr. Marge Wissman, of Covington, Ky., made temporary vows on Aug. 4. Sr. Beth Ernst, of Cincinnati, entered the convent in 1983 and was received as a novice on Aug. 11.

✓ Frederick H. (Rick) Evans IV, a member of St. Thomas Aquinas Parish and senior at Brebeuf Preparatory School, has been selected by the Indianapolis Rotary Club, District and Rotary International to study in Brazil, S. America, during 1984-85. Rick studied in West Germany last summer, and has been selected to represent his church and school in The Society of Distinguished American High School Students.

✓ Dr. Ronald G. Blankenbaker, vice president for medical affairs at St. Vincent Hospital and Health Care Center, has been appointed to serve a three-year term on the national Vital and Health Statistics Committee of the Office of the Assistant Secretary for Health, Department of Health and Human Services. The 15-member committee collects, analyzes and disseminates national statistics on vital events, illnesses and health in the U.S., and makes recommendations on general health problems.



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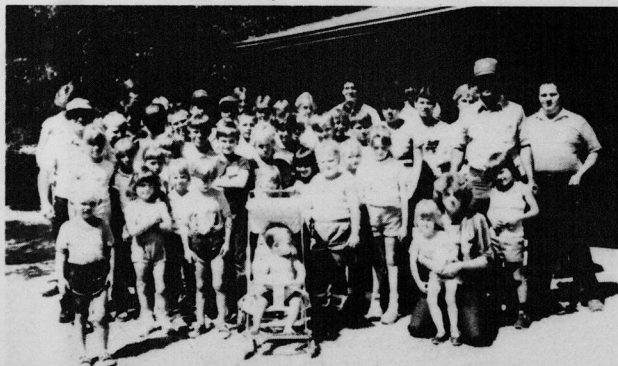
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**ZOO TRIP**—Thirty-six children from southeastern Indiana went to the Cincinnati Zoo in July as guests of the 17-member St. Charles/St. Pius CYO. The 53 children were accompanied by eight adults led by Father Robert Ullrich, associate pastor of the two Ripley County parishes. CYO members raised all of the money necessary for the trip and organized a picnic lunch. (Photo courtesy St. Charles CYO)

## QUESTION CORNER

# Confusion about penance

by Fr. John Dietzen

**Q** I read a new booklet on penance. It said: "Don't say anything. Wait for the priest to greet you. He will then ask you to read a Scripture passage." (Didn't dare forget my glasses.)

First instance, everything was fine.

Second time, silence on both parts, broken by the priest, "Well, what did you come here for?"

Third time, my "Bless me, father," interrupted with, "Forget that and get on with it."



Presently I'm not even sure if I'm a Catholic. Despite being a daily confessional most of the year, I haven't been to confession in almost two years. I would like to gain the graces of that sacrament but am afraid I'll goof the current form.

Thanks for any help.

**A** I'm really sorry for your bad experiences. Most priests recognize the confusion Catholics experience about the sacrament of penance and are more than eager to be patient and helpful.

From my mail, however, I know a number of priests seem unable or unaware of how to do that.

Actually, as you must have found in your reading, there is not that much difference between the new rite of penance and the old, at least in the externals. Most of the change is in our understanding of our sinfulness in relation to this sacrament, and of the relationship between ourselves and God when receiving it.

Please don't be discouraged by your uncomfortable experience. One solution is to find a priest who will be helpful and stick with him.

Another is to be a little flexible yourself. If there is an initial silence, you might just say to the priest, "Do you want to start with a prayer, father, or should I just begin?"

With a little gentleness and courage, you may be helpful to the priest as well as to yourself. One way or the other, don't be discouraged. The sacrament of penance

can be too important in your life to allow that to happen.

**Q** Your column about marriage validations recently stated that if a Catholic formally rejects the church to join another religion and marries in it, that marriage would be valid in the eyes of the church.

My niece became a Mormon and married a Mormon in the temple. My question is: Would you want her to come back into the church, since that would mean she would no longer be married? I hope you will explain this.

**A** Under the Code of Canon Law which became effective in November 1983,

the marriage of your niece would clearly be considered true and valid by the Catholic Church.

You seem to mistakenly believe that if your niece returns to the Catholic Church her marriage would suddenly become invalid. This is not true. If the marriage is a true marriage now, it would be just as much so if at some future time she (or her husband or both of them) resumed the practice of the Catholic faith.

No special ceremony or dispensation would be required even at that time to validate the marriage.

(A free brochure answering questions about cremation and other Catholic funeral practices is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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## FAMILY TALK

# Mediation better than big court battle

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** My husband and I are in the process of getting a divorce. The reasons are long and complicated, but we have both agreed that a divorce is best for us and the children. That is not my worry at present.

I am worried about the custody and visitation of our three children. We have a 14-year-old girl and 10-year-old twin boys. We are seeing a psychologist for divorce counseling, and she has helped us work out an agreement on child care that is acceptable to both.

The agreement gives me custody, but gives my husband one evening per week and every other weekend. There is much more about summers and holidays, but we have both accepted it, and the children seem agreeable.

However, my lawyer was furious when he heard of this. He insists I could do better in court and that the judge will render a decision much more favorable to me if I hold to a more restrictive position. What do you think I should do?

**Answer:** Remember, it is your family, your divorce and your case, not your lawyer's. He is a legal adviser, and he should serve you, not tell you what you want or what to do about your family.

An agreement about custody and visitation between divorcing parents through mediation is almost always better than a court decision. Parents who work out their own agreement through mediation tend to be better satisfied with the terms and to honor them more faithfully.

Custody arrangements cannot be etched in stone at the time of the divorce. Children grow; family situations change. Agreements must be updated to reflect the new situation.

Parents who first reached agreement by mediation tend to return to this technique when new decisions are necessary. Such couples do not have to return to court each time a change is necessary.

Psychologists and other mental health professionals are becoming more active in divorce mediation as an alternative to the adversarial situation necessary in a court resolution. Even when the divorcing pair is vengeful and angry, successful mediation is possible.

Mediators suggest many options so that a divorcing couple may make a more informed decision. They recognize and point out some of the more unfortunate games that divorcing parents play with and through their children. Frequently, they teach new and more effective ways to communicate so that conflicts can better be resolved.

While I would be the first to thank God for our courts and our fine system of rules and laws, I do not believe courts are the best way to resolve custody and visitation disputes. Court decisions do not guarantee compliance nor do they generate any beginning of good will and good faith between the parties.

The court is rather a last resort, albeit a sometimes necessary and fortunate one. The child's interests are best served when the parents, however hostile they may be toward one another, can come to some agreement between themselves regarding ongoing child care.

You must recognize that lawyers and psychologists have very different approaches to conflict resolution. I can understand the resistance of your lawyer. However, you must make the choice. The best solution is the one that suits you and your family, not your lawyer.

\*\*\*

Some of the best of Dr. James and Mary Kenny is available in popular book form. Send \$6 to Dept. E5, St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio 45210, and ask for the book "Happy Parenting." Contains more than 100 selections. Payment must accompany order.)

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

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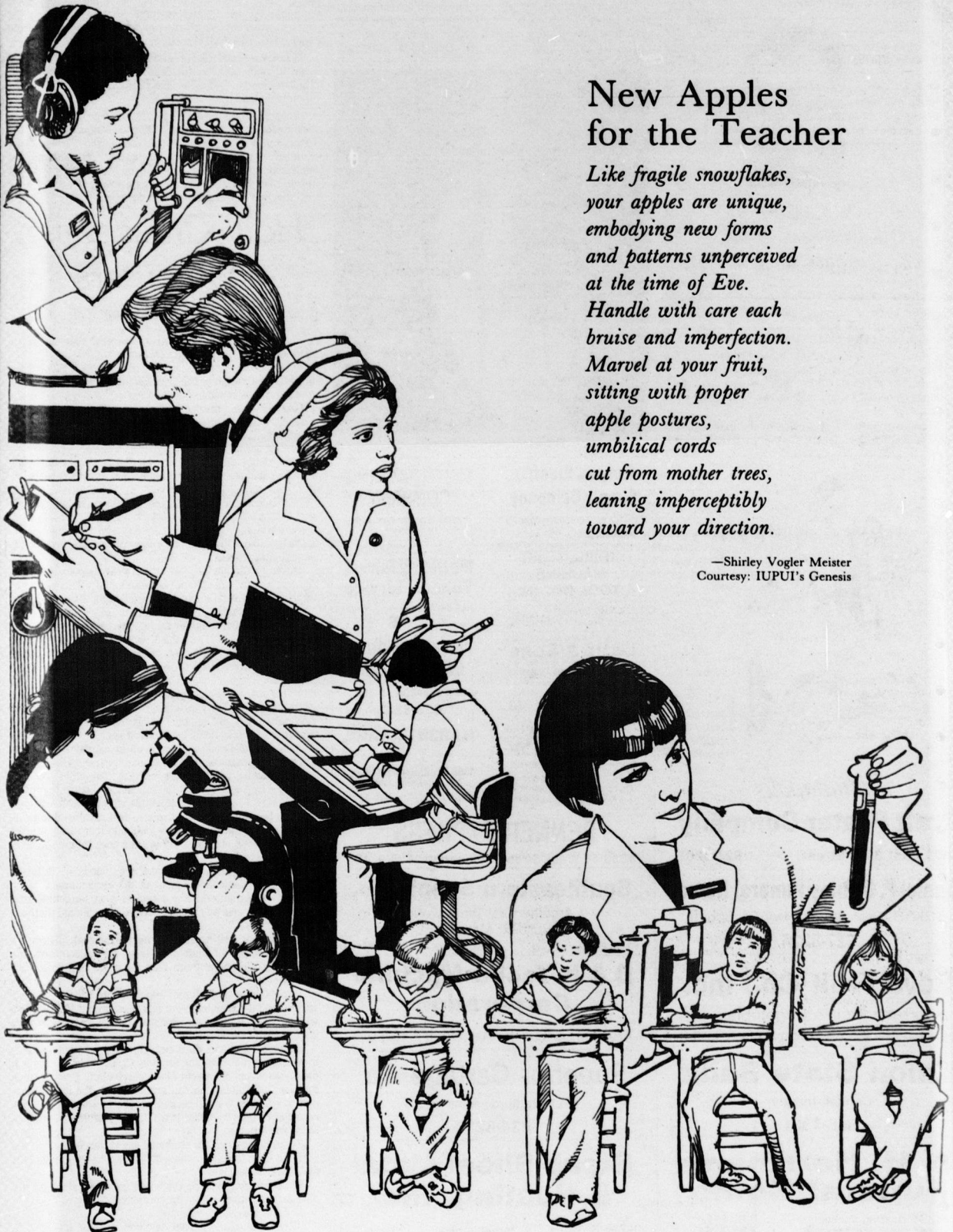
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# New director of schools looks toward future

by Jim Jachimiak

Some might call Providence Sister Lawrence Ann Liston a dreamer, and she wouldn't disagree.

Sister Liston recently discussed her position as archdiocesan director of schools, which she has held since July 2. "I'd like to see us examine our values, dream dreams and have a vision to the future," she says. "So I try to do that myself."

She notes that "so often we get so caught up with the trials of the day that we forget about the future." That is why dreaming is so important to her. "We need that to motivate us to meet the present challenge," she says.

*"I see a lot of schools struggling and I think we need to work together to make what we have stronger."*

Sister Liston notes that Catholic schools should meet the needs of all involved—students, parents, teachers, staff members, board members.

She says, "my thrust will be toward staff development." She hopes to organize a cycle of in-service programs for school administrators. "If you activate and motivate the administrators, they can do the same thing with their staffs," she believes.



Sister Lawrence Ann Liston

Sister Liston also plans to interact with school personnel in the archdiocese. She sees herself as a liaison between the archdiocesan schools and state and national departments of education. "My role is to look at legislation that will affect our schools and stay abreast of the current trends in education."

She expects to visit each school in the archdiocese during her first year on the job, "to support the people actively on the front lines. My first priority will be to be of service to the people with whom I'm working."

She adds, "I hope they will feel free to interact with me on a personal level or a professional level."

That interaction will also encourage collaboration, she says. "My vision would be one of understanding and exemplifying the Gospel message—that we can begin to work together, to collaborate as a total church" rather than working as individual schools.

She says, "I see a lot of schools struggling and I think we need to work together to make what we have stronger." That will lead to "a responsible stewardship, so that it's not 'their problem,' it's 'our problem.'"

Sister Liston's vision of the future depends largely on developing that collaboration. "For too long, many gifts and talents have gone unrecognized," she says. "Through that collaborative effort, we can strengthen and motivate and enliven our direction. We can bring out the leadership that is there, thus strengthening the organization. If we can work together, we're going to be much stronger."

## Holy Cross given computers

by Kevin C. McDowell

Holy Cross parish, located on the near eastside of Indianapolis, has seen its share of history.

When the area was known as Irish Hill, the Ku Klux Klan targeted the parish in the 1920s and 1930s for marches and cross burnings at nearby Willard Park. But now a new age is at hand—the computer age—courtesy of IBM.

Holy Cross grade school is one of five recipients of computers from the global business machine giant. The other four are public schools.

Providence Sister Barbara McClelland, principal, said IBM has donated seven personal computers (PC), seven PC Jrs. and one PC X-T, as well as three printers. She, Providence Sister Carole Kimes, and teachers Bob Goyette and Melissa Derrick have just finished four weeks of intensive training—six hours every day, five days a week—to learn how to use the computers and implement them into the educational process.

Sister McClelland, in her fourth year as principal, said the computers "will enhance our curriculum. This year is an interim year in establishing computer capabilities."

Ideally, she said, all the teachers in Holy Cross will learn how to operate the computers, and the machines will be used at all grade levels. The school, which opened in 1896, has kindergarten through eighth grades and an enrollment of 200, drawn from Holy Cross, St. Mary's and Cathedral parishes.

"This year we are going to focus on writing abilities. The word processors and printers will help us develop the curriculum that will enhance writing skills. This will be our main thrust, our main focus, this first year."

Sister McClelland, who grew up in nearby Holy Name Parish and graduated in 1966 from Chartrand High School (now Roncalli), admitted to a touch of "computer anxiety" when she first approached the machines to learn to master them. "Now I feel very comfortable with them. It will be a definite benefit for our students to feel comfortable using computers, to master them as tools and learn they are the ones who are in charge; they are the ones telling the computers what to do."

Sister McClelland said there are "loads of different possibilities" for enhancement of the curriculum through the use of computers. She cited uses in language arts, mathematics, arts and music. "We hope to expand their use more each year."

But for now, writing improvement is the goal. "There is a definite need for all students to learn how to communicate effectively. Computers can help us to do that in a very creative way."

Parishioners and alumni have donated the necessary wiring, and a computer room has been prepared, complete with an alarm system, also donated. Computer maintenance is the parish's responsibility.

Sister McClelland does not view the computers as a means for career planning for Holy Cross students. "I see it mostly as an enhancement of the curriculum. I would think that for the students now in grade school, the use of computers will become as second nature to them as a tape recorder or television set. It will be very ordinary for them to use a computer."

"I am hoping that the students' use of the computers will enhance the different learning styles they have—tap into the abilities they do have."

"At some point during the school year, all students will have an opportunity to use the computers."

And she does mean everyone. "Even the kindergarten teacher will be involved in training."



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# Catholic schools enter computer age

by Richard W. Cain, Jr.

Despite their smaller resources, Catholic schools are competitive with the public schools in training their students to use computers, according to John Guarino, coordinator of curriculum for the archdiocesan Office of Catholic Education. "We're as prepared as anyone to teach computers."

Close to 300 teachers in the archdiocese received training this summer in basic computing, Guarino said. Up until now the lack of training among teachers has been the main obstacle in making the Catholic schools more competitive in teaching computers. "You don't spend \$5,000 on equipment unless you have the people trained to use it. The basic problem now is raising the money to buy the hardware."

Still, most of the schools have been able to set aside enough money to purchase at least a few computers. Chataud High School has one of the best-equipped computer labs with 22 TRS-80 microcomputers for student use, according to Principal Lawrence M. Bowman. Chataud offers beginning and advanced courses in computer literacy and in word processing. The foreign language, math and social studies programs also make use of the computers. The science department also recently acquired an Apple computer for use in their classes.

In the future, Chataud would also like to offer an advanced course to teach students the computer language Pascal. "It looks like Pascal is the language colleges will be looking at in deciding placement," said Father William Turner, who designed the computer lab at Chataud. The computers at Chataud can easily be upgraded to teach Pascal, he said. Most computer courses use the computer language Basic.

The Catholic elementary schools have also been moving more aggressively to teach computers. During the past year All Saints Elementary School in Columbus developed an ambitious curriculum for grades one through six. The curriculum uses a number of pre-made programs for the students to review, according to Benedictine Sister Anna Rose Lueken, principal of All Saints. "But we're really trying to teach them the language of the computer and how to write a program given a certain number of facts."

All Saints also offers "Computerics," a gifted program for sixth and seventh graders. The program is based on reading and math as well as computer skills, according to Sister Lueken. "They have to be gifted in those two areas in order to do all that is required for the computing." Presently, All Saints has eight TRS-80 Model 3's and 4's.

**DONATIONS HAVE** helped some schools acquire their computers. Fifteen IBM personal computers were recently donated to Holy Cross Central Elementary School. A larger IBM business computer is also being donated to Chataud, according to Father Turner. The computer will be integrated with the computer classes in order to teach COBOL, a business computer language, and the use of larger computers. It will also provide another computer for the more advanced students in the computer club to experiment with, he said.

A new state law temporarily allows donors of high-technology equipment to private schools to receive state income tax credit, according to John Shearin, a consultant for the Federal Resources and Education Improvement Office of the Indiana State Department of Education. Donors can take credit for donations made through tax year 1985. A school administrator at the school receiving the donation will help them apply to the Department of Education for tax credit, Guarino said.

The archdiocese has also joined two computer resource associations. The associations act as clearinghouses for information on computer hardware and software and help to negotiate discounts on school purchases.

Besides the high cost of computers, there is also the problem of defining exactly what is computer literacy. OCE has set up a committee which met once last spring to define what computer literacy is for the archdiocesan schools. The committee hopes to have a definition and guidelines for a curriculum developed by the end of the year.

"Our guidelines will probably indicate that basic literacy will be taught in the elementary schools," Guarino said. "That will give the high schools time to focus on career applications and on using the computer in the different subject areas."

While many parents may be pushing to have more

attention given to computers in the Catholic schools, some have reservations about how best to use them in the curriculum. "The kids use them a lot for games," said Tish Brafford, a part-time algebra teacher at Chataud and mother of two students in Catholic schools. "But that's not going to do them any good."

**SOME PARENTS** are also concerned that the schools may get caught up in a passing fad while neglecting the basics. "What I'm afraid of is that people forget how to do things," said Larry Riss, who works in the computer services department at Cummins Engine Co. in Columbus. "I want my kids to know the basic process behind things rather than just pushing a button to get the answer." Two

years ago, Riss taught programming to interested students at All Saints during the lunch hour.

Educators are also asking similar questions. "The big question is how useful are they?" Father Turner said. "Is it really worth it in some applications?"

Attitudes among the students are also mixed. Many are enthusiastic. When Father Turner started a computer club with one computer in a closet several years ago at Chataud, he was overwhelmed with over 50 students. It was that interest which helped convince Bowman to invest in a computer lab. The pattern is similar at the elementary level. "Our children use them every chance they get," said

(See ENTERING COMPUTER AGE on page 24.)

## Bloomington Deanery now using video

by Richard W. Cain, Jr.

Religious education programs may be viewed on home television sets using video equipment now available at the Bloomington Deanery Resource Center. The resource center also has available a camera and editing equipment for those interested in making videotapes of parish, school or other programs.

Video equipment is much easier to use than film projectors, according to Ruth Gleason, librarian at the resource center. "If your TV is cable-ready, just pop the cassette (into the videorecorder) and you're ready to go." The resource center has an adapter cable for those television sets not already adapted for cable.

The resource center also has around 30 cassettes available for viewing. Topics include prayer, family living, the church, sacraments, personal growth and social justice.

The video equipment may be useful for:

- ▶ small group discussions in the home,
- ▶ retreats,
- ▶ classroom audio-visuals in place of films or filmstrips,
- ▶ personal study or family use,
- ▶ adult education programs,
- ▶ sacramental preparation,
- ▶ Rite of Christian Initiation for Adult (RCIA) programs,

- ▶ programs in nursing homes or for shut-ins,
- ▶ taping special speakers or programs for later use by other parishes or persons unable to attend,
- ▶ taping special events for a historical record, and
- ▶ taping liturgies for shut-ins.

The video equipment may also be useful for teachers wanting to evaluate their effectiveness in the classroom. By videotaping a class, a teacher can then view it privately at his or her convenience.

Interested persons can also develop their own programs using the camera and editing equipment. For example, the resource center has produced a videotape overview of the seven parishes in the Bloomington Deanery.

The video equipment should prove especially useful to teachers and others working with young people, according to Gleason. "Teen-agers are so used to viewing more sophisticated productions on TV." Those who have used the video equipment with teenagers have received a good response, she said.

So far there has been minimal use of the video equipment, according to Gleason. "The emphasis is now on doing workshops in each parish showing people how to use the equipment." But she also thinks the potential is great. "Video seems to be the way media is going."

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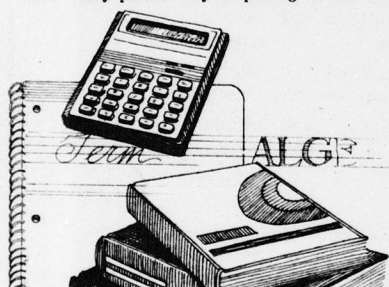
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# St. Mary of the Woods starts general studies program

by Maria Wilcox

A new general studies program designed to educate women beyond a single career will be offered beginning this September at St. Mary of the Woods College near Terre Haute.

The program is organized around three stages in the student's academic development while at college. The first stage includes courses emphasizing the skills for advanced learning. These are followed by courses acquainting the students with the methods used in the various liberal arts disciplines. The final stage stresses how to put together the knowledge gained from the different disciplines.

"St. Mary of the Woods has taken a very futuristic view of the nationwide move to revamp and reformatify the general studies requirement in most colleges and has developed a general studies program that will prepare our students for the Information Age," said Dr. Stephen Trainor, originator of the program.

He noted that the basic orientation of our society is changing from industry to information. The characteristic mode of education in the Industrial Age is specialization. In the Information Age, there will be a need for generalists who can adapt, not specialists who become obsolete. The need is for a futuristic curriculum taking into account theories of how students develop and focusing less on subject matter and more on developing the student as a thinker.

The division of arts and letters, coordinated by Trainor, includes eight departments: religion and philosophy, English, French, Spanish, art, music, theater and physical education. The general studies program is a communal

program, according to Trainor, "largely the grassroots effort of the curriculum committee and then the entire faculty developing these courses." When they began working on the program, they realized that it was a long-range plan and decided it would take six years to develop, he said. That was two years ago.

The first stage of courses is ready, according to Trainor. The rest of the program will be developed course-by-course over the next four years.

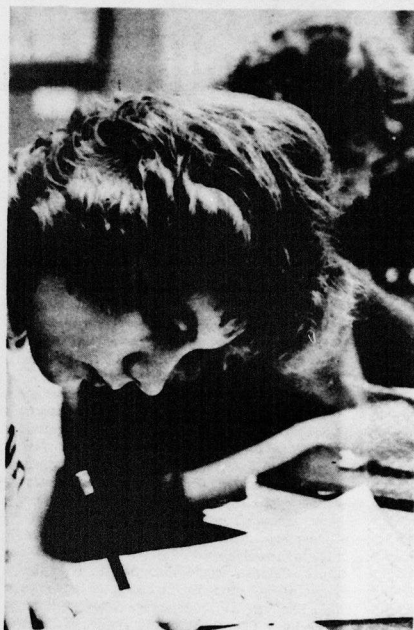
"WE ARE STARTING at the freshman class (level) in September with the Life Learning Skills Course, an extremely innovative program that involves both faculty and student affairs staff teaching in the classroom. Each section is team-taught by one faculty member and one student affairs staff member. In addressing the student as a whole person, not just as a nine-to-five student, we try to take a holistic approach to her intellectual, personal and emotional development," he said.

The course focuses on six specific skills, three of which are academic: critical reading, critical thinking and the study skills of time management and test and note taking. The three personal skills include open-minded thinking, empathy and responsibility in relationships and self-awareness.

In explaining the first of the personal skills, Trainor pointed out that most 18-year-olds have a tendency to think in terms of right or wrong with no gray areas in between.

"We try to open up the students to thinking more multiplicatively, so that, when they do make their com-

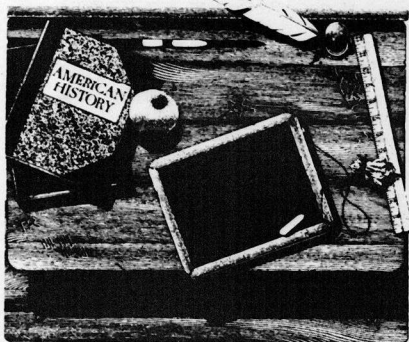
(See WOODS STARTS PROGRAM on page 13.)



GENERAL STUDIES—The new general studies program at St. Mary of the Woods College has as its goal the education of the whole person. (Photo courtesy St. Mary of the Woods College)

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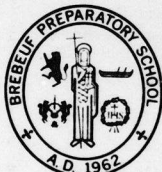


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## Woods starts general studies program

(Continued from page 12.)

ment to their values, they do it from a more intelligent, a more informed position."

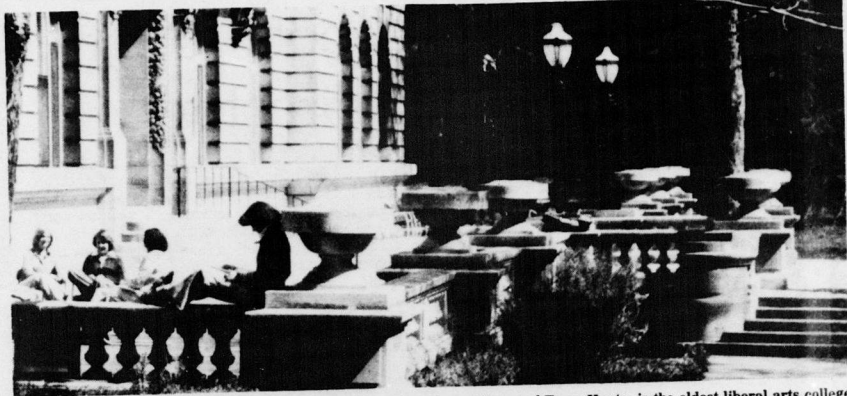
The second major skill concerns empathy and responsibility first in terms of global relationship: What responsibility does the student have for placing nuclear weapons in England, or for the apartheid in South Africa? Then it considers empathy and responsibility in closer relationships, the student's family, the people with whom she works and her friends.

The third skill is self-awareness. "It is based on the notion that most 18-year-old students, coming away to college, have common academic and personal problems. It's their first really intensive academic experience, and it is also their first experience away from home for most of them. What the course does is try to treat in an intentional way the problems and meet the needs of these students. The culmination of the self-awareness skills course will be something of an extended retreat, in which students try to learn about themselves, reflecting on what they have done this first semester, and what they have come away with."

Together the first stage courses stress independent problem-solving. "This is a very important liberal arts skill because the student can apply it to all sorts of problems that come up," Trainor said. The college is using the case study method often found in law and business schools in order to emphasize problem-solving.

**OTHER COURSES** the first year will be geared heavily toward communication. All St. Mary's students, when they graduate, will have received training in English, a foreign language and a computer language.

During the sophomore year, the students look at each of



**WOMEN'S COLLEGE**—St. Mary of the Woods College, six miles northwest of Terre Haute, is the oldest liberal arts college for women in the United States. (Photo courtesy St. Mary of the Woods College)

the four major liberal arts disciplines: the arts, the sciences, the social sciences and religion and philosophy. The sophomore year emphasizes analysis: How does the student approach the world from the particular point of view of these four areas? During the last two years, the emphasis is on synthesis—putting together all the intellectual skills that the student has developed.

In a liberal arts college, one gets a better education because the whole person has been developed, according to Trainor. "Cardinal Newman has a wonderful analogy to health. He says you would not think of a galley slave who simply rowed and developed his right arm to excess as being a healthy person, because he does only one thing. But the person who runs the decathlon, who has developed all aspects of his or her physical life, in that case, is a healthy

person. So the liberally educated person is intellectually healthy, because she has developed all aspects of her personality, all aspects of her mind."

"The whole end of a liberal education course of study, of course, is moral," said Trainor. "(Its goal) is to help people to make intelligent choices as adults."

"I think we're going to be the college of the future. We've given a great deal of thought to what students will need in the last 15 years or so of the century. As the oldest Catholic liberal arts college for women in the nation, we've been here a long time—144 years. But our focus is on the next 144 years. We're very much looking forward to the future—to continuing our contribution to the archdiocese and particularly to the young women of the diocese as an institution of higher learning."

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# Inter-parochial schools to hire development director

by Richard W. Cain, Jr.

The amount of money parishes contribute to support Chatard, Ritter, Roncalli and Sccecina high schools should stabilize according to a plan developed by the Inter-Parochial Catholic High Schools Development Office Committee.

The plan calls for the establishment of a joint development office and the hiring of a full-time development director who will oversee public relations, help sustain enrollment and raise funds to support the four schools.

"The idea of the development office is to give the parishes some relief," said Lawrence M. Bowman, principal of Chatard. "It's unrealistic to expect that parish subsidies would go up and up." Subsidies to the four high schools from some 40 parishes in the four Indianapolis deaneries will total nearly \$1.5 million for the 1984-85 school year, according to Joe Jansen, until recently, chairman of the Indianapolis Deaneries Coordinating Committee. That is an increase of 9.5 percent over the 1983-84 year.

At present, parish subsidies account for around 32 percent of the four high schools' budgets. Sixty percent comes from tuition and the remainder from funds raised by the schools.

The pressure of increasing costs is considerable. The cost of Catholic secondary education is increasing between three and five percent a year, according to Bowman. "A lot depends on how the (teachers') pay scales go up." Archdiocesan policy requires the parochial schools to pay 80 percent of the beginning salaries paid by area public schools. The beginning for Indianapolis area public school teachers with bachelor's degrees has increased 71 percent over the last nine years, according to Joe Ransel, director of research for the Indiana Education Employment Relations Board.

Faced with the increasing unwillingness of parishes and parents to continue to match rising costs, parochial schools across the nation have been setting up development offices and organizing fund-raising activities. "It's a movement whose time has come," said Bowman. Cathedral High and Brebeuf Preparatory schools in Indianapolis already have development programs as does Providence High School in Clarksville.

IN ORDER TO avoid having four separate development programs competing for the same sources of funds, the four Indianapolis inter-parochial high schools banded together to plan a joint development program. "Whatever money is raised will be divided equally among the four deaneries," said Bowman.

Development goals include setting up an alumni giving program, making the business community aware of the contributions of Catholic schools to the community and applying for aid from foundations that give to educational projects. "We are looking down the road to the establishment of an endowment funding program to support operating costs and physical plant improvements, those sort of things," he said.

The first task, however, is the hiring of a development director. Seventy applicants have been screened for the position, according to William Murphy, vice president and senior trust officer at American Fletcher National Bank and a member of the search committee. "We're looking for someone who is aggressive, a good organizer and who has good communication skills. We would hope to have this person on the job by October 1."

Major challenges facing any new development director include developing good relations with the development board and shifting the focus of the school from its own needs to those of the community it serves, according to Jim



Lawrence Bowman

Ittenbach, development director for the archdiocese. "The first priority of a development director is to develop his board and to help them realize they are a part of the fund raising, not just people to whom the fund raiser reports."

A marketing approach is also important if a development program is to be successful, according to Ittenbach. "We don't have any needs. You have needs, and we'll show you how we offer an opportunity to invest in an organization that can meet your needs better than anyone else can."

Another challenge will be to develop a strong alumni giving program. Here, younger schools like the four Indianapolis inter-parochial high schools are at a disadvantage. "Their alumni are still young," said Tom McNulty, development director at Cathedral. Except for the old Sacred Heart High School (one of two high schools merged to form Roncalli in 1969), the oldest of the four high schools is Sccecina, founded in 1953.

Still, McNulty does not see this as a serious obstacle for their development program. "With the enthusiasm, it will start off very strong."

Increased competition for donors and their dollars does not seem to be a major concern among the high schools. "We hope it doesn't affect our (development program) at all," said McNulty. "We'll have to keep in closer touch with our own contributors."

"I'm sure we're going to have some common sources of funds," said Jim Magee, senior executive vice president and chief operating officer at Merchants National Bank and a member of the Inter-Parochial Development Office Committee. "I don't perceive that to be any problem."

So far, the four high schools have committed \$40,000 as seed money for the project. After that the development program is expected to pay for itself. "It's a new area for us," said Bowman. "We don't expect overnight miracles. But we can't sit back and do nothing either."

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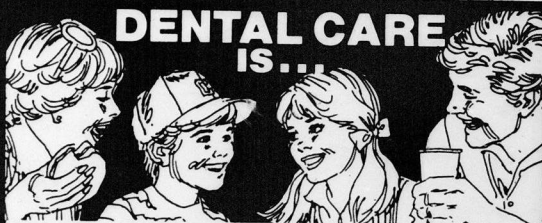
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# North Deanery studying middle school proposals

by Margaret Nelson

The eyes of many Catholic elementary educators will be on the Indianapolis North Deanery Board of Education for its upcoming decision on a middle school plan for grades six through eight. Results of a unique professional study of district attitudes and facilities will be presented to the board within the next few weeks.

According to Sue Todd, member of the lay board and its junior high study committee, "What the representatives from all those parishes seem to be questioning is whether Catholic grade schools are doing the best they can in educating all the children in them.

"We definitely have problems with declining enrollment in almost every school at the seventh grade, which has to indicate dissatisfaction with our program." Representatives from other deaneries have expressed interest in this study for the same reasons.

Five possible options have been included in a questionnaire mailed this spring to 1,750 persons, including pastors, associates, principals, teachers, parents, council and board members and 10 percent of the parishioners in the nine parishes of the Indianapolis North Deanery.

One option is to leave the schools as they are. The other four involve middle school programs by designating two or three middle school attendance centers, remodeling an existing elementary school, leasing or purchasing a school from a neighboring district or constructing a new building for this purpose.

Mrs. Todd comments, "It is fairly well recognized among professionals that separate junior high or middle schools are most appropriate to quality education."

*The representatives seem to be questioning whether Catholic schools are doing the best they can.*

The question was first seriously introduced at a meeting of the board in August 1982. Representatives from the nine Indianapolis North Deanery parishes expressed concern because their elementary enrollments were dropping off after grade six.

THIS GENERAL shift of parochial teen-agers to public junior high or middle schools in some parishes was and still is leaving insufficient numbers of students and funds to provide varied curriculum, remedial/accelerated programs, technological facilities or the personnel prepared to teach these subjects.

It also places social limits on the students who remain in these parish schools and generally makes it much more difficult for the schools to exercise the different discipline techniques appropriate to the upper elementary students.

At the 1982 meeting, the board appointed the junior high school committee with a representative from each parish. The Indianapolis North Deanery consists of Christ the King, Immaculate Heart of Mary, St. Andrew the Apostle, St. Joan of Arc, St. Lawrence, St. Luke, St. Matthew, St. Pius X and St. Thomas Aquinas parishes. This study group began by talking with Catholic educators and with public school officials familiar with middle school programs for grades six through eight.

It also distributed a questionnaire to school and parish personnel in the deanery. The committee reported back to the deanery board of education that the parishes wanted more facts and figures before declaring definite opinions, but that there was a great deal of interest in a new program.



**STUDY COMMITTEE**—Representing all parishes in the Indianapolis North Deanery are study committee members, from left (front row), Frank Moosbrugger, Rosie Wolfia, Sue Todd, Caroline Miller and Dob Lutz; and (back row) Fred Brames, Ed Smith, Jim Leffler, Bill Campbell and Ralph Froehlich. Missing are Kathleen Booher, Bill Wagner, Ed Alexander and John Guarino. (Photo by Margaret Nelson)

In response to this report, the board of education voted to finance a professional study of the situation and solicited proposals. Dr. Ivan Wagner of Ball State University was selected because he was able to customize the study to this particular school district. A professor of educational administration who resides in Carmel, Wagner began the work on March 1 and has since distributed an in-depth questionnaire outlining the five options and their possible impact on the parishes.

Depending on the option selected, present curriculum, financial concerns, geographical boundaries, classroom grouping, transportation and social, economic and racial balance would be affected. The consultant is compiling the input of the respondents, who will have considered all of these factors that are stated as part of each of the options. Though the questionnaire is answered anonymously, the results will be broken down by the computer into categories, such as teachers, parents, etc.

In addition to the input study, Wagner has visited each parish elementary school to consider how the facilities meet the present needs and how they could be utilized in possible

changes. The programs, staffing and student schedules of each school were examined. Support services such as library, counseling, transportation and food services were evaluated as well.

Though the professional study will be presented to the board with prioritized recommendations, no option will be selected as the "correct" one. But Wagner is expected to make his recommendation of the best one. Along with the results of the questionnaire and the individual school evaluations, the board will consider the 1984-85 deanery school enrollments and the impact of the new Shortridge Middle School.

As Sue Todd says, "The study should tell us what we can do to improve our program up to a model level and the model would be based on the professional educator's thorough research. It should have determined what is the best program for this particular age group."

Many Catholic educators will be watching this decision because the current shift of Catholic junior high students to public schools is not exclusive to the Indianapolis North Deanery.



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**RESEARCHING**—Examining materials for the Indianapolis North Deanery junior high study committee are, from left, Sue Todd, Dob Lutz and Caroline Miller. (Photo by Margaret Nelson)

# Religious education programs are a com

by Barbara Jachimlak

Catholic education in Jefferson County has become truly a community affair. Coordinated yet separate religion programs will be the goal for the 1984-85 school year, said Arthur Politz, principal of both Pope John XXIII elementary school and Shawe Memorial High School, in Madison. Sister Rochelle Ernst, director of religious education in the cluster of four parishes served by the schools, agreed that the future looked promising for their joint efforts. The Catholic elementary and high schools are organized under the name of Jefferson County Parochial Schools. The area includes the parishes of St. Michael and St. Mary in Madison, St. Patrick in North Madison and St. Anthony in China.

The unusual proximity of the two schools and four parishes is not an isolated situation, but the cooperation among the multiple parish religious education programs and religious education in the schools is unique.

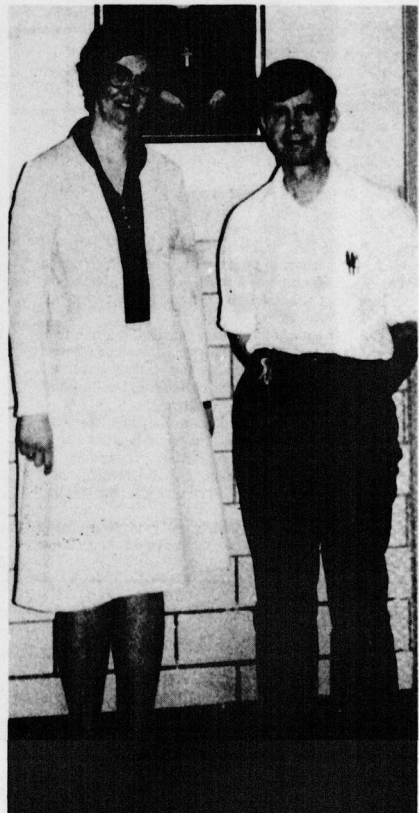
planning to spend a year in a foreign country using his skills.

The combined board of education of the four parishes and two schools decided last year to consolidate the schools under one administrator as one method of keeping both schools open.

"The school institution is a very solid one," he said, "and we felt one system would better utilize resources while keeping each school's uniqueness. Our goal is to reach out to those Catholics who do not attend church schools because 'Catholic' does mean universal."

Politz is no novice at school consolidation. Formerly principal of St. Paul Catholic schools in Marion, Indiana, a K-12 system, he was instrumental in the merging of those schools.

SISTER ERNST, in her second year as director of religious education, pointed out areas in which the schools and parishes work together. "Although we have two



**WORKING TOGETHER**—Principal Art Politz and DRE Sister Rochelle Ernst, a Sister of Charity of Nazareth, Kentucky, have helped organize joint education programs involving Jefferson County parishes and schools. (Photo by Peter Jachimlak)

*Arthur Politz is principal of both Pope John XXIII elementary and Shawe Memorial high school in Madison.*

This southeastern Indiana county enjoyed somewhat of a boom with the Jefferson Proving Grounds and Marble Hill Nuclear Plant providing employment for area workers. However, the closing of the power plant has resulted in the loss of many jobs. The exodus of many residents to work in distant power plants has caused a decline in the enrollment in the schools and churches.

"There have been 140 years of Catholic education in the community," said Politz, "and we have met the same challenges other schools have—lack of funds, declining enrollment and economic uncertainty—and will solve them." He added that Michael Shawe, the first priest ordained from Indiana, was born in the Jefferson County area. The Catholic high school is named for him, and he is an inspiration to students and adults. Politz also said that St. Mary's and St. Michael's had their own school systems until Pope John XXIII was opened in 1966. The high school was opened three years earlier.

"Presently the declining enrollment, partly caused by the closing of the power plant, is the issue the two schools must face, but as a 'pilgrim church,' Catholics have been able to solve most of the problems they have encountered," he added.

He was especially proud of the fact that one of Shawe's students is in youth ministry leadership training and is

separate religious education programs, we do join with the schools in several ways," she said. "We have eighth grade retreats together, our Confirmation classes include students in 10-12 grades in Shawe and 10-12 grade students from our CCD classes, and this year we are holding third Friday dances in Pope John's cafeteria for all the high school students, in the school program and the Sunday religious education classes."

She added: "Parents of Pope John and our church religious education First Penance and First Eucharist candidates come together periodically during the sessions to keep the feeling of community."

Politz then said that the cooperation of the parishes and schools has been excellent. He cited the \$3,000-6,000 recently required to update Shawe's library facility. The PTA, Athletic Booster Club and Alumni Club raised the necessary funds without being asked to and these same people support the four parishes and their programs.

He said an area where the church school students and Sunday religious education students have similar programs is in community service. Both groups hold fund-raising activities by offering work services for the community instead of trying to sell a product. Thirty hours of community service are included in the Confirmation program requirements.

"The students are very conscientious about fulfilling the hourly requirements," said Sister Rochelle. She added that social justice issues have highlighted the concern all must have for each other since Pope John Paul II and the bishops have brought them to the attention of the Catholic people.

She had praise for the teachers in the schools and the catechists in the religious education program. She said, "It is a tribute to our catechists that our CCD classes are so well attended. Parents' support is needed, but a good catechist keeps the students coming back."

She especially commended Mary Ward, high school catechist; Janet Glesing, catechist for First Penance and First Eucharist; and Rochelle House, grade school catechist.

*The high school students have consistently scored higher than the national average on standardized tests.*

Politz remarked on the high educational standards of the two schools. He said the high school students have consistently scored higher than the national average in standardized tests. Shawe seniors have always earned credits that meet or exceed the new state requirements for graduation and 80 percent go on to higher education, exceeding the national average, he added.

THE BOARD OF EDUCATION of the two schools and the church religious education programs recently published a list of directives for education which stated: 1. The schools and the religious education program will coordinate and share resources so that the faith will be taught to all; 2. All present facilities and resources will be shared and utilized to the fullest extent.

Sister Ernst directs a structured religious education program. Progress report cards are given to the CCD students and a handbook is now being published stating attendance regulations, school calendar, safety procedures, and rules of conduct for students and catechists.

Both Politz and Sister Ernst agree that parents need to be aware of the facilities available to all students by both systems and what is offered in both the church and school programs.



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# Community-wide affair in Jefferson County

"Public relations will be emphasized more this year to inform residents of Jefferson County Parochial Schools' present programs and the new and better things that are coming," Politz said. He added that pastors, director of religious education, principal, catechists, teachers, parents and students will work together to meet future needs and solve problems as they arise.

The primary need seems to be in adult education, according to Sister Ernst. She added: "It can be the basis for development of the Catholic faith in their children because children are affected by their parents' interests and attitudes toward their religion. Total Catholic education is just that—learning from birth until death, and, though we'll never learn everything, the more we learn, the more we want to learn, and that's not a bad example for our children."

She said that Jefferson County Catholic churches are emphasizing adult learning, and catechist training is a priority. A Catechist Day workshop was held August 11 at St. Michael's as one step in this training program.

"The wonderful job the catechists do makes my job so much easier," she concluded.

Approximately 150 students attend Pope John XXIII elementary school in K-6 grades, and 150 attend Shawe Memorial high school in 7-12 grades. The parish religious education program has approximately 109 students attending CCD classes in K-6 grades, and 68 students in 9-12 grades.

Evidently the new school year will usher in several changes in Jefferson County Catholic schools and churches. Consolidation of the two schools, increased use of school facilities by Sunday religious classes, more publicity about the programs, and combined activities are the means to reverse the trend of declining enrollment and increase interest in what the combined programs offer to residents of Jefferson County.

Both Politz and Sister Ernst expressed their confidence in the future of church and school programs.

Sister Ernst concluded, "We are excited about the new school year and, with the cooperation we get from everyone in the cluster parishes and schools, we can't fail."

Both Politz and Sister Ernst agreed that their second year administering their respective programs should be both challenging and rewarding.



**CATECHETICAL TEAMWORK**—Four Jefferson County parishes have banded together for religious education programs. Among the catechists who assist DRE Sister Rochelle Ernst (second from left) are Mary Ward, Janet Giesing and Rochelle House. (Photo by Peter Jachimiak)

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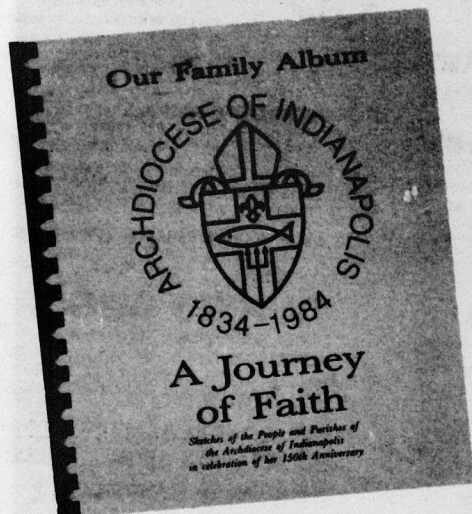
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# Area Catholics discovering treasures of the Bible

by Jim Jachimisk

Right or wrong, the notion that Catholics don't read the Bible persists. But Scripture studies in parishes around the archdiocese are challenging that notion.

"There is always that stigma that you're not supposed to read the Bible and use your own interpretation," says Nancy Lillie, director of religious education at St. Paul parish in New Alsea.

But a Scripture study was introduced there during Lent, and Mrs. Lillie says, "I think it has given a lot of insight to the people who have sat down and read the Bible."

The group met weekly until May, using a Bible commentary and "Share the Word," a semi-monthly publication which examines each Sunday's readings. During the summer, monthly meetings were held. "This summer we decided to look at St. Paul since we're St. Paul's parish," Mrs. Lillie explains. Weekly meetings using "Share the Word" will resume in September.

Attendance has reached as high as 20 and averages around 12. "We have a core group of five or six who don't miss," Mrs. Lillie says. "The people who come are very dedicated to it. In fact, they were upset when we had to cancel it in August because of our parish picnic."

While some parishes, like St. Paul, have designed their own programs, others are using materials prepared by the Diocese of Little Rock, Ark.

Franciscan Sister Neoma Suttmitter of St. Michael parish in Charlestown notes that the Little Rock program "really helped build community" there. "The only thing the people were a little uncomfortable with was the conversational or shared prayer. But after we started doing that on a weekly basis, they really felt comfortable with it."

*Some Catholics are afraid of Bible studies because "they don't want to show their ignorance."*

St. Michael's used a study guide, leadership training materials, weekly taped lectures and the Collegeville Bible Commentary, all available from the Diocese of Little Rock.

THE PROGRAM was introduced a year ago with a series on Acts, which will be repeated in September. During Advent, the Gospel of Mark will be studied. Parishioners plan to meet weekly during the school year, with a break during the summer.

About 30 people attended the program last year, directed by lay leaders. Members of the parish staff were "back-up people," Sister Suttmitter notes. "We really let the lay people do the leading."

"I'm just glad that we have something with a Catholic background," Sister Suttmitter says. "I didn't worry about the fundamentalism that can creep into a Bible study."

But at St. Martin's parish in Yorkville, fundamentalism did present some difficulties for Ron Stegman, director of religious education.

Stegman, who also teaches religion at St. Xavier High School in Cincinnati, developed a Scripture program for the parish. "There is a lot of fundamentalism here," he notes. "I dreaded that first night, but from then on it was easy." At the first session, he recalls, "I got some resistance and some people never came back. And yet I could see it opening up things for them."

Stegman developed the program after a survey was conducted to determine parishioners' needs. "It seemed that Scripture was on top, but all they said was, 'we want Scripture.' We decided that Matthew's Gospel would be a good one to use to build community."

Six sessions were conducted during Advent last year. Father John O'Brien, pastor, is also administrator of St. Joseph parish in St. Leon, so sessions alternated between the two parishes. Attendance was normally 20-24 people.

Father O'Brien interpreted the passage being studied, then Stegman led a reflection on it. "Then we'd move into praying." Meditation, group prayer and other types were used, depending on the Scripture read and the discussion.

During Advent this year, the parables in the Gospel of Matthew will be studied.

TWO BIBLE STUDIES are conducted in the homes of parishioners at St. Anthony's in Indianapolis. One, using "Share the Word," meets monthly. The other, using a similar publication, "At Home With the Word," meets weekly.

Sister Lucia Betz, pastoral minister, notes that each group includes about eight to 14 people. She is part of the "At Home With the Word" group. Because participants focus on the readings for the coming Sunday, Sister Betz says, "they're eager for Sunday to come. The readings mean a lot more."

Each meeting is loosely structured. "We're all sharing," Sister Betz explains. "There has to be one person who keeps them on the topic. I usually end up doing that."

She notes that each group includes eight to 14 people, and the Scripture study "builds a real bond."

In Richmond, Scripture study has strengthened bonds between all three Catholic parishes. Betty Ancira of Holy Family, Brenda Reynolds of St. Andrew's and Margaret Shields of St. Mary's coordinate the tri-parish program, using the Little Rock materials.

Weekly sessions begin with a leadership meeting. A study session with the entire group is next, then small group discussions, and then a prayer and song to close the evening. At the same time, a special liturgy is held for children.

Sessions are not held during the summer, but when they begin on Sept. 13, the program will be in its third year. Attendance reached 140 two years ago, but was down to about 80 last year. "People are so prone to being enthusiastic at the beginning and then dropping out as the going gets tough," Mrs. Shields says. "But I am determined that it's not going to stop."

The Richmond program includes non-Catholics as well as members of all three Catholic parishes. "I really think it has been a great lesson to us," Mrs. Shields says. "It's a lay project. It hasn't been perfect, but it has been a great study. It has helped us to develop fellowship and love one another."

She believes that some Catholics are afraid of Bible studies because "they don't want to show their ignorance."

Father John Brandon, associate pastor of St. Lawrence parish in Indianapolis, agrees. "A lot of people are hesitant about Scripture," he says. The Little Rock program, introduced at St. Lawrence last spring with a study of Acts, has helped to overcome that.

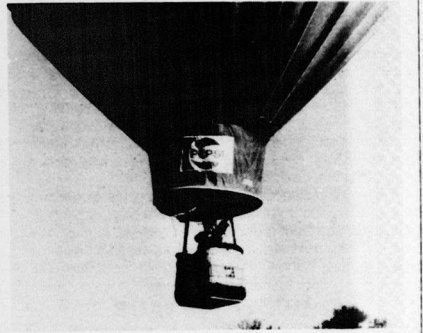
The program "encourages people and shows them that (Scripture study) is not something to be feared," according to Father Brandon. "You don't need a theological background to study it."

At St. Lawrence, each session was held during the day and repeated during the evening. Attendance at each session was 40-50, Father Brandon notes.

This fall, the parish will conduct a 10-12 week program on the Gospel of Matthew, again using the Little Rock materials. "It's a real faith-sharing study," Father Brandon says. "The lecture is only a small part of the whole thing. It fosters a sense of prayer and it fosters community. You walk away from that meeting feeling that you know these people a little better."



SEND-OFF—Sister Katherine Misbauer, a Sister of Loretto, is given a big send-off after five years as principal of Christ the King School in Louisville. Sister Misbauer had mentioned that she always wanted to ride in a hot air balloon so the school's faculty felt obliged to arrange the one-hour ride. (NC photos by Joseph Duerr)



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# Lay leadership flowers at parish with help of Providence nun

by Ruth Alderson

Providence Sister Rose Louise Schafer smiles as she says, "I'm good at working myself out of a job. We Religious do not have a corner on the Gospel."

As director of religious education at St. Anne parish in New Castle, Sister Schafer has fostered many parish leadership programs. Before coming to St. Anne's July 1982, she held a similar position at Loggotee. There she encouraged two mothers who had high school diplomas to train at St. Mary of the Woods on scholarships provided by the parish. After seven years both graduated with double majors and are currently working at their parish successfully. Through this experience Sister Schafer has seen her idea have a great impact on the future parish leadership in Loggotee.

"It is a rather common statement that the same people do everything," she says. "(But) it's just not true at St. Anne's. An inventory of parish involvement led to a recent decision to change the emphasis of Catechetical Sunday. Instead of commissioning the catechists of our religious education program, we have decided to recognize on that day all persons involved in ministry in the parish. For a small congregation, the total of 271 is impressive!"

"That kind of involvement doesn't happen overnight," Sister Schafer adds. "We are building on the foundation that was laid by generations before us. The struggle that made St. Anne School possible in 1951 was evidence of lay leadership at that time."

"When circumstances dictated the dropping of the two upper grades, the religious ed program was expanded. Again, when the painful decision was reached to close the school in 1982, the parish council was functioning as a decision-making body, aware of shared responsibility. The

board continued to grow in its understanding of the vision of total Catholic education and the broader meaning of Church."

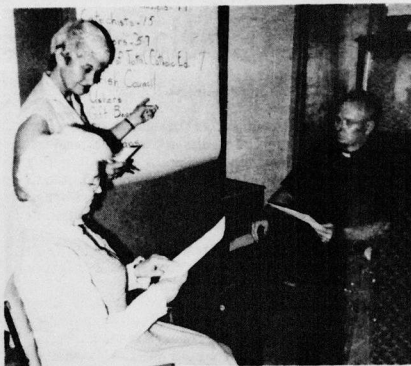
Parish leadership on a civic level is manifested in a project called "Outreach," which is a monthly sharing of food that is then donated to a community pantry.

AS AN EX-OFFICIO member of the faith development team, Sister Schafer also encourages lay leadership in that group. The team, which is concerned especially with adult education, initiated "Theology Night Out," with dinner and a speaker twice a year. These functions draw large crowds. Topics addressed have included: "Changes Since Vatican II," "Formation of Conscience," "Marriage Laws of the Church" and "Priesthood."

The next program will be on Oct. 24. Thomas Siemer, former executive director of Rockwell International, will be the featured speaker. Siemer gave up his lucrative position at Rockwell when he realized he could be contributing to a nuclear holocaust. His story is told in the movie "Gods of Metal."

Father Daniel Armstrong, pastor of St. Anne's, encourages the development of lay leadership by arranging each fall for a facilitator to work with the parish council in setting goals and objectives for the year, according to Sister Schafer. "He invites participation in the liturgy and solicits help from the laity in making sick calls. Right now there are many committees as he follows the guidelines from the archdiocese in the process for painting and renovating the church."

Father Armstrong finds the high degree of lay participation enjoyable. "I value both the council and board of education and find their opinions and ideas a valuable asset in decision-making for the parish. Both Sister Rose



**MAKING PLANS**—Planning for an observance of Catechetical Sunday at St. Anne's in New Castle are, from left, Providence Sister Rose Louise Schafer, Jane Babcock and Father Daniel Armstrong.

Louise and our youth director, Jane Babcock, are helpful. Sister has proved to be just the right person to head our religious education program during a very difficult transition period. Parish unity is strong and people are volunteering on a greater scale, which is a good sign of an active parish. Interest has led to a renewal of a parish festival after a lapse of many years."

"I'm excited about the good things happening in our parish," says Babcock. "The cooperation, involvement and enthusiasm of the young people show their interest. Leadership is developing to a much greater degree and this excites me. I'm looking forward to the new year that involves students. Our programs are geared to make them more active members of our faith community."

Sister Schafer celebrates her golden jubilee this year. The board of education and parish council have accepted her proposal for a scholarship to train a local person to replace her when she must leave. A local lay person is presently training to serve as parish director of religious education.

"Religious certainly do not have a corner on the Gospel," Sister Schafer says. "We have been poor teachers indeed if those we have taught cannot in turn share the good news."

## Center offers map for spiritual journey

by Mark Springer

The Beech Grove Benedictine Center may be best known for its full swimming program or its retreat and training programs. But there is more to it than that, much more.

The center actually offers three different types of programs: hosted, where the center's facilities are lent to non-profit organizations which conduct their own programs; outreach, where the center's renewal team goes out to parishes; and center-sponsored, which are arranged by the staff. These may range from swimming and yoga to retreats and discussion sessions.

The common goal underlying the different programs is making a contribution to the individual's spiritual journey. Education and enlightenment are the keys. The Benedictine Center sets goals every year designed to update the local community on local issues, according to Sister Gwen Goss, program director at the Beech Grove Benedictine Center. In addition to its usual fare of parish renewals conducted throughout the archdiocese and weekend events such as the Triad of Prayer, the center is planning larger events this year.

One takes place Nov. 10 with Dr. Thomas Tyrell from the House of Affirmation in Clearwater, Fla. Dr. Tyrell, author of "Urgent Longings," will address the topic of "Intimacy and the Spiritual Journey" in a day-long seminar. The seminar will look at the psychology of infatuation and help people understand how it relates to Christ's command to love one another.

In January the center will present an evening with the "Fountain Square Fools" from Cincinnati. Through mime, choreography and other creative means, the group expresses the word of liturgy. Workshop sessions will also highlight the presentation.

A three-part lay ministry program is also being designed. Topics to be touched on will include an update in theology and a global awareness of ministry.

Also planned for next summer is a seven- or eight-day holistic retreat which will include a vegetarian diet. This will be approached through media which include dance, drawing and simple ways of massage.

Next summer the center also has planned an appearance by Dr. Sheila Murphy, author of "Mid-Life Wanderer," who will discuss the adult development of women.

Sister Goss added that the center-sponsored programs have been offered for three years, "but this coming year is the biggest so far." Certainly the variety and scope of presentations allow for the sense of direction and currency which the center seeks. And it seems to fulfill one of the Benedictine Center's primary commitments: "to one's spiritual journey through a life of prayer."

There is a journey well-begun.

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# St. Matthew's to begin three-year renewal program

by Margaret Nelson

Next month, St. Matthew parish, Indianapolis, will begin a unique three-year renewal program that involves the entire 1,000-family parish.

One hundred persons, representing a wide cross-section of the northeast Indianapolis parish, are already working on the ten committees of "Renew," a program organized in 1979 by a Newark, N.J., diocesan team. St. Matthew's is the first parish in this diocese to implement the program with full training.

Because it is coordinated with the liturgy, the program will be given to everyone who attends Sunday Mass during the five six-week sessions. The homily, music, prayers and readings will focus on that week's theme of the renewal.

Perhaps the most important element of the renewal is the use of small-group sharing meetings to be held each week of

the session. Trained facilitators will guide the discussions, continuing the Sunday theme. Participants will pray together and share insights and concerns. A special small-group committee will select and train group leaders, prepare materials and assign groups. As Norm Hipskind, chairman of the core committee, says, "It is faith-sharing, to encourage a better understanding of Christ's message through the Gospels and how it relates to our lives."

Another committee distributes material to be taken home for the family or individual to further develop the theme during the week. It includes suggested daily scriptural readings and spiritual activities. Children's games are among creative ways the theme is expanded.

The large-group committee invites those who prefer not to meet in small groups to hear general presentations on the themes by guest speakers. Father Keith Hosey plans to discuss "Family and Commitment" one week. Franciscan Father Justin Belitz will have as his topic, "Hurt and Healing." The theme for the Fall 1984 session, "The Lord's Call," will be presented by another speaker for the parish council, to consider its role in the spiritual life of the parish. The final large-group experience will be a scripture-based musical cantata presented by an inter-faith choral group.

The whole process of selecting this particular renewal program began when the adult catechetical team of the St. Matthew board of education asked the diocesan Catholic Education Office for suggestions. Matt Hayes of that office came to the parish council meeting and presented the possibilities, including the "Renew" program. Based on knowledge of the parish, the committee selected this because of its thoroughness, its three-year duration and the fact that the entire parish could experience renewal.

The four-person core group, including pastor Father James Moriarty, received training in a series of five visits to Chicago. Two members of each of the other nine committees have already gone through one renewal session. About half of the 100 committee members had not been actively involved in the parish before this renewal effort.

The Renew outline states that growth does not come from "participation in a program, but from the work of the Holy Spirit within hearts who are open." Lipskind believes that the success of the renewal depends on how they pray for it. Members of the prayer network not only pray personally, but call and ask fellow parishioners to pray. Neighborhood churches of all faiths have been asked to join them in praying for the success of this effort and their reaction has been most generous.

Another committee recruits by telephone, offering personal contact to the whole parish and encouraging participation in the small-group meetings. A publicity committee is dedicated to making people aware of the program. And one special committee plans a tie-in liturgy for the Sign-up Sunday and staffs the entrances with registration cards for the small-group meetings.

Still another committee makes home visits in perhaps the most valuable recruitment activity. It includes those no longer associated with the parish for some reason. The home visit committee coordinates its efforts with the telephone committee.

No project of this scope succeeds without constant evaluation. A committee with this name examines feedback on parish involvement, noting the efforts that could be improved and emphasizing the positive results in a spirit of prayer and service.

Themes for the future six-week sessions include: "Our Response to the Lord's Call," Lent 1985; "Empowerment by the Spirit," Fall 1985; "Discipleship," Lent 1986; and "Evangelization," Fall 1986.

A tree is the symbol of the Renew program, which is said to dramatize how the Church is "ever old, but also ever giving forth new life and developing concerned, involved, Christian hope-oriented, faith communities—the parishes of this country."

Chairman Norm Hipskind's hope is that "Renew" will help St. Matthew's "to form a more vibrant Christian community."

## St. Ambrose puts effort into school

by Linda Fitzpatrick

On the corner of 3rd and Chestnut, a block from downtown Seymour, sits the modern brick elementary school of St. Ambrose. The present facility was built in the 1950s and was run by the Benedictine Sisters from Beech Grove. Over the last decade, surviving the aches and pains that most parochial schools have experienced, this learning center eagerly awaited the 27th of August when 90-plus vibrant children entered through the doors, responding to the school bell ringing in the 1984/85 school year.

Upon entering the office, I was greeted enthusiastically by Jeanette Colburn who is beginning her second year as principal. This perky lady resides in Columbus and commutes a short distance daily to supervise this operation. She is a young 45-years-old, married, and has three children, ages 9, 14 and 19. Her husband owns a Space Planning and Design Company in Columbus, and before assuming duties at St. Ambrose, Jeanette taught at All Saints School, was a pre-school director, belonged to the Ladies Altar Society, and acted as a Lector/Lay Minister at St. Columba. This cheerful teacher/principal has attended Catholic schools from grade one through college, completing her B.A. at Marquette University. She received her M.A. from Northern Illinois and is presently a doctoral student at Indiana University. With a background such as hers, St. Ambrose has a promise of being a very progressive, successful school.

With Mrs. Colburn came a new, fresh regime. At the time she was hired, Father Joseph Sheets was assigned as the new pastor. Linda Wischmeier took on the responsibility as coordinator of religious education, which had been filled during the last 12 years by a volunteer, a parish council was activated, and the ball started to roll.

Receiving great support from Father Sheets, who last shepherded the parishioners at St. Mary's in Lanesville, Jeanette and the board of education with assistance from the Office of Catholic Education began a year-long self-study process in school evaluation. Five chairmen were appointed to investigate the areas of school, instruction, finances, facilities, and personnel. Surveys were sent to all the parents of the school children, all parishioners, students (grade four and up), Father Sheets and the previous pastor, past and present clerical workers and administrators, and the custodians. The evaluation began in October 1983, and was completed in April 1984. The surveys were compiled and the chairmen planned a "Tally-Ho" party to reveal the results. The evaluation team, consisting of Steve Noone, (See PUTS EFFORT on page 23.)

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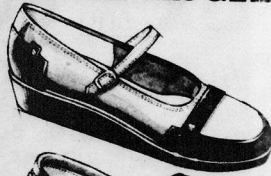
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# Professionally trained catechists, youth ministers is the goal

by Jim Jachimiak

Professional training of youth ministers, catechists and religious education administrators is increasing in the archdiocese, and as Mike Carotta sees it, that "has to have a positive effect."

Carotta, who is coordinator of catechists in the Office of Catholic Education, explained what professional training will mean for the archdiocese:

► All catechists will be certified by the archdiocese by next fall.

► Parish coordinators of youth ministry will have opportunities for professional training.

► Master's degrees will become more readily available for those serving as administrators of religious education.

► A competency-based training program will be available for beginning and volunteer administrators of religious education.

"We're going to have an increase in trained parish religious educators and administrators beginning this fall," Carotta explained. One reason for the increase is that certification by the archdiocese will be a requirement by next fall. When that policy was adopted in 1980, "most began immediately to work toward certification." And as the deadline for certification approaches, OCE is offering more programs for catechists working toward certification.

Credit toward certification can be obtained by attending certain workshops and through individualized learning, Carotta said.

Workshops are available through OCE's religious studies program, which allows parishes to design their own sessions for catechists. OCE provides a list of general topics and possible leaders for workshops, and parishes can choose the ones they are interested in. Workshops are available in catechetics, Catholic faith and life, Scripture, and liturgy and prayer.

Individualized learning can be accomplished through the use of books, tapes, audio-visual materials and learning packets available through OCE and other sources. Certain college courses also apply toward certification. Catechists "can learn as conveniently as necessary," Carotta noted.

Youth ministers will also have an opportunity for professional training beginning this fall, with the introduction of a certificate program in youth ministry. The program is conducted by the Northeast Center for Youth

Ministry, Paterson, N.J. It will be sponsored in the archdiocese by CYO and St. Meinrad School of Theology.

Sessions will be held on eight weekends during a two-year period, beginning in October. Those who complete the program will receive a certificate in youth ministry. In addition, 12 hours of graduate credit is available from St. Meinrad for the program.

Carotta feels that the program "covers all the bases and does it really well, whether I'm a professional or a housewife who can barely manage to take a couple of hours a week to get an education. It gives people like the housewife and the professional an opportunity to grow based on their own needs and interests. As far as I'm concerned, it's the best in the country."

New programs are also being made available for parish administrators of religious education. Carotta expects a competency-based program for beginning and volunteer religious educators to be implemented by next fall.

Carotta noted that administrators of religious education can be divided into three groups—those with master's degrees, those with bachelor's degrees in religious studies or in other areas, and those with no degrees. The competency-based program will be designed to fit the needs of each group.

"The training is going to be designed by their peers," Carotta pointed out. Members of the Association of Parish Administrators of Religious Education (APARE) will help plan the program.

Another new program of interest to administrators is a graduate studies program in pastoral theology offered by St. Mary of the Woods College. It is an external degree program, requiring only a limited amount of time on campus. The program, which begins this fall, is the first St. Mary of the Woods program open to both men and women. Those who complete the courses will receive a master's degree in pastoral theology.

In addition, Carotta said, programs are being provided for those who are not seeking academic degrees. OCE is sponsoring its first statewide convention for directors of religious education, and is continuing to present in-service days. The in-service days are offered by OCE and APARE for religious education administrators.

The convention "is for the mainline, typical DRE," Carotta said. "It is an opportunity for religious educators to



Mike Carotta

continue their growth without necessarily having to go into a degree program."

As Carotta sees it, "the future looks real positive" for religious education and youth ministry in the archdiocese.

The implementation of the programs means that "we're going to have trained personnel in the field of religious education," he said. "And that has to have a positive effect. It will increase their skills, knowledge and confidence. That has to make a better growth environment for the student."

## All Saints is a team effort

by Mary F. Divita

From its inception All Saints School has been a team effort with a solid Catholic education as its goal.

With school enrollments dwindling in the late 1960s, three near westside families took an "innovative step to ensure that Catholic education would be attainable in the center city," according to principal Kathy Tichenor.

Children from St. Anthony's, St. Joseph's and Assumption parishes formed the first All Saints student body in 1970. In 1976 children from Holy Trinity joined the group which attends classes together on St. Anthony parish property. The name "All Saints" was selected "in an attempt not to identify with any one parish."

School enrollment averages 260, about two-thirds of whom are transported on the three buses which the consolidation operates. The school holds State of Indiana certification and the entire faculty of seven lay and four Religious teachers are licensed.

Beginning her fourth year as principal, Mrs. Tichenor points with pride to the support which the school has received from all sectors of the community.

She notes that the Indianapolis Public School and Wayne Township systems provide Chapter I tutors for remedial work and that IPS also provides a special resource teacher and a speech therapist. Additionally, the Indianapolis system completely handles the school's hot lunch program.

Chapter II funds are available for resource/library materials. A media specialist from Ritter High School works in conjunction with the All Saints librarian, who is available to the children three days a week.

"Students get an opportunity to go to the natatorium through the cooperation of the physical education department of IUPUI," she adds. "It supplements our ongoing physical education program."

All Saints is a third-year participant in "Project Business," a program which brings businessmen into the classroom to teach economics. A part of the Junior Achievement concept, the program is just now being introduced into all archdiocesan schools at the eighth grade level.

To be added to the curriculum in September are subjects in the practical arts in the sixth, seventh, and eighth grades.

"People are very much aware that this is a Catholic school," stresses Mrs. Tichenor. "Liturgies are a point of unity, pulling us together, making us a family." Although 26 percent of the student body is non-Catholic, all take religion classes and attend Mass.

The school maintains intimate cooperation with each of the participating parishes. "Once a year the entire school attends Mass in each of the parishes," says the principal. During Advent and Lent the teachers make a real effort to find out what liturgical themes are being carried out in the respective parishes and those themes are brought into the classroom.

Very supportive of the school's mission is the Home and School Association which is "extremely loyal and works very hard." Concentrating on fund raising, the group raises from \$8,000 to \$10,000 a year which goes into the budget to help pay the bills.

A school committee composed of the pastor and three members from each parish and the principal oversees the operation of the school. The committee's meetings rotate among the member parishes.

The future of Catholic education on the near westside appears bright. "We are able to maintain the school as it is because of the tremendous support of the priests in the consolidation, parishioners in the area without pupils in the school, and the parents themselves," Mrs. Tichenor concludes.



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# Richmond school consolidation yields successful system

by Ruth Alderson

For many years the words "school consolidation" caused much fear and anger for the families and parishes involved. Now, as many of our consolidated schools are no longer new and have become successful educational institutions, Catholics are wondering why they feared consolidation so much.

Holy Family, St. Mary and St. Andrew have, in eight years, achieved for their parishes in Richmond a strong, stable school system called St. Elizabeth Ann Seton School. Families involved in the school consider themselves a group. Much of the credit for this is due to the leadership of the principal, Dr. Phil Spears, who has made remarkable progress toward unity in the year he has been principal.

Spears is proud of the fact that teachers received a raise in wages this year and that this is the first time the school finished the year with a money surplus. He smiles as he tells of being able to turn this money back to the three parishes.

## Puts effort into school

(Continued from page 21.)

Sister Martha, Joseph Wessel, and Antoinette Schwering, spent three days at St. Ambrose assessing the surveys and recommending application of positive aspects. St. Ambrose was experiencing emergence of lay leadership, an increase in Sunday collections, and enthusiastic participation in the parish to stabilize the school and face a brighter future.

Sue Weber, the coordinator of boards from OCE, was recommended to help St. Ambrose board of education with its planning and priorities. Nick DiSibio, elected president of the board, and Pam Houlihan, vice-president, both expressed enthusiastic support from themselves and the other members who are committed to this responsibility. Pam, the mother of three children (two of which are attending St. Ambrose), is only one of many who are actively involved in promoting their school.

Last year, after much discussion, grades seven and eight were dropped, mainly because of financial reasons and a drastic dip in enrollment. Seymour had developed a middle school in the public school system and St. Ambrose was losing one-half to two-thirds of its graduating sixth graders to this system. Five teachers instruct the six graders (fifth and sixth graders are combined), and they also conduct their own art classes and physical education. The school employs a full-time secretary, a part-time music teacher, and the public school system provides to full-time Title I aides and a learning disability and speech teacher. Many parents volunteer as office help, playground supervisors, computer mothers, and are members of the active PTO. Pam Houlihan will undertake the public relations role, spreading the story of St. Ambrose and promoting its presence to the people in the parish and in the community.

The parishioners of St. Ambrose have grown closer through a parish renewal, and with education and great communication are becoming a "faith community." Realizing that the future strength of the parish will come through their children, the people are very supportive; the atmosphere is friendly and caring; and the parents want the best education possible for their children. Religion is the main theme of the school, and the parish is striving to strengthen religious education among the CCD, the school, and the entire parish community. The CRE is implementing a full scale program and is incorporating many activities to include all children. Open House will be a combined effort of the school and CCD. Other activities combining both groups of students will be the foster grand-parent program, acting out the Way of the Cross, and the Living Rosary. There will be great emphasis on children's liturgies and student involvement in the Seymour community. The school's goal is to produce caring students who will strive to contribute to the betterment of their parish and hometown.

If success is a product of the hard work, positive outlook, and genuine concern for the pupils of this school, the administrators are definitely on the right track.

The three parishes also share a religious education director, Franciscan Sister Marilyn Brokamp. Father John Hartzler, Father Joseph Dooley, Father Robert Mazzola, Sister Brokamp and Spears make up a group called the pastoral team to plan religious celebrations throughout the year and schedule weekly Masses for the school. The team is an additional source of unity among the parishes as well as ideas to improve the school.

The lower grades are held at Seton East. This year a new teacher, Linda Walker, will teach in second grade. A new play area was constructed last year and was so popular it is being expanded. The YMCA has invited the third grade to swim and take physical education classes in its gym.

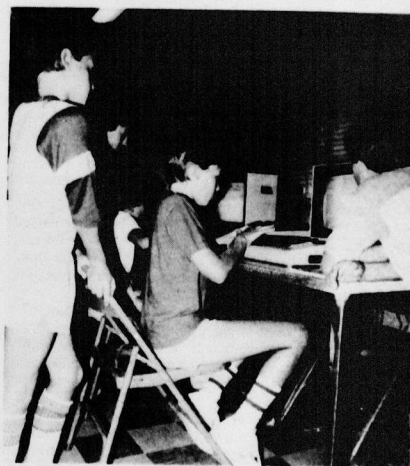
"The Richmond community schools are going to a middle school and four-year high school (format) this year and this will enable our students to go directly to high school," Spears explains. To strengthen the middle school at Seton, the addition of new teachers and rooms equipped to attain the best skills for students are planned. New teachers hired at Seton West are: Ann Hoelscher, fifth grade; Phyllis Marling, Spanish; Kelly Nail, math, science and computer science; and Mike Collier, who will assist with computers part-time.

To support the educational material and teacher personnel, Seton subscribes to SOITA (Southwestern Ohio Instructional Television Association) of Miami University. Seton teachers can use the programs for their pupils as well as the videocassette tapes and workshops that this service offers for teachers.

A new computer room is being outfitted and an annex for the library has been constructed. Dr. Spears is very interested in a resource room that will house enrichment activities for all students and make available special programs for gifted students.

Computers are playing a big part in the expansion of all grades. Gifts to the school have enabled this program to expand. Many organizations contributed, including Cox Supermarkets, Knights of St. John, Knights of Columbus and the Home and School Association. Volunteers work together to make Seton the success it is.

The Richmond community schools share many of their programs with Seton. Seton students can ride buses if they are on the routes; orchestra and band are open to Seton students; "in service programs" are available to teachers at Seton (these pertain to speakers and workshops to strengthen teachers' skills); and testing is administered for special education.



**LEARNING COMPUTERS**—Examining computers at Seton School in Richmond are, from left, Rett Williams, teacher Mike Collier, Amy Sykes, Greg Turner and Scott Turner. (Photo by Ruth Alderson)

Several groups have made their talents available to Seton school. The Richmond Opera, under the direction of Charles Combiano, presented a program and an internationally known group of string players also visited. Scouting is available to all ages at the school. Students are encouraged to use the museum at nearby Earlham College.

Dr. Spears has been busier at this position than at any other work he has undertaken. He feels the reception he and his family received and the cooperation of the people of the city, both Catholic and others, make it all worthwhile.

His future plans for the school include expanding the programs now in existence, thus reaching out to more people. With a grin he says, "When I see these buildings empty in the summer I think, wouldn't it be great to offer some classes? But that is only in the dreaming stage." In order to be a better citizen in Richmond he attended "Leadership Wayne County" which helps new leaders to acquaint themselves with the area quickly; he belongs to the Lions Club and is vice-president of the Richmond Reading Council.

Seton has become a consolidation model for others to copy. Its success is due to the unity of parishes involved, a strong administrator and teaching staff, willing volunteers, and a community that cares and is willing to share its resources.

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# Family-oriented programs to be started in Terre Haute

by Maria Wilcox

Cross-generational sharing is the concept of the family-oriented religious education program to be implemented this fall at St. Ann's parish, Terre Haute. Jane Hellmann, associate administrator and director of religious education, devised the plan with the hope of increasing communication among families.

"The stress is on the fact that we're all a parish family," she maintains. "What is going to change is the fact that, whether it's husband and wife with children, widower, single, divorced, or retired person with children raised and gone, we are all family members; so we'll have classes with all of us together."

"I'm not sure about three- and four-year-olds as to their attention span. If the family thinks the child can be just as involved with them, the four-year-old will be allowed to stay with the family; but we'll have someone to help out with the children who are too restless or who would benefit more from a separate program."

This model of family-centered religious education is different from the regular CCD program, in which the students in pre-school, kindergarten, first and second grades, third and fourth, fifth and sixth, seventh and eighth, high school, and adult classes are separated.

The new CCD classes will meet only three Sundays of the month. Hellmann theorizes that having a free Sunday will cut down on absenteeism and be beneficial to all concerned. Children and adults will meet together the second and fourth

Sundays. On the third Sunday, the children will be separated according to age groups with the adults meeting separately.

This once-a-month return to the former CCD format is to ease the transition. "They will be getting some of what they are used to, while getting used to the change," she says. At this time, the adults will be given more content on the theme being taught in the general sessions while the children will do craft activities that express that theme.

"PARENTS ARE the best teachers for their children," says Hellmann. In fact, an important goal of the program is to teach parents how to share their faith with their children. Involving the parents, then, can be an indirect way of teaching the children.

For example, during First Communion preparation classes, Hellmann asked the parents to go home and talk with their child about the day he was baptized and to look at the pictures of those who came that special day he was received into the Christian family. "It was vital to watch how the parent and child would share," she says. "If they

don't do it at home, then this concept of family-centered religious education gives them a time to do it."

With the approval of St. Ann's board of directors, this pilot concept was tried last fall in eight classes. According to Hellmann, the reactions were mixed. One concern the parents have about the program is whether the children will really share with them. To get around clashes between parents and children, especially between parents and teenagers, Hellmann puts the child with another pair of adults. "The key to the program is that the whole parish is a family."

Sometimes Hellmann will combine families to make a group. "If I have a divorced mother with two children, I'll put her with another family or with a divorced father or with a single adult male."

In keeping with the overall theme of "Creed: What is our Belief?" the classes use "Creed: Family Time, Faith Time" (St. Anthony Press). The whole program is based on Scripture. Each week the family is given specific activities to do at home as a family. "For instance," Hellmann says, "I'll ask the family, if they don't have family meals, to have a family meal." Each family is asked to spend some time together discussing a specific topic assigned them in class.

Hellmann, who has a master's degree in pastoral counseling, finds that people are uncomfortable sharing fears, emotions and thoughts relative to what it is to be a Christian. Some people are uncomfortable talking about Jesus. "My responsibility is to help this group, the people at St. Ann's, to grow in their Christianity, in their belief and to live that out."

## Letting them shine in special ed class

by Mark Springer

Up to now, the notion of special education classes in the parochial school system here has been little more than a good idea. But it is an idea whose time has come. The Indianapolis South Deanery will initiate the program this year, with St. Mark's serving as the host school.

Annette Lentz, principal at St. Mark's, said the program is aimed toward "kids who are falling between the cracks," those who may not have been tested as learning disabled, but who are nonetheless falling behind their grade level.

The special education program serves as a viable alternative for parents who seek special help for their children, but who do not want to sacrifice the atmosphere of parochial education by sending them to public schools. Finding these parents, however, was one of the first obstacles facing the program, which was ready to begin last year but never took hold.

Financial snags presented another problem, according to Mrs. Lentz. The program is self-supporting, funded by the families involved, who also arrange for transportation to and from St. Mark's. The commitment made by the families, not only financially but also in accepting the need for such a program, has finally allowed it to begin.

Principals and educators in the Indianapolis South Deanery have long recognized the need to help children who simply cannot keep up with their classmates. Mrs. Lentz said it was a frustrating situation watching students fall farther and farther behind. "There was nothing we could do." The program has been pushed for strongly by the educators and this year they refused to let it die.

The program at St. Mark's features a classroom setting in the resource center. Serving as a guide for the 10 full-time students using the center will be Mary Carson, who has 23 years of experience at St. Mary's Child Center. Five more junior high age students will also use the center.

The setting is designed to be as normal as possible, according to Mrs. Lentz. The special education students will wear the same school uniforms as the other St. Mark's students and will attend the regular music, art and physical education classes. The students will simply receive more individual attention with their other studies. Volunteers will help introduce the students to a program emphasizing achievement, success and self-esteem. The latter was the factor most lacking with the special students who formerly were thrust into a class with 30 other students, Mrs. Lentz said. Now, "everyone has a chance to shine."

## Entering computer age

(Continued from page 11.)

Providence Sister Marie Geiger, principal of Holy Spirit Elementary School. "Before school or if they have a free period, they're down there."

Other students expose themselves to computers more because they, or their parents, see them as an inevitable part of the future. "In high school you find a lot of the kids are in the course not because they're interested but because the parents said you better take this course if you want to do well in college," Father Turner said.

As far as educators in the archdiocese are concerned, this much is clear: Computers are here to stay. "Catholic schools are committed to being computer literate," Guarino said. "They want to be in the mainstream with public schools and they will be."

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# Meaning of the story is focus in Genesis

by Fr. John Buckel

## Did Adam and Eve really exist?

The early chapters of Genesis narrate a story about the creation of the first human beings and their fall from God's grace. Throughout this story, these first human beings are usually referred to as "the man" and "the woman." The proper names "Adam" and "Eve" have a special significance in the Hebrew language. A play on words exists between the name "Adam" and the Hebrew word for "dust from the soil" (from which Adam was made). Furthermore, there is a close connection between the name "Eve" and the Hebrew word for "living" (Eve became the mother of all the living).



In view of this, we should understand that Adam and Eve are important not as specific people, but as representatives of the human race. A biblical reader in ancient times was aware of this point as a 20th-century individual reading of "John Doe." A talking serpent should also point out to us that the significance of the narrative does not lie in the reality of the characters but in the meaning of this beautiful story.

Does this place the early chapters of Genesis on the same level as Aesop's fables? Not at all. Through the divinely inspired author of Genesis, God reveals a great deal to us. God created the world and the human race, and he created them good. God created human beings in his own image and likeness. Sin came into the world through an act of disobedience and has disastrous effects. The author conveyed these messages in a way that he was comfortable with at that particular time and in that particular part of the world. Whether the figures of Adam and Eve actually existed does not affect the real truth of the story.

## Where did Cain's wife come from?

The fourth chapter of Genesis contains the story of Cain and Abel, the only children (at that time) of Adam and Eve. Cain murdered his brother Abel and was punished by God. Cain became a restless wanderer until he settled in the Land of Nod where he married and fathered a child, Enoch. If only Adam and Eve and Cain existed, where did Cain's wife come from? Not unlike the story of Adam and Eve,

the narrative of Cain and Abel has a message. Once sin entered the world (through Adam and Eve), it continued and intensified. As in the case of Adam and Eve, Cain was severely punished by God, yet he was not left without hope. Sometimes people are so concerned with Cain's wife that they miss the meaning of the story. This "loose end" concerning Cain's wife did not bother the inspired author and it should not bother us.

## Did people really live to be 900 years old in Biblical times?

The fifth chapter of Genesis records an incredible length of life for Adam and his descendants. Adam lived for 930 years, Seth lived for 912 years, Enosh lived for 905 years, and so on.

The authors of biblical writings felt very free in exaggerating an individual's life span in order to convey a message. This was also the case with the surrounding cultures. One particular Babylonian list tells of a king who reigned for 70,000 years! Exaggerated life span is a biblical way of stating that one lived a long life. We notice that as the book of Genesis progresses, the life span of the people decreases. This is a biblical way of expressing the author's message that the sinfulness of the human race was increasing.

## Was there a historical figure named Noah and did he actually build an ark before a great flood?

From time to time, we read in the newspapers that certain individuals claim to have discovered Noah's Ark on a secluded mountain. Some people believe that such a discovery would give more credence to the Bible. This is not the case. The Bible was not written as a history book. Rather, this sacred collection of writings, inspired by God, was written for the primary purpose of expressing God's relationship with His people.

This must always be kept in mind in coming to an understanding of the meaning of a specific passage. "Was there really a flood and did Noah actually exist?" should not be our first question. Our primary concern should be, "What is God revealing to us about his relationship with people?" The story of Noah and the ark is a story of a man who listens to and obeys the word of God. It is a story of an individual who places his trust in God and is not disappointed. Whether Noah and the ark and the flood actually existed or not does not affect the reality of God's revelation.

(See READING GENESIS on page 32)

# THE SUNDAY READINGS

22nd SUNDAY IN ORDINARY TIME

SEPTEMBER 2, 1984

by Fr.  
JAMES A.  
BLACK

Jeremiah 20:7-9  
Romans 12:1-2  
Matthew 16:21-27

**Background:** In next Sunday's first reading, Jeremiah cried out to the Lord loudly—he complained about all the abuse he was taking because he had to preach the word of God to an unbelieving people.

But he could not refrain from preaching it. He described the word as being like a fire inside him, and he had to let it out.

In the second reading, from Paul's letter to Rome, Paul reminded his readers to let God's will for them transform them as it did Jeremiah in the Old Testament.

In the Gospel passage, Jesus told his followers to pick up their crosses and follow him. Scripture scholars have noted that this is a curious thing for Jesus to say, since (at this point in the Gospel) he hadn't carried his own cross yet. Of course, Jesus had carried his cross by the time this narrative was committed to writing in the mid 80s.

**Reflection:** Carrying one's cross is a difficult task. You have yours, just as I have mine.

So frequently, we want to mold and shape the cross to better fit our shoulders—we want to change it.

But if we did change it, it wouldn't be nearly as much of a cross, would it?

It was only through the agony of the cross that Jesus came to the glory of his resurrection. The lesson for us is obvious.

It is only when we accept and carry our own cross that we're really willing to identify totally with Christ. And it's then that we can best come to our own resurrection with the Lord.

\*\*\*

Father Black welcomes your comments and letters, and will answer as many as possible. Send them to 2300 Elliston Place, Nashville, Tenn. 37203.

# the Saints *by Luke*

## ST. GREGORY the GREAT

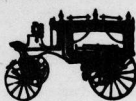


GREGORY WAS BORN IN 540. HE WAS THE SON OF A WEALTHY ROMAN SENATOR; HIS MOTHER WAS ST. SILVIA. GREGORY'S FATHER SENT HIM TO THE BEST TEACHERS.

GREGORY WAS PERFECT OF ROME FOR ONE YEAR. THEN HE SOLD ALL HIS PROPERTY AND USED THE MONEY TO BUILD SIX MONASTERIES IN SICILY AND ONE IN ROME, WHERE HE WENT TO LIVE AS A MONK. HE CONTINUED HIS KIND DEEDS TO HELP THE NEEDY.

ONE DAY HE SAW SOME SLAVE CHILDREN BEING SOLD NEAR THE ROMAN FORUM. ON BEING TOLD THEY WERE ANGLES FROM ENGLAND, GREGORY REPORTEDLY SAID, "NOT ANGLES, BUT ANGELS SHALL THEY BE. THE TRUE FAITH MUST BE BROUGHT TO THEM." SEVERAL YEARS AFTER GREGORY WAS ELECTED POPE IN 590, HE SENT ST. AUGUSTINE AND A COMPANY OF MONKS TO ENGLAND. HE ALSO SENT MISSIONARIES TO FRANCE, SPAIN AND AFRICA.

POPE GREGORY IS CALLED DOCTOR OF THE CHURCH BECAUSE OF THE MANY BOOKS HE WROTE, ESPECIALLY ON THE LITURGY OF THE MASS AND THE OFFICE, AND HIS WISDOM IN GOVERNING THE CHURCH. HE DIED IN 604. HIS FEAST IS SEPT. 3.



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# The Active List



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

## Aug. 31-Sept. 3

An Intensive Journal Retreat including Life Context and Process Meditation Workshops will be conducted by Dr. Faye Schweitzer at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

## September 1

The Blue Army of Our Lady of Fatima will hold its First Saturday Holy Hour at 2:30 p.m. in St. Jude Church, 5353 McFarland Rd.

St. Philip Neri Parish, 550 Rural St., will sponsor an Outdoor Beer Garden and Ice Cream Social after the 5:30 p.m. Mass. Food, prizes, dancing.

## September 2

A Sign Mass for the Deaf is offered at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

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

Grailville in Loveland, Ohio will hold its third annual Holiday

Jamboree featuring arts, crafts, music and games for all ages from noon until 8 p.m. \$3 per carload. Rain date Sept. 3. For more information call 513-683-2340.

## September 3

St. Peter Parish, Franklin Co., will hold its Labor Day Picnic from 10:15 a.m. to 2 p.m. slow time. Country-style chicken dinner served; adults \$4.50, children under 12 \$2.

The Annual Labor Day Picnic of St. Anthony Parish, Morris, will begin serving chicken or roast beef dinners at 10 a.m. EST. Adults \$4.50, children \$2; reservations recommended. Call 812-934-2871.

## September 4

Franciscan Father Justin Belitz will conduct a Free Introductory Lecture on his Successful Living self development course from 7:30 to 8:30 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd. Course cost \$75. Call 257-7338 for information.

## September 6

Franciscan Father Justin Belitz continues his Successful Living course from 7:30 to 9:30 p.m. at Alverna Retreat Center,

8140 Spring Mill Rd. Call 257-7338 for information.

## September 7

First Friday Devotions consisting of Rosary and Way of the Cross will be conducted at 11:40 a.m. in St. Mary Church, 317 N. New Jersey St., preceding the noon Mass. Refreshments afterward.

## September 7-8

A Medical Personnel Retreat for Nurses, Technologists, Technicians and Therapists will be conducted by Franciscan Father John Ostidek at Alverna Retreat Center, 8140 Spring Mill Rd. Cost \$55. Call 257-7338 for information.

St. Mary Child Center Guild will hold its Annual Garage Sale from 9 a.m. to 4 p.m. on Fri. and from 9 a.m. to 2 p.m. on Sat. at the Center, 311 N. New Jersey St.

## September 7-8-9

A Charismatic Retreat on the theme "The Fruits of the Holy Spirit" will be conducted by Deacon Bob Burns and Franciscan Father Fintan Cantwell at Mount St. Francis Retreat Center. Call 812-923-8818 for information.

## September 8

The Fifth Wheelers will hold their regular monthly meeting at the Catholic Center, 1400 N. Meridian St. at 8 p.m. Reservations for the Sept. 15 Wiener Roast and Hay Ride will be taken. Call Mary 862-6510 or Betty 784-3239 for information.

## September 9

Secena Memorial High School's Booster Club will sponsor a Chuckwagon Buffet for all parents, alumni and friends, beginning with cocktails at 5 p.m. Tickets \$6 per person. Call 357-6656 or 894-4750.

St. Peter Claver Day will be celebrated with Mass at 8:30 a.m. in SS. Peter and Paul Cathedral, followed by brunch at the Claver Center, 3110 Sutherland Ave. Brunch tickets \$6.50 each. Call Jim Schneider 898-9622 or Chris Kiefer 872-9574 before Sept. 4 for tickets.

A Sign Mass for the Deaf is celebrated every Sunday at 10:30 a.m. in St. Joan of Arc Church, 42nd St. and Central Ave.

St. Mary Parish, 5th and Perkins, Rushville, will hold its Annual Fall Festival from 9 a.m. to 6 p.m. Chicken or ham dinners served from 11 a.m. to 2 p.m. EST. Adults \$4 advance, \$4.50 at door; children under 12 \$2 advance, \$2.50 at door. Games, prizes, country store, flea market.

St. Bernadette Parish will begin its Parish Picnic after 11 a.m. Mass at Christian Park. Food and games follow.

St. Pius Church Fall Festival in Troy will feature turtle soup, fried chicken or chicken and dumpling dinners beginning at 11



a.m. Games, kiddie land, flea market.

The New Albany Deaneary will hold a Sesquicentennial Celebration for all ages from 2 to 10 p.m. at Mount St. Francis Retreat Center. Liturgy, games, fun and food.

## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon,

6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7:11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 5:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

## Education fund set up

The Nuclear Weapons Education Fund of Indiana has been chartered as a not-for-profit corporation in the Hoosier state. Officers of the new corporation are Harold Karabell, president; Vicki Johnson, vice-president; Holy Cross Brother Bill Mewes, secretary; and Dave Varbeck, treasurer.

According to Karabell, "The education fund will devote all of its resources to educating Hoosiers about the technological, economic, political, social and moral dimensions of nuclear weapons and the arms race. The education fund will talk

about the impact of military spending in Indiana and will look closely at organizations in the state which have a direct stake in the nuclear arms race."

Karabell said that the education fund will sponsor informational workshops on the arms race, bring nationally-prominent speakers to the city and organize a local speakers' bureau.

The Nuclear Weapons Education Fund also has 501(c)(3) status as a non-profit organization, making all contributions to the corporation tax-deductible for the donor.

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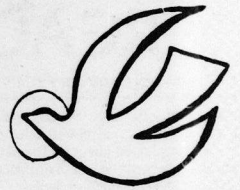
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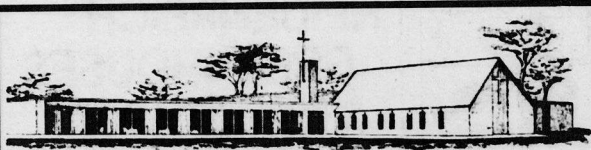
THE MONTHLY CHARISMATIC MASS WILL BE HELD ON THE FIRST FRIDAY OF SEPTEMBER 1984 AT:

St. Joan of Arc Church 4217 Central Avenue Indianapolis, IN 46205 DATE: September 7, 1984 Soup and Bread Supper — 6:00 PM Prayer, Praise & Mass — 7:30 PM Celebrant — Fr. Donald L. Schmidlin

For Further Information Contact:

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Nov. 9-11 Growth in Holiness . . . Fr. Gerard Ellspermann, OSB

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Sept. 7-9 Women's Serenity . . . for those whose lives have been affected by the disease of alcoholism  
Sept. 14-16, 21-23 Married Couples (Married in Christ) . . . Fr. James Farrell  
Oct. 12-14 Legion of Mary (Mary — The First Disciple) . . . Fr. Paul Walsman, OFM  
Nov. 16-18 Knights & Ladies of Peter Claver (A Walk Through Scripture) . . . Fr. Cyprian Davis, OSB

### Days of Recollection

Sept. 11 The Rainbow Connection . . . Therese Maxwell (Leisure Day)  
Sept. 12 The Journey of Faith . . . Fr. John Buckel (Over 50)  
Oct. 2 You Did Not Choose Me — I Chose You . . . Fr. James Sweeney (Over 50)  
Oct. 3 The Love That Heals . . . Dr. John Nurnberger (Leisure Day)  
Nov. 6 St. Paul's Challenge to Love . . . Fr. Clement Davis (Leisure Day)  
Nov. 7 The Potter — The Clay . . . Fr. John Ryan (Over 50)  
Dec. 4 When Night Comes . . . Fr. John Maung (Over 50)  
Dec. 5 How Can We Understand Sin and Forgiveness Today? . . . Fr. Robert Gilday (Leisure Day)

### Evenings of Recollection

Oct. 29 Nov. 5, 12, 19 Reflective Experience on the Major Themes in the Writings of Thomas Merton . . . Fr. Jeffrey Godecker  
Nov. 14 Married Couples (Christian Marriage Today) . . . Fr. James Farrell  
Nov. 20 Scripture Workshop (The Christian Devotion of the Rosary; Way of the Cross, Litany of BVM; Their Background in Scripture) . . . Fr. Conrad Louis, OSB

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**PARISH OUTING**—Members of St. Andrew the Apostle parish in Indianapolis found food, fun and games at their parish picnic on Aug. 19. More than 200 people attended. At left, Majesto the Magician (Jack Owens) mystifies 7-year-old Phillip Armstrong by making objects appear in his hand. Above, Patty Lentz is served in the food line by Rita Motto. (Photos by Margaret Nelson)

## Religious educators publish articles

Keeping a work log and what is youth ministry are the subjects of two recent magazine articles written by religious education workers in the archdiocese.

The administrative work log is described in the September issue of "Today's Parish" by Philip J. McBrien, director of religious education at St. Thomas Aquinas in Indianapolis. A work log is a brief daily account of how one's time was spent on the job, according to McBrien. It can also include summaries of important conversations, impressions or reflections, reviews of books, articles and other resource materials, dreams and plans for future programs and a record of job expenses. McBrien spends an average of 15 minutes a day keeping his log.

McBrien first heard the idea from colleagues in the seminary. There it was suggested mainly as a way for pastors to protect themselves by accounting for their time. "The benefits have been so much more expansive than I had expected that I felt I should pass it along," he said.

Besides helping with time management, McBrien uses his log in preparing reports to his superiors, as a memory-aid in recalling names, groups and information on what worked and didn't work in the past, and as a place to vent feelings and frustrations without the risk of hurting anyone.

The article on youth ministry is by Mike Carotta, coordinator of adolescent

catechesis and catechist formation for the archdiocese and appears in the September issue of "Religion Teacher's Journal." Good youth ministry should provide opportunities for social events, hearing the Gospel message and serving others, according to Carotta. It should be done with and by youth rather than to and for them. It is something that requires training and adequate leadership. Ultimately, youth ministry should give dignity to youth and to the adults working with them.

The article appears in Carotta's monthly column on youth ministry.

McBrien has worked as a DRE, youth minister and summer camp manager. He received his master's of divinity from the Jesuit School of Theology in Berkeley, Calif. Carotta has taught high school religion and worked as a DRE. He is also working on a junior high school religious education program to be published this spring by Winston Seabury Press.

## Maginn dies

ALBANY, N.Y. (NC)—Retired Auxiliary Bishop Edward J. Maginn of Albany, 87, died Aug. 21 in Albany after a short illness. He was named auxiliary bishop in 1957. He was most remembered for his ecumenism, his fight against racism and his support for "street priests" working among the inner-city needy.

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## National meeting against porn

CINCINNATI—Christian leaders from scores of denominations are expected at the National Consultation on Obscenity, Pornography and Indecency which meets here Sept. 6-7 at the Netherland Plaza Hotel.

Consultation leaders say that approximately 200 denominational leaders have already registered for the two-day event. Organizers are calling it the most important meeting of its kind ever attempted.

Consultation speakers include Cardinal Joseph Bernardin of Chicago, Dr. Victor Cline of the University of Utah, Dr. Reo M. Christenson of Miami (Ohio) University, Franciscan Father Bruce Ritter, Fay Angus, Dr. Elizabeth Holland, retired FBI Director William Kelly, Indianapolis Mayor William Hudnut, Bruce Taylor of Citizens for Decency Through Law, Father Morton Hill of Morality in Media, Brad Curl of the National Christian Association and Donald E. Wildmon of the National Federation for Decency.

Stephen H. Galebach will represent the White House at the Consultation.

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# Chatard still dominant in cross country

*Cathedral, Scecina will mount challenge*

by Kevin C. McDowell

No sport in Indianapolis has been dominated in recent years as boys' cross country has been by Chatard High School.

Coach Kevin Horrigan and his charges have a streak that rivals Halley's Comet—eight straight city championships—and are heavily favored to win their ninth on Oct. 2 at Riverside Park.

Chatard captured the first three individual places in last year's 5,000 meter race, and two of those runners are back—seniors Kirby Kinghorn and Eddie Anderson.

Kinghorn had "been running in the shadow" of the now-graduated Dan Quigley for three years in both cross country and track, Horrigan said. Kinghorn has been the second best runner in cross country and in the 1,600 and 3,200 meter runs in track the last two years. He was ninth in the state meet at 3,200 meters, and just recently competed in the White River Park Games and the Scarborough Peace Games.

"Now that Danny's gone,"

Horrigan said, "Kirby thinks it's time for him to be number one. But Eddie is just a step behind Kirby. He's not ready to concede that number one spot."

Besides Quigley, Chatard lost only its number-five runner, Darrin Boyd. Horrigan, in his sixth season as head coach (ninth overall) returns, besides Kinghorn and Anderson, Bob Bonner, Eric Kellison and Mike Konrad.

Horrigan won't predict that Chatard will win its ninth straight crown. "I'll just hope for it."

Horrigan sees Cathedral as the primary threat to Chatard's dominance. The Irish were a distant second in last year's championship, but the junior varsity teams have been trading wins back and forth and have tied three times the past two years. Cathedral also returns most of its team.

Scecina, led by All City runner junior Brian Mahern and coming off two good freshmen classes, including last year's freshman city champs, is expected to do well, while Roncalli, who has

had talent the past two years, may be inconsistent due to continual coaching changes. Coach Bob Jefferson's Ritter team is still in a rebuilding phase and is not expected to challenge the front runners this year.

While Chatard and Cathedral are expected to finish one-two this year, the two parochial rivals have been unable to run against each other for six years due to tension between the two schools' administrations. However, there seems to be a thaw in relations between the two northside neighbors.

Horrigan said that he has been on good terms with Cathedral coach Robin McCart and "I have no problems with running Cathedral in a meet. It would be good for both schools. The kids all know each other. The kids talk about each other after practice. They compare times. They know."

Horrigan said that his team will be allowed this year to run in invitationals where Cathedral is present. "I think this is a good thing, good for everyone."



**BOUND FOR GLORY**—Chatard Coach Kevin Horrigan (left) and All-City star Kirby Kinghorn have Chatard in the driver's seat for a ninth straight city championship in boys' cross country. No other sport has been so dominated in Indianapolis by one school. (Photo by Kevin C. McDowell)

## Key to talking: be positive

by Tom Lennon

**Question:** How can I learn to talk easier with people I just met or don't even know? What do you talk about so you don't bore each other?

**Answer:** First a bit of bad news. If you're like most of us, you will run into people who are hard to talk with from time to time.

Right now a young man is doing some work on my house and it's just about impossible to get a conversation going with him at any time.

He's a hard worker, an amiable, cooperative person, but nonetheless taciturn. That means (says the dictionary) that he is temperamentally not given to speaking much.

With such people you simply do the best you can. Don't feel bad if you can't kindle a conversation. It's not necessarily your fault.

With people you've just met, your best bet is to do some conversational fishing and hope that one of the following remarks (or some similar ones) will cause your new acquaintance to "bite."

"Hey, I like that shirt! Where did you buy it?"

"Man, I sure wish they would turn the air conditioner up. I'm sweltering... but you look cool. How do you do it?"

"I saw you at the pool last week. Where did you learn those neat dives?"

"I thought you were great in the debate yesterday. How did you find out so much about Reagan and Mondale?"

Note that all four of those remarks manage to involve the other person and all four require a response from the person.

Even so, some conversations tend to fizzle out.

Where can you find fuel to rekindle them?

Try to watch a TV newscast at least once a day. If you can get Cable News Network, so much the better. On such programs there are often human interest stories or unusual items that you can tuck away in your head for use when conversation lags.

Newspapers, magazines and books also offer useful material.

So do your hobbies and your favorite sports.

Oddly enough, so do some of your failures and mistakes, especially if there is a comical element to them.

In spite of all your preparation and efforts, however, some conversations are going to fall flat. Don't be dismayed when they do. And avoid these two traps:

Don't resort to negative comments about classmates and friends.

Don't voice complaints about your home and school.

Instead, keep up your positive efforts. These will increase your determination and eventually your skill at conversing with others.

(Send questions and comments to Tom Lennon, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005.)

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## Conference on children

On Sept. 20, Indiana child advocates will gather in Elkhart, Evansville, Fort Wayne, Gary, Indianapolis and New Albany for a teleconference which will link them for the purpose of enhancing the well-being of Indiana's children.

In New Albany, the teleconference site will be in the University Center Hoosier rooms at Indiana University Southeast, and in Indianapolis the site will be WFYT-TV, Channel 20, at 1401 N. Meridian St.

Sponsored by the Indiana Federation on Children and Youth and entitled "From Awareness to Action," the teleconference is the first teleconference in Indiana on children and youth and the first teleconference in the world to utilize multi-transponders, thus permitting simultaneous presentations. The teleconference offers Indiana

a special opportunity to pioneer a new technique in both communications and child advocacy.

The teleconference will spotlight the status of Indiana children's issues in areas of child abuse, youth alcohol and drug abuse, child health, adolescent parenting, juvenile justice and child care. Participants will review the status of these issues in their own communities and plan follow-up activities for October or November to communicate those needs to their local business and corporate leaders, legislators and public officials.

Teleconference registration before Sept. 10 is \$25 for IFCY subscribers, \$30 for non-subscribers and \$15 for students. Site registration is an additional \$5. Registration includes lunch, reception and teleconference materials.



# Pope says church's concern for poor not based on class struggle

by Sr. Mary Ann Walsh

VATICAN CITY (NC)—The church must promote justice by bringing people together, rather than by taking sides in class struggle, the pope said Aug. 22 in a message to southern African bishops.

A Vatican official said the pope was talking about liberation theology, even though he did not use the term in the message.

"The solidarity of the church with the poor, with the victims of unjust laws or unjust social and economic structures goes without saying," the pope said in a note to the bishops who were attending a regional meeting. "But the forms in which this solidarity is realized cannot be dictated by an analysis based on class distinctions and class struggle."

"The church's task is to call all men and women to conversion and reconciliation, without opposing groups, without being 'against' anyone," the pope said. "Every form of ministry and service in the church must be an expression of the love that is at the heart of Jesus."

Although the pope did not specifically mention liberation theology, which applies theories of class struggle to the Gospel, a Vatican official familiar with the issue said "that's exactly what he's talking about."

"It's certainly a reflection of his thought in regard to liberation theology itself," the official said.

The official also said that while liberation theology usually is linked to Latin America, the fact that the pope referred to it in a message to the African bishops "is an indication that liberation theology is much more widespread than Latin America—contrary to uninformed opinion."

Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, has recently warned about the danger of a theology which incorporates aspects of Marxism, a political philosophy which emphasizes class distinctions.

The southern African bishops were meeting in the first general assembly of their inter-regional group. The bishops came from Angola, Mozambique, Lesotho,

Swaziland, Zimbabwe, Botswana, South Africa and Namibia.

In his message, the pope also alluded to the problems of southern Africa, which include apartheid and displacement of blacks in South Africa and the war for

independence in Namibia.

"In a special way the church wishes to be close to the suffering and the oppressed," he said.

The pope said the church "wishes to console the weak and the dispossessed, (and) to defend and assist the growing number of refugees and displaced persons in your region."

He also said that the church wants "to walk hand-in-hand with the migrant workers, forced by situations of poverty and underdevelopment to seek a livelihood far from their homes and families."

## Payment to Italian creditors includes Vatican funds

A payment Aug. 14 of nearly \$300 million to the creditors of the failed Banco Ambrosiano included more than \$152 million from the Vatican bank, said an official of the firm handling the bank liquidation.

Gerry Paisley of the London-based accounting firm Touche Ross said Aug. 21 that \$152 million from the Vatican bank and a "sizeable amount" from the sale of Vatican shares in the Banca Del Gottardo of Lugano, Switzerland, made up the Vatican share.

The Vatican bank, formally called the Institute for Religious Works, on July 2 made available a lump-sum of ap-

proximately \$240 million to the Banco Ambrosiano creditors who had threatened to sue because of the Vatican's involvement with the bankrupt institution. Many of the creditors are banks.

Vatican bank officials called the payment a "voluntary contribution." The creditors agreed to drop further claims against the Vatican in return for the payment.

Paisley said that according to the decision of a Luxembourg court which was handling the case, Touche Ross will arrange to pay Banco Ambrosiano creditors "just over \$406 million." A group of approximately 100 creditors had originally sought \$615 million, but agreed to accept the lower figure. The portion of the claim over the Vatican's \$240 million payment will be drawn from Banco Ambrosiano's remaining assets.

Paisley said the transaction should be completed by January 1985.

Paisley declined to say how many American creditors were involved in the Aug. 14 payment or how much was distributed through the liquidator's New York branch. Although such disclosure was not against the court's ruling, "it's not proper for me to publicize it," Paisley said.

## Pope comments on U.S. pluralism

by Sr. Mary Ann Walsh

CASTELGANDOLFO, Italy (NC)—Pope John Paul II noted the Christian pluralism which runs through America in an Aug. 25 message to an international meeting which focused on the diversity of American society.

The fifth annual Meeting for Friendship Among Peoples, sponsored by the Popular Movement, an Italian Catholic youth group, this year discussed "America, Americans—The Impossible Tolerance."

The meeting also featured a message from President Reagan, who praised the diversity, individualism and varied beliefs which he said characterize the United States.

About 20,000 young people attended the opening ceremonies of the meeting in Rimini, an Italian town on the Adriatic Sea.

The pope said the meeting, intended to study the meaning of liberty, presented an opportunity to underline the Christian humanism within so many contrasting ideologies in America. He said Christian humanism "is open to the transcendent and illuminated by the revelation of Christ and the teachings of the universal church" and stimulated by universal love.

The pope also noted the divisions within America and said that questions which arise about America reflect upon its European roots.

"Europe not only carried that great good of the Christian faith to America" but also the negative elements of its divisions, he said.

"For these reasons, to ask oneself about America," he added, "means also to put some more important questions to Europe."

## No visit to Lithuania by John Paul II

VATICAN CITY (NC)—Pope John Paul II said Aug. 23 that he and Vatican Secretary of State Cardinal Agostino Casaroli unsuccessfully sought to visit Lithuania, one of the Soviet republics, this year.

Although the pope did not say specifically why he was unable to visit the eastern European country, one Vatican official said the pope wanted it made known publicly that he had asked for and had not received permission to travel to Lithuania. The source spoke on the condition that he not be identified.

"He made known his wish to the Soviet authorities," the official said. The Soviet authorities, he added, either said no or simply didn't answer.

"We will continue to insist on this trip," the official said.

Lithuania, a Baltic country absorbed by the Soviet Union in 1945, is the only Soviet republic with a Catholic majority. An estimated 2.5 million of its 3.3 million population is Catholic, despite harsh Soviet measures taken against the church.

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Book review

# Laity is model of the church, author says

THE LAY-CENTERED CHURCH, by Leonard Doohan. Winston Press (Minneapolis, 1984). 204 pp., \$8.95.

Reviewed by  
Fr. Augustine P. Hennessy,  
C.P.

NC News Service

Leonard Doohan is a writer who tells his readers where he is going and how he is going to get there, and then arrives at his destination by a sharp handling of logic and literary skill. A professor of theology at Gonzaga University, he is the author of two other books, "Luke: the Perennial Spirituality" and "John Paul II and the Laity: The Early Years."

It is a joy to read a book wherein each of the four chapters becomes increasingly illuminating and incontrovertibly on target.

Priest-readers who have been ordained more than 20 or 30 years might be disconcerted somewhat while reading the chapter titled, "Laity in the Church Today: An Assessment of Attitudes and Structures."

At times one might be tempted to feel that the author was tinged with the spirit of Menno Simons (1496-1561), the founder of the Mennonites, whose approach to the new people of God in his

day led to the elimination of infant baptism and clerical celibacy, disbelief in Transubstantiation, and rebellion against the excessive sacramentalism which hindered adequate proclamation of the Word. But this initial fear is in no way verified as the author unfolds his thesis later.

My own premature fear of

what I thought might lead to excessive clericalization and overoptimistic laicization was occasioned by sentences like: "The authors of a recent study of laity in suburban parishes concluded that the laity in their daily lives and convictions neither accept nor live any of the current understandings of the church proposed by clerics

and theologians.

"Unfortunately, many now have a negative approach to the priest, and nowadays most parents do not want their sons to become priests. Rather today we run the risk of new classes of Christians who are involved in ministry or who belong to spiritual movements."

But, happily, the climax of

Doohan's presentation comes in his treatment of "Church as Family" and "Spirituality of All the Baptized."

He has gifted and called insights, I think, when he writes about the ecclesial qualities of family life and about the family qualities of ecclesial life.

Still more exhilarating for me is his reflection on the

spirituality of all the baptized. Rightly, he finds in the present workings of the Holy Spirit among the laity four trends: the ecclesial, the Incarnational, the service-oriented, and the liberalational.

To latch onto these trends demands of the laity a sense of baptismal vocation, awareness of the life of grace, commitment to evangelical life, and openness to new priorities. This is, indeed, a clarion call to a new aristocracy of the spirit.

(Father Hennessy, former editor and theology professor, is a charter member of the Catholic Theological Society of America.)

## Vatican denies charge that Pope was briefed by CIA

by John Thavis

VATICAN CITY (NC)—The Vatican has denied as "absurd and without any foundation" allegations in a book by two British authors that Pope John Paul II received weekly information reports from the Central Intelligence Agency.

The book, "The Year of Armageddon," by Gordon Thomas and Max Morgan-Witts, alleges that the CIA's Rome station furnished the pope every Friday with a summary of intelligence material on the world situation. The book claims that relations between the pope and the CIA became very close in a joint effort to avoid a nuclear holocaust.

Thomas said the contacts continued despite efforts by

the Vatican secretary of state to stop them because he was upset that the CIA failed to prevent the 1981 assassination attempt against the pope.

"Regarding the allegation that every Friday the pope receives a report from the Rome CIA office, with classified information, reports, photographs, etc., I am authorized to state that this is absurd and without any foundation," Vatican press spokesman Father Pierfranco Pastore said Aug. 23, the date of the book's publication in Great Britain.

Father Pastore further denied an allegation by one of the authors that Msgr. John Magee, an Irish priest who served as personal secretary to Pope John Paul II before becoming his master of

ceremonies in 1982, had given the authors the idea for the book.

Father Pastore said the authors were "completely unknown" to Msgr. Magee, who was unavailable for comment. However, a source familiar with the book's preparation said that co-author Thomas knew Msgr. Magee very well.

Spokesmen for the State Department and the CIA called the book's allegations "absurd" but declined to comment further.

The British edition of the book, which is subtitled, "The Pope and The Bomb," was published by Granada Publishing Co. It is scheduled to be published in the United States by Doubleday and Co. on Oct. 19 under the title, "Averting Armageddon,"

according to a Doubleday spokeswoman.

In an interview with the Italian news service ANSA in London Aug. 23, co-author Thomas said that "the pope and the Vatican have become clients of the CIA."

"The pope is being influenced by forces that we don't think are positive," he said. Thomas claimed that Vatican Secretary of State Cardinal Agostino Casaroli was displeased at the CIA's failure to prevent the 1981 assassination attempt against Pope John Paul and ordered all Vatican contact with CIA agents to cease. Nevertheless, Thomas said, three agents kept contact because "the pope wants the CIA."

Allegations of links between the church and the CIA are not new.

In 1975 a book titled, "The CIA and the Cult of Intelligence," charged that the CIA had recruited missionaries for some of its

activities. The book was co-authored by John D. Marks, a member of the staff of a private Washington-based organization called the Center for National Security Studies.

Two other books about the papacy also have raised controversy in recent months.

"God's Broker," a purported biography of Pope John Paul II, was recalled by publisher Richardson and Snyder following the publisher's announcement in July that the book was "a total fraud."

"In God's Name," a national bestseller published by Bantam Books, alleges that the late Pope John Paul I was assassinated and links some leading church figures to the plot. Vatican officials have criticized the book as "fantastic and absurd."

(Also contributing to this story was Mark Zimmermann in Washington.)

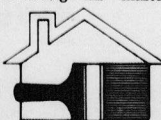
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## Selling human fetuses condemned

by John Thavis

VATICAN CITY (NC)—L'Osservatore Romano, the Vatican newspaper, has condemned as "a satanic market" a reported international traffic in human fetuses for scientific research and for use in the cosmetics industry.

In a front-page editorial, the newspaper commented on reports that a French pro-life group had documented the worldwide sale of thousands of fetuses, some of which were deliberately delivered prematurely.

The charges were made by the organization "Laissez Vivre" ("Let Them Live") and detailed in a recently published book, "The Traffickers of the Unborn," by French authors Claude Jacquot, a judge, and Jacques Delay, a journalist. Jacquot is the founder of "Laissez Vivre."

At first, the news of such sales seemed incredible, L'Osservatore Romano said in its issue dated Aug. 22. "We couldn't believe that things could reach that point," the editorial said.

"Now we can: the charges are precise and well-described and indicate the international scale of this satanic market, which like all

markets has its centers of production and its price lists and its consumers—consumers of human life," the editorial said.

The book said that in 1977, the sale of thousands of fetuses from South Korea to the United States was discovered. The fetuses reportedly were sold for \$25 each.

In 1981, the book said, French customs police stopped a refrigerator truck and discovered it contained human fetuses. The shipment, the book said, came from Yugoslavia and Hungary and was destined for a Western cosmetic company.

The book also noted a Belgian parliamentarian's charge in 1982 that an international business existed to pay women to prolong unwanted pregnancies into the sixth or seventh month, and then sell the developed fetus for scientific research or to the cosmetics industry. The fetuses are removed by Caesarian section, the book said.

Fetuses have been sold as teaching aids in the United States, and in the early 1970s, a federal grand jury was trying to trace the proceeds of the reported sale of dead fetuses to drug firms.

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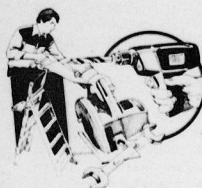


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† AMRHEIN, Clarence J., 89, St. Michael, Brookville, August 10. Husband of Anita (Kuehn); father of Ruth Kirschner, Betty Glaub, Norma Knecht, Rita Riehl, Donna Beck, Doty Boyle, and Ray C.; brother of Richard, William, Raymond, Ernest, Maurice, Orville, Esther Moser and Florence Schneider.

† AVERY, Henrietta, 68, St. Vincent de Paul, Bedford, August 6. Aunt of Johanna Elliott.

† BARTLEY, Thelma, 82, St. Mary, New Albany, August 18. Sister of Frank, Thomas, Veronica Dickerson and Helen Schimpeler.

† CAMPBELL, Leroy E., 72, St. Augustine, Jeffersonville, August 17. Husband of Doris L. (Harrell); father of Barry L. and Michael A.; brother of Woody C., Jack I., Jane Fitch and Mary J. Kimmel.

† DEWITT, Virginia Dolan, 68, St. Augustine, Jeffersonville, August 18. Mother of Marilyn Johnson and Donna Devine; sister of Francis, Paul and Carl; grandmother of three.

† DOWNTON, George E., Sr., 72, St. Anthony, Indianapolis, August 22. Husband of Helen; father of George, Jr., Richard, Steve, Frank, Larry, Mark, Paul, Bill, and Helen Dolder; grandfather of 26; great-grandfather of eight.

† DURR, Mary L. Bonifer, 83, St. Anthony of Padua, Clarksville, August 6. Sister of John Bonifer and Barbara Thayer.

† FAUL, Audrey E., 74, St. An-

thony, Indianapolis, August 19. Wife of Joseph; sister of Mary Lois Muzzy.

† GEBHARDT, Clara, 82, Little Flower, Indianapolis, August 15. Sister of Lucille Woods.

† HOFFMANN, Estelle, 93, Christ the King, Indianapolis, August 9. Mother of Joseph F., George W., Robert J., Louise, Mary T. Smith and Helen A. Almond; grandmother of 11; great-grandmother of eight.

† KIZER, Gwendolyn V., 65, Little Flower, Indianapolis, August 11.

† KLEIN, Leo E., 79, St. Mary, Navilleton, August 11. Father of Shirley Stillier, Carolyn Blunk and Leo F.; brother of Hilda Kruthaupt and Elsie Fox; grandfather of 15; great-grandfather of seven.

† MAURER, Robert F., 57, St. Andrew, Richmond, August 16. Son of Helen; father of Melissa Wilson and Jeffrey A.; brother of James, Helen Glosion, Patricia Weiss and Dorothy Rihm; grandfather of three.

† NANCARROW, Kathryn E., 81, St. Andrew, Richmond, August 18. Wife of Richard; mother of Richard Jr., Gerald, Mary McGarry and Pamela Buck.

† NEES, Frances Elizabeth, 85, St. Philip, Neri, Indianapolis, August 19. Mother of Robert (Bud), and Dorothy Reinert.

† PAGE, Joseph Patrick, 90, St. Mary of the Knobs, Floyd Knobs, August 18. Son of Rowland and Anna; brother of Michael.

† PURSLEY, Geraldine, 75, Christ the King, Indianapolis, August 14. Wife of William; mother of Stephen, and Beth Olson; sister of Lois Biery.

† SCHMITT, Anthony, 72, Holy Spirit, Indianapolis, August 18. Father of Patricia Peters, William A., Harold J., Ronald E., James R., Donald L. and Larry M.

† SCHMITT, Francis J., 74, St. Pius X, Indianapolis, August 12. Father of Alice Ann Houff, and John F. (Jackson); brother of Louise, Mary Jane Kreutzinger and Richard B.; grandfather of Kathleen, JoAnn and David Houff.

† STAAB, Edward W., 64, St. Anthony of Padua, Clarksville, August 14. Husband of Otilvia; father of Elaine Tischendorf and Gordon E.; grandfather of two.

## Pro-life activities leader arrested in Birmingham

HUNTSVILLE, Ala. (NC)—Benedictine Father Edward Markley, pro-life activities coordinator in Birmingham, was arrested Aug. 20 by Madison County Police on new

charges stemming from an attack in June on a clinic which performs abortions. Already convicted of charges of third-degree assault on two employees of the Huntsville clinic, Father Markley was arrested for splattering red paint in the clinic in the same incident. He was freed on \$1,500 bond and his trial was scheduled for September.

## Teacher dies in ship fire

MIAMI (NC)—A 24-year-old Catholic elementary school teacher was one of two persons who died in a fire aboard a cruise liner after the ship had docked in the port of Miami Aug. 20. Colleen Skanter, a music teacher at St. Vincent Ferrer School, was a chaperone for teen-agers included in a group of 32 from the parish-sponsored one-day cruise to Freeport, Bahamas. Her body was found the day after the fire, which broke out in an engine room. Intense heat and smoke prevented firefighters from reaching anyone earlier.

## Foley heads Vatican TV

VATICAN CITY (NC)—Pope John Paul II Aug. 22 named American Archbishop John Foley president of the Council for the Administration of the Vatican Television Center (CTV). The council supervises and sets direction for CTV. Archbishop Foley also heads the Vatican Commission for Social Communication.

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## Providence Sister Bradley dies

ST. MARY OF THE WOODS—Providence Sister Bernard Therese Bradley, 63, died here Aug. 19 and received the Mass of Christian Burial on Aug. 22 in the Church of the Immaculate Conception. She was a native of Logootee.

The former Martha Bradley attended St. Mary of the Woods Academy and College and made her final Vows as a Sister of Providence in 1931. She served as a grade school teacher in schools

in Massachusetts and Illinois; and in Indiana in Indianapolis, Jasper, Hammond, Whiting and Evansville.

Sister Bernard Therese's last mission before returning to the Woods in June of this year was as sacristan and Minister of the Eucharist in St. John Parish, Logootee.

Survivors of Sister Bernard Therese include two brothers, Leo and Guy, both of Logootee, and many nieces and nephews.

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# Bishop's message calls for economic debate

WASHINGTON (NC)—Moral reflection on economic issues requires raising questions about U.S. practices and policies without regard to party or administration, Archbishop John J. O'Connor of New York said in the annual Labor Day statement issued by the U.S. Catholic Conference.

Archbishop O'Connor said the pastoral letter on the economy being prepared by the U.S. bishops, like the bishops' previous letter on war and peace, will help open public debate to more explicit moral analysis.

"In doing so, the church is not 'intruding' in political affairs or adding an alien issue to the public debate. Rather it is seeking to make clear the human and moral consequences of the technical choices we make as a nation," Archbishop O'Connor said.

Labor Day is observed Sept. 3. Archbishop O'Connor, chairman of the USCC's Committee on Social Development and World Peace, said there is room for dispute about the size and style of the state's role in society and the economy.

"But the principle that the state has a positive, active role to play, especially in defense of the poor, is beyond question in Catholic teaching," he said.

He appealed to Catholics and others to participate in the dialogue about economic justice that will be stimulated by the bishops' pastoral letter.

"I do not believe that Catholics can conscientiously sit out the debate over America's economic future. Both the principles of American democracy and the social teaching of the church compel us to make our voices heard," he said.

The 1984 Labor Day statement was the first by Archbishop O'Connor. The 1983 statement was presented by Bishop Mark J. Hurley of Santa Rosa, Calif., whom Archbishop O'Connor succeeded as committee chairman.

The statements are a tradition begun by labor advocate Msgr. George G. Higgins, who issued more than 30 commentaries for Labor Day before retiring from the USCC in 1980.

Archbishop O'Connor's statement



**LABOR DAY**—As more women enter the work force, sights like this female construction worker become more common. Male and female laborers will be honored when the United States celebrates Labor Day on Monday. (NC photo)

traced the tradition of Catholic teaching on economic justice from the Industrial Revolution to Pope John Paul II's encyclical, "Laborem Exercens (On Human Work)."

He said the U.S. bishops have also issued documents over the years which have called for reforms such as minimum wage legislation, government regulation of public service monopolies, equal pay for women, public housing and the right of labor to organize and bargain collectively.

This history of Catholic statements on economic issues shows "the consistency with which the church has expressed its concern for economic justice in different times and in different social and economic settings," Archbishop O'Connor said.

He said the upcoming pastoral on the economy thus is "a continuation of a long and important tradition in the church."

Archbishop O'Connor said moral reflection on economic matters is

"beneficial and necessary for the church, for it is carrying out the Gospel mandate to re-evaluate every aspect of our lives in the light of Jesus' life and teaching."

Moral reflection by the church also is beneficial for society "because it is an affirmation of our democratic political heritage and institutions," Archbishop O'Connor said. "It is a sign of our dedication to democracy when we strive to make a genuine and unique contribution to public discourse on these vital issues."

The church is not only a community of believers but a major social institution in a pluralistic society, the archbishop said. "As a 'public church' we believe that we have not only the right but the responsibility to contribute to public debate on major issues of our day."

The legitimacy of this public role for the church, he said, is rooted in scriptural and theological tradition.

## Reading Book of Genesis

(Continued from page 25)

**Are there many references to the Book of Genesis in the New Testament?**

There are numerous occasions when passages from the Book of Genesis are cited in the New Testament. In the third chapter of St. Luke's Gospel, the ancestors of Jesus are listed, many of whom we find in the Book of Genesis. Jesus made reference to Adam and Eve while discussing the question of divorce with the Pharisees. Jesus also spoke of Abraham in the Gospel of St. John. St. Paul made frequent references to the Book of Genesis. He often wrote of Abraham as a man of great faith. St. Paul contrasted the disastrous effects of Adam's sin with the glorious effects of Christ's resurrection. The New Testament authors presuppose that their readers have a basic un-

derstanding of the Book of Genesis and the entire Old Testament.

**How can I use the Book of Genesis in private prayer?**

On a beautiful day in the park, read the story of creation. Reflect on God who brought the world into existence through his great power and love. Read the story of the creation of the first human beings and realize how God's image and likeness is imprinted in you and in every person. If faced with difficult situations, read of the difficulties of Abraham and of Joseph. Did God ever disappoint anyone who placed his trust in Him? As we become better acquainted with the Bible, we see more readily the similarities of our lives and the lives of biblical figures. The Bible becomes then not a book of ancient times, but a book that speaks to us now and gives us strength.

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