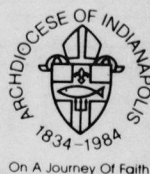


# THE CRITERION

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Indianapolis, Indiana



## Pope's Canadian themes also apply to U.S.

by Agostino Bono  
NC News Service

While Pope John Paul II was visiting Canada, he was also, in terms of his themes, paying a vicarious visit to the United States.

Many of the issues he emphasized apply

specifically to the U.S. church and to U.S. society, which parallel their Canadian counterparts.

As the pope's Sept. 9-20 trip moved into its final days, his talks and homilies had included:

► Strong support for state aid to Catholic schools at a

time when the relation of church and state is a main issue in the U.S. presidential campaign.

► A dire warning to Christians that they have a responsibility to make sure technology works for humanity and not vice versa.

► Emphasis on the need

for the church and multicultural societies to maintain a unity which respects pluralism and protects the rights of minorities.

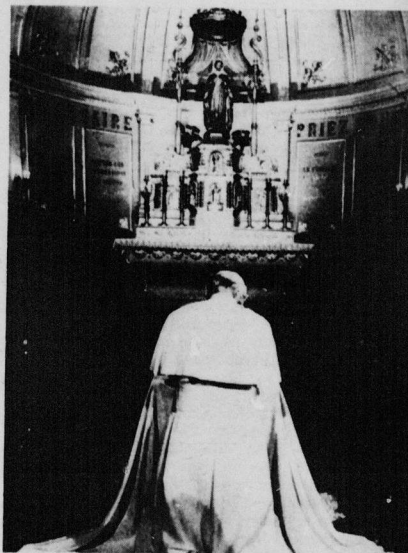
► A reminder to Catholics that worship is the key element of their faith and that they should not be lax in Mass attendance.

► A forceful critique of the concentration of economic power and decision-making in the hands of a few giant companies at the expense of small enterprises.

► A renewed commitment to the ecumenical movement and the urgent need for all Christians to work together on social justice issues.

► A restatement of the church's respect for life, including fetuses which have physical defects, at a time when the issue is being reevaluated in the United States because of a series of legal cases examining whether babies with serious physical defects should be allowed to die.

Pope John Paul also proved to be more flexible in liturgical ceremonies than he was in his 1979 U.S. visit. Women were allowed to distribute Communion at papal Masses, and the pope distributed Communion in the hand. Both are widely used customs in the Canadian



IN PRAYER—Pope John Paul II prays at the Shrine of Notre Dame du Cap de la Madeleine near Trois Rivières, Quebec (NC photo from UPI)

church as in the United States. A spokesman for the Canadian bishops said the pope agreed to follow local customs during the trip after consulting with the Canadian bishops.

The pope put his positions firmly within the context of the church's role in a modern, industrialized and pluralistic society in which the church is only one of many voices influencing social and cultural values. Canada and the United States fit that model.

On his first day in Canada, Sept. 9, he said he came to help people search for "a new culture that will integrate the

modernity of America ever while preserving its deep-seated humanity."

This was coupled with a strong defense of pluralism in society and in the church.

"THE PLURALISM of traditions, pluralism of cultures, pluralism of histories, pluralism of national identities—all of these are compatible with the unity of society," he said at a Sept. 16 Mass in Winnipeg, Manitoba, for the numerous ethnic groups which compose Canada's population.

(See POPE'S on page 24)



UNCOOPERATIVE—Pope John Paul II reacts to two white doves which were supposed to fly off during a ceremony for youths at Montreal's Olympic Stadium. The birds decided to hang around awhile. Canadian Olympic medalists Sylvie Bernier, left, and Alwyn Morris hold the tray with the stubborn birds. (NC photo from Wide World)

## Housing joins religion and abortion as issues

by Liz S. Armstrong

WASHINGTON (NC)—The issue of federal housing programs got some attention from national candidates in mid-September, but the 1984 presidential campaign continued to be dominated by issues of religion and abortion.

During the week of Sept. 9-15, questions surrounding those issues surfaced in several ways.

► Gov. Mario Cuomo of New York, a

Catholic, speaking at the University of Notre Dame, warned against church leaders being identified too closely with specific politicians. (See story on page 16.)

► Sen. Edward Kennedy, D-Mass., another Catholic, said church leaders and politicians whose opinions on abortion differ should be free to speak out.

► Archbishop John J. O'Connor defended his criticisms of Democratic vice presidential candidate Geraldine Ferraro, who earlier had said the church's position on abortion was not monolithic.

► Vice President George Bush found himself the center of a media storm over a comment he made that he would accept abortion in cases of rape.

► President Reagan visited Buffalo, N.Y., and dedicated a housing project sponsored by the Diocese of Buffalo and the federal government.

► Ms. Ferraro followed Reagan to Buffalo and criticized the president for what she said was his effort to gut the government program that made the joint housing project possible.

► Walter Mondale, the Democratic presidential candidate, said he believes in Christianity "with everything that's in me."

Reagan, Bush, Mondale and Ms. Ferraro also appeared together at an Italian-American dinner in Washington Sept. 15. There, anti-abortion pickets outside protested Ms. Ferraro's views on abortion. They ignored Bush, whose view

on abortion in the case of rape is not the same as Reagan's or the Republican platform. He said he backed both.

The candidates used their appearances at the Italian-American dinner in Washington to praise the Italian-American heritage, not discuss church-state issues.

At a similar dinner in New York Sept. 14, Ms. Ferraro and Archbishop O'Connor greeted each other in a friendly fashion.

Mondale, campaigning in Tupelo, Miss., said "I believe the (Christian) faith with everything that's in me" and said that "we have a Christian family." He said America is "great" because "our faith is between ourselves, our conscience and our God and we don't have to clear our faith by passing muster with some politician who happens to be running against us."

He described abortion as "one of the toughest questions in American life" which "I've prayed about for a long time" although "I oppose that amendment" (a proposal to outlaw abortion). Mondale's appearance drew praise and hecklers, including some who shouted racial slurs at his black supporters.

In Buffalo Sept. 12, Reagan praised Santa Maria Towers, a non-profit, low-income senior citizen housing project, developed by the Diocese of Buffalo with federal help. He also again urged adoption of tuition tax credits.

Reagan, visiting the project with Bishop Edward D. Head of Buffalo, said it

demonstrates what people can do cooperatively.

In Buffalo a few days later, Ms. Ferraro said that Reagan had tried to severely cut the federal housing program which supported Santa Maria Towers. She said the program was established by Democrats and that if Congress had not acted to thwart Reagan's plans, "he would have had to have his photo opportunity someplace else."

(See RELIGION, ABORTION on page 16)

### Looking Inside

Politics and religion remain important issues this election year. New York Governor Mario Cuomo delivered his lecture at Notre Dame last Thursday, and we thought it important enough to report this week. See page 16.

Father John Buckel's column this week includes an interview with Archbishop O'Meara. We think you'll enjoy reading it. See page 9.

For as long as man has populated the earth he has questioned the meaning of life. That's the subject of the "Faith Today" supplement on pages 11-14.

Bishop Thomas Gumbleton was in the archdiocese last week. Read what he had to say, on-page 3.

the criterion

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Porn, and efforts to fight it, are growing

by John F. Fink

I first started writing, and publishing, articles on the subject of pornography about 30 years ago, in the 1950s, when I was editor of The Family Digest. So I was glad to oblige when Archbishop O'Meara asked me to represent him and the archdiocese at the national Consultation on Obscenity, Pornography and Indecency in Cincinnati two weeks ago.

Comparing the 1950s with today, I see at least two differences. First of all, pornography today is much worse and much more prevalent. On the other hand, today there is much more concern about the problem, and much more is being done about it.

On the first point, I feel sure that most people really don't realize how bad pornography is today. Recently, when Vanessa Williams was forced to give up her Miss America title after photos of her appeared in Penthouse magazine, many people's curiosity got the better of them and they got copies of the magazine to see the photos.

I have had several people (all women, as a matter of fact) tell me that they were shocked by the photos. They were not what they had expected. The media had usually referred to them as "nude photos" but they were not expecting to see Miss Williams engaging in lesbian sexual activity. Then, after seeing those photos, the women looked at other photos in the magazine and were horrified. They were expecting Penthouse to be like the Playboy of 20 years ago and expected to see bare breasts, but not all the color photos of women's genitals or the photos of



simulated sexual activities between men and women or women and women.

And yet, even this is mild compared with what is available in so-called "adult" bookstores (I dislike the use of that term because there is nothing adult about pornography). Publications and films there show every conceivable sexual activity and perversion. It's impossible to go into more detail without this column itself becoming pornographic. And some of the worst of this stuff is kiddie porn, where young children are pictured engaging in these perversions. (Remember that the only way to produce kiddie porn is to sexually abuse a child.)

Too often we have heard people say that "a book or film never raped a woman." But scientific evidence is overwhelming that constant exposure to pornography causes criminal sexual behavior. Dr. Elizabeth Holland told the people at the meeting in Cincinnati about treating children who were raped by their fathers or brothers after the males viewed pornography. And behavioral scientist Dr. Victor Cline reported that research shows that men go through four stages (women are usually turned off by pornography): first is addiction to the stuff; then escalation—rougher stuff; followed by desensitization—the activity displayed becomes commonplace and acceptable; and finally, acting out what they've seen.

Because more people are becoming aware of how bad pornography is today, efforts to control or combat it are increasing. Some groups have been involved for a long time. Back in 1967 I wrote about a young attorney in Cincinnati, Charles Keating, who founded Citizens for Decent Literature (CDL). That organization still exists, now known as Citizens for Decency through Law (still CDL). Later, Jesuit Father Morton Hill founded Morality

in Media in New York City, and that organization is busier than ever.

Today many religious denominations have become involved, as was evident at the Cincinnati meeting. Presbyterians, Nazarenes, Methodists, Baptists, Catholics and numerous others were interested enough to send about 350 people from all over the United States to the meeting. The National Federation for Decency has been very active.

The constant plea from the speakers at the meeting was, "Enforce our existing laws!" The distribution of obscene material is a felony in almost every state and it is a federal crime to transport it into the U.S., cross state lines with obscenity, use a common carrier to distribute it, or to broadcast it on TV or radio. The problem is that the laws are not being enforced, and they won't be enforced unless there is a demand for it.

Some cities have done an excellent job of controlling pornography—particularly Cincinnati, Orlando, Cleveland, Fort Wayne, Buffalo and Atlanta. The citizens in those cities have demanded that the laws be enforced and, in some cases, have used the ballot box to elect prosecutors who will enforce the law.

Lt. Harold Mills, head of the Cincinnati vice squad, who was highly praised for his work, told me during the meeting in Cincinnati that his biggest problem is lack of complaints from citizens. He said that when he can testify in court that he has received complaints, the judge and jury are more inclined to convict. Not enough people are willing to get involved even if only to lodge a complaint, he said. When there are no complaints, the pornographer's attorneys can point to that fact as proof that community standards accept pornography.

Past president joins Woods as chancellor

Providence Sister Jeanne Knoerie, immediate past president of St. Mary of the Woods College, began serving the college as chancellor last week. Her major responsibility is to direct the college's endowment program, part of a major financial program aimed at providing a broader base of support for this 144-year-old institution.

"I am happy to have the chance to contribute to the future strength of St. Mary of the Woods College," she said. "In addition to my responsibilities for attempting to broaden endowment support, I am assisting College President (Providence Sister) Barbara Doherty by being available to serve as her personal representative on occasion. I am also teaching one course in journalism this semester. I am particularly delighted about that because it gives me the kind of direct student contact which will enhance my ability to speak about the educational experience of The Woods."

A series of "Decade XV Weekends" is planned to introduce small, selected groups



Sister Jeanne Knoerie

of persons to Saint Mary of the Woods College. "We are inviting persons to experience The Woods in an intimate way in order to expand the base of people who have a high quality knowledge of St. Mary of the Woods College," the new chancellor said. "A strong endowment is crucial to the long term stability of the institution. A serious disruption in the economy can wreak havoc on a small institution like ours and in many ways, an endowment is a lot like a savings account... providing an economic cushion against such disruption."

No decision on junior high

No decision on a middle school plan for the Indianapolis north deanery will be made until the end of October or early in November, according to Sue Todd, a member of the board of education and its junior high study committee.

Five possible options are being studied by representatives of all the parishes in the north deanery to try to solve the problems caused by declining enrollment in grades six through eight.

Charities board meets

At the first meeting of the newly-formed board of directors of Catholic Charities, Archbishop Edward T. O'Meara stressed the importance of an archdiocesan-wide effort to implement the social mission of the Catholic Church. The meeting was held September 13.

The new board, which was established as part of the archdiocesan administrative reorganization of 1983, is charged with integrating and developing the social ministries of the archdiocese. It will work closely with Dr. Robert Riegel, secretary for Catholic Charities, and with its existing member agencies: St. Mary's Child Center, St. Elizabeth's Home, Catholic Social Services, and Terre Haute Catholic Charities.

Each deanery in the archdiocese is represented on the board. Board members include: Indianapolis north deanery, Jim Witcger; Indianapolis east deanery, Sister Gwen O'Malley, S.P.; Indianapolis west deanery, Fran Simmerman; Indianapolis south deanery, Michael McClain; Batesville deanery, Edwin Bills; Bloomington deanery, Ann Patton; Connersville deanery, Dr. Lynn Bowers; New Albany deanery, Jim Russell; Tell City deanery, Mary Ann Hollinden; and Terre Haute deanery, Mary Iacoli.

Also on the board are Don Fleming and Betty Moebis representing St. Mary's Child Center; Jim Laughery and Mrs. Frederick Evans II, St. Elizabeth's Home; Francis (Mike) Connelly and Gerald Zore, Catholic Social Services; Donna Novotney and Paul Pike, Terre Haute Catholic Charities; Richard McCaig, Bloomington Catholic Social Services; and Vicki Marvin, New Albany Catholic Charities.

At the first meeting, Archbishop O'Meara told the board members that the social mission of the church is an essential element of its existence, a part of its very nature. He emphasized the importance of the agencies' work in all areas of the archdiocese and expressed his hope that the agencies would work both toward providing services to individuals in need and taking approaches to changes in systems where such action is deemed necessary.

Catholic Charities is organizationally both a local and a national body. The Archdiocesan Catholic Charities is a member of the National Conference of Catholic

Charities, which is both an association of agencies and a movement or mission.

Within the archdiocese, Catholic Charities is especially committed to providing services that are unmet by others; developing the local (or parish) community and individual Catholics to bring about the services needed within their communities; advocating for change in systems which are oppressing and dehumanizing persons; and providing direct services in the most competent manner possible, both by professional staff and volunteers. It has a primary commitment to the elderly, the handicapped, children, those with problem pregnancies, the homeless and hungry, the refugee, families in stress, and the poor.

Archbishop O'Meara's Schedule Week of September 23

SUNDAY, September 23—Confirmation for the parishes of Holy Cross, St. Croix and St. Joseph, Crawford County, to be held at Holy Cross Parish, Eucharistic Liturgy at 3 p.m. with reception following.

—Confirmation for the parishes of Our Lady of the Springs, French Lick and Christ the King, Paoli, to be held at Our Lady of the Springs Parish, Eucharistic Liturgy at 7 p.m. with reception following.

MONDAY, September 24—Guest speaker for the Greenwood Rotary Club luncheon, Greenwood, 12 noon.

TUESDAY, September 25—Confirmation, St. Gabriel Parish, Connersville, Eucharistic Liturgy at 7:30 p.m. with reception following.

WEDNESDAY AND THURSDAY, September 26-27—Belleville Diocese Council of Catholic Women Convention, Breese, Ill.

FRIDAY, September 28—Archdiocesan Board of Education meeting, Mount St. Francis Retreat Center, Mount St. Francis, 8 p.m. EDT.



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THE CRITERION

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# Immaculate Conception has celebration

by Barbara Jachimiak

MILLHOUSEN—One hundred and fifty years were spanned in less than 24 hours as the Church of the Immaculate Conception in Millhouse celebrated its sesquicentennial last weekend.

Opening the festivities on Saturday, Sept. 15 at 5:30 p.m., a sung Latin Mass was celebrated commemorating the origin of the church. It was celebrated by Msgr. Joseph Brokhage, administrator of the parish. In complete contrast the closing liturgy on Sunday, Sept. 16, was a modern Mass presided over by Archbishop Edward T. O'Meara, and concelebrated by Msgr. Brokhage, Msgr. Raymond Bosler and 30 priests including Father John Geis, dean of the Batesville Deanery. Father Stephen Jarrell was master of ceremonies.

During the Latin Mass, Roman vestments were worn. A chalice given by the parishioners to Father John Urlich, a former pastor, on the 25th anniversary of his ordination was used. The choir sang hymns in Latin.

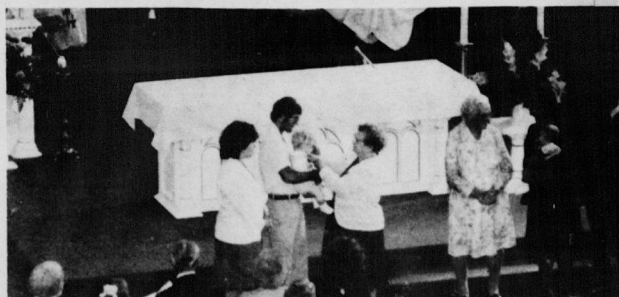
The archbishop spoke about the parish's journey through 150 years of history. "It was mostly pleasant, sometimes stormy, but always faith-filled," he said.

During the Sunday Mass the choir rendered modern hymns in English, accompanied by the congregation. Modern vestments were worn, and wooden cups and bowls were used during Communion under both species. Prior to the creed, the two oldest active parishioners, Leona Klosterkamper and Dorothy Horan, stood before the altar and traced the sign of the cross on the foreheads of the two youngest members present, Paul Stier and David Ryan Stone, to signify the faith that had been handed down to each succeeding generation.

The organist was accompanied by flutes and trumpets. The choir was directed by Benedictine Sister Mary Cecile Deken. Nuns born in the parish or who served the parish were included in the procession and were seated in the sanctuary.

A German supper followed the Saturday Mass and a catered meal was served after the Sunday liturgy. Archbishop O'Meara led the crowd in a balloon release prior to the dinner.

A parishioner remarked that he was present for the centennial anniversary 50 years ago. "I never thought about being around 50 years later," he said. "When you're 16, you don't think about that."



**SIGN OF FAITH**—To signify faith handed down to succeeding generations, the two oldest members of Immaculate Conception Parish in Millhouse trace the sign of the cross on the foreheads of the two youngest members present. The oldest members are Leona Klosterkamper (at left) and Dorothy Horan. The youngest are Paul Stier and David Ryan Stone. They were participating in a liturgy marking the 150th anniversary of the parish. (Photo by Peter Jachimiak)

Historical items were displayed throughout the celebration weekend. A grandfather clock was raffled and souvenir cups and plates were sold to defray expenses.

A tiny replica of the original log church built in 1834—at that time called the Chapel of St. Boniface—stood on the walk leading into the present edifice, named the Church of the Immaculate Conception of the Blessed Virgin Mary when it was built and dedicated in 1868.

Since 1834 the parish has grown from 30 members to over 500 people. It is administered by Msgr. Brokhage who is

assisted by Msgr. Raymond Bosler and Rita Kneuen. Kneuen has the distinction of being the only full-time pastoral assistant in the archdiocese. The religious education program is supervised by Benedictine Sisters Mary Cecile Deken and Mary Philip Seib.

The beautiful weather that blessed the area over the weekend brought hundreds of people to participate in a fun-filled and faith-filled festival. The brisk breeze, though a bit cool, carried the balloons into the cloud-studded blue skies with the prayers that were offered by the community and the archdiocese for the 150-year-old church and its people.

## Co-author of peace pastoral gives talk in Richmond

by Jim Jachimiak

RICHMOND—The teaching role of the Catholic bishops in this country has changed because of their 1983 pastoral letter on war and peace, Auxiliary Bishop Thomas Gumbleton of Detroit said here last week.

Bishop Gumbleton, who was on the committee which drafted the pastoral letter, was in Richmond to speak at the first of four workshops on the issues of war and peace. Faculty members of seven colleges are participating in the workshops, which are funded by a faculty development grant from Lilly Endowment, Inc.

Four Catholic colleges are involved in the consultation—Marian College, Indianapolis; St. Joseph's College, Rensselaer; St. Mary's College, South Bend; and St. Mary of the Woods College. Other colleges involved are Earlham College, Richmond; Goshen College, Goshen; and Manchester College, North Manchester.

Bishop Gumbleton said the 1983 pastoral letter was written largely as a result of the 1980 presidential campaign. He noted that, as candidates, President Ronald Reagan and Vice President George Bush spoke of increasing military preparedness so the United States could win a nuclear war. The Republican platform included the ideas of limited nuclear war and winnable nuclear war.

As a result, "there was a great concern about the nuclear war issue at that time. This affected the Catholic bishops, too." So a discussion of the arms race was added to the agenda of their annual meeting in 1981.

When the first draft of the pastoral on war and peace was completed, the bishops

broke with precedent and released it to the public.

When the second draft was released, "the Reagan administration was very concerned with what the bishops were coming up with," Bishop Gumbleton recalled. An official of the administration sent a letter to the bishops and released it to the New York Times and the New York Post as well. "They were making a very direct public challenge to what we were doing," Bishop Gumbleton said.

After consultation with various sources, a third draft of the document was developed. The entire process took more than two years.

"It gave us a different way of teaching," Bishop Gumbleton said. "Instead of just giving answers, we asked questions. I think that is an important way for the bishops to teach."

The teaching authority of the pastoral letter was a major concern while it was being written, he said. So the first part of the document spells out official Catholic teaching on the issue.

"We expect people who choose to be members of the Catholic Church to accept that those are Catholic teachings," he noted. "But then we apply (those teachings) to the public policy questions." Later, the letter makes moral judgments on the basis of those teachings.

"We do not insist that every Catholic agree with those judgments. . . and yet we think that our judgments do carry some weight because it is the role of the bishops to teach."

In the document, "we challenge the church to try to respond to the issues not only on the basis of Catholic teachings, but on the basis of what we as believers are called to do. We describe the qualities of the community of the disciples of Jesus and challenge ourselves to live up to them. It's a very real challenge to be converted to a radical kind of discipleship."

The bishops begin with the premise that warfare deliberately directed at any population center is immoral. "That's something that I think all of us accept quite readily," Bishop Gumbleton noted.

But from that premise, the bishops draw four "prudential judgments."

First, they conclude that such an action is wrong even if our own cities are attacked first. The reason, according to Bishop Gumbleton, is that "we don't determine what is right or wrong by what somebody else does or doesn't do."

The second conclusion is that first use of nuclear weapons is never morally

justifiable. The possibility of first use "has been clear public policy in the United States," Bishop Gumbleton said. The bishops oppose that because it could lead to a loss of communication and a rapid escalation of nuclear involvement, he added.

In testimony before the bishops, "even the people who strongly supported a first use policy agreed that is what would happen. Our judgment is that if you can foresee that, then ultimately you are responsible for it."

The bishops' third judgment involved the idea of a "limited" nuclear attack. "Here we're talking about a response to an attack on us," Bishop Gumbleton noted. Theoretically, retaliation could be limited to selected targets.

"However, we don't live in a theoretical world. We live in a real world. We simply do not believe it can be done." The bishops heard no testimony that proved that nuclear retaliation could be limited, so they judged the idea to be invalid. "If you are not sure those conditions can be fulfilled, then you can't use those weapons."

Their fourth judgment involved deterrence. "It presents a very real moral dilemma," Bishop Gumbleton said. "It is a strategy that was derived 39 years ago to prevent the use of nuclear weapons. It would be very irresponsible to abandon deterrence if that would result in aggression on the part of the Soviet Union."

"But on the other hand, this strategy contains very serious moral flaws that we simply can not justify."

For example, the policy of deterrence led to the arms race. The bishops question the morality of the arms race because it requires large expenditures which could otherwise be used to relieve poverty.

Furthermore, "a strategy of deterrence is also evil because of the very basis of the strategy. How can you ever start trust relationships when the whole strategy of deterrence is to threaten the other side? We're acting in a way that is contrary to what we are supposed to do as Christians."

Bishop Gumbleton believes that the fear resulting from a policy of deterrence "is having effects which no one ever thought about 40 years ago." People repress their fears and "we withdraw from trying to do something about it. Children are growing up with this fear hanging over them all the time."

The same thing is happening in the Soviet Union. "Those kids are living with fear over there just like our kids are here."

Another problem with a deterrence policy is that "it contains the clear intention to do evil. In Catholic moral theology, this is an important point. Our teaching has always insisted that the evil happens when we intend or choose to do it. That's when we turn away from God."

(See GUMBLETON on page 24)

## Our Lady of Lourdes anniversary

Our Lady of Lourdes parish, 5333 East Washington St. in Indianapolis, will celebrate its 75th anniversary on Sept. 30 with a special Mass and other activities.

Archbishop Edward T. O'Meara will be principal celebrant of the liturgy, which is set for 10:30 a.m. Dedication of an outdoor grotto to Our Lady of Lourdes and a reception in the school cafeteria will follow the Mass.

A parish open house is scheduled for 1-3 p.m. A musical program at 4 p.m. will include the Secunia Memorial High School Choir and a living rosary by the schoolchildren.

A chicken dinner catered by Peachey's is planned for 5-7 p.m. Reservations may be made by calling 317-356-2266.

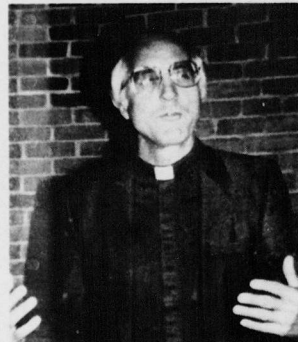
A commemorative booklet and medallion will be available during the day.

Father Francis Buck has been pastor of

the parish since 1982. The parish's founding pastor was Father Joseph Poelhuys, who was appointed in 1908 by Bishop Silas Chatard.

The parish property at the corner of Downey Avenue and East Washington Street in Irvington was formerly a part of Holy Cross parish. In 1909, the house on that property was purchased from Holy Cross parishioners Mr. and Mrs. John Cusack for the new parish. The residence housed the first church and was enlarged by adding a chapel to accommodate 144 folding chairs. The remainder of the house served as the parish rectory.

In 1911 the Sisters of St. Francis of Oldenburg came to the parish and began operating a school and convent in the Parker residence. The present church was completed in 1942 and the present school in 1954. Lourdes has a rich tradition in the community of Irvington.



Bishop Gumbleton in Richmond

## COMMENTARY

## Mothers are to blame

by Richard B. Schelber

There was a lot of criticism of both the U.S. government and the Roman Catholic Church during and following the recent U.N.-sponsored population conference in Mexico City.

The U.S. was viewed as a villain because it says it will cut off population control funds to any nation or organization which promotes abortion as a means of population control. The Roman Catholic Church is viewed as a villain, as it has been for generations, because it insists not only that killing defenseless infants is wrong, but that chemical and mechanical tampering with their origin is evil because such tampering is a deliberate frustration of the highest expression of God's creative act, the forming of a human being, body and soul.

In the face of these "outdated" pro-life issues, the population controllers point to overcrowding in Mexico City, Calcutta, and other places, saying that if we don't watch out, the whole world will be just like that. They fail to mention that most of that urban crowding is due to disastrous government policies that make living in urban blight seem like luxury compared to living in rural poverty; policies that encourage the centralization of industry, which draw people, rather than the decentralization of industry, which would tend to keep the population dispersed, and which history proves would also tend to lower the birth rate.

True, the problem is much more complicated than that, but it's much easier to solve a problem of overcrowding by getting rid of people than it is to address the larger, more basic causes of it.

The message that seemed to come out of the U.N. Mexico City conference was that people are a curse—almost a cancer. And the cure to that "disease" is to have fewer new people. In other words, infants are evil, so let's cut down on the supply, either through forced birth control or through abortion.

I suggest these pundits are looking at

the wrong segment of the population when they search for villains. After all, you can keep preventing babies just so long before something goes wrong with your prevention methods, or before women decide they are tired of being told they can't fulfill their maternal instincts. And they can kill babies until they are blue in the face, but that won't stop them at the source.

No, I don't think the problem is babies at all. The problem is where they come from—mothers. A baby is a baby, but a mother is a potential source of a lot of babies. So what these population controllers must do is focus their attention on mothers. They, the controllers, must convince governments that mothers must be done away with if we are ever to get a handle on overpopulation.

That may sound a bit extreme, but once you accept the premise that any human being is a threat to society simply because he or she is alive, then you can apply that principle not only to infants, but to mothers because they have infants, or to fathers because they do their part in creating infants, or to old people because they eat too much, or to young people because they play their radios too loud, or to handicapped people because they require too much care.

The population controllers keep saying that won't happen because we are too "civilized." They have short memories. A couple of generations ago, the Nazis decided an entire class of people was a threat to society, and embarked on a vicious attempt to eliminate them. Red China today is curbing its population by methods even Time magazine calls "draconian," and if they don't work, you can bet elimination of human beings—adult human beings—will be the next step.

There is a serious overpopulation problem in some parts of the world, but there is a serious underpopulation problem in many parts of the world. Close examination reveals that the roots of overpopulation are usually regional and have other causes than simply too many people.

Either the population alarmists must learn to look for those other causes, and to address them, rather than to treat people as a social evil, or you and I will live to see the day when governments decide who is next to be killed besides defenseless infants.



## A gentle rocking of the boat

by Dick Dowd

I remember my first ride on a subway. I was very apprehensive and hung on for dear life to a vertical bar by my seat near the door from the car's first jerk forward to the steaming, hissing, noisy stop.

There was a time, also, when I used to have that same catch-in-the-throat apprehension when one group or another appeared obviously "ticked-off" with the power structure and said so.

Not so any more. Whether it's because I'm injured after so many experiences (I eventually was able to sleep on the subway) or have come to greater sense of trust in the good will of all parties in the church, I'm not sure.

Case in point: the "Lay Pastoral on Economics."

J. Peter Grace, William Simon, Clare Boothe Luce and a group of other Catholic business leaders are in the process of issuing a statement of some sort on Christianity and capitalism. It seems designed as a tit-for-tat kind of thing with the U.S. bishops' proposed pastoral on the economy. One gets the impression they don't think their views will get great shakes with the bishops—so they're putting out their own.

I'm neither surprised, enraged nor

excited. I expect to read it as I might read Fortune or Business Week or Forbes or the Kiplinger Washington Letter. Every published document has a point of view. The responsible reader should be aware of that point of view and judge the contents accordingly.

What I will not do is condemn it out of hand as "ill-advised," "threatening" or "fragmenting." I presume good will, good expertise and a contribution to dialogue on the part of the framers. In other words, I don't think they're "taking on the bishops."

Case in point: the U.S. Women Religious Leadership setting up a "Consulting Group" at the national and local level to assist communities "experiencing difficulties with ecclesiastical authorities."

I do not see this as tantamount to "raising an intellectual war chest" to do battle with Roman or diocesan authorities. I know too many sisters to even consider that.

My impression is not that they are looking to battle the adversary (whoever that may appear to be), but in solidarity with the womanly virtues singled out so often by the popes they seek "to assist those in need." In this case their sister Religious.

"We live in a time now of dialogue and clarification (this is the new Sisters conference president speaking) about how U.S. Sisters live out the lifestyle and commitments we believe the Spirit calls us to. While other segments of the world church may question what they see, we claim the validity of our lived experience and offer our critics a record of fidelity."

That sounds to me like she's saying that nobody knows the answers yet, but if people think we're part of the problem, we want to be part of the solution as well.

Case in point: The Men Religious Superiors endorsing the current sanctuary movement, especially the "150 churches and synagogues which have opened their doors as havens" for political refugees from Latin America even though it means "perhaps violating the law."

While efforts to change the immigration law take time and have the full support of

(See ROCKING on page 5)

## JFK and separation of church and state

by Liz S. Armstrong

WASHINGTON (NC)—The Catholic politician explained that the first duty of an elected official is to uphold the Constitution and its separation of church and state, regardless of personal faith or the church's views on a controversial issue.

Angry reaction from some Catholic quarters included the allegation that a Catholic public official cannot separate personal morality from public decision-making.

Questions about religion began dogging the national campaign.

1984? Geraldine Ferraro?

No, 1959, and John F. Kennedy, a young Democratic senator from Massachusetts, already recognized as a leading contender for the 1960 presidential election.

The 1984 debate over religion, politics and the presidential campaign recalls that other campaign, when Kennedy, in winning his party's nomination, repeatedly faced the issue of his Catholicism—and to what extent it would or should affect his policies if elected president.

BUT THE current debate has one key difference: the issue of abortion. While the 1960 debate centered largely on whether Kennedy, as president, would use his office to promote the position of his church on such general issues as aid to parochial schools—issues the church has said are not morally binding on all Catholics—the 1984 debate involves what the church describes as a moral issue which public officials are bound by conscience to try to uphold in the political arena.

Ms. Ferraro, on the other hand, has maintained that while she is personally opposed to abortion she will not impose that view on others so long as abortion is such a divisive issue.

In Kennedy's day abortion was still illegal and thus not a topic of national debate. Even artificial birth control had not yet arisen as a major controversy, although Kennedy did confront questions about the role of the United States in promoting birth control in the underdeveloped world as a way of slowing the population boom.

But Kennedy did face issues such as prayer in public schools, federal aid to parochial schools and U.S.-Vatican diplomatic relations, all of which he opposed.

Things heated up for JFK in 1959 when,

in an interview with Look magazine, he discussed the church-state issue.

Whatever one's religion in his private life may be, for the officeholder, nothing takes precedence over his oath to uphold the Constitution and all its parts—including the First Amendment and the strict separation of church and state," Kennedy said.

His 1959 Look magazine interview comments about nothing taking precedence over the Constitution sparked outcry from some Catholic circles.

"Something does indeed take precedence over the obligation to uphold the Constitution—namely, conscience," said Ave Maria magazine. "To relegate your conscience to your 'private life' (is) dangerous because it leads to secularism in public life," the magazine added.

One of Kennedy's most famous commentaries on religion and politicians, an address to Protestant ministers in Houston during the 1960 campaign, is being recycled by politicians and press alike this year.

There he urged rejection of any religious test for officeholders and pledged that he would make executive decisions not because of pressure from outside sources but "in accordance with what my conscience tells me to be in the national interest."



the criterion

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# ENTERTAINMENT

VIEWING WITH ARNOLD

## Contrived thriller

An 11-year-old hero in old-fashioned spy movie

by James W. Arnold

"Cloak and Dagger" takes the current trend to youthful heroes in movies a notch further by offering an 11-year-old as the main character in a gleefully old-fashioned spy thriller.

The "heroine" is also 11, which leads one to believe this trend may ultimately bottom out with a Spielberg movie about four-year-olds in a nursery school being chewed up by a giant rubber ducky.

Helping to make "Cloak" palatable are a touching father-son relationship and an imaginative, combined critique and tribute to the superheroes of childhood fantasy.

The child hero is all part of getting the audience to identify or at least empathize with the protagonist, and the industry just now is very anxious to grab (figuratively speaking) pre-adolescents. The trouble is that old movie taboo is being violated here—children are not supposed to be shown as actual or closely threatened victims of violence. Such traumatic situations are frightening enough for adults, so it's not surprising that the experience might rattle kids into a few nightmares.

"Cloak" essentially has Henry Thomas (of "E.T." fame) and sardonic pal Christina Neagra being chased all over the photogenic (but previously seldom seen) environs of San Antonio by a gang of unredeemably rotten spies firing at them with real bullets. At the climax, while Chris is carrying around a time bomb in a radio likely to explode at any second, Henry is facing chief villain Michael Murphy. Armed with a heavy machine gun, Murphy is leering and threatening to blow out the kid's knees and stomach and watch him bleed to death. If this doesn't cause some anxiety and anguish among pre-teen viewers, they ought to sign up for the CIA.

Grudgingly, however, I'm willing to concede that the movie, for all its use of kids for target practice, is a modest entertaining romp. It does a few other obnoxious things, like blatantly selling a tied-in product, Atari's "Cloak and Dagger" video game, and promoting the tourist delights of San Antonio—from the riverwalk to the Alamo. About the only thing left out is the front lawn of the mayor's mother-in-law.

But that's the American Way. They cheat and connive and throw everything in Texas at you, and when it's over, you've had a few thrills and something to think about besides the weather.

"Cloak" is adapted from a 1949 story by the superb mystery writer Cornell Woolrich about an imaginative child who witnesses a murder but can't get anyone to believe or help him because he's constantly playing at spy games. Director Richard Franklin and scenarist Tom Holland, who collaborated on last year's brutal and ugly sequel to "Psycho," go for the obvious update and make young Thomas a shopping mall video game addict. He's much like the hero of another current film, "The Neverending Story": his mother has recently died and his Dad (Dabney Coleman) fears he's escaping into make-believe.

THE SUSPENSE stuff is direct enough, with the kids stumbling onto a plan to smuggle out military secrets in a game cartridge, a discovery that leads to the lethal chase around the city and finally to a

superbly melodramatic climax at the airport. In arranging his plot gimmicks, Holland pays scant attention to credibility, and at times comes perilously close to kiddie cartoon level action. But the film follows the old rule and keeps the pace so hectic there is precious little time to work up a good scoff.

What gives "Cloak" some distinction, though, is the competition for the boy's affections between his workaday father and his glamorous idol Jack Flack, the fictional hero of the video games—a clever James Bondish type who always wins and always escapes. Flack comes to life as an imaginary playmate and technical adviser to Thomas as he battles the spies. Since Flack is also played by Coleman (with beret-wearing swagger), the nice psychological insight that fathers and boyhood heroes are real and idealized models of the same person is made ultra clear.

As the adventure progresses, the boy matures and discovers that real-life violence isn't fun and games. Both the script and Coleman, who is fast becoming the Olivier of Hollywood character actors, suggest the crazy Howard Hunt side of Flack. (In one scene, as a test of macho daring, he simply stalks across an intersection of heavy traffic.) Thus we're prepared for the emergence of Dad as the hero in the final crunch.

But not before a marvelously poignant scene in which Flack, wounded and rejected, realizes the boy has outgrown him and that he's about to enter the realm of memory. "I never like leaving when they stop believing," he complains. It's an amusing and also sad moment, in which all of us for an instant remember the lost companions, real and imagined, of our childhoods.

Also contributing to the adult appeal is a brief but wonderful appearance by John McIntire, 77, and Jeanette Nolan, 73, the veteran husband-wife acting team whose ambiguous presence adds a strange Hitchcockian flair to put it generally into the win category.

(Contrived but stylish thriller with an uneasy mix of kids and violence. Satisfactory for adults and mature youth.)

USCC rating: A-II, adults and adolescents.

### Recent USCC Film Classifications

The Brother from Another Planet .....	A-III
The Family Game .....	A-II
A Joke of Destiny .....	A-III

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.

## Rocking the boat

(Continued from page 4)

the bishops, this says we can't wait for a change, we must break the law in the name of humanity.

I am now old enough to know when the heart pulls the head around, the heart often sees the right that the head can't explain. So I'm not concerned that the Men Superiors have endorsed this 20th century "underground railroad."

The question that bothers me is: Have I become some kind of existential moralist because I can see some right where I once might have seen only wrong, or is my eyesight getting better now that I wear bifocals? What do you think?



SUSPENSE DRAMA—Davey, played by Henry Thomas, tells his father, played by Dabney Coleman, that he has just witnessed a murder in "Cloak and Dagger," a Universal release. The U.S. Catholic Conference calls the film "a pleasant surprise . . . entertaining and unpretentious" and classifies it A-II. (NC photo)

## A hard look at TV violence

by Henry Herz

NEW YORK (NC)—A generation ago, people worried that television's "vast wasteland" of bland programming was creating a nation of dullards. Now we are afraid that an excess of violent television programs is conditioning a society of brutal criminals.

Trying to sort out the facts from the fears, the reality from the hyperbole, is "On Television: The Violence Factor," a documentary airing Sept. 28 on PBS. (Check local listings for time in your area.) Major funding was provided by the Catholic Communication Campaign.

Sorting the facts is no simple task because the "experts"—scientific researchers, media critics, broadcasters and producers—cannot agree even on what constitutes an act of television violence. Without accepted definitions, attempts at measuring amounts of TV violence can yield strange results—for example, the recent report by a monitoring group that the Disney pay cable channel was excessively violent.

There is even less agreement on the question about the effects of television violence. "The Violence Factor" examines the evidence from 30 years of scientific testing and congressional hearings about the effects of television on young viewers.

Although the results of all these studies are by no means accepted universally, parents should be aware there is general agreement that excessive and unsupervised viewing of violent programming can be harmful for children.

While acknowledging television's potential harms, the documentary emphasizes it also can be a powerful influence for good. Even violence can be meaningful when used in an appropriate dramatic context.

Media critic Ron Powers uses "Hamlet" to show that the valid use of violence depends upon "the artist's ability to make you care about the character and about what he or she is up against before the violent act occurs."

The concern then is not about the kind of violence which serves a meaningful purpose but about the gratuitous variety which serves only to mask the deficiencies of a weak script. The program examines why there is so much gratuitous violence—the networks prefer to call it "action-adventure"—on American television through a sequence called "The Circle of Blame."

It is a round-robin of finger pointing which says, in effect, broadcasters schedule programs which have high ratings because advertisers will pay

premium prices for such shows and producers will make whatever broadcasters will schedule. This is a classic vicious circle in which the public, the advertisers and the television industry can all share the blame.

We may not know everything but we know enough about the effects of televised violence to realize it must be an important public concern. The value of this documentary is that it assembles the complexity of factors and the variety of opinions to help viewers get a sense of the issues and of possible options.

"On Television: The Violence Factor" ends by taking the position that some kind of government regulation is necessary over an industry which uses the public airwaves. It encourages viewers to let their elected officials know their views on current proposals deregulating the broadcast industry.

It also emphasizes the importance of media education for the young, family discussions of television viewing and parental selectivity of worthwhile programs. In other words, there are alternatives to living without a television set.

Written and produced by Mary Megee, directed and edited by Nicholas Stein, the program is a production of On Television Ltd. in association with South Carolina Educational Television. In addition to the Catholic Communication Campaign, additional funding was provided by the Corporation for Public Broadcasting, the Public Broadcasting Service and other sources.

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### TV Programs of Note

Sunday, Sept. 23, 7:30-10 p.m. (CBS) "The 36th Annual Emmy Awards." This program honoring individuals and programs for the 1983-84 prime time television season is broadcast live from the Civic Auditorium in Pasadena, Calif.

Wednesday, Sept. 26, 7:10-10:30 p.m. (PBS) "Live from Lincoln Center: Carmen." Frank Corsaro's new interpretation of Bizet's classic opera has been reset in the time of the Spanish Civil War, with Carmen as a Loyalist determined to overthrow the fascist dictatorship.

Friday, Sept. 28, 9-10 p.m. (PBS) "Forces of Order." Filmed in Tokyo, Japan; Santa Ana, Calif.; and Portland, Ore., this program documents some new ways in which communities and their police agencies are working together to achieve significant reductions in crime rates.

(Herz is on the staff of the U.S. Catholic Conference Department of Communication.)

# TO THE EDITOR

## How abortion relates to all of us

Everyone knows that when the church speaks of pro-life issues it is not just speaking of abortion. It is speaking for the dignity and welfare of all mankind, including the elderly, the poor, the hungry, the lonely, etc.

So why so much emphasis on abortion? There are many reasons. First and foremost is that 17 million unborn children have suffered a cruel, painful and degrading death by abortion in the United States alone. Unloved and unwanted, they have been discarded with the trash.

However, what many fail to understand is that as a nation we are being desensitized to human suffering due to abortion. That suffering is now being extended to many other human beings because we no longer value human life. The pro-life issues which the church speaks out on are growing by leaps and bounds. Atrocities against human life, that prior to abortion were unthinkable, are becoming commonplace.

Infanticide, allowing our newborns a slow death by starvation; euthanasia, the killing of our elderly who some feel have become a burden on family and society. This is openly promoted by leading politicians. Living Will legislation is in place in 21 states plus the District of Columbia.

Fetal experiments on the live aborted babies and those scheduled for abortion are unbelievable horror stories.

The suffering and special needs of women with problems related to pregnancy and those who have had or taken part in an abortion.

The promotion of sexual activity by our

teen-agers, with abortion being a back-up contraceptive, has resulted in an epidemic of teen-age pregnancies bringing a multitude of problems and endless suffering in addition to undermining the family unit.

More and more people openly express the idea that people on welfare should be allowed a limited number of people. Human sufferings regulated by dollar signs.

Other life issues arising are surrogate mothers, test tube babies and frozen embryos, all presenting more social and moral problems and black market babies, human beings sold to the highest bidder. The list goes on and on, new issues constantly arising as a result of abortion.

Life issues are not just for America as the church is universal and speaks for mankind through the world. Abortion is not limited just to America, but stretches around the world in all countries, but funded in many countries by American dollars.

It is hard to arouse the American public to human rights violations in foreign countries, when human life has become so meaningless here at home.

The truth is, that which affects our brothers and sisters in the church affects all of us. It is also true that with all the many far-reaching and ever-widening life issues intertwined with the abortion issue or resulting from abortion, none of us can be assured that we personally will not be involved.

Eva Westhafer

Greensburg

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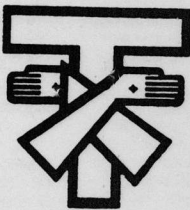
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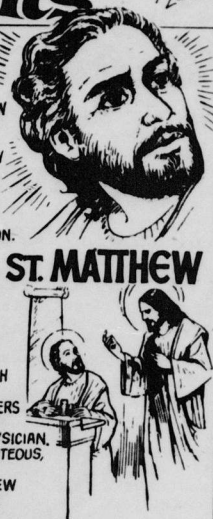
## the Saints

MATTHEW WAS A JEW WHO COLLECTED TAXES FOR THE ROMANS FROM HIS FELLOW JEWS. ONE DAY AS JESUS WAS WALKING BY THE SEA OF GALILEE, HE SAW MATTHEW THE PUBLICAN SITTING AND RECEIVING CUSTOMS. JESUS WALKED UP TO HIM AND SAID, "FOLLOW ME" AND MATTHEW AROSE AND FOLLOWED HIM, LEAVING EVERYTHING BEHIND. HE BECAME ONE OF THE APOSTLES.

THE PUBLICANS WERE DESPISED BY THE JEWS AS ENEMIES OF THEIR NATION. SINNERS AND OUTCASTS, NO PHARISEE WOULD SIT AT THE SAME TABLE WITH ONE. SO, IT WAS SHOCKING TO THEM TO LEARN JESUS HAD CALLED SUCH A MAN TO FOLLOW HIM.

ST. MATTHEW HAD A GOING AWAY BANQUET AT HIS HOUSE. HE INVITED JESUS AND FELLOW TAX-COLLECTORS AND MANY CONSIDERED SINNERS, WHICH SHOCKED THE PHARISEES EVEN MORE. IT WAS IN ANSWER THEN, TO THE MURMURS OF THE PHARISEES, THE LORD REPLIED, "THEY THAT ARE IN HEALTH NEED NO PHYSICIAN. I HAVE NOT COME TO CALL THE SELF-RIGHTEOUS, BUT SINNERS."

AFTER JESUS' ASCENSION, ST. MATTHEW TAUGHT THE DIVINITY OF CHRIST AS THE PROPHETS FORETOLD. HE PREACHED IN MANY LANDS. IT IS SAID HE DIED A MARTYR'S DEATH IN PARTHIA. HIS FEAST IS SEPT. 21.



ST. MATTHEW

## Whoever said priests are human?

These comments are in regard to the letter that appeared Aug. 31 from Father Rawley Myers, Colorado Springs, Colo. Father, I think you were and are right when you said, "A good number of Catholics will not face up to the crisis" (of the priest shortage). I wonder if any one of the critics has ever counted how many times a priest has to stand during Mass while everyone is sitting or kneeling. They only get to sit during the readings, homily and the quiet time. That is, of course, if they are not scheduled to do the homily or do the readings.

And what of these people who have Mass-itis? Good old Father will offer a Mass for us, they say, never mind his own life, they say, it's always what I want, never what he wants. Who does he think he is anyhow?

I know of an instance where some people got mad because Father couldn't come over to say Mass because he was sick and the doctor told him to stay in bed for two days. But yet these Mass-itis people thought Father ought to get up out of a sick bed just to satisfy them. Does that sound reasonable?

And while we are on the subject, what about these yelling, screaming kids when the priest is trying to have a good homily. Maybe the people think Father's homily is boring so then the kids decide to cry or start pointing out things in church and parents don't make any attempt to quiet them. I think the priest would like to tell those people what was in that cartoon in The Criterion awhile back when the man told the census taker, "I go with God, everyone else can take a flying leap."

How about those people who are always whining they never get enough cooperation from the rectory, or those who say, if only Father would give this or that a little plug it would be so much nicer and carry a little more weight. It might be that Father thinks what they are trying to do is yucky or the pits, but then he is always supposed to keep

his comments and feelings to himself. Who ever said priests are human beings?

Therese Dailey

Indianapolis

## The wrong focus

I am grieved over the way The Criterion is handling the situation in Nicaragua. The headline on page 3 and the cartoon on page 4 (Sept. 7) focus on church-state tensions. Readers may well be reinforced in their support for our country's military intervention in that troubled area if this is the issue that The Criterion emphasizes.

In the page 3 article, Archbishop Roach is quoted, "... the situation in Nicaragua is very desperate." "The civil war is devastating and is causing great hunger and very serious health problems. The situation is incredibly complex and any attempt to simplify it is to underestimate the reality." The Criterion does not seem to have at all picked up on these very poignant statements of Archbishop Roach.

Nancy Brosnan, S.P.

Osgood

## Arnold's reviews

I can't understand why Mr. Arnold can't find acceptable entertainment to present in his column. Most of the time Mr. Arnold uses one half page to describe in detail a morally offensive movie. This in a Catholic newspaper is certainly not needed. I think Mr. Arnold could use his time, and serve his readers better, if he would review acceptable entertainment. If not, his column should be dropped and replaced by a column that would serve your readers.

M.M.D.

Speedway

## For adoptive families

St. Elizabeth's Home is continuing to locate families who have previously adopted to let them know about their Postadoptive Support Group.

If you have adopted a child previously and are interested in meeting and socializing with other adoptive families, please plan to attend a family picnic sponsored by St. Elizabeth's Postadoptive Support Group. Please bring your own picnic lunch, eating utensils and any game activity (sports equipment) appropriate for use. For further information, please contact Doris Stiker or Jan Ash at 787-3412.

The date is Sunday, September 23, from 10 a.m. to 3 p.m. at South Grove Park in Beech Grove (South 9th Street). Come and go at your convenience.

Mrs. Doris Stiker  
St. Elizabeth's Home

## Identity crisis?

Thank you, Alice Dailey, for your column of Sept. 7, "Accepting Ourselves as We Are." So very often my wife and I discuss the very subject you ask: what is it with this identity crisis? In all of our seventy-plus years neither of us has ever had an identity problem with self, and I am certain we experienced more difficult and torturous years through the Great Depression of the '30s than have the great majority of the currently troubled generation. We have always found solace and answers in the tenets and practice of our God-given Faith.

Roy J. Guenzel

Terre Haute

Indianapolis

## CORNUCOPIA

## It's the bittersweet time again

by Cynthia Dewes

The poet says April is the cruellest month. I wonder what he thinks of September, that traditional time of the return to classrooms, that harbinger of the autumnal equinox and widespread grape stomping.

It's a time to enjoy nature, and poets always love nature. Intense summer heat is past, but coat-wearing cold is still in the future. The air seems fresher. The skies are more dramatic than before, with deeper colors and denser clouds, yet less threatening than they will become as the season progresses.

The dark green August foliage is still intact, with only cheerful touches of fall color here and there to tease us with what's ahead. Boating, hiking, picnicking, and most of the team sports are even more pleasant to engage in than they were during high degree days. The peskier bugs have gone on vacation, or wherever they go to reconnoiter.

Unique celebrations happen during September: Labor Day, Penrod Day, college football games in which non-traditional opponents tangle, and (for some reason) Oktoberfests. In short, September is a sweetly reasonable month. No extremes here, no problems to excite strong opinions, no polarization of affections.

There is also a bittersweet quality to this most pleasant of months, as described in the poetic "September Song": "Oh, it's a long, long way from May to December, but the days grow short when you reach September."

We can already hear Canadian geese honking their way southward, so pour a round of fresh apple cider and relax while we watch the leaves turn.

## check it out...

✓ An Oktoberfest will be held from 2 to 10 p.m. on Saturday, Sept. 29 at St. Francis of Assisi Newman Center, 1200 W. Riverside Ave., Muncie. Traditional German music, food, entertainment and games will be featured.

✓ The 17th Annual St. Francis Hospital Center Chrysanthemum Benefit Ball will be held Saturday, Oct. 13 at the Marott Hotel, beginning with a social hour at 6:30 p.m. Admission is \$150 per couple, with proceeds benefitting the hospital's open heart surgery service. For information or reservations, call 783-8949.

✓ The Mother and Unborn Baby Care Pregnancy Problem Centers are sponsoring a Personalized Christmas Ornament and Cake Create Chocolate Candy Sale. Apple and heart ornaments cost \$1 each; candy in several colors and flavors is \$1.90 per pound. Call Jane Reitz 875-8249 for information and ordering.

✓ The Adult Education Committee of Sacred Heart Church, 1840 E. 8th St., Jeffersonville, will present a concert by singer and religious songwriter Joe Wise on Thursday, Oct. 4 at 7:30 p.m. in Walpole Hall. Admission is \$2 per person or \$4 per family. Wise's record albums and songbooks will be available at the concert.

✓ Women who are high school seniors or older are invited to spend a Weekend at Our Lady of Grace Convent in Beech Grove beginning at 1 p.m. Saturday and ending at 1:30 p.m. Sunday, Sept. 29-30. The opportunity to experience life with the sisters and consider a possible vocation will be offered. For information contact Sister Marian Yohe, Our Lady of Grace Convent, 1402 Southern Ave., Beech Grove, IN 46107, 317-787-3287.

✓ St. Agnes Chapel, located on S.R. 135 north of Nashville will sponsor a Donut, Coffee and Cider Stand on the Nashville Courthouse Lawn during the weekends of September 29-30, October 6-7, 13-14, 20-21, and 27-28. Autumn foliage admirers may attend Mass there at 5:30 p.m. Saturdays, or 8:30 and 10:30 a.m. Sundays. Masses will be celebrated outdoors at the Shrine to Our Blessed Mary, weather permitting. A Sat. 6:30 p.m. Mass is also celebrated in Brown County State Park, weather permitting.

✓ The Sisters of St. Francis Annual Fun Day will be held Saturday, Oct. 6 at the Oldenburg motherhouse, beginning at 11 a.m. EST and ending with Sunday Liturgy at 4:30 p.m. EST. Featured events include picnicking, square dancing, games and prayer. For information contact: Sr. Mary Claire Hausfeld, Oldenburg, IN 47036, 812-934-2475.

✓ The 125th Anniversary Celebration of St. Michael Church, Cannelton, will begin with a covered dish dinner at 1 p.m. A parish center museum of St. Michael history will be open from 2 to 3:30 p.m. and anniversary souvenirs will be available. A 4 p.m. Mass will complete the day.

✓ Alumnae of Cathedral High School for Girls in New York City are invited to attend the Annual Mass and Luncheon sponsored by the Alumnae Association on Sunday, Oct. 21. For information write the Association at 350 E. 56 St., New York, NY 10022. Reservation deadline is Oct. 15.

✓ St. Plus X Church, 7200 Sarto Dr., will begin Inquiry Classes for persons interested in the Catholic faith on Tuesday, Sept. 18 and Tuesday, Sept. 25 from 7:30 to 9:30 p.m. Classes will continue weekly through next April. Call 255-4534 or 257-1085 for more information.

✓ St. Mary Academy Class of 1935 graduates are being sought to participate in the coming 50 year class reunion. Anyone having information on class members' locations are asked to call Mary Arzman 787-9638 or Marjorie Heede 849-4635.

✓ St. Matthew Parish, 4100 E. 56th St., will begin a program of prayer and sharing called "Renew" this fall. Free large group activities planned include three evenings in the parish hall: Franciscan Father Justin Belitz speaking on "Dealing With Stress—So Help Me God" on Tuesday, Oct. 16 at 7:30 p.m.; Fr. Keith Hosey and Adoration of the Most Precious Blood Sister Maureen Mangan focusing on "Couples and Parenting" on Tuesday, Oct. 23 at 7:30 p.m.; and the Northside Singers presenting an inspirational musical celebration for the whole family on Saturday, Nov. 17 at 7 p.m. For more information call 257-4297.

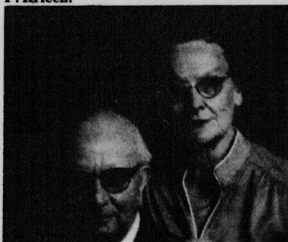
✓ A Self Help Course for Persons with Arthritis will be offered by the Indiana Chapter of the Arthritis Foundation on six Tuesdays from 7 to 9 p.m., beginning Tuesday, Oct. 9 and continuing through Tuesday, Nov. 13 in the Catholic Center, 1400 N. Meridian St. Cost \$15. For information, call Pam Miscoi at 236-1500.

✓ The American Heart Association's Marion County Chapter will sponsor a Cardiopulmonary Resuscitation (CPR) Class on Tuesday and Thursday, Oct. 2 and 4 from 6 to 9 p.m. at Howe High School, 4900 Julian Ave. Call 266-3797 for information.

## vips...

✓ Twenty-three Catholic high school seniors from Indianapolis were among the 15,000 semi-finalists named recently in the 1985 National Merit Scholarship competition. They are: from Brebeuf Preparatory School, Peter J. Bright, Karen L. Buckholz, Leslie K. Eckard, Steve V. Cuntz, Orly Janssen, Matt N. Kleiman, Susannah K. Koberber, Jennifer A. May,

Kevin R. McCrea, John C. Muth, David G. Prinelli, Terri L. Proksch, and Timothy M. Wilbanks; from Cathedral High School, Terence A. Black, David E. Durbin, Matthew R. Guye, Scott E. Lively, Heidi Weas, Stephanie M. Webb and Steven C. Welsh; from Chatard High School, Michael B. O'Connor and Robert J. Sveteckis; and from Secina Memorial High School, Jean F. Kriech.



✓ Carl X. and Louise Mayer will celebrate their Golden Wedding Anniversary with a Mass of Thanksgiving at noon on Saturday, Sept. 29 in Sacred Heart Church, followed immediately by a public reception in the parish hall. The Mayers have three children, Richard, Mary Rose Nevitt and Charles, and nine grandchildren.

✓ Chatard High School student Christopher Carroll has been named an Academic All-American by the National

Secondary Education Council. Academic All-American Scholars must earn a 3.3 or better grade point average.



✓ Brebeuf Preparatory School senior Colleen Logan has been selected to represent the Catholic Youth Organization as a Sparkler for the United Way campaign. Colleen has been a member of the CYO for two years and is president of the Executive Youth Council for the Archdiocese.

✓ Cathedral graduate Richard Bryant, a 17-year-old member of the Wheeler Boys Club of Indianapolis now attending the U.S. Naval Academy, has been named one of five finalists in the 1984 Youth of the Year program. Bryant was captain of the Brain Game Team and won the 1984 Good Citizenship Award of the National Society of the Daughters of the American Revolution.

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## QUESTION CORNER

# Adding to the Our Father

by Fr. John Dietzen

**Q** I am a eucharistic minister in a nursing home. In our prayer service I always use the Our Father. One non-Catholic resident who often joins in our prayers asked why we do not add, "For this is the kingdom, the power and the glory forever and ever."

I told her I would check it, but that I thought the last part had been added somewhere along the line. I can't find it in the Bible. Can you help?

**A** You are right. This closing of the Our Father is not in the Bible. Unfortunately some Catholics seem to think it is rather avant-garde or ecumenical to say the Lord's Prayer this way, but such is not the case.

The sentence you ask about—ending the Our Father—began to be used in the Christian liturgy very early in the Christian era, probably because the formula had been common in Jewish worship for centuries.

Eventually some perhaps overzealous copiers of the Scriptures (this was long before the printing press) began adding these words after the Lord's prayer in Matthew (6:9-13) as a gloss—a marginal "interpretation" or pious note, inserted sometimes possibly just to break the monotony of a tedious job.



In later centuries many glosses, including this one, found their way into the bible text itself. This was the situation when the King James Authorized English translation was published in 1611.

Since this version of Scripture was in general use by Protestants for more than 300 years and since it included this one-sentence addition to the Lord's Prayer, the addition became part of what is often called the "Protestant Our Father."

As scholarship developed, however, it became clear to all that this addition was not really part of Scripture, but was inserted afterward. Therefore, Protestant Bibles after the King James version, including the most recent, have eliminated the sentence from the Scripture text, mentioning it at most in a footnote as an unauthentic addition to the biblical text.

Bible translations under Catholic auspices never included the sentence. Thus, since it is not actually scriptural, it has not been part of the "Catholic" Our Father.

We do, of course, continue the ancient liturgical tradition even today by saying this prayer of praise together at Mass shortly after the Our Father.

**Q** I am 14 years old and I read our Catholic paper from the diocese each week. Father, I want to become a sister but I do not know who to tell or when to tell them. What can I do now?

**A** I'm really pleased that you are thinking of becoming a sister. It can

be a life filled with tremendous happiness for you, and for the many people blessed by the good you will be able to do for them.

Many religious orders would be delighted to have you consider joining them. Several have motherhouses (headquarters) near where you live.

You can find out about them by looking through some Catholic newspapers or magazines, by asking one of your priests or by writing to the National Sisters Vocation Conference, 1307 S. Wabash Ave., Chicago, Ill. 60605.

If you don't get the information you need, please write to me again. I'll pray for you, and good luck.

(Because of the volume of questions submitted to this column, it is normally impossible for Father Dietzen to respond to correspondence personally. Questions for this column should be sent to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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## FAMILY TALK

# How to get them to attend religion class

by Dr. James and Mary Kenny

**Dear Mary:** We have a religious education program in our church which I want my children to attend. However, they don't want to go. I don't want to turn this subject into a battleground, but I would like them to attend. Any suggestions?

**Answer:** Why don't they want to go? Does it seem to them too much like more school? Is the program itself very unappealing to the children or youth? Are their friends going?

Assuming they just don't like another hour of school, you might provide some incentives for them to attend. Elementary school children might be afraid they will miss family fun while attending class. If class is held on Saturday or Sunday morning, you might suggest that after class the family will eat out or buy a bakery treat.

You might get your child to share something from class with you each week and reward or treat the child for sharing. This allows the child to reflect on the class, keeps you aware of what is going on and gives the child added incentive to participate.

High school age youth might be permitted to use the family car to go to religious education class. They might be allowed to keep the car for a couple of hours after class. Obviously, parents must make sure that they actually attend the class.

If you feel the program is not meeting the needs of your children, you need to discover what is wrong and suggest changes to improve it. Criticism is easy and usually unproductive. Constructive change takes study, knowledge, tact and perseverance.



If you and other concerned families are willing to make the effort, wonderful changes can occur in a relatively short time.

If you feel the program is not satisfactory and you cannot effect change, offer your children an alternative. Propose a weekly "family night" for your own members. You might celebrate family and religious feasts, share family stories and heritage, talk about family problems, discuss a question of values.

Many books and pamphlets suggest such family activities. Feel free to adapt and modify programs to suit your family.

Religious education should not leave children hostile and negative. Some resistance, especially from adolescents, might occur simply because they are adolescents. If the program provokes serious resistance, work to improve the program or offer your children an alternative.

\*\*\*

(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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12 x 7.9	Kitchen Print, Brown Tones	115.00	50.00
6.9 x 8.11	Kitchen Print, Blue Tones	100.00	50.00
11.11 x 8.1	Beige Plush	120.00	60.00
12 x 7.4	Blue Plush Sculptured	225.00	95.00
12 x 9.6	Blue Plush	150.00	100.00
12 x 10.2	Green Plush	195.00	110.00
12 x 12.1	Green Sculptured	306.00	170.00
12 x 13.9	Green Plush Heavy	439.00	238.00
12 x 12.3	Green Saxony Plush	160.00	80.00
12 x 12.10	Orange Plush	230.00	120.00
12 x 11.11	Rose Plush	195.00	150.00
12 x 19.9	Beige Saxony	370.00	185.00
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# Archbishop O'Meara's personal journey of faith

*"The greatest service the bishop offers is to be a sign and a cause of unity..."*

by Fr. John Buckel

"A tidal wave struck the coast of Japan causing extensive damage," reported the Indianapolis Star. Europe was slowly recovering from the ravages of World War II. Winter was christened with the first snowstorm of the season. It was December 21, 1946. A young native of Missouri was being ordained to the priesthood in St. Louis. A few weeks earlier, another young man was also ordained a priest. He would become Pope John Paul II. The young native of Missouri would become the fourth archbishop of Indianapolis.



"I wanted to be a priest since the time I was a boy," stated Archbishop O'Meara. The dream of priesthood became a reality for the son of poor Irish immigrants at the hands of Joseph Cardinal Ritter.

Before he became Archbishop of Indianapolis, Edward T. O'Meara acquired a wealth of experience. As the national director of the Society for the Propagation of the Faith (a mission agency of the Catholic Church), he visited more than 60 countries. Over the years, he had the opportunity to meet several popes and to become the friend of Archbishop Fulton J. Sheen. Through all of these experiences, Archbishop O'Meara has retained the ability to laugh at himself. "Italian food is my favorite, and I show signs of it."

One Sunday morning in 1979, O'Meara received a phone call at his home in New York from Archbishop Jean Jadot (the apostolic delegate) notifying him that he had been selected as the next archbishop of Indianapolis. "I was cooking at the time that I received the phone call," O'Meara said. "I was taken completely by surprise. I quickly did research on Indianapolis. Msgr. Francis Tuohy (the archdiocesan administrator since the death of Archbishop George Biskup) was very helpful. He provided me with maps and directions and informed me of the affairs of the archdiocese."

The installation of Archbishop O'Meara was a glorious occasion for the archdiocese. Four cardinals, 63 bishops, 350 priests and a cathedral full of people took part in the celebration. Representatives from state and federal agencies were also present. It was a celebration worthy of the spiritual leader of the Archdiocese of Indianapolis.

What do you like about being a bishop?  
"I enjoy being with people. I deal with

people of all ages and backgrounds. Hopefully, people can tell that I find joy and happiness in my work as a bishop. I know my limitations, yet I know that God's grace works in and through me."

What don't you like about being a bishop? "There is not much that I don't like. Disciplinary action, budgeting and administration would be my least favorite activities."

Everyone realizes that you have a very hectic schedule; what do you do to relax? "I enjoy reading (mysteries and novels), listening to music (Beethoven, Bach and Mozart) and watching television. I also enjoy movies and sporting events, particularly baseball. I follow the New York Mets, the New York Yankees and the St. Louis Cardinals."

What was the happiest day of your life? "The day that I celebrated Mass at the Church of Our Lady's Assumption located in Two-Mile-Borris, County Tipperary, Ireland. I was on the way home from being ordained bishop by Pope Paul VI in Rome. Mom and Dad were present and everybody they knew was there. It was a grand day."

What was the saddest day of your life? "The saddest day of my life occurred when my sister Peggy died. She died in 1958 at the age of 37, leaving six children behind. Her death came unexpectedly—she died from a blood clot in an artery."

Do you ever think about your own death? "I am more conscious of death as the years add up. I often reflect that the majority of my years are behind me. After the death of Father Paul English, I looked at the crypt and thought, 'This is where I will be buried.'"

How would you describe your prayer life? "I try to be faithful in prayer. Every day I pray the Liturgy of the Hours (psalms and passages from scripture) and celebrate Mass. I especially try to spend time in prayer in the morning and evening. I also spend time in chapel (from 15 to 30 minutes) mostly reviewing the day."

Could you say a few words about some of the church leaders that you have met over the years? "Archbishop Sheen was a man of extremely deep faith. His overriding concern was to make people aware of Christ. Archbishop Sheen was easy to live with." (Archbishop O'Meara worked with Archbishop Sheen in the Society for the Propagation of the Faith.) "Archbishop Sheen was very kind. A whirlwind of activity always surrounded him."

Pope Pius XII was a pope of his age. He was more formal than Pope Paul VI, yet he was a pleasant man. Pope John XXIII was a cheerful man with a great sense of humor. He was a man with a beautiful faith. Pope John XXIII was a man of vision; he had a prophetic character. He suffered greatly as he neared death.

Pope Paul VI was a saintly man; he was especially sensitive to the pains of change. It was his task to implement the changes of the Second Vatican Council. I believe he will be regarded as one of the great popes of history."

Have you met Pope John Paul II? "I have had the good fortune to speak with Pope John Paul II on four occasions, the last time being on the 'Ad Limina' visitation." (Every diocesan bishop must speak to the pope every five years about the affairs of the diocese.) "Fourteen other bishops and I dined with the pope; afterwards, I spoke with him for 15 minutes."

What was your impression of the pope? "Pope John Paul II was totally relaxed and in touch with himself. He looked healthy. He was very easy to talk to. We talked

about Indiana and the archdiocese. We spoke of the recent pastoral letter by the American bishops. Pope John Paul II asked me how I was getting along with the other bishops. He encouraged me to be supportive of the priests. I just love Pope John Paul II. He is the most amazing human being on the planet at this time. He is truly our Holy Father."

How would you summarize the role of a bishop? "The greatest service the bishop offers is to be a sign and a cause of unity, to foster that unity and to guide it."

Do you have any final comments? "I want people of all ages and backgrounds to know how grateful I am to the response they give to my ministry. I am happy being archbishop of the Archdiocese of Indianapolis."



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## THE SUNDAY READINGS

by Fr.  
JAMES A.  
BLACK

Isaiah 55:6-9  
Philippians 1:20-24, 27  
Matthew 20:1-16

25th SUNDAY IN ORDINARY TIME SEPTEMBER 23, 1984

**Background:** The first reading for next Sunday comes from the second part of the book of Isaiah, and the emphasis is on hope. In spite of the people's unfaithfulness, God was a forgiving God. His ways were different from theirs.

The second reading, from Paul's letter to the Christians at Philippi, shows Paul deliberating over a difficult choice: whether it was better to live or die. If he died, he would be with Christ. If he lived, he would continue to make Christ present to others.

The Gospel passage from Matthew demonstrates the recognition that the Gentiles were now co-heirs of the promise God made to the Jews long ago. God, in his goodness and generosity, opened his promise to the Gentiles.

**Reflection:** How often do we expect God

to follow our rules—to do things our way? If something bad happens in our lives, many people tell God that he is unfair to them—as though they had the right to declare what was fair and what was not fair.

They seem to believe in a God whose activities are capricious.

I could never believe in such a God. My God is the one who is consistent, who loves, who cares, and who gives support during whatever difficult times I might encounter.

How do I know that God is like that? First, I have his word for it in Scripture. And second, that's what I've experienced in my life.

\*\*\*

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

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# Help for the needy: a resource list

by Richard W. Cain, Jr.

Need help or know someone who needs help? Or are you looking for a way to help someone else?

The following is a list of some of the ways Catholics in the archdiocese are working to help the needy. Ways you can help are also described.

**THE BEECH GROVE BENEDICTINE CENTER (317-788-7581)** offers a Day Away Program for those needing a time for solitude and reflection. Interested persons may use the grounds, lounge area, chapel and library for a day at no cost. This does not include an overnight room or meals. The Beech Grove Benedictine Center is located at 1402 Southern Avenue, Beech Grove, IN 46017. Call the center for more information.

**Birthline:** See Crisis Pregnancy Hotlines

**THE BLOOMINGTON CATHOLIC COOPERATIVE** offers help to people in the Bloomington area with some major catastrophe or problem. In the past the cooperative has helped among others victims of fire and a child who needed money to travel to Texas for medical treatment.

For further information and help contact:

- St. Charles Borromeo, 2222 E. Third St. (336-6846),
- St. John the Apostle, 3419 W. Third St. (339-6006), or
- St. Paul Catholic Center, 1413 E. 17th

St. (339-5561). All three parishes have the same Bloomington zip code, 47401.

Anyone interested in supporting the work of the cooperative with a monetary contribution is also encouraged to call one of the three parishes listed above. The cooperative is jointly sponsored by the three parishes, the Knights of Columbus and the Daughters of Isabella.

**THE CATHOLIC SALVAGE BUREAU (317-432-3155)** operates a thrift store Monday through Saturday 8 a.m.-5 p.m. at 1315 Shelby St. in Indianapolis. Proceeds from the store go to support the Catholic Youth Organization and other charitable groups designated by the archbishop.

Donations of clothing and household items would be appreciated. The Salvage Bureau offers home pick-up service for people donating items who live in Marion County and Carmel.

**CATHOLIC SOCIAL SERVICES (317-236-1500)** offers many programs serving among others: children, families, the elderly, refugees, unwed mothers, and those with emotional problems. CSS is headquartered in The Catholic Center, 1400 N. Meridian in Indianapolis and is open on a walk-in basis Monday through Friday 8:30 a.m.-4 p.m.

The phone number for all Catholic Social Services is (317) 236-1500 unless otherwise indicated.

## Services to Families and Children

In their Family Counseling Program, CSS offers individual counseling for children, adolescents and adults. They also

offer marriage, family and group counseling and psychological and premarital evaluation. Counseling is available at the Catholic Center and at eight branch offices in the Indianapolis area.

Counseling services are also available in the home through the Family Counseling Outreach Program.

For problems in the school, CSS offers the School Outreach Program. Counselors are available in 23 cooperating parochial schools to work with children, parents, teachers and principals alone and in groups. They can also talk with parents and teachers about the need for special education.

For people with more specific needs there is the Family Life Education Program. Included in this program are Systematic Training for Effective Parenting (STEP) which is designed to help parents improve their parenting skills and Systematic Training for Effective Teaching (STET) which provides similar assistance to teachers. The Children of Divorce Program helps children cope with the problems of divorce in their families. There are also workshops for remarried and step-parents as well as programs for parents adopting children and a women's growth group.

The Family Life Education Program needs volunteer parents to work in the STEP and Children of Divorce programs.

## Services to the Aging

The Holy Trinity Adult Day Care Program (317-638-8322) offers day supervision including recreation, medical supervision, daily meals and transportation for frail or handicapped adults. Programs are available Monday through Friday 7 a.m.-5:30 p.m. The day care program is located at 907 N. Holmes Ave., Indianapolis, IN 46222.

The day care program can use donations and volunteers who can assist the elderly with meals, personal care and arts and crafts.

Communal living for the elderly is available at Simeon House at St. Andrew's parish (317-549-6309). The Simeon House is located at 3830 Forest Manor Ave., Indianapolis, IN 46218.

The Simeon House needs food, clothing, household items and furniture as well as volunteers. Call the house for more information about specific needs.

The Senior Companion Program (317-236-1585) offers care and companionship for the home-bound.

The Retired Senior Volunteer Program (RSVP) helps senior citizens find volunteer work with agencies, hospitals, and other community organizations.

## Emergency and Special Services

The Crisis Office (317-236-1500) offers information as to what help is available for specific needs. A limited amount of food and clothing is available in emergency situations. The Crisis Office will also help refer people to other agencies that can provide more long-term assistance. The Crisis Office can use volunteer help as well as canned goods and non-perishables.

**Birthline:** see listing under Crisis Pregnancy Hotlines.

The Refugee Resettlement and Services Program works to find sponsors for refugees and to provide refugees with job skills. It also provides refugees with English language and survival skills classes. Volunteers interested in working with refugees are needed as well as people who can provide refugees with work.

The Holy Family Shelter will be opening in October at Sacred Heart to provide crisis housing for families. Help is still needed to finish the shelter as well as food, clothes, household items, furniture, toys and games.

Caritas is a volunteer group that assists CSS in a wide range of activities including management of the Christmas Program. Volunteer help is needed here, too.

## Deanery Programs

A number of Catholic Social Services programs are available outside the Indianapolis area. New Albany Catholic

Charities (948-1211) offers marriage, family and individual counseling as well as other kinds of help in crisis situations. It is located at 702 E. Market St., New Albany, IN 47150.

Counseling is also available in Bloomington and Bedford (332-1262) and in Columbus (372-9140).

**THE CO-OP PROGRAM (812-535-3131)**, operated by the Sisters of Providence at St. Mary of the Woods near Terre Haute, offers good-quality clothing and other items to the needy. All items cost less than a dollar. Proceeds go to help the poor.

The program has a convenience center located at "The Laundry," Sisters of Providence Mother House, St. Mary's Road, St. Mary of the Woods, IN 47876. It is open Wednesdays, 8-11:15 a.m. and 12-4:45 p.m.

Donations of any kind are welcome.

**THE COOPERATIVE ACTION FOR COMMUNITY DEVELOPMENT (CACD) (812-357-4576; 24-hour number)** will cut wood and bring it to the homes of the elderly and other needy people in a five county area around St. Meinrad Seminary.

## CRISIS PREGNANCY HOTLINES:

Many cities and counties in the archdiocese have agencies to help women with crisis pregnancies. Services vary, but most offer counseling, access to free pregnancy tests, maternity and baby clothes, baby supplies, medical care, and other help. Some provide transportation.

Almost all of these agencies urgently need volunteers to help take phone calls as well as people to donate clothes, baby supplies (including cribs) and money.

Below is a partial list of hotline numbers by city with the hours the agency is open or during which people can call. Even if the agency is closed it may be worth calling as some hotlines have a machine to take messages when no one is there and will call back later.

➤ Batesville Crisis Pregnancy Hotline (934-5116), Monday-Friday, 9 a.m.-9 p.m.;

➤ Bloomington Matrix Lifeline (332-0091), Monday-Friday, 9 a.m.-12 midnight;

➤ Columbus Birthline (372-3419), Monday, Tuesday and Thursday, 8:30 a.m.-4 p.m.; Friday, 8:30 a.m.-7 p.m.; and Saturday, 9:30 a.m.-1 p.m.;

➤ Connersville Better Infant Birth, Inc., (825-0672) 24 hours or (825-5210) 1-3 p.m. the first and third Mondays and 9-12 a.m. the second and fourth Thursdays of each month;

➤ Decatur County Crisis Pregnancy Hotline (663-BABY), Monday-Friday, 1-7 p.m.;

➤ Indianapolis Birthline (635-4808), 24 hours during the week; closed between 4:30 p.m. Friday and 8:30 a.m. Monday;

➤ Madison Birthline (265-4140), 24 hours;

➤ New Albany Plus Line (948-0404), 24 hours;

➤ Scott County Birthline (752-5669), 24 hours;

➤ Shelbyville Pregnancy Problem Center (398-4567), Tuesday, 12 noon-3 p.m.; Thursday, 9 a.m.-12 noon; and Saturday, 9-11:30 a.m.;

➤ Tell City Matrix Lifeline (547-4351), 24 hours;

➤ Terre Haute Birthright (234-5433) Monday, Wednesday and Friday, 3:30-5:30 p.m.; Tuesday, 9-11 a.m.; and Saturday, 10 a.m.-12 noon;

**EPHESUS HOUSE (317 631-0763)** gives out food on a one- or two-time emergency basis and will pray over the phone with individuals with needs. It is located at 342 N. Arsenal, Indianapolis, IN 46201.

The Ephesus House needs donations of food and volunteers familiar with the Indianapolis eastside inner-city area to help handle phone calls and to pick up donations of food.

**THE GIBAUT SCHOOL FOR BOYS (812 299-1156)** is a residential treatment facility for troubled and delinquent boys. It is located near Terre Haute and is sponsored by the Knights of Columbus.

The school offers an intensive, short-term program for boys showing poor impulse control and behavior problems in the home, the school and the community.

(See SERVICES on page 15)

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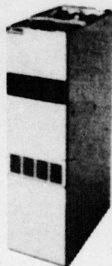
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# Faith Today

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## Three paths to MEANING

By Sister Prudence Allen, RSM  
NC News Service

"It is impossible to define the meaning of life in a general way," concluded psychiatrist Victor Frankl in a remarkable book called "Man's Search for Meaning."

Instead, Frankl believed that each person discovers the meaning of life in the specific circumstances of life. "Life does not mean something vague, but something very real and concrete, just as life's tasks are also very real and concrete," he explained.

During World War II, Frankl was imprisoned for three years in Auschwitz and other concentration camps. It was then that he developed his concepts about the source of life's meaning.

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As a psychiatrist, Frankl was a student of human behavior. Observing his own struggle to maintain hope in the difficult circumstances of prison, he came to believe that the human need to find meaning in life was more fundamental than the need to eat, sleep or find sexual fulfillment.

After his lib-



eration from prison, Frankl interviewed countless survivors of the concentration camps, hoping to discover what gave them the will to keep alive. How did they manage to maintain hope in the future?

He reached this conclusion: "We can discover meaning in life in three different ways: by doing a deed, by experiencing a value and by suffering."

"Doing a deed." That is Frankl's first path to meaning. It may involve creating something through our work. Or it may simply involve acting in some way which changes the world ever so slightly for the better.

Frankl described a turning point in his own search for meaning while in prison:

"Suddenly I saw myself standing on the platform of a pleasant lecture room...I was giving a lecture on the psychology of the concentration camp...By this method I succeeded somehow in rising above the situation."

By imagining something he would do, an action he would take in the future, Frankl found some meaning for his life while imprisoned.

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The second way to find meaning is by "experiencing a value," says Frankl. This experience could come through loving another person. Frankl described how the deep love he and his wife shared helped him to survive a cold and painful day at hard labor.

He wrote: "A thought crossed

my mind: I didn't even know if she were still alive. I knew only one thing. Love goes very far beyond the physical person of the beloved. It finds its deepest meaning in his spiritual being, his inner self."

Moreover, music, art or nature provide ways of "experiencing a value"; they help to give meaning to life.

But what about people who are deprived of satisfying work and have never experienced a value which gives meaning to their life? Frankl knew that the prison camp experience was one of great deprivation, so he spoke in great detail about his third path to meaning.

He said: "Whenever one is confronted with an inescapable, unavoidable situation, whenever one has to face a fate that cannot be changed, e.g., an incurable disease, such as inoperable cancer, just then is one given a last chance to actualize the highest value, the deepest meaning, the meaning of suffering."

Suffering calls on people to make a decision. As Frankl explains it: "One could make a victory of these experiences (of suffering), turning life into an in-

ner triumph, or one could ignore the challenge and simply vegetate."

□ □ □

Frankl's discovery of three basic ways to give life meaning is helpful as a general guideline. I find it interesting that in his own writings, Pope John Paul II has explored the same three pathways to meaning.

The pope discussed the significance found in "doing a deed" in his encyclical, "On Human Work." There he pointed out how individuals can find dignity and realize their self-worth through the work of their hands and minds.

The pope studied the Christian significance of love earlier in his life in a play he wrote, "The Jeweler's Shop." But this theme also was examined in a collection of the pope's sermons on the Book of Genesis titled "The Original Unity of Woman and Man."

And suffering — a third path to meaning — was explored by the pope in a 1984 apostolic letter on suffering. He emphasized that suffering is always a mystery. But he noted that part of the mystery of suffering is the way it can transform human beings.

(Sister Allen teaches philosophy at Concordia University, Montreal, Quebec.)

For as long as human beings have walked this earth we have pondered the meaning of life. Mercy Sister Prudence Allen writes about psychiatrist Victor Frankl, who believes that finding meaning is a basic human need. And, he says, the search for meaning can lead in three very different directions.



# Taking humor seriously

By Joe Michael Feist  
NC News Service

Jesuit Father Arthur McGovern likes to joke with God. He's also been known to have Massgoers laughing heartily during his Sunday homily. And he admits that he catches himself smiling while celebrating Mass from time to time.

Father McGovern, you see, is a man who takes his humor very seriously.

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The priest, who teaches philosophy at the Jesuits' University of Detroit, is a strong believer in the value of humor. Father McGovern brings humor into his prayer life, into his classroom and into his relationships.

"Long ago," Father McGovern said in a recent interview, "the conviction came to me that what we are to preach is good news. That's what the Gospel means — good news." But, he said, "it's easy to lose sight of the good news," to stress the negative.

A vital part of the good news is humor, believes Father McGovern. Even when pondering a subject as deep as the meaning of life, he says, humor has a definite role.

Father McGovern defined "meaning" in life as "something that gives purpose and value to what we do and who we are." He added that "meaning in life can be different for different people and it can change over time for individuals."

In our search for meaning, said Father McGovern, it is easy to lose perspective, to lose a necessary balance.

"Overseriousness can kill the meaning of life," he thinks. "Humor is a healthy corrective. It is not opposed to the seriousness of life. But we have to learn to laugh at our own failures and flaws. Otherwise things get out of balance."

The way Father McGovern approaches humor, he said, is to



As the gentleman above apparently realizes, 'being too serious can kill the meaning of life. We have to learn to laugh at our own failures and flaws. Otherwise things get out of balance.'

laugh at himself. He quickly noted that he knows how difficult it is for people to laugh at themselves. But when they do, he said, they are expressing a form of humility, a recognition that the world does not revolve around them.

Without a sense of humor, added Father McGovern, "you focus on failures, defeats, lack of fulfillment. That leads to (spiritual) death."

But beyond being a "corrective," the Detroit priest feels that humor can be a great aid in developing one's spirituality, or relationship with God.

"My own spirituality is simple," Father McGovern said. "What gives life I need to build. What destroys life I need to challenge. Humor serves both. Humor is a way of finding delight in what is good. And it's an effective way of challenging what needs to be challenged."

Much of maintaining one's spirituality, continued Father McGovern, involves maintaining one's perspective. That's where humor comes in. The key, he

feels, is never "losing our seriousness about our vocation but never taking ourselves too seriously."

"I bring humor into my prayer," the priest said. He explained that we "ought to present ourselves to God as we are. The relationship ought to be with God as it is with your closest friend."

If you're angry with God, you tell him you're angry, Father McGovern said. And if you feel like joking with God, joke with him.

Father McGovern said he often kids his philosophy students. And he uses humor to illustrate points in his homilies.

Father McGovern, by the way, is a specialist in Marxist philosophy.

"Sounds pretty serious, doesn't it?" he asked as he twisted his face into a frown.

Then he smiled.

(Feist is associate editor of Faith Today.)

## A slight ad

By David Gibson  
NC News Service

Mark's team lost the soccer game. But the game's excitement and fun wouldn't soon be forgotten. Up to the bitter end the game could have gone either way.

It was a warm spring day. Mark and his parents got into the car for the ride home.

In years past, the car would have been full, since Mark's brother and sister frequently attended his games, as he attended their basketball games and swim meets. But over the past three years they had gone off to college. In 10 days Mark too would be a high school graduate.

During the ride home Mark's mother and father were preoccupied by identical thoughts. Their lives were about to meet a big change. Mark's graduation meant that in the future they would not be needed by their children in quite the way they were needed in the past.

As they pulled into the driveway of their old and much-loved home, Mark's parents felt nostalgic. They were going to miss the lifestyle that included so much of Mark, so much of his soccer stardom.

Mark's mother stepped out of the car. Looking up at the house she wondered for the umpteenth

## Viewing the

By Father John Castelot  
NC News Service

Long ago a question tormented a man we now know only as Qoheleth or Ecclesiastes. He asked: What is life all about?

Qoheleth's story reflects the human struggle to understand life's meaning — a struggle as real now as it was many centuries ago.

In the Old Testament book of Ecclesiastes, this man dramatized his search by posing as Solomon, the king who had everything a heart could desire: wealth, power, wisdom, pleasure.

But he found that the answer to his question about life's meaning could not be found in those things. In spite of all his riches, he concluded: "Vanity of vanities...all things are vanity" (Ecclesiastes 1:2).

We remember Qoheleth, much as we remember Job with his great questions about human suffering. Their questions are our questions.

In his musings, Qoheleth considered, one by one, all the things which should have brought him

## ustment in meaning

time what they would do with such a big place after Mark went to college.

For months she had brooded over what life would be like as an empty-nester. So much of what she considered the meaning in her life had, for 21 years, come from being so busy as a homemaker. Often she kidded about needing a computer to keep track of her duties.

Only 47, she would consider getting a job in the fall. Still she wondered, "What will life mean now?" Her husband had the same question.

Maybe it seems that professional philosophers and theologians are the ones who should talk about life's "meaning." But everyone becomes a bit of a philosopher at times. The kind of "philosophical" question that puzzled Mark's parents is common.

People inquire about "meaning" whenever they wonder if life is worthwhile.

—When chaos gets the upper hand in life, people may develop a sense of futility. They wonder: "What difference does life make? What's the use?"

—Or people get bored, bogged down by routine. They exclaim: "This can't be all there is to life!"

—Witnessing injustice or great pain among members of society, people ask: "What can life possibly

mean if this is allowed to happen?"

—Or, viewing something beautiful — the works of Michelangelo in the Sistine Chapel, the birth of a child — one thinks: "This tells me life means more than I could imagine."

Mark's parents won't fully answer their question immediately after he departs for college. Life's meaning tends to unfold over time.

But I conjecture that during the next year Mark's parents will plan to do some new things together. Probably they'll find fresh value in friendships. A development at work may give them a renewed sense of confidence; a parish project will give them a real sense of involvement and hope.

If they're wise — I'm sure they are — they'll remember that love makes life meaningful. They'll listen more carefully to each other now; they'll take greater care of life's little things; they'll recognize that some of the increased time on their hands could be used to help others.

Finally, if they're lucky — I'm sure they are — Mark will exercise his soccer skills in college, and they can drive down for all the excitement of a weekend game or two.

(Mark's parents are a composite of parents this writer has known.)

(Gibson is editor of *Faith Today*.)

## e total picture

meaning and happiness. None satisfied his thirst for fulfillment.

He realized then that if he searched for perfect happiness in those things he would be doomed to frustration. He would have to look further.

The problem for Qohieleth was that he labored under a severe handicap. He saw value in the life of this world. What he lacked was an understanding about a happy life after death.

He was trying to figure out the meaning of life without a vision of its totality. It would be like trying to write a person's biography with a knowledge only of his infancy.

A few centuries later the author of the Old Testament book of Daniel had a much deeper insight into the whole span of human existence. As a result he held out a bright prospect, one that made life eminently worth living.

"Many of those who sleep in the dust of the earth shall awake....Those who lead the many to justice shall be like the stars forever" (12:2-4).

At the end of the Old Testament

period the author of Wisdom was granted an even more penetrating vision of life: "The souls of the just are in the hand of God and no torment shall touch them....they shall be greatly blessed" (3:1-4; 5).

A strong echo of this, enriched by the teaching and example of Jesus, is heard in St. Paul's New Testament letter to the Romans: "If we are children (of God) we are heirs as well; heirs of God, heirs with Christ" (8:17-19).

To discover life's meaning, life must be seen in its totality, in its earthly and eternal, human and divine aspects.

Life here and now was given us to enjoy. This life reflects God's promise and goodness. But to complete the picture we need the prospect of the kingdom of God in all its fullness.

And hope in God's promise keeps us going. It can make sense of what otherwise might seem absurd.

(Father Castellet teaches at St. John's Seminary, Plymouth, Mich.)

## FOOD...

### ...for thought

"Do you remember that scene at the opening of St. John's Gospel? In those days as in ours young men were looking for guides, for teachers, for masters who could show them the way to the fullest meaning of life," writes Trappist Father Basil Pennington in his new book, "The Eucharist Yesterday and Today" (Crossroad Publishing Co., 1984).

Father Pennington relates how Andrew and John left their hometown of Capernaum in search of the desert prophet — John the Baptizer — they had heard about, hoping that he would have "the answers."

But finally, following John the Baptizer's directions, they teamed up with Jesus and his followers. Still, says Father Pennington, it was "a long road before they got their answer."

Perhaps three years later Jesus said to them: "If anyone keeps my commandments, the Father and I will come and we will take up our dwelling in him."

Those words are significant since they get to the heart of how Christians are to find meaning in life — through each other. Since "Jesus" — God's — favorite dwelling place is in us, in human persons," the priest writes, our "first care should be for human beings, for ourselves and others." Doing beautiful things for others is a way of doing something beautiful for God,

Father Pennington writes.

Andrew and John found strength to carry out their responsibilities through their companionship with Jesus and his followers. Christians today, as Father Pennington points out, find similar nourishment during the Eucharist — the Mass.

The Eucharist is like a family gathering at home, he thinks. In the Eucharist "we are all brothers and sisters, children of the one Father, albeit an enormous family and therefore enjoying varying degrees of intimacy."

The Eucharist has the marvelous ability to remind Christians of their own value. In fact, Father Pennington explains, the Eucharist reminds all "that they are called, called by a God of love, that they are loved and wanted, that they have the dignity of one who is wanted, wanted even by a God."

Assured of our own worth, the Eucharist becomes a "powerful force to draw together, heal and integrate our dispersed thoughts and desires, energies and projects," Father Pennington observes.

Christians, celebrating the Eucharist, have the opportunity to recall who they are and where they are going. And in doing that, they just may catch a glimpse of where life's real meaning lies.

### ...for discussion

1. Do you tend to think that discussions about life's "meaning" should be left up to the professional theologians and philosophers? What do you think David Gibson means when he writes that everyone becomes a bit of a philosopher at times?

2. Can you think of a time recently when you and a friend talked about your mutual dreams and hopes? Would you consider this an occasion when you were concerned about the meaning of your life?

3. Joe Michael Feist thinks it is important to put a little humor into our discussions of life's meaning. Do you agree?

4. Sister Prudence Allen's article tells of the three ways of finding meaning discovered by psychiatrist Victor Frankl. Which of the ways do you find most interesting? Would you add to the list?

### SECOND HELPINGS

"Storytelling, Imagination and Faith," by Father William Bausch. For some time now, books and articles have been appearing on the value of storytelling in the lives of religious people. Why is it good for people to tell the important stories from their own lives? In this book Father Bausch examines the value in many kinds of storytelling. Often people "tell stories, however unconsciously, that deal with life's meaning, life's fundamentals, life's mysteries," he writes. Sometimes people tell stories that "are reports of ways that they have been challenged to go and see beyond themselves." Their stories ask "What is life all about anyway?" Writing as a parish priest, Father Bausch says he is convinced "the parish is the space and place in which storytelling" takes place for most people. It is here that our personal stories are compared with the larger story, says Father Bausch. (Twenty-Third Publications, Box 180, Mystic, Conn. 06355, \$7.95.)

## CHILDREN'S STORY HOUR

## The boy who had music inside him

By Janaan Manternach  
NC News Service

Johann felt he had music in his blood. His whole family loved music. They filled the house with songs and music of all kinds.

Johann was learning to play the violin. He loved it. He even liked to practice.

But when he was 10, his father died. His mother died the same year. The music of his life seemed to die with them.

"I want you to come and live with me," his older brother Chris said. "I have plenty of room."

So young Johann moved into his brother's house. But he still felt sad. His violin remained in the closet.

Chris tried everything to make his younger brother happy. "I know what I'll do," Chris thought. "I'll teach him to play the organ. He should like that."

So young Johann began to play the organ. He liked it and learned fast. Slowly the music inside him came to life again.

"I'm tired of just playing practice tunes," Johann told his brother one day. "Let me play some real music."

"Not yet, Johann," his brother answered. "I don't think you're ready yet." His brother hid the books that had the beautiful music Johann wanted to play.

So Johann waited until his older brother left the house. He found the hidden music books. He copied out the music. Whenever Chris had to go out, Johann would copy more music from the precious books.

He loved to play the music he had copied. But he could only play it secretly, when his brother was not home.

One day Chris came home early. He heard Johann playing the

beautiful songs from the hidden books. He checked his room and found the books there. "Johann must have copied out the music," Chris thought to himself. He went right to Johann and took the copies away from him.

Johann was sad. But the music was inside him. So he sat down and started playing. To his surprise he could play all the beautiful music, even without the books or copies. He had it all inside him now.

Johann's life became filled with music. It made him happy. He looked forward to it.

As he discovered more and more of the music inside him, he decided not to keep it all for just himself. He wanted to share it with others. Perhaps it would make them happy too.

So Johann started writing music. He became the organist at a small church and wrote music for the



church choir to sing. He wrote beautiful music to praise God.

Soon he became very famous for his music. People still love the music, especially the church music of Johann Sebastian Bach.

(Ms. Manternach is the author of catechetical works, Scripture stories and original stories for children.)

## Hidden Talents

Find the words — all talents people may have — hidden in the puzzle. They can be vertical, horizontal or diagonal.

P	M	A	T	H	C	G	H	J	R
U	T	Q	D	A	N	C	E	B	S
V	G	K	Y	I	T	L	C	J	I
D	L	S	K	A	T	I	N	G	N
S	P	O	R	T	S	M	X	N	G
Q	O	R	F	U	I	T	W	R	I
C	D	A	M	O	A	P	A	U	N
S	C	I	E	N	C	E	Y	R	G
F	U	G	S	M	H	W	K	O	T
W	R	I	T	I	N	G	Z	X	V

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## HOW ABOUT YOU?

☐ Johann, the boy in this week's story, had a special talent for music. There are many kinds of talent. How many talents can you name?

## Children's Reading Corner

"Geraldine, The Music Mouse" is a story by Leo Lionni. In it, Geraldine discovers a great big piece of cheese. Nibbling away, she finds the shape of a giant cheese mouse — one who plays the flute! Geraldine is thrilled. Night after night Geraldine listens to the music of the cheese mouse. But one day there isn't enough food for Geraldine's friends. But she is afraid that if she breaks up her cheese mouse to feed her hungry friends, there will be no more flute music. Finally she discovers there is music right inside her. This is a story about how a mouse unlocks her own talent — her own gift for music. (Pantheon Books Inc., 201 E. 50th St., New York, N.Y. 10022, 1979. Hardback, \$6.95.)



## Forgiveness

The promise of God's forgiveness is fulfilled as Father Robert Whalen, S.J., hears the confession of a prisoner in the Federal Medical Prison in Springfield, Missouri. Father Whalen's message of forgiveness and the love of God help heal the pain of confinement for large numbers of repentant prisoners.

With help from the Catholic Church Extension, Father Whalen introduces prisoners to basic Christianity. It's a tough job in a hostile environment.

Father Whalen is part of a team of home missionaries who, together with Extension, pursue the vital and urgent task of evangelization here in the

United States. But the team is too small to do the job without help. It needs new members. It needs you.

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Write for a free subscription to Extension magazine today and discover the difference you can make. Together, and with God's grace, we can achieve His missionary goals here in our own beloved country.



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# Local Catholic services for the needy

(Continued from page 10)

Referrals are made through the juvenile justice system.

**KNIGHTS AND LADIES OF ST. PETER CLAYER (923-4521 or 926-1371)** offers several services to the needy.

► Hot meals are served Tuesday and Thursday, 12 noon-1 p.m., at 3110 Sutherland in Indianapolis.

► An emergency food pantry is open Friday, Saturday and Sunday, 10 a.m.-noon, at 3024 Sutherland.

► Other emergency aid is available by calling 923-1661.

► Counseling for alcoholism and drug addiction problems is available by calling 926-8347.

► St. Peter Claver also operates a nursery and kindergarten at 3130 Sutherland in the rear. It is open Monday-Friday, 6:30 a.m.-5:30 p.m.

Volunteers as well as donations of money and food would be appreciated.

**THE MOUNT ST. FRANCIS RETREAT CENTER (812-923-8617)** offers several charitable services. The Our Place Program provides counseling and recreation for young people with drug and alcohol problems.

Mount St. Francis also sponsors programs for people with alcohol, drug and overeating problems as well as programs for the families of these people. It also provides marriage, family and individual counseling.

The Mount St. Francis Retreat Center is located at Mount St. Francis near New Albany (47146).

**A RELIGIOUS EDUCATION PROGRAM FOR THE HANDICAPPED** of all ages in the Batesville Deanery is available through the director of religious education at St. Anthony of Padua parish in Morris. The program offers one-on-one instruction with the handicapped. Contact Sister Joesetta Weidner, P.O. Box 2, St. Anthony of Padua Convent, Morris, IN 47033 (812-934-3288).

The program needs volunteers to help instruct the handicapped. Volunteers need only be practicing Catholics willing to share their faith. The program also urgently needs volunteers to help with transportation to and from St. Anthony School in Morris.

**ST. ELIZABETH'S HOME (317-787-3412)** provides counseling, medical care and a place to live if needed for single or married women with unplanned pregnancies. St. Elizabeth's also provides short-term care for newborn infants. It is licensed by the State of Indiana to place children in permanent adoptive homes.

St. Elizabeth's is located at 2500 Churchman Ave., Indianapolis, IN 46203.

St. Elizabeth's Home would appreciate donations of money and useable maternity and baby clothes.

**ST. FRANCIS HOSPITAL CENTER (787-3311)** offers Concernline to help the elderly or handicapped living alone on the Indianapolis southside and surrounding areas to the south. If there is an accident or other medical emergency, the elderly or handicapped person can press a button on a portable radio attached to his or her clothing. The hospital will then notify a neighbor or call an ambulance. Those in-

terested in Concernline may call 783-8949 for more information.

St. Francis needs volunteers for its Voluncare Program which provides companionship for shut-ins. Monetary donations would be welcome as well as volunteers interested in helping with other health care programs.

St. Francis Hospital Center is located at 1600 Albany Street, Beech Grove, IN 46107.

**ST. MARY'S CHILD CENTER (317-635-1491)** serves children between the ages of 3 and 18 with learning, behavioral or emotional problems. Help is also offered to the parents and families of these children.

St. Mary's is also set up to help average children having difficulty coping with self and others; to assist families in their efforts to work, play and live with children; and to train others to work with children and their families.

St. Mary's is located at 311 N. New Jersey St., Indianapolis, IN 46204.

St. Mary's Child Center needs volunteers interested in working either with the children or behind the scenes. The center would also appreciate donations of money, young children's clothing and preschool toys and games.

**ST. NICHOLAS YOUTH CENTER (317-634-2275)** provides counseling, leadership training, academic tutoring, informal job training, religious education and a variety of sports, social and recreational activities for young people. Programs planned for the near future include retreats, karate and boxing.

The center is open Monday through Friday 3 to 9 p.m. and is located at 1644 Roosevelt Ave., Indianapolis, IN 46206. For those interested in supporting the youth center, donations of money, clothing, books for the library and furniture would be particularly appreciated.

**ST. VINCENT HOSPITAL AND HEALTH CARE CENTER (317-571-2345)** offers several programs to help the elderly, handicapped and needy. It is located at 2001 W. 68th St., Indianapolis, IN 46260.

The hospital offers two types of direct medical care to the needy:

► The St. Vincent Clinic (317-571-2101) treats pregnant women, children and those with general medical problems. Patients must see whichever medical person is on duty. No appointment is needed and fees are based on ability to pay. Hours are 8 a.m.-4 p.m. Monday-Friday.

► The Family Practice Clinic (317-571-2421) offers similar medical care with the option of choosing which medical person the patient wishes to see. The fees are fixed but at a reduced rate. An appointment is needed. Hours are 8 a.m.-5 p.m. Monday-Friday.

The V-line program (875-4728) is a free emergency response service for the elderly and handicapped who prefer to live alone. Should an accident or medical emergency arise, the elderly or handicapped person can call the hospital through a special radio unit worn on the person's clothes. The hospital will then notify a neighbor or call an ambulance.

The V-line program is available anywhere within local calling distance of St. Vincent Hospital.

The High Blood Pressure Program (871-2751) offers instruction to help volunteers learn how to screen people for high blood

pressure. The program will also help the volunteers determine how to help those who are found to have high blood pressure and will help find physicians for those who do not already have them. The program can be conducted at the parish or other location.

St. Vincent Hospital always needs volunteers. Interested persons may contact Mary Brown (317-871-2263). Those wishing to donate money to support these or other health care programs may contact Ken Timenstein (317-871-2338).

**THE ST. VINCENT DE PAUL SOCIETY (Hotline: 317-632-6760)** provides food, clothing, furniture, transportation, temporary housing, help with medical bills—whatever is needed by the needy. The society inquires into the cases of those requesting help to determine that there is truly a need.

Donations of furniture, clothing, food, money and especially appliances would be appreciated. Furniture and appliances should be useable and in working order. The central warehouse is located at 1502 S. Union in Indianapolis (317-632-5675).

Volunteers from the central warehouse will pick up appliances and furniture in Marion and Hendricks counties, Carmel and Greenwood. Call the hotline number above or, beginning in October, the warehouse.

St. Vincent de Paul also needs people who can volunteer a few hours of time a month, especially phone counselors to take calls.

**ST. VINCENT DE PAUL SOCIETY IN RICHMOND** offers crisis help with food, utilities, rent and transportation to those in Wayne County. Contact St. Andrew, 240 S. 6th St. (962-3902) or St. Mary, 720 N. "A" St. (962-3569). The Richmond zip code for both parishes is 47374.

Donations of money and food would be greatly appreciated.

**NOTE:** Many parishes in the archdiocese have their own St. Vincent de Paul Societies. For further information about services and ways you can help, contact the parish in your area.

**TERRE HAUTE CATHOLIC CHARITIES (812-232-1447)** serves the Wabash Valley area with a number of programs.

The Simeon House, 1801 Poplar St. in Terre Haute (812-232-6144) offers communal living for the elderly. A nutrition, health clinic and day activities program for elderly people is also available Monday through Friday 8 a.m.-3 p.m. Simeon House II is scheduled to open this month at 1320 Lafayette Ave. in Terre Haute (812-232-6533).

Bethany House, 1402 Locust St. in Terre Haute (812-232-4978) offers 24-hour emergency shelter and a hot meal program 11:30 a.m.-2 p.m. every day of the year.

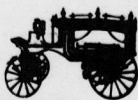
The free clothes closet is located at Ryves Hall, 1356 Locust St. in Terre Haute (812-232-1447) and is open Monday, Tuesday, Thursday and Friday 9 a.m.-2 p.m. A regional food bank is also open there Wednesday 9 a.m.-4 p.m. for the distribution of food to 44 charitable agencies in the area.

There is also a latch-key program at the Ryves Hall youth center (812-232-1265) offering social and recreational activities and self-improvement classes for children who have no adult supervision after school.

Donations of food, clothing and other items are needed and may be dropped off at the Bethany House 24 hours a day.

## OTHER SERVICES

Many of the 158 parishes in the archdiocese offer charitable services. They can also provide information about and referrals to other charitable services in their areas. For more information, call the parish in your area.



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## Local discussion on Nicaragua

A Conference on U.S./Nicaragua relations is set for Oct. 6 in the North United Methodist Church, Indianapolis, from 8:30 a.m. to 1:30 p.m.

An ad hoc group of concerned citizens has initiated the conference to examine all sides of the controversy over U.S. support of guerrilla war against the recognized government of Nicaragua. Speakers will explain the basis for U.S. policy and the current debate within the U.S. over this policy. Native Nicaraguans will present their point of view. Small groups will discuss all the facts presented and attempt

to formulate a "citizens' position statement."

Churches and synagogues in the greater Indianapolis area are being asked to encourage attendance at this event. All citizens interested in this issue are invited to attend. Members of the initiating committee are: Rev. Scoot Benhase, Rev. A. Garnet Day, Rev. John Fox, Rev. John Gibson, Jesuit Father Paul O'Brien, Arthur Pratt, and Mig Wildhack.

Reservations can be made by telephone at 317-924-5223.

# Cuomo states views on abortion, politics

by Keith Picher

NOTRE DAME (NC)—Gov. Mario Cuomo of New York warned Sept. 13 that attempting to legislate an end to abortion in the current political climate would be an imposition of personal views, would not work and would endanger religious freedom.

In a talk at the University of Notre Dame, Cuomo said he was not opposed to the U.S. bishops speaking out on politics. "God does not insist on political neutrality," he said. But Cuomo warned that "it is not wise for prelates and politicians to be tied too closely together."

Cuomo said he agreed with the statement issued by the National Conference of Catholic Bishops in August that it is not the bishops' place to support or oppose candidates.

The NCCB in Washington had no immediate response to Cuomo's speech. A spokesman said a new statement on moral principles and public policy might be issued later.

About 600 people attended the speech at Notre Dame, where about 20 protesters carried anti-Cuomo signs.

Father Richard McBrien, chair-

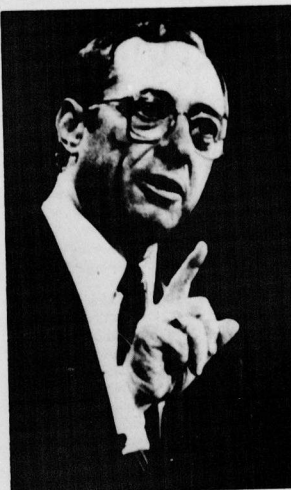
man of the Notre Dame theology department, had invited Cuomo to speak before his selection as keynote speaker at the Democratic National Convention in July and before his well-publicized discussions on abortion and politics with Archbishop John J. O'Connor of New York.

Cuomo, who has said he is personally opposed to abortion but must defend the constitutional guarantee of freedom of choice on the issue, earlier this year disputed a comment by Archbishop O'Connor, who had said he did not understand "how a Catholic in good conscience can vote for a candidate who explicitly supports abortion."

Cuomo said during the speech that as a result of the subsequent dialogue with Archbishop O'Connor his initial impression "that official church spokespeople would ask Catholics to vote for or against a specific candidate" on abortion "was not accurate."

Cuomo warned that attempting to legislate abortion policy might result later in a loss of religious freedom.

"The price of seeking to force our beliefs on others is that they might someday force theirs on us," he said. "To assure our freedom we must allow others the same



Mario Cuomo speaks at Notre Dame

freedom, even if occasionally it produces conduct by them which we would hold to be sinful."

**THIS FREEDOM** is the fundamental strength of American government, Cuomo said. "I protect my right to be a Catholic by preserving your right to believe as a Jew, a Protestant or non-believer, or as anything else you choose."

The process of government may be used to convince fellow citizens to take certain moral positions, Cuomo said, but he raised questions about when doing so could threaten the pluralistic nature of the country.

"I believe I have a salvific mission as a Catholic. Does that mean I am in conscience required to do everything I can as governor to translate all my religious

values into the laws and regulations of the state of New York or the United States?" he asked.

The best way to effect change in the U.S. abortion policy, Cuomo said, is not to support a constitutional amendment banning it, nor to support the Hatch amendment which would return the question of abortion to the states, nor even to deny Medicaid funding.

"The hard truth is that abortion is not a failure of government. No agency or department of government forces women to have abortions, but abortions go on," he said.

Cuomo said statistics show Catholics support abortion in equal proportion to the rest of the population. "Are we asking government to make criminal what we believe to be sinful because we ourselves can't stop committing the sin? The failure here is not Caesar's. This failure is our failure, the failure of the entire people of God."

Instead, he said the "moving strength of our own good example, demonstrating our own lack of hypocrisy" is the ultimate solution.

Approval or rejection of legal restrictions on abortion should not be the exclusive litmus test of Catholic loyalty, Cuomo said. He referred to Chicago Cardinal Joseph Bernardin's "seamless garment" formula and said that "our Christian responsibility doesn't end with any one law or amendment."

"Because it involves life and death, abortion will always be a central concern of Catholics," Cuomo continued. "But so will nuclear weapons. And hunger and homelessness and joblessness, all the forces diminishing human life and threatening to destroy it."

He called for increasing funding for women who want to bring their children to term, improving education for men in the responsibilities of creating life and developing a stronger commitment to pre- and post-natal care.

## Home rejects Cuomo's donation

A Catholic-run home for unwed teen-age mothers near New York City has rejected Gov. Mario Cuomo's donation of his \$1,500 honorarium from his University of Notre Dame speech Sept. 13 because the board said it disagrees with Cuomo's views on abortion.

"Our board decided unanimously that we could not accept this public gift because it would seem we were disagreeing with the church," said Franciscan Sister Marita Paul, director of the home, the Nazareth Life Center in Garrison, N.Y.

"We agree with the teaching of the church particularly as articulated by Archbishop (John J.) O'Connor," she added. "I want to stand behind what he stands for."

The Nazareth Life Center was founded nearly four years ago by Father Eugene Keane of St. Columbanus Church in Peekskill, N.Y. It is supported by grants from foundations and individual donors, she said.

One financial backer, Human Life Foundation, gave the center \$3,000 after learning the home had rejected Cuomo's gift.

## Religion, abortion still issues

(Continued from page 1)

Bush had to deal with the abortion issue when he said Sept. 11 that he supports abortion in the case of rape but opposes using public funds to pay for it.

He added that "you've got to look at a lot of circumstances; how long that pregnancy has gone on, all that kind of thing" when considering abortion and said, "I have always taken that position."

Asked to clarify a 1980 statement in which he reportedly said he supported federal funding of abortion in cases of rape and incest, Bush answered, "I don't support it. Didn't then. Don't now."

Answering a similar question earlier, Nancy Reagan, wife of the president, said the decision on having an abortion after a rape was a decision that could not be made until the situation arose, but it would have to be faced if it did happen.

In New York at a Democratic fundraising dinner Sept. 10, Kennedy asserted that religious leaders are obligated to address moral issues, "but this cannot mean that every moral command should be written into law."

"Archbishop O'Connor surely has every constitutional right, and according to his faith, a religious duty, to speak against abortion," the senator said. "And just as surely, Geraldine Ferraro and Mario Cuomo are equally right that faithful

Catholics, serving in public office, can agree with his morality without seeking to impose it across the board."

Archbishop O'Connor said Sept. 11 that he criticized statements by Ms. Ferraro on abortion merely to set the record straight on Catholic teaching and not for personal or political reasons.

Interviewed in Washington, Archbishop O'Connor said that, as a bishop, he felt obligated to speak out when comments made about church teaching are incorrect. He had earlier claimed Ms. Ferraro had misrepresented church teaching on abortion by suggesting its position is not "monolithic."

He said he had referred to Ms. Ferraro by name because he was asked about her specifically, and he said he made no personal or political evaluation of her.

Ms. Ferraro later said that she and the archbishop had "agreed to disagree" and that if she had to choose between church teaching and government duty she would choose the church.

"I do not believe in abortion," she said during a campaign stop in Toledo, Ohio. "I am opposed to abortion as a Catholic." However, she said that though "the Catholic Church's position on abortion is monolithic... there are a lot of Catholics who do not share the view of the Catholic Church."

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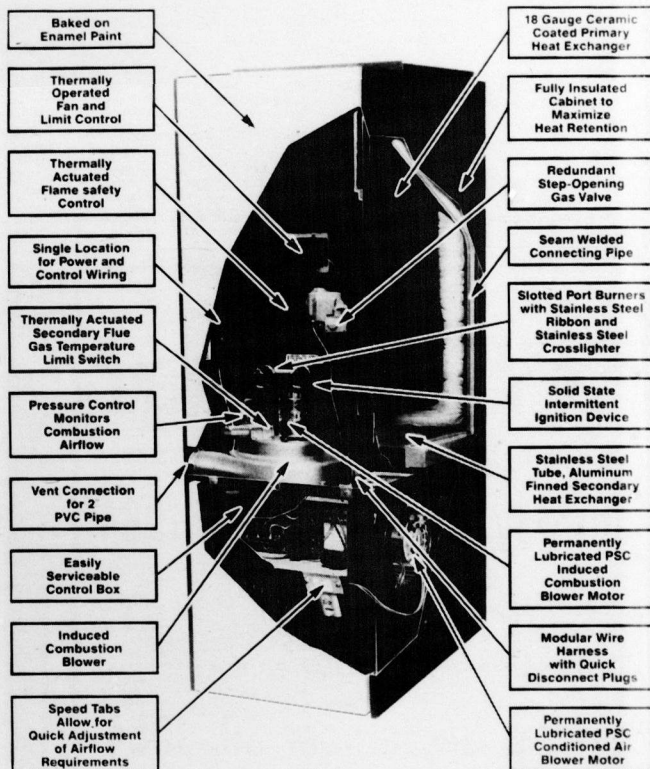
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# The Active List



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

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

Hotel. Call 545-9648 or 898-6804 for information.

\*\*\*  
The Secular Franciscan Order will hold a Public Open House at Sacred Heart Church, 1530 Union St., at 3 p.m. Call 638-5551 for information.

## September 24

The Children of Divorce program sponsored by Catholic Social Services continues from 7 to 9 p.m. at the Catholic Center, 1400 N. Meridian St. For information call 236-1500.

## September 25

The Mature Living Seminars continue with "Current Economic Trends" from 10 a.m. to 2 p.m. in Room 251 of Marian Hall at Marian College. Bring sack lunch or buy inexpensive cafeteria meal.

\*\*\*  
Franciscan Father Justin Belitz's Successful Living course continues from 7:30 to 9:30 p.m. at Alverna Retreat House, 8140 Spring Mill Rd.

## September 26

The Adult Catechetical Team of St. Joan of Arc Church presents the first of a three-part series on Stress at 7:30 p.m. in the Parish Center, 42nd and Central.

## September 27

The Women's Growth Group sponsored by Catholic Social Services will meet from 9:30 to 11:30 a.m. in the Catholic Center, 1400 N. Meridian St. Call Roseanne Killen or JoAnn Weber 236-1500 for information.

\*\*\*  
Franciscan Father Justin Belitz's Successful Living course concludes from 7:30 to 9:30 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd.

## September 28

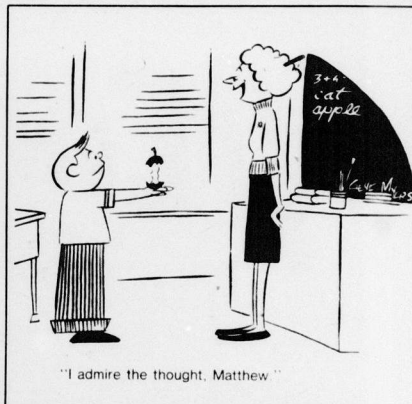
A Pastoral Musicians' Meeting will be held at the Catholic Center beginning with dinner at 6:30 p.m. Meeting at 8 p.m. For dinner reservations call Nancy Hubler 257-2064 by Sept. 24.

## September 28-29

St. Malachy Church, 326 N. Green St., Brownsburg, will hold its 5th Annual Country Fare from 6 to 10 p.m. Fri. and from noon to 10 p.m. Sat. Hog Roast, country music, bingo, booths.

## September 28-29-30

A Women's Retreat will be held at Mount St. Francis Retreat Center. Fee \$50 with \$10 reservation deposit. Call 812-923-8817 for information.



\*\*\*  
A Togetherness Weekend for Married Couples will be conducted by Franciscan Father Martin Wolter at Alverna Retreat Center, 8140 Spring Mill Rd. \$110 per couple. Call 257-7338 for information.

## September 29-30

St. Thomas Aquinas Singles will take a Bicycle/Camping Trip to the Madison Art Fair. Call Judy 253-6934 for information.

\*\*\*  
St. Gabriel Church, 232 W. 9th St., Connersville, will hold its Fall Festival, featuring a K of C Chili Supper after 5:30 p.m. EST Mass on Sat., and a Fried Chicken Dinner from 11 a.m. to 3 p.m. on Sun. Games, drawings, booths.

## September 30

St. Mark Church, Tell City, will hold a Shooting Match featuring a Ham, Turkey and Beef Shoot from 11 a.m. to 6 p.m. Food, country store, games.

\*\*\*  
Our Lady of Perpetual Help Parish, New Albany, presents the last of its series on the U.S. Bishops' Peace Pastoral "The Challenge of Peace: God's Promise and Our Response" at 7:30 p.m. in Ed Day Hall.

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

\*\*\*  
St. Michael Church, Bradford, will hold its annual Turkey Shoot and Chicken Dinner from 11 a.m. to 3 p.m., with shoot continuing until dark. Bingo, booths, raffles.

The 125th Anniversary

Celebration of St. Michael Church, Cannelton, will begin with a covered dish dinner at 1 p.m. and conclude with a 4 p.m. Mass for the Feast of St. Michael.

\*\*\*  
St. Nicholas Church in Sunman will begin serving Chicken Dinners and Genuine Turtle Soup at 11 a.m. EST as part of its Fall Festival. Raffle, games, other amusements.

\*\*\*  
Our Lady of Lourdes 75th Jubilee Celebration will begin with a 10:30 a.m. Mass celebrated by Archbishop Edward T. O'Meara, followed by a grotto dedication, grounds tour, musical program and a dinner catered by Peachey's from 5 to 7 p.m.

## 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 Pius 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.

## September 21

St. Susanna School, 1212 E. Main St., Plainfield, will hold its 5th Annual Spaghetti Dinner from 5 to 8 p.m. in the parish hall. Drive-up service available.

## September 21-22-23

An A-A and Al-Anon oriented Day-by-Day Retreat for Alcoholics and Family Members will be held at Kordes Enrichment Center, Ferdinand. Call 812-367-2777 for further information.

\*\*\*  
A Tobit Weekend for Persons Considering Marriage will be conducted by Franciscan Father Martin Wolter at Alverna Retreat Center, 8140 Spring Mill Rd. Fee \$110 per couple. Call 257-7338 for information.

\*\*\*  
A Beginning Experience weekend for persons who have suffered loss through divorce or widowhood will be held at the Beech Grove Benedictine Center. Fee \$75. Call Jim O'Donnell 786-0305 or Margaret Locker 738-3254 for information.

## September 22

A Youth Mass and Barn Dance will be held at Mount St. Francis

Retreat Center. Call 812-923-8817 for information.

\*\*\*  
St. Simon Parish Athletic Booster Club will present a Las Vegas Night from 8 p.m. to 2 a.m. at 8400 Roy Rd. Admission \$1.

\*\*\*  
St. Bernadette Church, 4838 Fletcher Ave., will hold a Progressive Euchre Card Party at 7 p.m. Refreshments will be served.

\*\*\*  
The Catholic Alumni Club invites all single Catholic adults to a 50's-60's Party at 9 p.m. in Salem Courthouse Apartments Clubhouse, located at E. 56th St. and I-465. \$3 cost for members, \$3.50 for non-members. Music, dancing, refreshments. Call Mary 255-3841 or Frank 546-3402 evenings for information.

\*\*\*  
The PTO of St. Charles Parish, Bloomington, will sponsor their Second Annual 3rd and High Festival of the Arts from 10 a.m. to 5 p.m. Kids amusements, Country Store, arts and crafts, music.

\*\*\*  
"Celebrate!" a Convention for Catechists sponsored by the Terre Haute Deanery Religious Education Center, will be held from 9 a.m. to 3:30 p.m. in the

Center located at 2931 Ohio Blvd., Terre Haute.

## September 22-23

Our Lady of the Greenwood Parish will hold its annual Country Store from 10 a.m. to 6 p.m. Sat. and from 8:30 a.m. to 1 p.m. Sun. Handcrafted items and baked goods.

## September 23

Our Lady of Perpetual Help Parish, New Albany, continues its series on the U.S. Bishops' Peace Pastoral, "The Challenge of Peace: God's Promise and Our Response," at 7:30 p.m. in Ed Day Hall.

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

\*\*\*  
The Leprechauns of St. Vincent de Paul Parish, Bedford, will sponsor a Parish Picnic at Redbrush Park, beginning with Mass at 1 p.m. Games, swimming for all. Caravan leaves from school at noon.

\*\*\*  
The 25th Annual St. John Academy Alumnae Reunion Luncheon Buffet will begin with 11 a.m. Mass in St. John Church, followed by buffet at the Atkinson

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Sunday, September 30, 1984

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# Historian waiting for new era in American politics

Professor Arthur Schlesinger looks at the 1984 election campaign

by Jim Jachimiak

John Zaccaro's finances and the role of religion in politics might seem to be the dominant issues in this year's presidential campaign. But historian Arthur Schlesinger is not interested.

He's waiting for a new era in American politics.

Schlesinger appeared at the Indianapolis Hebrew Congregation last Sunday to begin the congregation's second annual Block Forum lecture series. The two-time Pulitzer Prize winner, now the Albert Schweitzer Professor of Humanities at City University of New York, focused on the current presidential campaign and the future of American politics.

"The presidential campaign of 1984 has proven to be one of the worst on record," Schlesinger said. He noted that President Ronald Reagan set off the debate on the religion issue with his address at a prayer breakfast in Dallas this summer when he said that religion and politics are inseparable.

Schlesinger believes that the debate is irrelevant because "Mr. Reagan does not want to establish a state religion and Mr. Mondale does not want to expel religion from public life."

"Clerics have always spoken out" during presidential campaigns, Schlesinger noted. "But when bishops enter the political arena, they do so at their own risk."

In John F. Kennedy's address in Houston before his election as president, "he was saying, 'I am my own man.' But now you have Catholic bishops like Admiral O'Connor (Archbishop John J. O'Connor of New York). Admiral O'Connor spent most of his time in the Navy and he still sees himself as at the helm. But he has forgotten prudence."

Relevant issues are not being discussed in this campaign because "Mr. Reagan isn't interested in discussing them and Mr. Mondale can't get anyone to listen to him," Schlesinger said.

He noted that "the surrounding circumstances in this election strongly favor the Republicans." But, he added, "it's only September. Campaigns really don't get started until after the World Series is over."

Despite the economic upturn, Schlesinger noted, the United States is also experiencing an overvalued dollar, record trade deficits and "the prospect of renewed inflation and higher mortgage rates."

In addition to economic factors, however, "Mr. Reagan's fervent flag-waving apparently has revived American self-esteem."

Schlesinger noted that there are more military generals today in the United States than there were in 1945, even though the armed forces were six times larger then. "How can we take the military buildup?" he asked.

He sees irony in "our glorious military victory over Grenada—an island with 100,000 and without an army, a navy or an air force." Following the invasion of Grenada, he noted, 8,612 medals were awarded "though we never had more than 7,000 troops on the island."

He also sees irony in the fact that "Mr. Reagan, the embodiment of American patriotism, was in fact the one American president of military age in the second world war who never saw military action overseas."

Asked how historians would remember the Reagan era, Schlesinger responded, "Well, I hope that there will be historians to look back on it. I hope we get through it without a war."

Reduced spending for social programs also drew fire from Schlesinger. He noted that \$25 billion in disposable income has shifted "to the richest fifth from the poorest fifth" in this country under Reagan. "The poorest fifth has suffered a drop in disposable income of almost 8 percent in four years."

In addition to economic questions, "there is the prospect of a continuing nuclear arms race and of war in Central America."

At the same time, Reagan remains popular. For example, when he joked about a nuclear attack on the Soviet Union, the reaction was "a tolerant 'there he goes again.'"

Reagan's great flaw, Schlesinger said, is that "he doesn't know what is going on. I don't think he knows much detail as far as politics and I think the direction he has moved the country—and the world—is wrong."

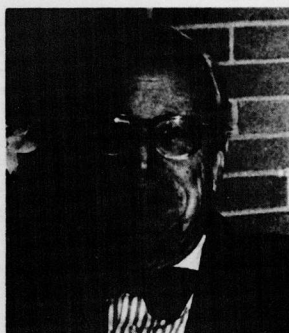
Mondale, he added, "is not a very good candidate. He's a very decent man but he certainly lacks the capacity to project his ideas."

While Schlesinger expects a Reagan win, he noted that "every 30 years we've entered a new period of political activism." If that holds true, "we should enter a new period of liberalism around 1990."

Schlesinger foresees changes in the party system during that new period of liberalism. "The party as an organization isn't nearly as firm as it was a century ago," he said. At that time, "you were born into your party just like you were born into your church."

Throughout the history of the United States "one event brings change, and the result is the establishment of a new party system." That has happened about every 40 years. The last time was during the 1930s, when the New Deal coalition was formed. "So it is overdue today. It should have taken place in the 1970s."

Schlesinger noted that one theory is that such a change is taking place, and the Republican party is entering a long period of domination. "But looking at American history from another perspective, there are periods dominated by public purpose and



Arthur Schlesinger in Indianapolis

periods dominated by private purpose." Liberals come to power and reform takes place "until the country is worn out."

At the beginning of the 20th century, Theodore Roosevelt and Woodrow Wilson were "demanding presidents." Their time in office left the American people "exhausted and disillusioned. They wanted to immerse themselves in the private affairs of life."

Private purpose gave way to public again in Franklin D. Roosevelt and the New Deal. That progressive period continued until Dwight D. Eisenhower took office in 1952, and it "left the American people worn and spent."

Then, "desperate events gave the cyclical swing an ominous turn." The desperate events included the assassination of Kennedy, the Vietnam war, drugs, violence and Watergate. "People feared that the social fabric itself might be unraveled."

The result was "a spent nation tiring of public action—the 'Me Decade,' we called it."

The cycle "stems from the intrinsic discontent of human nature," Schlesinger said. "Periods of liberalism or conservatism are bound to generate disillusionment. Eras of reform tend to be followed by eras of consolidation."

That could mean a long period of domination by Republicans "if Mr. Reagan is re-elected, if he can master the economy down the road, if he can give racial minorities a sense of belonging, and if he can resolve foreign policy."

But, Schlesinger said, "if our course in Central America makes it inevitable that American men will die in El Salvador, if we continue to move closer to a nuclear war, there will be a sharp change around 1990." If that change occurs, "the public action period will go on into the first decade of the 21st century."

Whatever happens, Schlesinger said, "let us never forget that both private interest and public, both liberal and conservative, have interests." He quoted Thomas Jefferson, who wrote that "each is a good half, but an impossible whole."

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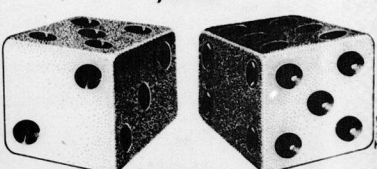
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# CRS urges more food aid to Africa

WASHINGTON (NC)—Catholic Relief Services called Sept. 13 for increased, long-term U.S. aid to African nations suffering from devastating food shortages.

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McCloskey said CRS, which distributes 90 percent of the aid available to voluntary organizations in Africa, supports larger food programs for Africa from the United States. The organization also supports block grants over a longer period than the usual yearly requests for aid.

He also registered CRS's "strong support" for a bill sponsored by Rep. Ted Weiss, D-N.Y., and Rep. Howard Wolpe, D-Mich. The bill calls for \$265 million for food and \$185 million for transportation and other aid programs.

"This bill would provide increased levels of food assistance to meet the manifest need in Africa," McCloskey said.

MILLIONS OF people in 24 sub-Saharan countries in Africa are suffering from "the most extreme drought of the century," said Rep. Mickey Leland, D-Tex., chairman of the House Select Committee on Hunger. He added that 1 million more tons of food may be needed next year than were supplied this year.

Food supplied by aid programs sometimes sits in ports for up to two months waiting to be unloaded, according to relief agency officials. Once it's

unloaded, distribution can be a problem.

"In many cases shipments need to be accompanied by funds to cover distribution. Fuel is needed as well as spare parts," Leland said.

McCloskey said CRS will spend about \$3 million of privately raised funds for transportation costs, vehicle rentals, spare parts, tires, tubes and other supplies.

M. Peter McPherson, administrator for the Agency for International Development, said the United States spent \$172 million on emergency food aid to Africa in 1984. That was a substantial increase over last year, he said.

HE ALSO announced the signing of a \$250,000 agreement in South Africa with Operation Hunger, in which AID would donate \$3 for every dollar the private organization raised.

McPherson said the Reagan administration's theme has been that "a hungry child knows no politics," but Rep. Weiss criticized the administration for last winter tying funds for emergency famine relief to military assistance to Central America. "Politics can cause further frustrating delays," Weiss said.

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Representatives from CRS, CARE, Lutheran World Services, and Africare stressed the importance of grassroots development programs in Africa, so the countries can someday feed themselves again.



**PRO-LIFE MEETING**—Four of the five Indiana dioceses were represented at a recent meeting of the state's directors pro-life activities. Present at the meeting were, from left, Louise Ewers, Diocese of Evansville; Father Theodore J. Mens, Diocese of Gary; Mary Lou Renier, Diocese of Fort Wayne-South Bend; and Father Larry P. Crawford, Archdiocese of Indianapolis. The group meets six times a year, and the meetings also include representatives of the Knights of Columbus. (Photo by Jim Jachimlak)

## NCC joins suit challenging U.S.-Vatican ties

by Tracy Early

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The main plaintiff in the suit, scheduled to be filed Sept. 19 in U.S. District Court in Philadelphia, is Americans United for Separation of Church and State.

Full diplomatic relations were established last January, and the Senate later confirmed the nomination of William Wilson as first U.S. ambassador to the Holy See.

Only one member of the NCC executive committee—the Rev. William Rusch, a Lutheran Church in America official who chairs the NCC Faith and Order Commission—voted against joining the suit.

Mr. Rusch said later that he found some of the arguments in the proposal illogical. He also suggested that the NCC, an umbrella organization for some 30 mainline Protestant and Orthodox denominations, was unwise to enter the suit on the basis of a policy statement adopted more than 30 years ago and not re-examined in the light of the present situation.

Two other executive committee members abstained.

Ms. Randall said after the meeting that "we are simply continuing to maintain our position, which the council has had almost from its very beginning."

The written proposal presented to the executive committee noted that the NCC policy statement against diplomatic relations with the Vatican was adopted in 1951 and reaffirmed in 1952 and 1954.

The proposal approved by the committee said diplomatic relations with the Holy See were unconstitutional because they created a formal relationship between the U.S. government and a church, preferred one denomination over others, created a potential for excessive entanglement of church, and could result in "political and religious divisiveness."

The proposal also charged that in receiving a pronuncio (ambassador) from a church, President Reagan was exceeding his constitutional authorization to receive "ambassadors and other public ministers."

The proposal also cited an April speech by Archbishop Pio Laghi, former apostolic delegate in Washington and now papal pronuncio to the U.S. government, as evidence that the new relations were with an ecclesial rather than civil entity.

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"Those who interpret papal diplomacy as emanating from the pope's temporal sovereignty," said Archbishop Laghi, "are failing to understand the true nature of the mission of the Holy See."

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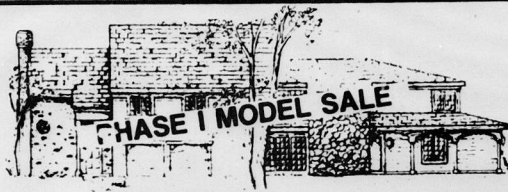
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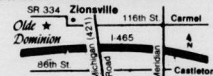
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## Book review

## Spy thriller stretches it a bit

THE COMPANY OF SAINTS, by Evelyn Anthony. G.P. Putnam's Sons (New York, 1984). 235 pp., \$15.95.

Reviewed by  
John H. Carroll  
NC News Service

This novel is one more in the ever-growing list of special operations or terrorist thrillers, current variations on the established espionage genre.

Miss Anthony, a British writer with several historical and fictional works to her credit, has written another story of suspense and intrigue.

The heroine here, as in several of the author's earlier novels, is Davina Graham, the female chief of the British Secret Intelligence Service (MI 6). Her Majesty's government component responsible for foreign intelligence operations.

Readers may overcome their initial surprise at this fictional development by recalling that Mrs. Margaret Thatcher is really the Prime Minister of the United Kingdom. If there is a woman actually in residence at Number 10, Downing Street, why not a woman in charge at SIS Headquarters?

Two other of Miss Anthony's premises, however, are even more difficult to accept. The first is that Davina's late husband was a Soviet defector. The second is that her deputy has admitted his homosexuality but retained his position in the SIS. Nevertheless this is fiction. Once over these initial hurdles, readers may settle back and enjoy the story.

Davina and her colleagues must solve a series of assassinations: the American secretary of defense, the

French minister of the interior, the Soviet foreign minister and a British peace activist. The investigation has to succeed to counter the plot for world domination by the evil Company of Saints, whose psychological rationale is similar to the Red Brigades or Baader-Meinhof Gang.

There are the usual illicit romantic interludes, family problems, thrilling chases and operational activities. The action takes place in Venice, Paris, London, Moscow, Warsaw and the English and French countryside. The author is evidently familiar with most of these locales.

Miss Anthony writes well, maintains suspense and develops some of her characterizations in an interesting manner.

The Company of Saints is what the British describe as a good read, but it falls short of the standards set in Miss Anthony's earlier efforts. The author requires readers to accept a bit more than is usual in most thrillers.

(Carroll is a retired CIA intelligence officer who teaches a course on World War II in Georgetown University's Continuing Education Program.)

## Religious set up panels

### Hope to avoid conflicts with officials

by Marianne Comfort  
NC News Service

The Leadership Conference of Women Religious will set up panels of experts to aid religious communities which encounter "ecclesiastical conflict" as a response to the resignations of three nuns to pursue careers in public office and the loss of authority of a U.S.-based order over its European province, according to LCWR officials.

Though establishment of the panels was still in the early planning stages, the LCWR's national assembly in Kansas City at the end of August approved the proposal for bringing together groups of theologians, canon lawyers and ethicists who would aid religious communities in future conflicts.

The decision to establish the panels came in response "to those incidents reported in the press recently," said Presentation Sister Margaret Cafferty, LCWR president, referring to the nuns who left their order and the School Sisters of St. Francis, whose authority over its European province was removed by the Vatican.

The three Religious who left their order to remain in or run for public office were Mercy Sisters Elizabeth Morancy, Arlene Violet and Agnes Mary Mansour. Ms. Morancy is a four-term state represen-

tative seeking re-election in Rhode Island. Ms. Violet is a candidate for state attorney general in Rhode Island, and Ms. Mansour is director of the Michigan Department of Social Services.

All three were denied permission by their bishops to continue in public office as nuns.

In the incident involving the Milwaukee-based School Sisters of St. Francis, the Vatican appointed a West German bishop to oversee the European province after allegations of unspecified problems within the European community.

"Frequently people aren't really sure which way to go, what to do," said Sister Rita Hoffbauer, member of the Grey Nuns of the Sacred Heart and assistant to the executive director of LCWR, about conflicts between Religious and church authorities.

For example, Sister Hoffbauer said, a religious community may benefit from a canon lawyer's assessment of a particular incident or from information on how to carry an issue to a higher level such as the Vatican.

"Undoubtedly (a panel) would have helped" in the case of the School Sisters of St. Francis, she said, "because it would have been a support system and a way to get opinions on the situation."

## Books on prayer, love, marriage and life

by Richard Philbrick  
NC News Service

Here is a list of new books of particular interest to Catholic readers:

"Storytelling: Imagination and Faith," by Father William J. Bausch, Twenty-Third Publications, \$7.95, 232 pp. Contents that the use of imagination will lead Christians to the truth beyond truth.

"The Schillebeeckx Case," edited by Ted Schoof, Paulist Press, \$7.95, 158 pp. Contains the official exchange of letters and documents in the investigation of Father Edward Schillebeeckx by the Sacred Congregation for the Doctrine of the Faith, 1976-80.

"On Love and Happiness," by Father Pierre Teilhard de Chardin, Harper and Row, \$9.95, 100 pp. A carefully chosen selection of the famed priest's most penetrating thoughts.

"Changing the World," by Father Vincent Cosmao, Orbis Books, \$7.95, 109 pp. An agenda for the churches in a period of revolution.

"Called to Heal," by Father Ralph A. DiOrio, Doubleday, \$7.95, 260 pp., paperback edition. Releasing the transforming power of God.

"Motherhood and God," by Margaret Hebblethwaite, Winston, \$5.95, 147 pp. Practical suggestions for finding God in motherhood.

"Gratefulness, The Heart of Prayer," by Brother Steindl-Rast, O.S.B., Paulist Press, \$6.95, 224 pp. An approach to life in its fullness.

"Moment of Christ," by Father John Main, O.S.B., Crossroad, \$7.95, 114 pp. A simple and practical guide to the Christian tradition and practice of meditation.

"A Way in the World," by Ernest Boyer Jr., Harper and Row, \$12.95, 189 pp. How to

discover the spiritual dimensions within marriage, parenthood and community life.

"Psyche and Spirit," (Revised), by John J. Heaney, Paulist Press, \$10.95, 252 pp. Collection of readings to help see self-development as part of a dialogue between religion and psychology.

"The Responsible Christian," by Father Vincent Rush, Loyola University Press, \$9.95, 283 pp. Popular guide for moral decision-making according to classical tradition.

"Weeds Among the Wheat," by Father Thomas H. Green, S.J., Ave Maria Press, \$4.95, 204 pp. Shows that discernment is where prayer and action meet.

"Catholic Sisters in Transition," by Sister Marie Augusta Neal, SND de Namur, Michael Glazier, \$7.95, 173 pp. Vol. 2 in a series. Data on sisters from the 1960s to the 1980s.

"Back to Basics," by Father Pierre Riches, Crossroad, \$7.95, 162 pp. Catholic faith in today's world.

"Conversion and the Catechumenate," edited by Father Robert D. Duggan, Paulist Press, \$7.95, 165 pp. Essays dealing with the conversion experience.

"I Will Lift Up Mine Eyes," by Glenn Clark, Harper and Row, \$7.95, 223 pp. Describes the incredible power of prayer to dramatically change one's life.

"Biblical and Theological Reflections On the Challenge of Peace," edited by Father John T. Pawlikowski, O.S.M., and Father Donald Senior, C.P., Michael Glazier, \$8.95. Papers constituting a response to the appeal of the U.S. bishops in their pastoral letter on war and peace.

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When I was at St. Vincent, I met my new sister and even my grandmother. (I think she's going to try and spoil me.)

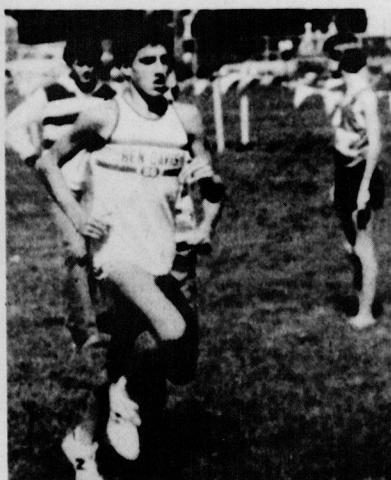
Well, got to go. It's time to eat again. Just remember, moms, babies and families deserve to meet in the safest most up-to-date environment with all the latest options for birth. (Mom and I even had the same nurse.) Moms, ask your doctor about the Family Life Center opening this fall or call the Teddy Bear Club, 871-BEAR.

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**FRONT RUNNER**—Scott Williams, a member of St. Christopher's parish in Indianapolis, led Ben Davis High School to the team trophy at last Saturday's Cathedral Invitational. Williams, who set a course record of 15:42.8 for the five kilometer race, is considered one of the best runners in the state. The final invitational results, which are combined boys' and girls' scores, had Ben Davis first with 130 points; Southport, 153; North Central, 155; Pendleton Heights, 211; Cathedral, 239; Noblesville, 290; Park-Tudor, 391; Rising Sun, 399; South Dearborn, 442; and Indianapolis Howe, 480. (Photo by Kevin C. McDowell)

## Number of poor in U.S. grows

WASHINGTON (NC)—More than 9 million more people are living below the poverty level this year than in 1979, according to a report issued by Interfaith Action for Economic Justice, a coalition of religious groups in Washington. Members of the coalition include the Maryknoll Fathers and Brothers, Jesuit Social Ministries, and Network, a Catholic social justice lobby formed by nuns. The report was released at a press conference Sept. 12. "The message of this report is both simple and disturbing. . . . Our current economic recovery is leaving many people behind," Rep. Bob Edgar, D-Pa., said at the news conference.

# Cathedral hopes for fifth straight in city tennis tournament

by Kevin C. McDowell

Jim Kervan and Paul Farrell have a racket going on over at Cathedral High School and the dividends have been hefty: four straight city titles and the favorite for a fifth.

Cathedral has won the boys' city tennis crown five of the last six years. The year they didn't win, they were runners-up. The Irish have the number one singles champ from last year, senior Art Boyle, whom Kervan describes as "one of the top five players in the county" that places him in good

company considering the county includes such top-rated tennis powers as North Central and Lawrence North.

Senior Tim Layne returns, but has moved from number three singles, where he was runner-up last year, to number two singles this year. Freshman Kevin McGrath has taken over as the number three singles player.

"Our biggest problem this year," Kervan said, "has been in doubles. We've scrambled them so much. We have tried twenty different combinations."

The doubles teams are still not set as the city tournament approaches Sept. 22

and Sept. 24 (finals), with Sept. 25 as the rain date. All matches will be played at Riverside Park.

There are six players vying for the doubles' spots: Tim McNulty, Joe Areddy, Mike Stegemeier, Barry Schneider, Evan Moss and John Gray.

Kervan and Farrell, who work together in the insurance field, had a record 26 students try out for the team. "We had to cut. That's always painful," Kervan added.

The unsettled doubles teams may not be Cathedral's only problem in defending its crown.

"The city this year has the greatest parity among the schools since we've come here to coach," Kervan said. "There is definitely better over-all talent. The city is a lot stronger."

Kervan points to several improved public school teams, but notes that Secunia and Roncalli have good teams too. Chatard has been a consistent challenger in the past, but recently lost 4-1 to Secunia.

Despite the obstacles, Kervan said he would "go out on a limb and predict we'll win the city again. That's our goal every year."

## Law professor concerned

NEW YORK (NC)—Constitutional authority Laurence Tribe told an ecumenical conference Sept. 12 that President Reagan and some of his supporters have shown "insensitivity" to dangers in the way they relate religion to politics. Tribe, a Harvard law professor, particularly criticized Reagan's suggestions that people opposing his positions are intolerant of religion. Tribe was the keynote speaker for the Sept. 12-14 conference in New York on "Government Intervention in Religious Affairs," sponsored by the U.S. Catholic Conference and other religious organizations.

## Wanting faith is the first step toward finding it

by Tom Lennon

**Question:** What can I do to really help myself learn to believe in God, since I don't?

**Answer:** The very fact that you want to "learn to believe in God" is a strong indication that in some way and to some extent you do believe in God now. But like many other persons, young and older, you are puzzled by this supreme and mysterious being.

Likely, many questions and doubts fill your mind and

perhaps it seems to you that you do not believe in God because you cannot fully understand him or see him.

By voicing your question you have taken one of the best and perhaps most important steps. You have made known your problem to another person.

That is a good approach for you now and in the years ahead, especially if you go to a public university. Some young people, as soon as serious doubts appear in their hearts, feel vaguely ashamed and guilty. They clam up and do not try to resolve their doubts by talking to someone.

Some eventually give up their faith and cease to live their religion—and that is, to say the least, unfortunate.

As you mature more and more, you can be fairly certain that all sorts of questions about God and about various aspects of your faith are going to enter your mind.

When they do, as is happening to you now, seek answers, even if the seeking turns out to be a long process. You can turn to a priest, or a favorite teacher, or your parents, or your friends or some adult who is knowledgeable.

You also can seek an answer in reading. At the

present time, many books about the Catholic Church and faith are being published. Some can be found in public libraries, or perhaps in your parish library or in a Catholic book store.

A two-volume paperback, "Saint of the Day" by Leonard Foley, will show you how the great heroes of God muddled through all sorts of doubts and failures. It is published by St. Anthony Messenger Press.

You also might attend one of the religion courses given in some parishes or at some community school.

Keep in mind too the poignant prayer of the father who asked Jesus to cure his son. Jesus told him, "Everything is possible for the person who has faith." Then the father cried out, "I do have faith but not enough. Help me!"

You also might consider this true story:

Gerard Manley Hopkins, a famous poet and Jesuit priest, was once approached by a man who desperately wanted to believe in God but couldn't. Father Hopkins told him to help the poor. Then, he said, belief will come.

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

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## Teens plan outing to celebrate

Indianapolis Catholic teens and friends of the north deanery will celebrate the 150th birthday of the Archdiocese of Indianapolis on Sept. 30, from 11:30 a.m. to 5 p.m. at Conner Prairie Pioneer Settlement, 13400 Allisonville Road.

A tour, get-acquainted mixers, pioneer lunch and workshops in which the youth will design their "church of the future," will comprise the day. Father Jeff Charlton, St. Pius X parish, will close the day with a liturgy celebrating the church of the future.

Sara Gelhausen of St. Pius X wrote a brief dramatization which traces the development of the archdiocese as paralleled by a pioneer Catholic family.

Youth Ministers Ted Goodson, St. Andrew's; Mary McGeeff, Immaculate Heart; Pat Long, St. Luke's; Father Ken Taylor, St. Thomas Aquinas; Mary Lou Fischer, St. Pius X; and Jim Clancy and Immaculate Heart's musicians have planned the program with their individual youth groups.

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**BACK TO SCHOOL**—The New Albany Deanery Catholic schools began the school year with a special celebrated Mass calling on God's blessings for the coming year. Celebrants (above right) are Franciscan Father David Hutt of St. Anthony, Clarksville; Benedictine Father Bonaventure Knaebel of St. Michael, Charlestown; Father Wilfred Day of Sacred Heart, Jeffersonville; and Father Gerald Burkert of Holy Family, New Albany. The Mass, for faculty and staff of all deanery schools, was held at St. Michael's. Registration Day at St. Anthony's (above) is pandemonium, as second grade teachers Jan Marlin and Mary Jane Heinz are surrounded by students. (Photo by Fr. Louis Manna)

## REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication.)

† BEAGLE, A. L. (Bill), 55, St. Mary, Greensburg, September 7. Son of Margaret; father of Edward J., James W., and Christine Redelman; brother of Walker.

† KAZA, Stanislaus, 74, Little Flower, Indianapolis, September 10. Husband of Helena (Visockis); father of Anna Strikis, Lucy Bross and Alexandra Salter; brother of Bruno, Alexandris Sr. and Alexandra.

† KUHN, Albert J., 84, Holy Name, Beech Grove, September 7. Husband of Dorothy A.; father of Richard, Thomas, Raymond and Harry; grandfather of 20; great-grandfather of six; brother of Sr. Alexandra C.S.J., Marie Bittner, Marjorie Lyons and Alexander.

† MILLER, Theresa M., 55, Little Flower, Indianapolis, September 10. Wife of Leo M.; mother of Jean Ankrum, Lynn Sayre and

Karen White; grandmother of two; sister of Jean Juett and Rita Asher.

† OBERMEYER, Carolyn, 37, Holy Family, Oldenburg, September 8. Wife of Ronald; mother of Randy, Ronda and Cindy.

† PIAZZA, Marie, 57, St. Barnabas, Indianapolis, August 9. Wife of Paul; mother of Peter and Anthony; grandmother of six; daughter of Tudie and Anna Miceli.

† RICKERD, Florence C., 87, Holy Name, Beech Grove, August 29. Mother of Vernon and Ernest; grandmother of eight; great-grandmother of nine.

† STOUT, Kenneth M., Jr., 67, Sacred Heart of Jesus, Jeffersonville, August 31. Husband of Mary.

† WALDON, Clarence E., 73, St. Vincent de Paul, Bedford, September 2. Father of Charles and Jerry; brother of Helen Trueblood, Virginia Rowe, and William; grandfather of five.

† WATTAM, Leola, 91, St. Mary, New Albany, August 29. Mother of one son.

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## CCD adds life

**MILWAUKEE (NC)**—Catechetics must not be isolated from the rest of life, Auxiliary Bishop Richard Skiba of Milwaukee told about 1,000 religious educators at the 10th annual Religious Education Congress in Milwaukee. The catechism taught in schools should be "related to the major issues of our day," said Bishop Skiba, past president of the Catholic Biblical Association of America.

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# Pope's themes apply to U.S.

(Continued from page 1)  
The pope noted the ethnic diversity in Canada and used it as an example of the church's pluralism.

"This is expressed in our liturgical assembly today, not only through different languages but also through the different liturgical traditions of Christianity, both in the West and East. In this Eucharist the church in Canada celebrates her diversity and proclaims her unity in Christ," he said.

The Mass incorporated liturgical aspects of Eastern and Latin Catholicism and used nine languages.

The pope also saw a give-and-take relationship between Christianity and a pluralistic society. Christians should humanize society by infusing it with values of human dignity, he said, to

keep consumerism from setting the main values.

**THIS INCLUDES** a Christian responsibility to defend the people at the bottom of society's ladder, especially the handicapped, from the "moment of conception," he said at Sept. 10 visit to the handicapped.

"A technically perfect society where only fully-productive members are accepted must be considered totally unworthy of human beings, perverted as it is by a type of discrimination that is no less reprehensible than racial discrimination," he told the handicapped.

At a Sept. 12 meeting with small-scale commercial fishermen, Pope John Paul called for decentralizing economic and productive power, which is held by giant

companies at the expense of small enterprises. More people should share in economic decision-making, he said.

The pope joined the Canadian bishops "in appealing to those in positions of responsibility, and to all involved, to work together to find appropriate solutions to the problems at hand, including a restructuring of the economy, so that human needs be put before financial gain."

This Christian role of influencing social policies should be undertaken ecumenically, the pope told a Sept. 14 meeting of religious leaders.

"United in the name of Christ, we need to ask critical questions and assert basic moral principles," he said.

"The needs of the poor must take priority over the desires of the rich; the rights of workers over the maximization of profits; the preservation of the environment over uncontrolled industrial expansion; production to meet social needs over production for military purposes," he added.

"These challenges present us with important areas of ecumenical collaboration and form a vital part of our mission of proclaiming the Gospel of Christ," Pope John Paul said.

Because Christianity has positive values to contribute to society, society should actively help it through state funding of its educational system, the pope said at a Sept. 12 talk to Catholic educators.

"A totally secular school system" does not meet the challenge of a pluralistic society. Many citizens want an education for their children which reflects their religious values, the pope said.

"Governments have the responsibility, therefore, to ensure the freedom of ecclesiastical communions to have appropriate educational services with all that such freedom implies: teacher training, buildings, research funding, adequate financing," said Pope John Paul.

Throughout the 12-day Canadian trip, the pope also emphasized that Christians cannot effectively exercise their role in society unless they deepen their faith, especially through increased reception of the sacraments.

In Canada less than 50 percent of the Catholics attend Sunday Mass regularly.



**WITH HANDICAPPED**—At a meeting with handicapped at Memorial Stadium in St. John's, Newfoundland, Pope John Paul II caresses the face of a handicapped child (top photo). As the pope makes his way through a crowd of Native Americans in Ste. Anne de Beaupre, Quebec, he greets an Indian chief (bottom photo). (NC photos from UPI)

## Bishop Gumbleton explains letter

(Continued from page 3)  
Committing the act, according to Catholic moral teaching, only adds to the evil which has already occurred.

During testimony by a number of military experts, Bishop Gumbleton asked if a deterrence strategy without the threat to inflict damage could be developed. "Without hesitation, these people said no."

Bishop Gumbleton added that a former military official, who was in a position to give the command to launch a nuclear attack if the president was unable to, was once quoted as saying that he "fully intended to destroy the Soviet Union" if the responsibility fell to him.

"If you accept the concept that the intention is where sin happens," Bishop Gumbleton said, "we are already in a terrible sin."

He added, "It seems to me everyone is caught up in this sin"—those who pay taxes and those who vote as well as those directly involved in the decisions.

Bishop Gumbleton said the pastoral

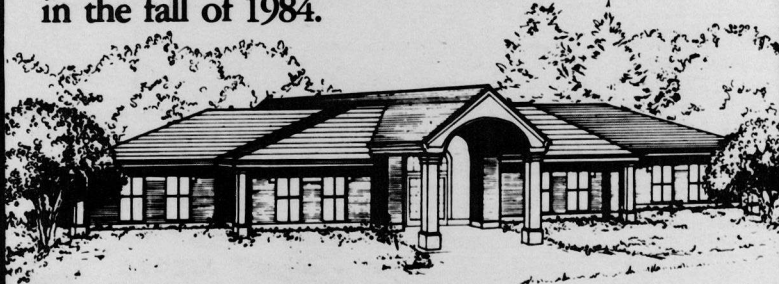
concluded that nuclear deterrence "may be morally acceptable only if it is part of an interim strategy. We must be moving toward disarmament."

He illustrated his point by quoting a letter from President Dwight D. Eisenhower to Richard Simon, then president of Simon and Schuster Publishing Company:

"When we get to the point, as we one day will, that both sides know that in any outbreak of general hostilities, regardless of the element of surprise, destruction will be both reciprocal and complete, possibly we will have sense enough to meet at the conference table with the understanding that the era of armaments has ended and the human race must conform its actions to this truth or die."

As Bishop Gumbleton sees it, "We're at that point now. We're at the point where we either recognize this truth that the era of armaments is over or we will die. Only in this way can we guarantee that we can bring peace to the world."

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