

THE CRITERION

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Indianapolis, Indiana



Archbishop O'Meara: no room for pro-choice

Dr. Paul F. Muller receives Respect Life Award; pro-life chairpersons commissioned

by John F. Fink

"The message of the church on abortion is clear and unambiguous, and it leaves no room for its members to adopt a pro-choice position," Indianapolis Archbishop Edward T. O'Meara said in his homily during the Vespers Service in the Cathedral of SS. Peter and Paul last Sunday.

During the service, members of the Advisory Council of the Archdiocesan Office of Pro-Life Activities and about 120 parish Pro-Life Activities Committee chairpersons were commissioned.

The Vespers Service was followed by the second annual Respect Life Dinner in the assembly hall of the Catholic Center. Highlight of the dinner was the presentation of the Respect Life Award to Dr. Paul F. Muller, medical director for St. Vincent's Hospital and assistant dean for St. Vincent Hospital/Indiana University School of Medicine.

In his homily, Archbishop O'Meara described the First Amendment to the U.S. Constitution as "a seamless garment of the rights of humanity." In addition to the rights for petition for a redress of grievances, peaceable assembly, free speech and press, it guarantees freedom of religion and says that "government is not to play favorites with religious groups," he said. "This is the basis for church and state separation. The government is neither to favor nor exclude. There is nothing that says that members of a church cannot speak when they feel obliged to do so, nothing that tells church leaders to stay in the sacristy."

The archbishop went on to say that the "seamless garment" theory is theologically sound. "It says that there is a whole range of issues concerning human life—so interlocked that they present a seamless garment. They include the threat of nuclear war, national priorities that bear on the poor in our midst—the 'fundamental option for the poor' preached by our Holy



Dr. Paul Muller receives Respect Life Award from Archbishop Edward T. O'Meara
(Photo by Jim Jachimski)

Father. They include the whole range of issues in the pro-life movement. The theory is based on the dignity of the human person that begins at conception and continues until God's call at death," he said.

"The message of the church is clear and unambiguous, and it leaves no room for its members to adopt a pro-choice position," he then said. "It has been clearly stated by the Holy Father and by the bishops." The archbishop noted that more of our fellow humans are coming to understand the position of the church, not as a matter of our doctrine, but out of a sense of morality.

He charged the laity to see that those numbers grow.

Archbishop O'Meara then made a distinction between Catholic doctrine and the church's positions in public life. He noted that tactics must be dictated "by practicalities and means to an end." One

example is the stands taken by the Indiana Catholic Conference, an organization of the five Catholic dioceses in Indiana. "We are constantly reassessing priorities," he said, "to decide which we have a chance of success for and which we don't."

"Another example was the bishops' decision to support the Hatch Act. The bishops decided to support that proposal for a constitutional amendment although it didn't say exactly what we wanted it to say. It was still true to Catholic moral teachings," the archbishop said.

He said that it is often difficult to make decisions when our principles conflict. "In that case, do the best you can," he said. One opportunity for that will be in the election booth next month, he noted.

Father Larry Crawford, director of the archdiocesan Office for Pro-Life Activities, was master of ceremonies at the Respect Life Dinner. After introducing various representatives of pro-life organizations and others who have worked with the office, he read a citation for Dr. Muller, calling him "a most outstanding Catholic man; one who has integrated his love for Catholicism and life; one who has served his God and fellow men and women."

Dr. Muller is a native of Lawrenceburg, a graduate of the University of Notre Dame and the St. Louis University School of Medicine. After service in the Air Force during World War II, he taught Ob-Gyn at Cornell University School of Medicine and then started his private medical practice in 1949. From 1950 to the present he has been clinical associate professor of obstetrics and gynecology at Indiana University School of Medicine.

(See DR. MULLER on page 3)

Bishops asked to address declining Mass attendance

CINCINNATI (NC)—Archbishop Daniel E. Pilarczyk of Cincinnati has requested that the topic of declining Mass attendance be put on the agenda of the Nov. 12-15 meeting of the National Conference of Catholic Bishops.

He announced his action during a September meeting of the Cincinnati Arch-

diocesan Pastoral Council, where he also discussed the issue.

Archbishop Pilarczyk suggested that changing attitudes might be the reason for his archdiocese's declining Mass attendance, which parish headcounts have shown for the past 15 to 20 years.

He said that in the past, Catholics thought it was a mortal sin to miss Mass on Sunday.

"There is no longer that attitude," he told the pastoral council, a consultative body of representatives from his archdiocese.

"More and more people regard themselves as good Catholics even if they don't go to Mass every Sunday," the archbishop said.

Archbishop Pilarczyk said he submitted the proposal to the NCCB because he thought declining Mass attendance is probably a national phenomenon which would be better remedied at a national rather than a local level.

Gallup figures on 1983 Mass attendance among U.S. Catholics indicate attendance is increasing slightly. According to the figures, in 1983, 52 percent of U.S. Catholics attended Sunday Mass, compared to 47 percent in 1977.

But Gallup figures from the 1950s indicate that about 70 percent of U.S. Catholics attended Mass then.

National Catholic Charities meeting focuses on poor

by Betsy Kennedy
and Ana Rodriguez-Soto

BAL HARBOUR, Fla. (NC)—The neglect of the poor was the focus of the National Conference of Catholic Charities' annual meeting in Bal Harbour Sept. 27-Oct. 2.

Opening the first general session Sept. 29, Jesuit Father Robert Drinan blamed the Reagan administration for waging "a war against the poor."

The next day, Cardinal Alexandre do Nascimento of Lubango, Angola, criticized the United States and the rest of the developed world for failing to meet its obligations to the world's poor.

Father Drinan lashed out against the administration and claimed that Reagan tax cuts helped the rich and hurt the poor. The priest cited figures that 26 million people fell below the poverty level as a result of the Reagan cuts. He also said taxes paid by poor families doubled between 1980 and 1983.

Cardinal do Nascimento put the problems of the poor in a world perspective. "I speak on behalf of millions of starving children, homeless old people and scourged youth who have almost no hope."

The cardinal is president of Caritas International, an international association of Catholic charities and development organizations.

"I am not here to pass judgment upon the First World," he said. "I do not wish to imply that poor is good and rich is bad or that the Third World is just and the First World is unjust."

"Nowhere does Christ condemn the mere possession of material goods," Cardinal do Nascimento said. "Instead, he pronounces very harsh words against those who use their possessions in a selfish way, without paying attention to the needs of others."

The cardinal rhetorically asked what the developed countries had done for starving Third World countries, or what they were doing to eradicate poverty.

"In the threshold of the third millennium, the church is compelled to ask her members and through her members to ask the world, 'Cain, Cain, what have you done to your brother?'"

Looking Inside

The Church observes next week as "Vocations Awareness Week." In the center of this week's *Criterion* you'll find a special 16-page supplement on vocations. We believe you'll find it interesting.

Archbishop O'Meara spoke about the bishops' peace pastoral on Monday. Read what he had to say on page 3.

Father John Buckel writes about a problem that all of us have at some time—loneliness. See page 9.

The "Faith Today" supplement this week discusses two types of ambition. It starts on page 11.

The pope had some important things to say during his trip to southern Italy. See page 40.

the criterion

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Happy priests needed for role models

by John F. Fink

For the first time in many years, there is some good news about religious vocations. According to the Center for Applied Research in the Apostolate (CARA), enrollment of students studying for the priesthood has increased at the theology and college levels.

CARA Seminary Forum reported that the total number of priesthood students at the theology level—the final four-year course leading to ordination—was 4,244 during last academic year, compared with 4,109 in 1983, an increase of 135 or 3.3 percent. Seminary colleges registered an increase for the first time since 1976, from 3,499 in 1983 to 3,520 in 1984, an addition of 21 students or .06 percent. This certainly is not a large increase, but at least for this year the downward trend has been broken.

In the Indianapolis Archdiocese there are now 32 men studying for the priesthood, also an increase from last year. However, this is not enough to replace priests who are retiring.

Much publicity has been given to the vocations problem (often called a crisis) and the reasons for it. Research by CARA and others indicates that the decline in religious vocations and the aging of present clergy and Religious will mean that the number of active priests will decline by 55-60 percent by the year 2000.



We Catholics are going to have to face up to the fact, if we haven't already, that we will have fewer than half the number of priests by the end of the century than we have today (57,891). The median age of priests is now 52 and that of U.S. nuns is 59. Fewer than five percent of Religious are under 30. There are only 11,262 students in seminaries today (including high school seminaries) compared with 48,992 in 1965.

High school seminaries are dying quickly. Six of them closed at the end of the 1982-83 school year. High school seminaries have a very high rate of students who drop out before ordination but, at the same time, a very high percentage of our present priests entered the seminary in high school.

Vocations directors rank the absence of encouragement by priests and parents as the greatest deterrent to the entry of young men into the priesthood. Where that encouragement exists, there has been an increase in vocations. We should be able to learn from some of the "success stories" in vocations recruitment.

For example, the seminary for the Indiana Province of the Holy Cross Fathers at the University of Notre Dame has been full for the past five years. The 369-priest province had 120 college and graduate seminarians last school year, the largest number since 1965. (I haven't seen the figures for this year.)

The encouragement of the Holy Cross priests themselves is a key factor in this success. They actively recruit candidates for the priesthood and show young men, by their own lives, that the priesthood can be a rewarding "career." One of their tools is a vocation booklet that

contains autobiographical sketches of 27 Holy Cross priests—all under 40—showing their lives as missionaries, pastors, university professors, and many other satisfying positions. These give potential candidates possible role models, one of which might attract them.

The Jesuits at Creighton University in Omaha also have a successful program. Once again, the secret seems to be active encouragement on the part of priests and the existence of role models, since Creighton has the strongest Jesuit presence on any campus in the country. There are 70 Jesuits at Creighton.

Closer to home, Father Phil Bowers at Purdue University spends his time actively recruiting candidates for the priesthood. Freed from administrative duties, he spends his time with the students where they live, study and play. And near Indiana University, St. Charles Borromeo parish in Bloomington has initiated a two-year program to determine how best to encourage vocations. St. Meinrad has produced a film about the leadership of priests, called "Leadership of Love."

All of us should do a better job of encouraging young people to consider a religious vocation. This should start with parents, but should not stop there. Unfortunately, many priests do not encourage young men to consider the priesthood, despite the fact that almost all priests can look back at some priest who encouraged them. Priestly role models and encouragement from priests are important parts of a successful recruiting program. They give young men the opportunity to get to know priests who are living productive lives and who are enthusiastic and happy while serving others.

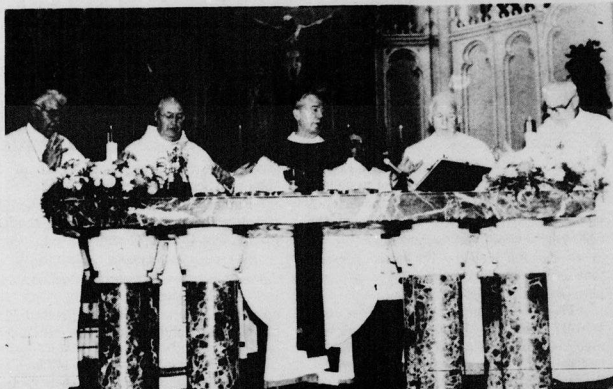
Bp. Gaughan installed

by Dale Bickel

GARY, Ind. (NC)—Bishop Norbert F. Gaughan was installed as the second ordinary in the 27-year history of the Gary Diocese on Oct. 2. He was led to his "cathedra," or bishop's chair, at the Cathedral of the Holy Angels by Archbishop Pio Laghi, papal pronuncio to the United States, and Archbishop Edward T. O'Meara, Archbishop of Indianapolis and metropolitan of the Indiana province.

Bishop Gaughan, who was auxiliary bishop of Greensburg, Pa., is well known as a writer and weekly columnist for the Catholic press. From 1979 to 1982 he chaired the U.S. Catholic Conference Communication Committee.

He replaced Bishop Andrew Grutka, who retired in July.



GARY INSTALLATION—At the Cathedral of the Holy Angels in Gary, Bishop Norbert F. Gaughan, center, celebrates at his installation Mass as new ordinary of the Diocese of Gary. Concelebrants are, from left, Retired Bishop Andrew G. Grutka of Gary, Archbishop Edward T. O'Meara of Indianapolis, Bishop William G. Connare of Greensburg, Pa., and Msgr. Casimir Senderak, vicar general of Gary. (NC photo)

Essay contest for vocations

The Serra Club of Indianapolis will sponsor its annual essay contest next week to promote religious vocations.

Students from the fifth grade through high school, both in Catholic schools and in CCD classes, are invited to write on the topic "How can I encourage others who have been chosen to become priests, sisters, or brothers?" The essays are to be written during Vocation Awareness Week October 14-20. They are to be a maximum of 200 words.

In grades five through eight, each grade and each CCD class in each parish that participates will have one winner who will continue on to the city-wide competition. After the parishes submit their eight winning entries, the Serra Club will select one winner for each grade and CCD class.

For the high school contest, each school will select the three best essays and forward them to the Serra Club.

The city-wide winners will be presented with plaques at a Serra Club meeting.

Doctor charged for letting aborted baby die

by Mike Houldin

PHILADELPHIA (NC)—A Philadelphia doctor has been charged with murder for allegedly failing to treat a baby girl who survived an abortion and telling other doctors not to try to resuscitate the infant.



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Dr. Joseph L. Melnick, 62, surrendered to police Oct. 4 after a warrant was issued for his arrest. He was charged with murder, involuntary manslaughter and two violations of the state's Abortion Control Act. The two violations were infanticide and performing an illegal abortion.

The mother, 13-year-old Tina Smith of Philadelphia, was eight months pregnant at the time of the abortion.

According to Philadelphia District

Attorney Edward Rendell, who announced the charges during a press conference, there were "eight separate occasions where the baby evidenced clear signs of life. Dr. Melnick ignored these signs of life and did not take any measures to keep the baby alive."

It is believed to be the first time in Pennsylvania history that a physician has been charged with violating the state abortion law.

Council to observe anniversary

The Mater Dei Council of the Knights of Columbus will celebrate its 85th anniversary on Oct. 26, with a dinner at the council chambers at 1305 N. Delaware St., Indianapolis.

Archbishop Edward T. O'Meara heads a list of prominent speakers who will review the council's history from its founding in 1899. Edward Fillenwerth, a past grand knight, will be the main speaker.

Reservations for the dinner, which are due by Oct. 15, must be accompanied by a check for \$15 per couple.

The council began on June 25, 1899 with a class of 39 members. It first met in a hall on the Circle and moved to three other locations before it arrived at its present location in 1920. It initiated a public outdoor

Way of the Cross on Good Friday in 1937 that has remained an annual event.

At the time of the council's 50th anniversary in 1949, membership had grown to more than 1900. As the city of Indianapolis grew outward, eight new councils were established and today more than 5,000 men are active members of the Knights of Columbus in the greater Indianapolis area.

The Mater Dei council assisted in the establishment of the Gibault School for Boys in Terre Haute and continues to serve the community through charitable activities.

Herman Hagner is the council's current grand knight.

Archbishop O'Meara's Schedule Week of October 14

SUNDAY, October 14—125th anniversary celebration of St. Paul Parish, Tell City, Eucharistic Liturgy at 3 p.m.

MONDAY, October 15—Confirmation at St. Mary Parish, Rushville, Eucharistic Liturgy at 7:30 p.m. with reception following.

TUESDAY, October 16—Priests Council Age Group One meeting, Monsignor Downey Knights of Columbus, 12 noon.

—C.Y.O. Annual Awards Banquet, Secina Memorial High School, 6:30 p.m.

THURSDAY, October 18—Confirmation at St. Joseph Parish, Shelbyville, Eucharistic Liturgy at 7:30 p.m. with reception following.

SATURDAY, October 20—Archdiocesan Board of Education Leadership Conference, Roncalli High School, 9:30 a.m.

—Confirmation at Holy Trinity Parish, Edinburgh, Eucharistic Liturgy, 7:30 p.m. with reception following.

Archbishop urges positive efforts to build peace

by John F. Fink

"We must be positive in our efforts to build peace," Archbishop Edward T. O'Meara told an audience at Immaculate Heart of Mary parish in Indianapolis Tuesday evening. "Both superpowers have the same motive to respond positively to peace efforts, and that motive is survival. If we don't find ways to achieve peaceful co-existence (and that is only the first step toward brotherly love), we risk the total destruction of our planet."

Archbishop O'Meara was speaking about the U.S. bishops' pastoral letter on war and peace, "The Challenge of Peace." The meeting was arranged by the Peace and Justice Committee of Immaculate Heart parish.

The Archbishop called his participation in the development of the document "one of the moving experiences of my life in the Church." He traced the beginning of the pastoral to August 1980 when three bishops wrote separately to the secretary general of the National Conference of Catholic Bishops, Bishop Thomas Kelly (now Archbishop of Louisville), requesting statements on questions regarding war and peace.

The requests were presented to the bishops at their annual meeting in November and referred to the Committee on Social Development and World Peace, then chaired by Bishop Edward Head of Buffalo. That committee recommended that the bishops write a pastoral letter on the subject of war and peace, and Archbishop Joseph Bernardin, then Archbishop of Cincinnati (now the Cardinal Archbishop of Chicago) was appointed chairman.

Archbishop O'Meara said that the committee members were quite diverse in their thinking and "it was Bernardin's genius that pulled them together and didn't allow them to become polarized." Members included the late Bishop George Fulcher of Lafayette (then Auxiliary

Bishop of Columbus); Bishop Daniel Reilly of Norwich; Bishop Thomas Gumbleton, Auxiliary of Detroit; and Bishop John O'Connor of the Military Ordinariate, now Archbishop of New York. The staff was headed by Father Bryan Hehir, a brilliant man with a Harvard Ph.D.

The committee took testimony from a great many people from government, the military, educators, and theologians. In the fall of 1981, the first draft was presented to the bishops. After discussion, it was sent back to the committee for revisions. Archbishop O'Meara said that the committee made sure that every bishop had to address the document personally. "I feel that this document is my own, as if I had written it myself," he said.

After two more revisions, the bishops met in special session in Chicago in May 1983. "We experienced the Spirit of God in our midst," Archbishop O'Meara said. After more than 500 amendments are voted on, the entire document was approved with only nine negative votes. The pastoral letter became a teaching instrument of the church in the United States, the Archbishop said.

Archbishop O'Meara also went into the background that made the pastoral possible, particularly two documents of Vatican Council II, "Lumen Gentium" and "Gaudium et Spes." These addressed the

nature of the church and the people that make it up and the church as it relates to contemporary society, he said. "You can't understand what the bishops did in Chicago if you don't understand these documents of the Second Vatican Council," he said. "They said that the issues of human rights, war and peace, and other issues of concern to modern man, are the proper task of the church, part of the ecclesial duty of the church."

The pastoral letter itself turned out to be 102 pages in book form, but it starts with a summary. It emphasized that the letter was an exercise of priestly ministry and that the bishops expect it to be listened to, Archbishop O'Meara said. It also stressed that not everything in it was of the same moral authority, that some parts were doctrine that was to be accepted by all Catholics while other parts were the bishops' opinions about the best way that things should be done.

The pastoral begins with the basic Catholic teaching that, in every case, there is a presumption against war and for peaceful settlement of disputes, the Archbishop said. "Other principles are that every nation has a right and duty to defend itself against unjust aggression, that offensive war is never justified, that it is never permitted to direct nuclear or conventional weapons to the indiscriminate

destruction of whole cities or vast areas of population, and that even defensive response can go beyond the limits of legitimate defense," he said.

The Archbishop said that the bishops wrestled with the problem of deterrence and finally said that deterrence based on balance may be judged morally acceptable, not as an end in itself, but as a step on the way toward progressive disarmament. The letter then calls the arms race "one of the greatest curses on the human race," and calls for negotiations to be pursued "in every reasonable form possible."

Archbishop O'Meara did not have time to go into more detail about the content of the pastoral, but he said that he felt that it was positive in its tone. That's when he said that we must all be positive in our efforts to build peace.

The Archbishop also noted many good things have happened as a result of the bishops taking a more active stance on public affairs. "If the bishops hadn't brought to the attention of the people the moral and human dimensions of problems, the political candidates wouldn't be taking some of the stands they are," he said. He also predicted that much public attention will also be given to two other pastoral letters now being prepared, one on the economy and one on the role of women.

St. Michael's Church, Cannelton celebrates 125th anniversary

by Mary Busam

CANNELTON—A rainbow banner mounted on the east sandstone wall of St. Michael's Church was a symbol to church members, former members and friends gathering here Sunday to celebrate the 125th anniversary of the church.

It was a promise of the church's future and the people's faith in things to come—it was a reminder of God's promise to Noah that God will care for his people, said Benedictine Sister Mary Ruth Krack, who chaired the planning committee for the event.

The celebration's theme was a prayer of thanks for the past and hope for the future.

Following a Mass, a rainbow souvenir button was given to each person attending.

Father Richard Lawler, co-pastor, was principal celebrant of the Mass. Con-

celebrants were Father Joseph Kern co-pastor; Father Donald Evrard of St. Augustine parish, Leopold; and Father Lawrence Richardt, vice rector of St. Meinrad School of Theology.

Father Richardt gave the homily, tracing the people's faith from the Old Testament to the present. He said people build churches to express their faith. He explained how people meet and respond to God through their church.

Many people attending the Mass traced their heritage to early Catholics who worked with the founding pastor, Father Michael Marendt, to build St. Michael's of native sandstone. A few had their roots in the old St. Patrick's Church, the city's first Catholic church.

St. Patrick's Church had been built in 1850. By 1858 the congregation had outgrown the church, so St. Michael's was

organized by the recently arrived German-speaking members. St. Patrick's was closed in 1902.

When St. Michael's was dedicated in June 1859, Catholics marched from St. Patrick's. But because of dark skies, the people attending Sunday's celebration formed a procession in the church basement shortly before the 4 p.m. Mass.

The Mass emphasized the people's role in the liturgy. Many participated in the procession, carrying items which symbolized the church's history—baptismal records from St. Patrick's, a history of St. Michael's, banners and old school photos. The parish school merged with Myers Elementary School in the 1960s to become the Cannelton Elementary Schools.

About 200 people attended the basket dinner at 1 p.m. and toured the museum of historic photos and mementos.

Doctor Muller

(Continued from page 1)

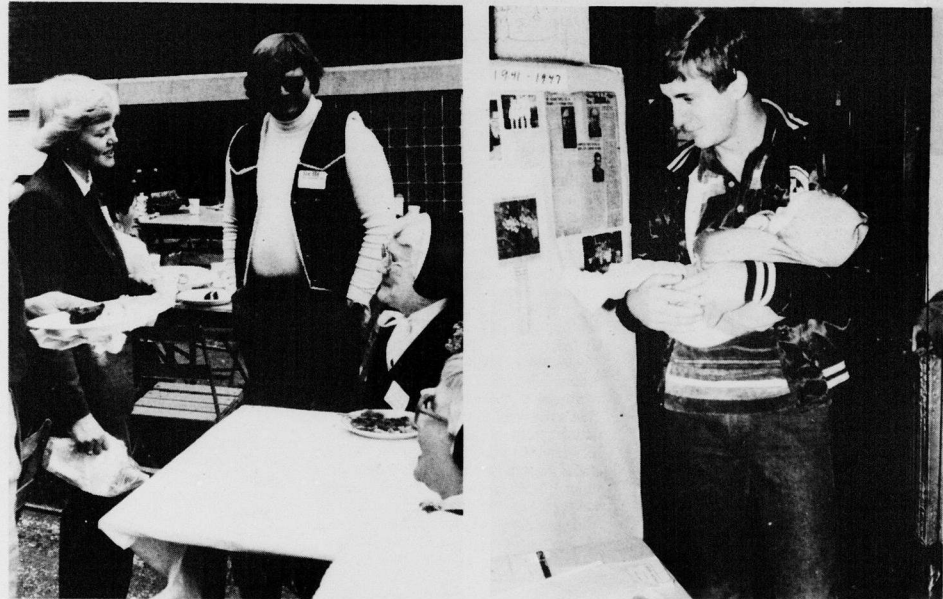
Dr. Muller has served the medical profession through leadership positions on a large list of committees and boards. He has also served as a board member of the Community Service Council and later the United Way. A past board member of the Right to Life of Indianapolis, he is a constant speaker and debater on the abortion issue. He helped found and is still an active member of the national organization Doctors for Life. He is also a member of Physicians for the Prevention of Nuclear War.

For 20 years, Dr. Muller conducted Pre-Cana conferences and he has been a board member of the St. Mary Child Center, Catholic Social Services, St. Elizabeth Home, and the Pope John XXIII Medical Moral Ethics Research and Education Center.

In accepting the award, Dr. Muller said that opponents of abortion "are going to win. If something is true and right, it will win in the end. We must start with education." He continued, "I'm an obstetrician. I've met the fetus. I've shaken hands with him at every stage of development. There is no way you can't say it's a human being. How someone can get the idea that you can kill it just because it's not born yet is just unfathomable."

At the dinner, Archbishop O'Meara praised the work of Father Crawford despite the fact that he has two full-time jobs, including the pastorate of Holy Trinity parish. "His work is a priority item," the archbishop said, "an important apostolate in the U.S. church. I'm delighted with Father Crawford's results in getting together all the pro-life directors in the state of Indiana and also the Knights of Columbus."

Tony Logan, pro-life chairman of the state Knights of Columbus, and Don Day, president of the advisory council of the archdiocesan Office for Pro-Life Activities, also gave brief talks.



MEMORIES—The 125th anniversary of St. Michael's in Cannelton brought back memories for many. In left photo, Judy Harkness of Lynnville and her brother, Denny Joe Guillaume of Oakland City, reminisce with their former teachers, Benedictine Sister Sylvester

Will of Tell City and Benedictine Sister Mary Jane Ofer of Mitchell. Both taught at St. Michael's. In right photo, Jerry Harris takes baby son Eric Lee on a tour of the museum set up for the homecoming and anniversary. (Photos by Mary Busam)

COMMENTARY

Have confidence in catechist

by Fr. Eugene Hemrick

Have you ever had the sudden feeling that what you are doing is futile, that the odds against you are overwhelming?

I had this feeling recently while giving a seminar on teaching skills for religion teachers.

The seminar began with a discussion of the value in accepting a student where he or she is. This approach contrasts with efforts to force adult thinking on students without first understanding their experiences and thinking.

We went on to discuss other points such as:

► Complimenting students on their work. Not only should teachers use words such as "good," "excellent," "well done," but they should take extra time to specify what in particular makes a performance good. What did the student say, reflect or do that made this work outstanding?

► Speaking to the higher aspirations of students. How can teachers encourage their students to move beyond a good effort and try to make it the best?

I was happy with my presentation until we began to talk about the real world in which these religion teachers teach. Then I began to wonder whether they would actually have the opportunity to use the educational theories we were discussing.

Often the teachers get little "quality" time with their students. If they are lucky, they told me, teachers might have 15 good minutes out of an hour's class per week.

Many religion classes are composed of heterogeneous groups of students who don't



know each other, who are on different levels of development or who don't want to be there. All too often, parents of students are less than supportive in encouraging children to be industrious or respectful of their religion teachers.

Yet even though the odds that members of this seminar group would go back to an ideal teaching situation were slim, one outstanding quality stood out among the teachers—the enthusiasm and goodness they reflected placed them at the top of the zeal scale.

As I looked at the group, I realized the teachers included many parents as well as single persons. Then a consoling thought struck me.

I wondered how many parents had begun adult life armed with idealistic principles for child-rearing or homelife, only to awaken one morning to the reality of wet diapers and children's colds. Some may have awakened to a broken marriage.

I was sure too that many of the single persons in the group had faced problems which brought them pain and uncertainty—a job in jeopardy, a valued friendship broken.

I think it would be safe to say that at one time or other every person in my seminar had been through some type of gristmill. Yet, somehow, most not only survived, they were willing to invest their effort again.

So it seems to me that religion teachers bring a strength to their task that is often forgotten by others—the insights derived from their experiences in life, the maturity that has grown in them over the years through the sacraments, through their life of faith and through their responses to difficult circumstances.

Trusting in their resilience, I believe many teachers will be more successful at applying good principles of teaching than many people might tend to suspect.



Press distorted recent Vatican document

by Msgr. George G. Higgins

Coverage in several U.S. periodicals of a recent Vatican document on liberation theology was less than satisfactory. The document, a 36-page "Instruction on Certain Aspects of the Theology of Liberation," was issued by the Congregation for the Doctrine of the Faith in September.

In rare agreement, two newspapers on the political right, *The Wanderer* and *The Wall Street Journal*, and *The Nation*, a leftist magazine, erroneously left the impression with their readers that the Vatican had condemned any and all forms of Latin American liberation theology.

In fact, the instruction explicitly distinguished between various types of liberation theology and in measured and carefully nuanced language, criticized only those forms which "in an insufficiently careful manner" use certain concepts "borrowed from various currents of Marxist thought."

The Wanderer, an independent national Catholic weekly, said the document repudiated "the so-called theology of liberation, branded it as a 'perversion of the Christian message' and 'incompatible with the Christian's view of humanity.'" Its headline, "Holy See Repudiates Marxist 'Liberation Theology,'" implied that all forms of liberation theology had been declared Marxist.

But the document didn't say that. It did not describe as Marxist any particular form of liberation theology or any individual liberation theologian. It simply warned against certain deviations, or risks of deviation, in certain unacceptable forms of liberation theology, specifically those which borrow uncritically from Marxist social analysis.

Exegesis of the document through its own ideological lens, *The Wall Street Journal* informed its readers that liberation theology is nothing more than a "publicity gimmick" cooked up by communist politicians in Latin America "to sell themselves in civilized world society."

But what about those Catholics in Latin America who promote liberation theology? *The Journal* can't make up its mind.

It described them, on the one hand, as

naive souls who seek "Christian comfort in the utopian dreams of Karl Marx," but later in the same editorial said "Latin American liberation theologians (sic) and their many supporters in the American Catholic Church" are committed Marxists determined to help establish totalitarian Marxist governments in Latin America.

The document offers no support for that statement.

Ideologically slanted journalism makes for strange bedfellows. *The Journal* and *The Nation* never, in my memory, agreed on anything other than the alphabet and the multiplication table—until now.

Christopher Hitchens, a regular columnist for *The Nation* and a militant agnostic, opposes liberation theology, not because it is Marxist, but because it is too religious. The liberation theology movement, he says, "seems to believe that politics and religion are one and the same thing, and seems able to garner sympathy on the left for this sinister idea."

Hitchens claims that the pope, speaking infallibly "ex cathedra," has decreed liberation theology essentially wrong. And if you don't believe that, Hitchens concludes regarding the current U.S. debate on religion and politics, "then you are not a Catholic, and your argument collapses in a welter of illogic which is ugly to see and boring to listen to."

The pope, of course, said nothing of the kind. Moreover, to suggest that the document was an exercise in papal infallibility is downright silly. Even a self-styled agnostic ought to know better.

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Appointing ambassador raises issue

by Dale Francis

Americans United for Separation of Church and State, joined by seven other organizations, has filed suit in the U.S. District Court in Philadelphia challenging diplomatic relations between the Vatican and the United States.

Dr. Robert L. Maddox, the Baptist minister who is executive director of Americans United, said the appointment of an ambassador to the Vatican violates the establishment clause of the First Amendment, the equal protection clause of the Fifth Amendment "and offends the American sense of fair play." He added that such an appointment was "unfair, imprudent and illegal."

It is obvious that, if Dr. Maddox feels that strongly about it, then he's certainly justified in filing a suit. It seems the right thing to do, the expected thing, too, since from the beginning the appointment was controversial. Chances are the decision will eventually wind up being made by the Supreme Court. That's the way it should be. If constitutional questions are raised, it is best to get them settled.

For Catholics, I think, this has never been an issue that concerned them as Catholics. Many nations have diplomats at the Vatican. Most of the European nations are represented—Belgium, Netherlands, France, West Germany, Great Britain, Portugal, Italy and Ireland among them. The Central and South American countries of African countries as Rwanda, Nigeria, alawi, Ivory Coast, Ghana, Tanzania, aire and Zambia.

Among other countries with am-



bassadors at the Vatican are Yugoslavia, Iran, Iraq, Syria, Pakistan and Tunisia. That's only a small part of the varied nations that have diplomatic relations with the Vatican. Our neighbor Canada does, too. So when the United States named an ambassador, too, it didn't seem to Catholics as something very unusual.

When the question of naming an ambassador was raised, neither among the Catholic bishops nor among the Catholic people was there any campaign for doing it. The attitude of Catholics was simple enough. Many nations seem to believe it is something good to do. If it is believed to be in the best interests of the United States and there are no constitutional barriers to it being done, then we would be glad for it to be done. Not because there were any advantages to Catholics in having it done, but only because it might be in the best interests of the nation.

The suit challenging the appointment will determine the constitutionality of the appointment. No one will object to that. Lee Boothy, general counsel for Americans United, said, "The establishment of diplomatic relations between the United States and the Vatican creates a relationship there is no parallel for." That's not true. In the first century of this nation, there were diplomatic relations between the United States and the Vatican. It was the Vatican through the Papal States which first opened European foreign commerce for the new nation.

Dr. Maddox said he believes a recent wave of anti-Catholicism could be tied to the appointment of the Vatican ambassador.

The fact is, that wave of anti-Catholic tracts preceded by a couple of years the Vatican appointment. If it did spawn some anti-Catholic feelings, that's the problem of those with the anti-Catholic feelings.



the criterion

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ENTERTAINMENT

VIEWING WITH ARNOLD

Latest Martin film is wacky like the others

by James W. Arnold

Boys and girls are doing a lot of talking lately about what it means to be boys and girls.

Shifting attitudes about sex roles and attempts to redefine masculine and feminine—clearly attributable to consciousness-raising by the

Women's Movement—have been reflected in a dozen recent movies, from "Kramer vs. Kramer" to "Mr. Mom" and from "Victor/Victoria" to "Tootsie."

The hidden agenda discussion that goes on beneath the surface of these films—about the nature of the real, other-than-biological differences between men and women—is seldom profound but sometimes enlightening. In any case, the dialogue seems necessary, something our generation has to talk out before the unnering ideal of androgyny (Boy George and Grace Jones?) takes over the world by default.

Now comes "All of Me," an all-out farce that has its roots in the 1930s Thorne Smith classic, "Turnabout," in which a husband and wife exchanged skins for a day. But the new film is nowhere nearly as daring or as hilarious.

This time the pair are strangers and obliged to share a skin. But few points are made after it's established that the sexes move in different ways and that a prim, sheltered woman is likely to be upset by what happens these days in a single man's life.

Wacky funnyman Steve Martin is cast as a lawyer, half idealist and half careerist, whose body (or rather the right half of it) is taken over by wacky funny lady Lily Tomlin. Martin's movie characters always seem to be in some way bizarre or schizoid.

The premise for this is unabashedly silly—indeed, very much like the screwball sex comedies of the 1930s. Lily is the "poor little rich girl" who has everything money can buy except health. She's been an invalid all her life and is about to expire. But weep not. She's discovered an Indian holy man capable of "transmigrating" souls from body to body, and a willing young donor (beautiful Victoria Tennant) ready to abandon her own flesh to "become one with the universe."

The project goes awry of course, and Lily's soul winds up as a co-tenant in the body of Martin, an attorney who has reason to dislike the abrasive millionaire intensely. How is this handled physically? We see only Martin on the screen, except that Tomlin appears whenever he looks in a mirror. So the acting task is totally Martin's. His right side belongs to her, his left to him, giving new meaning to the concept of split personality.

In one courtroom scene, his psyche falls asleep, providing the only episode where Martin's whole corporeal must behave like Tomlin. But since "she" wants to disguise her presence, she tries to plead the case "like a man." (All she can think of is a deep voice, spitting, scratching, etc.) Thus, for actor Martin, there is the challenge of a man playing a man the way a woman would. But not at the level of "Tootsie" or even "La Cage." More like "The Benny Hill Show."

I don't know whether all this sounds amusing, depraved or merely confusing. But in truth this broad physical, almost



maniacal shtick is admirably suited to the dimensions of Martin's comic gifts. For a while, the insane personality struggle between his right and left, coupled with his arguments with himself (the only comparable case is Sellers' "Dr. Strangelove"), is nonsense at a high level of execution. Martin becomes a one-man version of "The Bickersons," and his attempts to coordinate a passable walk into an office building and elevator is a thing of rare comic beauty.

(If it seems that Tomlin doesn't have as much to do, that's right. But she certainly has nothing to prove, and few other women could bring off the combination of sugar and vinegar the role demands.)

However, the writers and director Carl Reiner (who did the original "Oh, God!") as well as most of Martin's equally weird earlier movies) soon run out of invention trying to keep the gag alive. Much of the early humor is based on character as well as sex, but soon the only relevant thing about Tomlin is that she's female and very intimately in a male world. The film leans heavily on such devices as Tomlin's presence while Martin goes to the bathroom or tries to make love to the seductive Tennant.

The final third is clever but strained slapstick as the principals labor to get the addled guru (Richard Libertini) to put Tomlin's soul in the right receptacle. The required romantic ending is poured in, like a 200-pound woman into a size eight.

"All of Me" (using the old jazz standard as theme song) has its raunchy stretches of adult humor. But it's basically a "super-natural" comedy in the vein of "Heaven Can Wait" and "Kiss Me Goodbye." Whatever offense is given to Indian swamis will go past most American audiences. Amid all the bedroom and bathroom jokes, there is a stockpile of conventional morals, from "beauty is only skin deep" to "happiness comes from being unselfish."

As for insight into sexuality, no. "All of Me" essentially makes jokes with stereotypes, especially of the prim inhibited virgin. Might as well watch "Dallas" to see how real people survive in Texas.

(Sex identity comedy with some fine slapstick but considerable raunchiness in tone; okay for adults but not generally recommended.)

USCC classification: A-III, adults.

TV programs of note

Tuesday, Oct. 16, 7-8 p.m. (PBS) "The National Science Test." Art Fleming hosts this science quiz show.

Tuesday, Oct. 16, 8-9 p.m. (PBS) "Welcome to America." Filmed in Chicago, this documentary in the "Frontline" series looks at what life is like for immigrants who fled their native Poland to find a better life in the United States.

Tuesday, Oct. 16, 9-10 p.m. (PBS) "Crime and Insanity." The fifth program in "The Constitution: That Delicate Balance" uses a hypothetical political assassination as the vehicle for exploring the insanity defense and the controversy surrounding psychiatric testimony.

Recent USCC Film Classification

Until September O

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



'SCREWBALL' COMEDY—Edwina Cutwater, played by Lily Tomlin, laughs as she tells her attorney, Roger Cobb, played by Steve Martin, of her plan to transfer her spirit into a younger, healthy woman in "All of Me," a Universal release. Her plan goes haywire after her death, and she winds up sharing half the lawyer's body. Classifying it A-III, the U.S. Catholic Conference says the comedy is mature fare because much of the humor is sexually oriented and some of the dialogue is needlessly vulgar. (NC photo)

A chilling story of the effect of porn on children

by Michael Gallagher

NEW YORK (NC)—One of the celebrated conclusions of the 1970 Presidential Commission on Obscenity and Pornography was that pornography had no discernible effect upon behavior.

That discredited body also concluded that pornography was not a very big industry in the United States and that there was no evidence of the involvement of organized crime.

The passage of time and the force of events have made these latter two points untenable for anybody who has eyes to see and ears to hear.

However, the first conclusion—that pornography does not provoke anti-social behavior—is a redoubt that most opponents of anti-pornography legislation still cling to tenaciously, long after they've had to abandon the other two in the face of massive evidence to the contrary. And while doing so, of course, they continue to push in some form or other the recommendations of the commission: no new laws against pornography and no enforcement of the ones already on the books, conclusions that led to the nadir of state and federal activity in this area throughout the early '70s despite the overwhelming rejection by Congress of the commission's report.

There have been all sorts of research and arguments pro and con on the alleged influence of pornography on behavior. Personally, I have a deep-seated distrust of the conclusions of behavioral studies of whatever ilk.

For the vagaries of the human intellect and the human will being what they are, I don't see how any such study can come even close to setting up an approximation of the real order in which saints and sinners work out their destinies.

So leaving the social scientists to their parameters and their paraphernalia, let me give you a particular example in all of its terrifying specificity. I'm not going to prove anything to you, but if reading about

it doesn't leave you at least a bit shaken, then you're made of sterner stuff than I.

I heard this story related by Dr. Elizabeth Holland, a pediatrician from Memphis, who addressed a Protestant-sponsored conference on pornography held in Cincinnati in September.

Dr. Holland treats children who are the victims of sexual abuse. Quite often, she told us, pornography figures prominently in these cases.

She gave many examples, all of them quite shocking. The one I'm relating here was not the worst by any means, but it's probably the most frightening because the setting was so ordinary, with no sex-crazed, perverse parents or older relative involved as was the case throughout most of the sad litany. What happened here could have happened to any of us.

A 14-year-old boy had become addicted to pornography magazines which he kept hidden in his room. The boy had two sisters, 10 and 8, and a brother who was 6. Two or three nights a week, after reading these magazines, he went into the bedrooms of his younger siblings and assaulted them each in turn.

The most chilling aspect of this horror story is that when finally detected, the boy was then carrying on in this savage manner for four years—beginning, in other words, when his brother was 2.

As I said, this proves nothing, strictly speaking. But I do believe that anyone who heard Dr. Holland's account and still felt that the enactment of effective anti-pornography legislation was not an urgent issue suffers—whatever his religious convictions, whatever his stance on civil liberties may or may not be—from an astounding lack of humanity.

The great danger is that the issue of pornography will remain entangled in the clichés and jargon of the right and the left.

As with the nuclear issue, as with the abortion issue, it's really not a matter of right and left. It's a matter of whether we and our children have a future that's worth living.

to the editor

Society already legislates morality

Bishop James Malone and Archbishop John O'Connor rightly have criticized the argument that "we cannot legislate morality." The fact is that laws against voyeurism, incest, rape, stealing, slander, racial discrimination, child prostitution and murder demonstrate that society can and does legislate morality—and rightly so. Former U.S. Supreme Court Justice Potter Stewart, in April 1980, said as much when he observed during the oral arguments regarding the constitutionality of the Hyde Amendment that almost all our laws—for example, laws against theft and murder—have a religious origin in the Ten Commandments.

Ironically, one popular argument favoring the High Court's January 1973 Roe Vs. Wade abortion decision is that "we cannot legislate morality." Yet that ruling in effect imposed the moral views of pro-abortionists on those who think abortion is the killing of unborn babies.

True, anti-abortion laws legislate morality, but only in the same sense that

we legislate morality when we outlaw stealing, rape and murder. When we make these activities illegal, we "impose moral, ethical and religious values" on those who engage in these acts.

Haven Bradford Gow
Managing Editor, All News
American Life Lobby

Stafford, Va.

We reap what we have sown

After reading your article Sept. 14 about Catholics who reject Catholic doctrine, I have one thought. Did it ever occur to you that we reap what we have sown? For the past 15 to 20 years students in Catholic schools and CCD programs have been taught little or no Catholic doctrine.

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the Saints

by Luke

ST. MARGARET MARY ALACOQUE



"BEHOLD THIS
HEART WHICH
HAS SO LOVED
MEN..."

ST. MARGARET MARY WAS BORN AT L'HAUTE-COUR, FRANCE, ON JULY 22, 1647. IN 1671 SHE ENTERED THE ORDER OF THE VISITATION AT PARAY-LE-MONIAL AND WAS PROPOSED THE FOLLOWING YEAR. OUR LORD APPEARED TO HER IN NUMEROUS VISIONS SHOWING HIS SACRED HEART; SOMETIMES AS A BURNING FURNACE OF CHARITY AND SOMETIMES TORN AND BLEEDING DUE TO THE COLDNESS AND INDIFFERENCE OF MEN.

IN 1675 THE GREAT REVELATION WAS MADE TO HER THAT SHE AND JESUIT FATHER, BLESSED CLAUDE DE LA COLOMBIERE WERE TO INSTITUTE THE FEAST OF THE SACRED HEART AND SPREAD THE DEVOTION THROUGHOUT THE WORLD.

THE SACRED HEART OF JESUS MANIFESTED TWELVE PROMISES FOR MANKIND THROUGH ST. MARGARET MARY ALACOQUE. SOME OF THESE ARE: HE WOULD BLESS THOSE WHO HONOR HIS SACRED HEART, THAT HE WOULD GIVE THEM ALL THE GRACES THEY NEED, THAT HE WOULD GIVE THEM THE FAVOR OF DYING IN THE STATE OF GRACE IF THEY RECEIVED COMMUNION ON NINE FIRST FRIDAYS.

SHE DIED OCT. 17, 1690 AND HER FEAST DAY IS OCT. 16.

Use parish educational resources to save grade schools

As a parent, teacher and former principal in the Indianapolis East Deanery, I feel it necessary to address a crucial issue for the future of Catholic education on the east side of Indianapolis: Parishes, save your grade schools!

Catholic education is planted and nurtured at the grade school level. Let the parishes keep their grade schools; let our high schools become self-supporting.

With mounting salary, maintenance, and utility costs at the grade school level, parishes cannot continue to pay their own bills, plus subsidize the Catholic archdiocesan high schools any longer. If a parish, for example, is assessed \$52,000 a year for supporting the nearby archdiocesan high school, we are talking

about taking \$1,000 per week "off the top" of the church collection.

With so many parish grade schools in financial trouble today, we don't need to "consolidate" our grade schools (this solution to the problem has failed on the south side!). We need, instead, to use our resources wisely, at the "roots"—in grade school Catholic education.

The most formative years for a child's religious development are the early years, when he or she is in grade school. If children don't get a Catholic education at that time, Catholic high schools won't have any reason for existing.

Mary Ann (Stapleton) McGinley
Indianapolis

Reader enjoys books on peace

I have been procrastinating about writing to you to let you know how very much I am enjoying the new additions in The Criterion. One in particular is my favorite—the "Book Reviews" column. The books reviewed are always the latest ones that focus on topics that are contemporary, spiritual and timely. The review of the book "Witness to War" by Charles Clements is what finally prompted me to write this little note of thanks.

I am a member of the National Council of Catholic Women and this year our organization is promoting an "easy" reading version of "The Challenge of Peace" (the bishops' pastoral) study project. During the summer months St. Joseph's women's study group used this project as our study program. Since completing this study I have become more and more interested and involved in the "Peace Movement" and, because of my

concern, I have been reading all the new items, information and books that I can on peace and peace-related subjects. "Witness to War" is one of the best books that I have read recently and I have been recommending it to all my friends and acquaintances.

Two other books that I highly recommend are "Nuclear Holocaust and Christian Hope" by Sider and Taylor, Paulist Press, and the children's "Peace Book" by Bernard Benson, Bantam Books. They are both very informative and compelling peace promoters.

I know that we can do nothing to prevent nuclear war or promote true peace if we are not informed. So please keep up the good work of keeping us well-informed—not only on all the new books just published but in all Catholic matters, views and news.

Helen Haggard

Corydon

Ministry of catechist is overlooked

Hoping for, but not finding, a "Catechetical Sunday" retrospective in the Sept. 21st issue of The Criterion, I am a bit disappointed. I would, nonetheless, like to thank your publisher, Archbishop Edward T. O'Meara, for his affirmation of religious educators in his letter of Sept. 14th. It appears that without the archbishop's message the U.S. church's annual recognition of the ministry of catechist might have been overlooked entirely by our diocesan newspaper.

Actually there may have been an allusion to catechists after all, in your editorial of Sept. 14th. I'm not really sure.

Are we in formal religious education part of the "we" who "must do a better job of teaching all Catholics the truths of the Catholic faith"?

I seem to recall that in the recent past there were several significant studies done by a number of rather prominent Catholic men, the end result being that we should "Teach as Jesus Did." May I ask what else you would have us do?

Karen Oddi
Coordinator of Religious Education
St. Barnabas Parish

Indianapolis

CORNUCOPIA

Wake me up when it's over

by Cynthia Dewes

A book I once read said that the great events in peoples' lives are the ones that return to them when they lay dying. The old soldier recalls his greatest battle, searching the faces around him for his former comrades in arms. The long-widowed lady calls her oldest son by his father's name, and only his attentions will soothe her as she relives the times when he was her baby.

If this phenomenon is true, let's take sure bets on the fact that the current presidential campaign won't return to anyone's deathbed reverie, and probably not even to the candidates'. Not only will this campaign fade quickly from our collective memories, but it will barely make the history books unless someone's mighty fast with a pencil. (I say pencil advisedly. The whole thing is too dull to commit to the permanence of pen or typewriter.)

Of course we all know that real issues are hardly ever addressed during a political campaign. Challengers make rash promises which they later find (or perhaps know already) they can't keep. Incumbents gloss over their mistakes and pump up their accomplishments.

Unwitting citizens are posed, smiling, in photographs with contenders. Their hands are shaken but candidate eye contact is reserved for the camera. Their babies are kissed, their remarks edited for TV. To sum it all up, cynicism is hard to avoid when viewing political campaigns, and this one seems particularly irrelevant.

One of the main issues being raised is abortion, which is NOT irrelevant. But it is the courts and the Congress who have the most power to deal substantively with it, not the president, whoever he may be.

Another popular issue is the personal finances of the vice-presidential candidates. The second bananas are in the spotlight, apparently because the two presidential candidates are farther apart financially, and their wealth or lack of it is already familiar to the public. How candidates' money was made seems to be of less importance than the reporting of their assets.

It seems to me the only truism about political finances is that candidates have to have much money, theirs or ours, to be elected to high office in this country. So where's the beef?

The quest for leadership goes on. Wake us up when candidates get to the real issues.

check it out...

✓ A Day for Reflection on the theme "Parish Community" will be hosted by Holy Guardian Angels Parish, Cedar Grove, from 1 to 5:15 p.m. (slow time) on Sunday, Oct. 21. Franciscan Father Curt Lanzrath will direct the day's activities, which begin with registration at 12:30 p.m. Mass will be celebrated at 4:30 p.m. Donation \$1.

✓ The Third Annual Blanket Sunday sponsored by the St. Vincent de Paul Society will be held in Indianapolis-area churches on Sunday, Oct. 21. New and used bedding such as blankets, sheets, pillowcases, pillows and spreads will be collected for free distribution to needy persons throughout the winter.

✓ The Adult Catechetical Team of St. Bartholomew and St. Columba Churches will present a Scripture Workshop on three consecutive Tuesday evenings, Oct. 16, 23 and 30 at 7 p.m. in St. Bartholomew Church, Columbus. The Catholic approach to Scripture will be compared to that of other traditions. Registration is encouraged, and babysitting will be provided if requested at

that time. Call 812-372-2207 or 812-379-4277 for information.

✓ Little Flower Parish will sponsor a week-long series for parents of teen-agers, called "Coping with Teens," from 7:30 to 9 p.m. on Monday, Oct. 22 through Thursday, Oct. 25 in the Parish Center, 12th St. at Bosart. Topics include: "Values: Yours and Theirs," "Drugs, Alcohol and Peer Pressure," "Talking with Teens About Sex," and "Hope After High School." To register call 357-8352.

✓ The October Breakfast Forums of the Indianapolis Center for Understanding, will feature "The First Amendment and Freedom of Conscience" on Wednesday, Oct. 10; "The ICLU and the Religious Exception Dilemma" on Wednesday, Oct. 17; and "Congress and the Justice System" on Wednesday, Oct. 24. All meetings are held from 8 to 9:30 a.m. in the Indianapolis Academy of Arts, (formerly St. Mary's), 429 E. Vermont St. Small donation requested for continental breakfast. For reservations and parking information call 634-1972.

✓ Oops! The Solemn Novena to St. Jude to be held Oct. 20-28 as mentioned in last week's column, will take place in St. Jude Church, 5353 McFarland Rd., Indianapolis, and not in Franklin.

✓ The Parkinson Awareness Association will meet at 2 p.m. on Sunday, Oct. 21 in the School of Nursing Building at IUPUI to hear neurologist Dr. Richard S. French monitor an open discussion on Parkinsonism. The group will also meet at 12 noon on Wednesday, Nov. 7 at the Holiday House in Holiday Park for a pitch-in luncheon.

✓ A free lecture to explain "Human Potential Through Right Brain Hemisphere Thinking" will be held Wednesday, Oct. 17 and again on Tuesday, Oct. 23 at 7:30 p.m. in the Beech Grove Benedictine Center. Benefits of learning the Silva Method of self-mind control will be discussed. Call 783-5519 for information.

✓ St. Francis Hospital Center and the Indiana Arthritis Foundation will present "Arthritis—A Public Forum" on Wednesday, Oct. 17 at 7:30 p.m. in the hospital auditorium. The program will teach arthritis sufferers how to ease their pain and learn to live with the disease. For more information call 783-8300.

✓ The St. Gerard Guild Membership Coffee on Tuesday, Oct. 16 at 10 a.m. in Somerset Lakes Apartment Clubhouse, 3202 E. 76th St., will feature Indianapolis Christian Action Council board member Ken Menner speaking on "Abortion from the Christian Perspective." The council is a nationwide Protestant organization which promotes pro-life activities.

vips...

✓ Businessman and community leader Irwin R. Rose will be presented the President's Medal at Brebeuf Preparatory School's sixth annual President's Dinner in November. The Medal is awarded to an individual who has demonstrated the ideal of Jesuit education while employing his talents in the service of others.

✓ Marian Heights Academy senior Julie Fessel, recently named a Commended Student by the 1985 National Merit Scholarship Program, has received the \$600 Therese Hildenbrand Memorial Award. Julie and junior Myrna Vaal also received \$700 Academy Alumnae Scholarships for the 1984-85 school year. Other scholarship winners for this school year include sophomores Jan Fessel, Jane Henley, and Robin Pierce.

✓ Five members of St. Simon Parish Boy Scout Troop #488 will receive the Eagle

Award, the highest rank in scouting, this weekend. They include: Robert M. Coop, James N. Joven, Mario N. Joven, Martin L. Price, and Stephen T. Thibault.

✓ A public Memorial Mass for William Stuart Childers will be celebrated on Sunday, Oct. 14 at noon in Holy Spirit Church in honor of what would have been his 61st birthday. Mr. Childers died March 15, 1984, but according to a eulogy written by a daughter-in-law, "This man will never fade from anyone's memory if the promise is made to never forget him, nor what he gave and taught so many."



✓ Mr. and Mrs. Irvin Donlon will celebrate their 60th Wedding Anniversary with a Mass of Thanksgiving on Tuesday, Oct. 16 in St. John Church, Dover. The Donlons are the parents of one son, Merlin, and a daughter, Janet Dawson. They have four grandchildren.

✓ Marian College history professor Dr. James J. Divita will present a slide lecture on "Remembering the Catholic Presence: the Archdiocesan Sesquicentennial" at the annual meeting of the Indiana Religious History Association in November. Dr. Divita has written three parish histories and a biography of Bishop Joseph Chartrand.



✓ George and Louise Johnson will celebrate their Golden Wedding Anniversary with a Mass of Thanksgiving at noon on Saturday, Oct. 13 in St. Roch Church in Indianapolis. George Johnson and the former Louise Boorman were married Oct. 13, 1934 in St. Patrick Church. They are the parents of eight children including Marcia Behler, Bonnie Suding, Geraldine Sgroi, Angela Osborne, Paul, Joe, John and George. They also have 28 grandchildren and three great-grandchildren.

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QUESTION CORNER

Cremation the only way?

by Fr. John Dietzen

Q What do you think of parents who arrange to have their bodies cremated immediately after death? One of our parents is hopelessly ill and can die any time. They live on one coast and we live on the other. I was home for a visit within the last month and it would be a big financial drain to go back again to attend the funeral service for a "can of ashes."

If the body were there for a viewing I can see going home to the service. I also feel that viewing the body after death has a therapeutic value for the family. It makes the "goodbye" more realistic and final. What should we do?

A Your letter again emphasizes something I have suggested often in this column. No member of a family, it seems to

me, especially parents and grandparents, should provide for their own cremation without discussing it very carefully and sensitively with their children.

When people get older, and especially if there is a financial bind, they may feel that cremation is the only way to go, if you'll excuse the expression. They forget the point you make in your letter, that a funeral with the body present and burial of the body can be an important part of the grieving process and of understanding and accepting the death of a loved one.

This is particularly true of younger people, though it might be said to some degree of all of us. Cultures in other parts of the world may differ but we cannot wipe out our own cultural background simply because something is more convenient.

Cremation is allowed by the church, as I have explained, and in some instances may be the appropriate plan for an individual or couple to make. But it should be done with love and concern for how it will affect one's family.

I suggest you talk to your parents about this, perhaps even send them a copy of this column. I hope that way you will come to a caring and agreeable decision for all of you.

Q We recently received a new associate pastor at our parish. He was incardinated into our diocese.

What does that mean? I thought once you were ordained you remained within your diocese. What would prompt such an occurrence? What are the procedures?

A You are correct in that every diocesan priest is incardinated (affiliated) with some diocese, to serve under the bishop of that diocese.

However, sometimes family, health or other reasons make it desirable for a priest to move from one diocese to another. This is arranged through and with the two bishops involved and of course in consultation with the priest himself.

This may occur not only after ordination, but while the student is still preparing for the priesthood.

(A free brochure explaining Catholic regulations about cremation and other funeral practices is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

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FAMILY TALK

Hints on helping
2nd grader enjoy reading

by Dr. James and Mary Kenny

Dear Dr. Kenny: My daughter is entering second grade after having spent two years in the first grade. She still has trouble with reading. She is bright enough, but the school psychologist says she has a learning disability. I want to help her get off to a good start. Have you any suggestions on how a parent might help without getting into a big battle?

Answer: Yes, I do. Keep the work brief. Keep it different from what is done in school. And keep it fun.

I applaud your eagerness to work with your child. So many parents do not have time for their children. You are willing to take the time, and you are asking how to use that time well.

Homework time for a second-grader should be brief. Your daughter has already spent five or more hours sitting in school. One-half hour would be the maximum time for homework. Schedule it at a time when it does not interfere with play or a favorite TV program. Stop when your time limit is up rather than when you have finished the task.

Homework should be different from school work. More of the same will be met with resistance. Use your ingenuity to practice reading in ways that could not be done in the classroom.

Homework should be fun for the child. Reading need not be boring or unpleasant. You have the chance to work individually with your daughter and to motivate her in personal and exciting ways.

Here is one plan for teaching reading at home that incorporates the above three qualities:



Have your daughter tell you a short story. Write or type the story out, one line to a page. Have your daughter illustrate each page.

Then get your daughter to read her own story aloud. Best of all, read it into a tape recorder. Ham it up! Pretend you are a radio announcer or disc jockey and introduce your daughter on tape as a famous actress reading her story.

Next, listen to the story on tape. Let your daughter follow the written words while she listens to her voice. Very few youngsters can resist the thrill of a tape recorder.

This recorded and illustrated story approach has the advantage of using the child's own story, using sound as well as sight, pictures as well as words, and involving the child actively in the reading. All of these factors are highly recommended in the treatment of learning disabilities.

By using your ingenuity, homework time need not be grim. Indeed, it can be a time you both enjoy.

(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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St. Paul's to celebrate Oct. 14

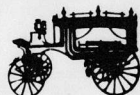
St. Paul's parish, Tell City, will celebrate its 125th anniversary this Sunday, Oct. 14.

Archbishop Edward T. O'Meara will be the principal celebrant of the liturgy at 3 p.m. Prior to that, at 2 p.m., there will be an organ recital and a slide presentation about the history of the parish.

When it was first dedicated in 1859, the church was named in honor of St. William, the patron saint of Swiss national hero William Tell, for whom the city was named. About 300 Swiss settlers landed there the previous year.

The church was renamed St. Paul's by Bishop Maurice de St. Palais, who, it is said, arrived there amidst rumors that members of the community did not believe in the words of Scripture, "Seek ye first the Kingdom of God." Bishop St. Palais suggested St. Paul, apostle to the heathens, as an appropriate patron.

Today St. Paul's is one of the largest parishes in the Archdiocese of Indianapolis, with 4,165 persons. Co-pastors are Fathers Joseph Kern and Richard Lawler.



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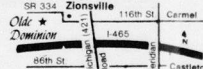
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Loneliness is call to draw near to God

by Fr. John Buckel

"I feel so lonely," a woman having marital problems thinks to herself. "I wonder if anyone else feels the same way."

"I feel like the loneliest person in the world," whispers a businessman, in spite of his great success.

"I'm so lonely I could die!" utters a man whose wife died several years ago.

"I wonder if people who live outside the monastery have as much trouble with loneliness as I do," questions a monk to himself.



Loneliness. The problem of loneliness is not restricted to the elderly in a nursing home, to the prisoner in his cell or to the young person in an orphanage. One can be young or old, married or single, imprisoned or free, healthy or sick, rich or poor and still suffer from loneliness. At one time or another we must all cope with loneliness.

Perhaps loneliness can best be described as a feeling that "something is missing in our lives," a feeling that a vacuum exists within us, a sense of incompleteness. If we are alone or if we are separated from a loved one, we know the

reason for our loneliness. On the other hand, we can also feel lonely in a crowded room in the midst of family and friends without knowing why. Something seems to be missing.

We are afraid to come to terms with ourselves and with this feeling of loneliness. Most people cope with loneliness by avoiding the issue and ignoring the problem. We find constant distractions to take our minds off the problem of loneliness. A whirlwind of activity occupies our lives. Our schedules are filled with programs, committee meetings and endless projects.

Nevertheless, the question of loneliness never disappears; it is merely suppressed for a short time, only to resurface in periods of silence and solitude. As a result, people are often afraid of being alone and afraid of silence. We drown out the silence and solitude with loud music, with television and with talkative people. In extreme cases, people use excessive amounts of alcohol and drugs to ease the pain of loneliness.

Loneliness is a fact of life. Loneliness is a reminder that life on this earth is not perfect. Loneliness has existed since the time Adam and Eve were evicted from the Garden of Eden. They were the first human beings to experience the feeling that "something was missing from their lives."

As descendants of Adam and Eve, we

should realize that the feeling of loneliness is not abnormal, but is experienced in one way or another by every human being.

Loneliness can be used as an instrument of growth. The feeling that "something is missing in our lives" may be seen as an invitation from God. Whenever we are longing for a loved one, whenever we are longing for completeness, we are also longing for God. In a strange sort of way, God is inviting us to come closer to him. God is inviting us to fill the vacuum in our lives with his presence. God created us in such a way that the feelings of incompleteness and restlessness exist within us until God's presence fills our lives. St. Augustine was aware of this when he wrote, "Our hearts are restless until they rest in God."

The awareness of the presence of God can consecrate all aspects of life. When we realize that someone is always close by who loves us very much and whom we love very much, life takes on a new dimension. Whenever we share with a loved one, happiness multiplies and sorrow diminishes. This is especially true with God.

How does one become more aware of the presence of God? Private prayer and public worship are essential. Whenever we pray (whether alone or with others), we are usually more conscious of God's presence. Those who remain faithful in public and private prayer become more aware of God's presence, not only while praying, but throughout the day as well.

Nourished by the sacraments, the word of God and prayer, we begin to realize that God is indeed with us at all times in all places. Not only is God present in church, but in the office and at the supermarket, in school and at the movie theater, in the kitchen and at the football game. Some people who are faithful in prayer enjoy an ongoing "conversation" with God from the time they wake up in the morning until the time they go to sleep at night.

A comparison can be made between the awareness of the presence of God and the awareness of the presence of one spouse by the other. Even though husband and wife may be in different rooms of the same house, they each realize their spouse is close by. They "sense" the presence of the other. They feel at peace, secure and enjoy a general well-being. Contrast that situation to the occasion when one spouse is alone at night. What a difference when the other returns—a transformation seems to take place.

The same can be said with respect to our lives and God. Even though we do not see God, we believe he is always close by. We may even be able to "sense" his presence. Faith assures us that God is always with us. As a result of his presence, we can feel at peace, secure and enjoy a general well-being. We can be like Jesus who continually believed in the presence of his heavenly Father and who was able to say, "the Father is always with me, I am never alone."

The SUNDAY READINGS

by Fr. Owen F. Campion

Isaiah 25:6-10
Philippians 4:12-14, 19-20
Matthew 22:1-14

28th SUNDAY IN ORDINARY TIME OCTOBER 14, 1984

Background: In the first reading, Isaiah gives thanks in rich, majestic, excited terms. "The Lord God will wipe away the tears from all faces." (Isaiah 25:8) It follows denunciations of those outside Israel who would plot its destruction, and those within whose treachery or greed would assist them. God's glory will come when his people honor and obey him.

It is the ancient advice of the prophets repeated once again.

In Philippians, Paul gives thanks. The Christians of Philippi had given him gifts. He was grateful. Through their generosity, the Lord had sustained his ministry as an apostle.

Finally, in a powerful parable, Matthew proclaims that God himself has sent his Son to us, Jesus Christ. We must recognize him and accept him.

Reflection: I write these thoughts as a good friend of Father James A. Black, who died Sept. 25 of cancer. His death, and the years of our friendship that preceded it, give special meaning to this Sunday's Scripture readings.

When he entered the hospital two weeks before his death, his doctors realized that they had no further treatment for the illness that had burdened his life since 1974. Neither did they predict that he would die within days.

But, I think that he knew. Each evening I visited him. Often our visits were routine. We would discuss the ordinary events of that day. Perhaps he would ask me to run

an errand. We would pray. I would bless him and leave.

My departure on Tuesday, Sept. 25, was altogether different. As I turned to leave his room, he called me back. "Thank you for everything over these years—most of all for your friendship. I love you. I will never, never forget." Tears filled my eyes as I walked to my car that night.

I knew, too.

From our other conversations, I know how vital good friends were to Father Black. And I know how his priestly instincts peaked when strangers asked his advice or assured him of their prayers.

Not every contact with another person is a deep friendship. In fact, it may be momentary—or less than delightful. The Gospel today reminds us that Jesus the Lord is in that person. Our good word is the word of Christ. It is an awful responsibility—but brilliant opportunity—for the Christian.

For, indeed our kindness to another, or concern for many others even far away, may make Jesus live in their lives. It is an old story—but thoroughly true.

When we are true to Jesus our model and image, then will we wipe away tears and make the world rejoice.

These columns were a great opportunity for Father Black to be a priest, to preach the Word, to remind us all that God is with us and has spoken to us. We are not orphans. I know that he would say, "Thank you!" now to each reader. I hope he will pray for us. Pray for him.

Religious orders plan for retirement funding

WASHINGTON (NC)—A national task force on retirement concerns of religious orders has established an emergency fund for communities facing financial difficulties and has prepared a manual to help them plan their finances.

The task force, made up of representatives from the Leadership Conference of Women Religious, the Conference of Major Superiors of Men and the National Conference of Catholic Bishops, is responding to a 1981 survey which reported on the aging of Religious and on the decline in the number of active Religious as retirement

costs rise.

Five percent of religious institutes completing the surveys said they were currently "in crisis" regarding their retirement funding and planning, and 39.6 percent said they would be in a crisis situation within 10 years. Another 34.9 percent said they did not foresee any problem.

The emergency retirement fund of more than \$100,000 was set up with contributions from the NCCB, LCWR members, CMSM members, the Knights of Columbus and an anonymous donor.

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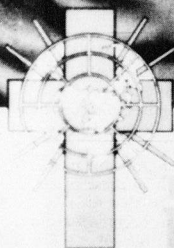
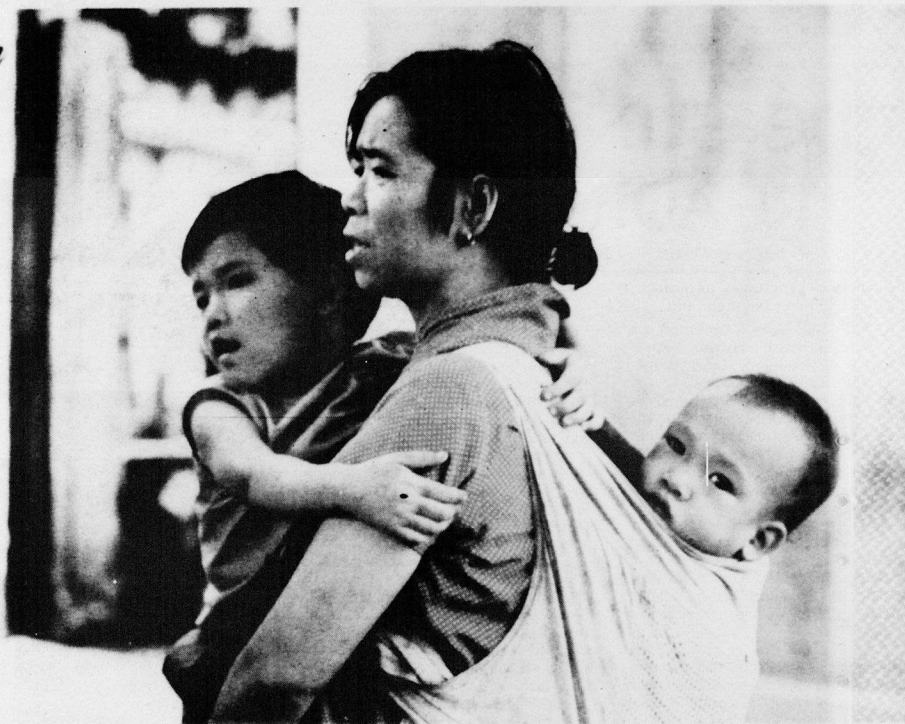
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By Dolores Leckey
NC News Service

Recently I visited Glan, a small mountain village in the north of Ireland. Many of the men and women there live in cottages built hundreds of years ago by their ancestors. Glan people are content to grow potatoes, tend the animals and to remember their history.

My son, who is related to many of these mountain people through his father, describes them this way: "They are like their land: old, strong, reliable and unmovable."

Unmovable. Does that mean unambitious? I think not.

Clearly those who live in Glan do not seem to be ambitious for new places, new people or new possessions. They are ambitious, though, for their land and for their people. They give their energies generously to both.

In summer, sunlight and moonlight mingle in this northern village. At 9 p.m. whole families are "doing the hay," cutting and stacking, taking advantage of the long hours of light.

Still, when we American cousins came upon them in their fields or cottages, they had time for tea and talk. And their talk was about big themes: political freedom, death, emigration and the ties of blood.

One mountain man studied my son's face for a long time and pronounced him a replica of his great-grandfather. "You have the quick, piercing look that sizes up a person," he was told.

Another person greeted him with the good news that he was born of a hearty race.

The Glan people talk for hours about those who have left, like my son's great-grandfather. But they have little curiosity about our high-powered, high-tech American jobs and homes. They prefer to study the mountain mists, the rocks, the trees, the rivers, the foxes and pheasants, and the hearts of men and women.

The ambition of the Glan people is of a different order. Their vision is that of the contemplative, looking deeply into what surrounds them — what is.

□ □ □

Miles away in Wicklow Town, a young couple, Linda and Paul Saunders, have turned their ambitious energies toward en-



Ambition times two

NC photo from UPI

On a visit to Ireland, Dolores Leckey found two contrasting views of ambition. They mirror, she writes, the two expressions of ambition found in today's Christian spirituality.

trepreneurship. With little money but with a great deal of enthusiasm, they bought a dilapidated Victorian dwelling. Once it was the rectory for the town's Anglican church.

Together the couple began the enormous task of renovation, us-

ing their own vision and their own labor. Moldings were patiently and painfully scrubbed clean with a toothbrush. New plumbing and wiring and appliances were installed. It took one year's manual labor — 16 hours a day — to yield the cozy refuge at the

edge of Wicklow Town.

When the Saunders looked around and saw they had refurbished a half dozen bedrooms, they realized their restaurant was also an inn. Two babies are part of the inn's warmth, bringing a texture of family life to it.

The Saunders, with their ambition to create something new, represent a different kind of ambition from Glan people. But like them, the Saunders' ambition is connected to the wellsprings of their own energy and hard, demanding work.

In Glan the goal is to preserve what is. For the Saunders, it was to build and create what might be.

□ □ □

There are, I think, echoes of Christian history in the stories of Glan and Wicklow Town. Christianity always has carried within it an ambition to spread the Gospel. But how that ambition takes shape can be compared to the two approaches I saw in Ireland.

—One major life choice, historically, was that of the contemplative. For centuries, this meant living within a monastic enclosure.

—The other major choice was active, apostolic life in the world.

Many religious orders were organized around these two different styles of Christian living and commitment.

Contemporary Christian spirituality tends to involve both. This is particularly applicable to the late 20th-century lay person who is conscious of his or her complex vocation.

For today's Christians have many planes of commitment: homes and families, professions, civic communities, parishes and increasingly, the far reaches of the world.

We are ambitious for peace with justice in all these places.

But we know that for peace with justice to become a reality, we must open ourselves more and more to the influence of God's Holy Spirit.

The Spirit purifies our ambitions so that, like the people of Glan, we discover and celebrate the grace already ours; and so that, like the innkeepers of Wicklow, we can see what might yet come to be.

(Mrs. Leckey is director of the U.S. Bishops' Committee on the Laity.)

A trait for saint and sinner

By Katharine Bird
NC News Service

In a riveting scene from the play "Amadeus," Antonio Salieri attempts to strike a bargain with God. The composer vows to scrupulously observe the commandments if God will grant him the ability to compose a single, magnificent masterpiece.

Later, after hearing Wolfgang Amadeus Mozart effortlessly produce a brilliant piece of music, Salieri has the insight to recognize his own lesser talents. Though he is a competent composer, he realizes the younger Mozart is a musical genius.

The older composer, overcome with jealousy and despair, turns his back on God. Salieri then uses his court position in Vienna to ruin Mozart financially and professionally. When Mozart dies, there is the suggestion that Salieri contrived somehow to poison his rival.

Salieri is a man consumed with ambition in Peter Shaffer's fascinating "Amadeus." Based loosely on historical events, the play displays Salieri's moral deterioration as ambition and hatred crowd out his more generous virtues.

The character of Salieri in Shaffer's play emphasizes the negative aspects of ambition. In Salieri, ambition is out of bounds. He recognizes no limits as he pursues the goal he has set for himself.

Ambition is a highly ambiguous term. It "has a good and a bad side," explained Norbertine Father Alfred McBride. He discussed ambition and the Christian life during a recent interview. The well-known religious educator is president of the University of Albuquerque, N.M.

Father McBride noted that a person with ambition sets goals and makes plans to move ahead. Ambition can motivate people to achieve high goals, he added.

But because of the negative connotations associated with the word, Christians usually don't think of saints in terms of ambition, Father McBride commented. Yet "the quest for saintliness is an

ambitious, admirable goal."

As an example, he pointed to St. Catherine of Siena. She had a "consuming passion": to persuade Pope Gregory XI to move the papacy back home to Italy.

For 70 years in the 14th century, during what is called the Avignon Papacy, popes lived in Avignon, France, rather than in their traditional home in Rome, Father McBride explained.

St. Catherine considered this a scandalous state of affairs and used "her personal presence, persistence and skill in negotiating" to end the exile in Avignon, Father McBride said.

When she "put her mind to it, nothing deterred her," the college president said. For four months,

he explained, St. Catherine lived at Avignon, negotiating with the pope, in person or through letters.

During the negotiations, St. Catherine used all her ingenuity to think up persuasive arguments. For instance, she insisted that the presence of the papacy in France "subordinated the church to the French government" politically and economically, Father McBride said. In her view, this would give the French government too much

"control over the papacy."

Her most persuasive argument was spiritual, Father McBride said. It was an appeal to Pope Gregory XI's sense of honor. She reminded the pope of a promise he made to God while he was still a cardinal, after the death of the pope preceding him. As the cardinals gathered to choose a new pope, he had promised to return the papacy to Rome if he were elected.

That argument, Father McBride said, convinced Pope Gregory XI to leave Avignon and go home to Rome. And St. Catherine's great ambition was achieved.

(Ms. Bird is associate editor of Faith Today.)



Ambitious Leap

Thoughts on burying one's to

By Father John Castelot
NC News Service

One day, completely ignoring the Lord's references to the horrible fate awaiting him, James and John approached Jesus with an incredibly insensitive request. They asked for positions of honor when he came into his glory (Mark 10:37).

These two brothers, nicknamed "Sons of Thunder" by Jesus, could hardly be faulted for lack of ambition. It was not, however, a praiseworthy ambition. Behind it was a self-centered desire for prestige and status — and at someone else's expense, in the bargain.

Another time, after the second prediction of the Passion, the whole group of apostles started arguing about who was most important. Ambition again, of the shoddiest sort.

The desire to be Number One is

no modern affliction.

Jesus didn't chide his apostles for being ambitious. But he made it clear that if they wanted to share in his glory, they had to forget themselves and love as generously and creatively as he.

Jesus also had harsh things to say about lazy people who fail to make the most of their God-given talents. A parable in Matthew 25 develops this theme:

A man about to go out of town on a business trip calls in his servants and entrusts his funds to them "according to each man's abilities."

Two servants work diligently at investing the money profitably. The third, apparently afraid of failure, simply digs a hole in the ground and buries his share.

The boss handsomely rewards the servants who made a profit. His reaction to the third servant is terrifying: "You worthless, lazy

lout! You know I reap where I did not sow and gather where I did not scatter. All the more reason to deposit my money with the bankers, so that on my return I would have had it back with interest...Throw this worthless servant into the darkness outside, where he can wail and grind his teeth."

Obviously the Lord wants his followers to be ambitious, to work hard for success. When we put all his teachings on the subject together, the result seems to be something like this:

God has given everyone talents of various sorts to be used profitably.

However, the aim is not narrow, prideful building up of self — an extended ego trip. Satisfaction in accomplishments should be tempered by the constant realization that we are doing our duty (Luke 17:10). Moreover, we are working with borrowed capital,

VOCATIONS SPECIAL

October 12, 1984

Priests to have different backgrounds in future

by John F. Fink

Students in the seminary today have different backgrounds than those of previous times, and this is bound to affect their ministry in the future, Father Paul Koetter, archdiocesan director of vocations, says.

For example, "In our seminaries now we have graduates in computer science, aeronautical engineering, sociology, secondary education, and theology," he said. "Formerly, almost all priests had similar education. That is no longer true because men are entering the seminary later."

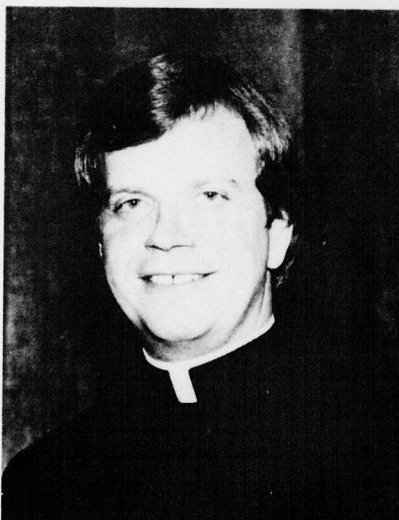
Father Koetter said that, of the nine men who entered the seminary this year, only one is in his first year in college and only three are under the age of 23. "We are dealing now with older men who, in some cases, are giving up a lot to take that step" to the priesthood, he said.

Father Koetter sees more commitment on the part of the new seminarians today than existed 20 years ago. "I believe there is a considerable amount of reflection going on regarding the priesthood," he said. "A fair number of young men are interested. At least, that's what priests who are close to youth tell me. But it is a big step to go to the seminary, and a big step from talking with a pastor to coming to see me. Still, I wish that more men would come to see me, to talk about the priesthood, without thinking that they're making a commitment."

Asked why more young men are not making the commitment, Father Koetter replied that peer pressure has a lot to do with it. "It's the reaction they get when they tell a friend that they're interested in the priesthood. It's like they aren't normal. Celibacy is involved, of course, but also the notion that a priest is a 'Holy Joe,' that he is different. 'How can you want to be a priest?' he is asked. 'You like to party and drink beer.'"

Father Koetter said that there are 32 young men now preparing for the archdiocesan priesthood—an increase over last year, but he was hesitant to say that that is a pattern for the future. Twenty-two of the seminarians are at St. Meinrad, four are at Mount St. Mary's in Cincinnati, two are at North American College in Rome, two are at St. John Vianney Seminary in St. Paul, and there are one each at Catholic University in Washington and St. Mary's in Baltimore.

"We ordained only one man this year," he said, "but we should have more next year. We probably will ordain about



Father Paul Koetter

four a year in the future." This is not enough to replace the clergy who are retiring and Father Koetter predicted that the total number of active priests will probably continue to decline by 10 to 15 percent over the next seven or eight years before reaching bottom.

Studies indicate that the encouragement of parents and priests is a big factor in recruiting future priests. Father Koetter thinks that there is definitely a need for more involvement of priests in recruitment (although he dislikes that term). "The best prospects are always those men who are recommended by their pastors," he said. "Priests should be inviting young men to accept their way of life more than they do."

He also believes that all Catholics should look closely at questions about the priesthood and those issues that affect negatively—celibacy, the concept of a permanent commitment, and pressures on priests. "Right now, parents question whether their child can be happy as a priest," he said. "We have to get to the issues that lie behind that attitude. When asked what brings the most meaning to their lives, most married men reply that it's their wife and children. Since a priest has neither, the average person concludes that his children could not share in what he holds most dear; therefore, life would be empty for them."

"But there are components of the concept of marriage," he continued. "Besides sex, there is companionship, support, friendship, affection, etc., and these things can be met by a celibate priest in valid relationships. There are many happy priests who have deep relationships with other priests and lay people and who draw strength from a supportive community in their parish. A priest can become part of the lives of his parishioners as he involves himself with their weddings, funerals, and baptisms, and he gets a real sense of belonging."

Father Koetter also thinks that it's extremely important "to balance the ordained ministry with the unordained ministry. There are many effective lay people ministering in this archdiocese now and we must find more ways to use lay people. We must get away from the sinking ship idea."

He acknowledged that the Church still has to address the whole question of lay ministry more than it has at present. "Today there is a very strict connection between the sacraments and the ordained ministry, and that has to be evaluated," he said. "The Eucharist and Penance will always be sacraments reserved for priests, but baptism and matrimony are essentially witness ceremonies and others besides priests could be designated to perform them. The major pressure on priests today is that they are needed to perform all the sacraments—celebrate the Eucharist, hear confessions, perform baptisms and weddings, anoint the sick in hospitals, conduct funerals, etc. We must look at that."

The main function of the priest, Father Koetter said, is to be the leader of the community of the parish and the leader of prayers. "The priest will always be the leader of the community," he said, "and to be effective as a leader he must know his people. We must find ways to make sure that he has more time for that."

The developing ministry of spiritual direction

by Richard Cain

We have all felt it.

Call it a restlessness, a disquiet or just a yearning for something more. Mystics know it as the spirit calling the soul to prayer, to a deeper relationship with God. And their response to that call becomes the driving force in their lives.

"I didn't feel my relationship with God was as meaningful as it could be," said Sally Wagner, a graduate student at IUPUI in health administration who also has a degree in counseling. "I felt a strong need to do a lot of praying."

Her need led her to attend a retreat directed by Providence Sister Teresa Mount. Now she is exploring the possibility of receiving spiritual direction on a regular basis from Sister Mount.

THE IDEA BEHIND spiritual direction is simple. It is a one-on-one relationship "in which the director is helping the directee to gain a closer relationship with God," said Franciscan Father John Ostiediek, director of the Alverna Retreat Center. The exact nature of the direction will vary depending on the personalities of the people involved. But some common elements are regular meetings, listening and offering suggestions.

"You're trying to help a person hear what is happening in his or her life," said Benedictine Sister Gwen Goss, program director at the Beech Grove Benedictine Center. "You need someone objective to help you overcome the blind spots and move on."

"I don't think of it as therapeutic, but as a kind of companionship," said Sister Mount. "The assumption is that one may have some experiences that may be useful to the other."

Spiritual direction is not the same as psychological counseling, according to Father Ostiediek. Psychological counseling is primarily concerned with a person's mental and emotional state. "It helps us tolerate what we are experiencing."

Spiritual direction, on the other hand is a form of pastoral counseling. "It starts from the base of a person's

relationship with God. It seeks more than just toleration in a stressful situation. It seeks to answer, 'But what good is all this suffering, what is it leading me to in my relationship with God?'"

Although spiritual direction and psychological counseling are different, the two can work together in certain situations. "One might be in both at the same time, particularly if one is experiencing a lot of pain," Father Ostiediek said.

Often it is pain that will bring someone to consider receiving spiritual direction. "More and more people are coming to seek advice and direction, especially for a problem or a crisis," Father Ostiediek said. "They're faced with more problems because of the increasing complexity of the world."

Despite its relevance today, spiritual direction has a long tradition extending back to biblical times. Two outstanding examples of spiritual companionship in the Old Testament are David and Jonathan and the prophets Elijah and Elisha. The gospels show that Jesus spent considerable time alone with the apostles in prayer and spiritual discussion. Paul's letters to Timothy indicate the father-son character of their spiritual relationship.

FROM THE EARLY DAYS of the church, spiritual direction has played an important role in the formation of priests and Religious. Gradually, people began to think of spiritual direction as something more for a nun or a priest. But it is not how the saints thought of it.

"We used to think spiritual direction was an esoteric experience for the elect—monks in monasteries," said Sister Mount. But Benedict and the others meant it to be for anyone who could use it."

While spiritual direction can be useful in helping a person to grow in his or her relationship with God, spiritual directors caution people not to expect miracles. "I can't make a person feel closer to God," said Father Ostiediek. "I can only point the way."

If spiritual direction is to be helpful, several factors must be present. As in any professional relationship, the person receiving direction must feel comfortable with the director.



DIRECTION—Providence Sister Teresa Mount finds a renewed interest in spiritual direction. (Photo by Richard Cain)

"There has to be a basic trust which is based on the competence of the director."

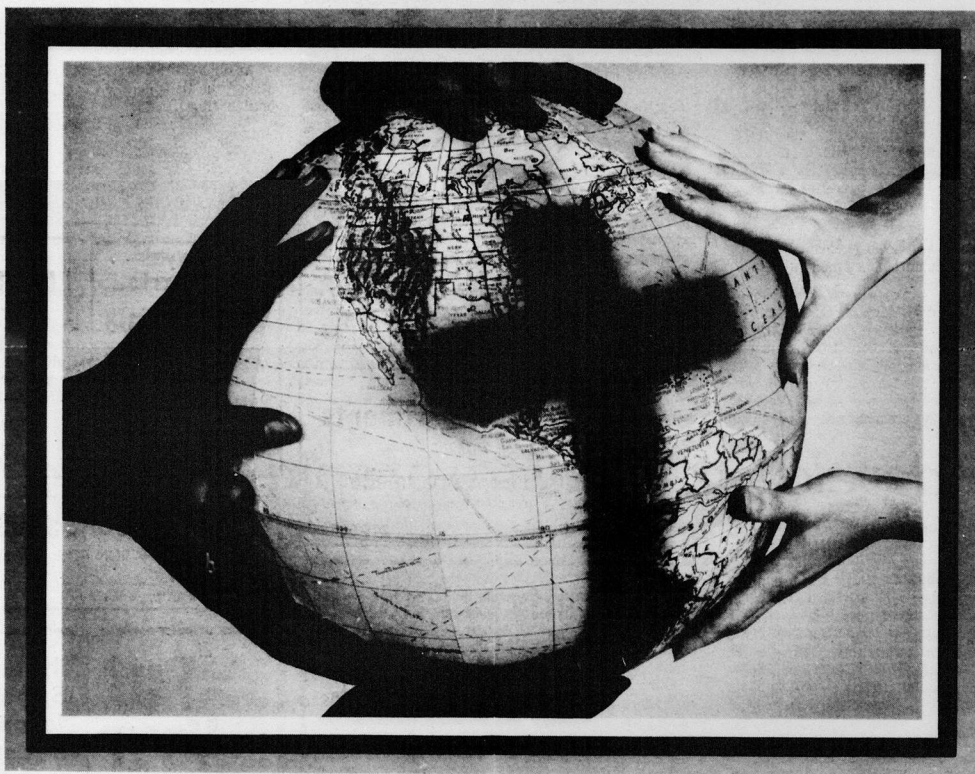
Sister Teresa of Avila, who made use of spiritual direction all her life, held that a good spiritual director should have two essential qualities, excellent knowledge and personal holiness, according to Father Ostiediek. "The director may be the nicest guy in the world, but if he doesn't know much about medicine, would you go to him?"

That knowledge should include a familiarity with many different approaches to holiness. For the method that works for the director may not be best for the person receiving (See NEW INTEREST on page 28)

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Hospital ministry offers many ways to serve

by Margaret Nelson

In these times when health care is such an important part of our lives, the hospital ministry offers a wide variety of opportunities to serve.

At St. Vincent Hospital and Health Care Center, Sister Jean Maher says, "The thing that I feel is so appealing is the opportunity to minister in so many ways, to continue Jesus' healing ministry in today's world." This member of the Daughters of Charity community believes that the spiritual dimension takes on even more importance now, when health care has become so complex, sophisticated and technical. "It is important that curing is balanced with caring," said Sister Jean.

The order to which Sister Jean belongs, the Daughters of Charity, has been involved in the healing ministry since it was founded in 1633 by Saint Vincent de Paul and Saint Louise de Marillac. This, the world's largest religious

Every one of the 3,000 people employed at St. Vincent Hospital has a special ministry in health care.

community in the health care ministry, consists of nearly 40,000 members in more than 70 world provinces, five in the United States. Besides health, the order serves education and welfare ministries.

The eight sisters who presently serve St. Vincent's live in a home about a block away from the hospital. They share prayers, meals, good times and sorrows, as a family would. The hospital president joins in on equal terms with the others.

At the hospital, all meetings are opened with a prayer as part of the community effort to make the hospital a holy place. Sister Jean finds that one attractive benefit is that many beautiful things happen in the health care ministry. She has found that people, when they are sick, are quite responsive to the transcendent truths. Those caring for the sick are able to touch them when they are more willing to be touched with these truths of life and death. Sister believes that it is a marvelous time to be part of their lives. Friends have mentioned to her the exact dates of operations or illnesses and she recognizes that few events have such significance in their lives. The patient is not so vulnerable when cared for by people who are showing genuine concern. It is the aim of the staff to counterbalance modern culture with tenderness and compassion.

Modern technology is employed by the staff in many ways, bringing Mass to patients in the hospital twice a day on a closed circuit TV channel, for instance. The sisters plan liturgies for special celebrations or feast days.

Sister Jean Maher has found that people in religious vocations are called to follow Christ in many ways. At St. Vincent's, Sister Theresa Peck administers the hospital as president; others serve as staff nurses, provide hospice visits, act as patient representatives and serve on the pastoral care staff with members of other religious communities.

The Daughters of Charity look at the hospital as their apostolate. Each patient represents Christ and the health ministry is the way they continue to serve Him today. Much in the way of prayer, planning and action is devoted to conveying this attitude. The sisters take this responsibility very seriously. Sometimes they use the talents God has given them to enable others to do different works. They believe that the strength of the institution can be used to encourage all to use their God-given talents. Though the hospital seems big, modern and complex, they do not want it looked upon as any other organization, but recognized and respected for its Catholicity.



CALCULATING—Sister Theresa Peck, president of St. Vincent Hospital, finds a calculator a necessary tool of her ministry. (Photo courtesy of St. Vincent Hospital)

Despite the vast number of people served at the 615-bed hospital, the sisters try to bring individual attention to those they serve. They make sure that the poor receive care and devote much planning and financial resources for this concern, even bringing patients from the inner city to the clinics by bus.

Just as Saint Vincent de Paul served very much in the

midst of his world, the Daughters of Charity work at balancing the stresses of this life, concerns with cost containment and other business problems, with a genuine care for those they serve. Sister is fond of the advice St. Vincent de Paul gave to another Sister Jean as she prepared to make her first visit to the sick:

"You will find that charity is a heavy burden to carry.
Heavier than the kettle of soup and the basket of bread.
But you must keep your gentleness and your smile,
Giving soup and bread isn't all;
That the rich can do.
You are the little servant of the poor, the maid of charity,
Always smiling and in good humor.
They are your masters, terribly sensitive and exacting,
As you will see.
But the uglier and dirtier they are, the more unjust and bitter,
The more you must give them of your love,
That the poor will forgive you the bread you give them."

At St. Vincent's, the Daughters of Charity believe that every one of the 3,000 people who are employed there has a special ministry in health care. There are multiple opportunities in this "city within a city," not just in nursing, but in countless other dimensions. The staff applies the principles of justice by providing generous benefits for these employees.

Future prospects for the Sisters of Charity look good. Sister Jean expects that even newer technology will be available to help them spread the Gospel message. The laity will become more involved in the health care ministry. The variety of health services will continue to grow to tremendous dimensions, in her opinion. But Sister Jean believes that, as medical moral ethics are being questioned more and more, Catholic hospitals will be looked to for leadership on these life and death decisions.

As suggested by this part of a poem shared by Sister Jean Maher, the Daughters of Charity will continue to minister until the time...

"...When the sick and the dying and the
Abandoned babies and the orphans and the outcast
And the lonely and the forsaken
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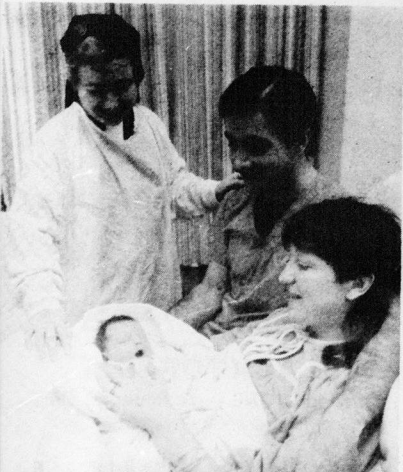
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NEW LIFE—Sister Jean Maher visits with a young couple and their new baby. (Photo courtesy of St. Vincent Hospital)

The director of religious education:

The maturing of a church ministry

by Mark Springer

The foundation of religious education is awareness. Providence Sister Marilyn Herber has been director of religious education (DRE) at St. Mark's for five years. During that time she has seen a sharper definition not only in her role but in the growth and direction of her work. On a wider level she says, "My role is actually to be in charge of all non-school religious ed, which means pre-school, grade school CCD, high school youth ministry catechists—that aspect of youth ministry—and adult education." The latter, she explained, also includes sacramental prep for the parents of "our children who are preparing for first reconciliation and first Communion. And then RCIA, which we work at as a team here at St. Mark's."

Sister Marilyn is well-versed in the field of education, having taught junior high and high school for 18 years. It was a desire to "serve the broader church—men and women in the parish" that brought her to her present position. She is also currently vice-president of APARE, the Association of Parish Administrators of Religious Education. "We have

been very strong at looking upon our position as a professional one," she said. "And, of course, the organization itself provides workshops and lectures and opportunities for growth."

Providing "opportunities for growth" is an integral part of her position as DRE. Fundamental to this is awareness. Sister Marilyn cites one of her biggest responsibilities as moving "the role of the director of religious education to one that really has some credibility with the people in the parish. For so long the only emphasis in education had been the school, with programs offered for the children mainly. But I think the thrust of the work of a DRE has to be with the adults."

The "maturing," then, of a church ministry takes on a dual sense—in terms of the growth of its mission and of a "targeting," if you will of the group it seeks to serve. "My primary goal here," Sister Marilyn said, "is to enable other people to become ministers. It's catechists primarily, but it's also all the adults of the parish—for them to see their need to be ministers to one another." But reaching the mature individual is not always an easy prospect.

"I think so often adults feel satisfied with what they have received in the past. We need to challenge them to look beyond that, to see that we're really going to be about ministry, in the broad sense of everybody involved in the quality of life of people in the parish. We just simply have to be educated."

Sister Marilyn stressed that this education revolves around an awareness of and openness to areas "where there may be some new thinking." This has been accomplished in her five years at St. Mark's mainly through lecture series, films and discussions. But—in an effort to reach more parishioners—some "new thinking" will augment the program this year.

"This year," she said, "we started a new format. Once a month we are putting in an educational homily. All the people of the parish who attend the liturgy here will hear that homily and after the 10 o'clock Mass they'll have an opportunity to discuss the points of the homily with the person who gave it."

Church ministry involves reaching out—not only to individuals or families in the parish, but beyond. For the past two years St. Mark's has joined with other parishes in the South Deanery to present programs of interest. The Adult Catechetical Teams of this deanery recently sponsored a program designed to illustrate how effective small groups can be as a means of developing the parish.

Sister Marilyn also noted St. Mark's program for reaching out to the community. "We always do a community building experience each year—with something that is not necessarily of a religious background. Last year we did a series on stress. This year we brought in a representative from Red Cross to do something on CPR. We're going to set up a couple of workshops so people can actually get certified. That comes from Adult Ed—not because it's religious, but because it brings people together."

It has been said that "reaching is alive" and the progress of religious education is indicative of this. Education has taken on a new appearance in religious studies. It allows room for growth and questions and seeks to unite the community. Gone are the days of rote memorization of catechism and the mentality that Catholic education stops after eight or twelve years of parochial schooling.

Sister Marilyn said that "we educate now starting with the child's experience, then the catechist will teach where the Church is on a particular issue. We then go back and ask the child, 'How do you respond to this?' It isn't a case of, 'This is the truth, memorize it, and DO IT.' Now we're allowing them to speak out of their own minds after, hopefully, we've done a good job of teaching."

Communication is the key. "We have to communicate that we're not giving out a package of truth," she continued. "There is no package of truth. There's truth, but we're always finding out deeper meanings to that truth. It's important for the DRE as a professional to communicate that to the youth and adults of the parish. There's always something more to learn in the area of religious belief."

And thus religious education becomes an ongoing process—truly a journey of faith. "If we see this as a journey of faith," Sister Marilyn said, "it gives us the right to make a mistake, to start over, to be enriched on the way. We all have goals in mind for the end of that journey, but a lot of interesting things can happen along the way."

Her personal journey? "It's very demanding, but it's also very enlightening to me personally and that in turn helps me to be an enthusiastic DRE."

Her enthusiasm is contagious.

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Factors encouraging vocations

by Richard Cain

The Lord wouldn't leave Rick Ginther alone.

Not that he was running away, exactly. But he wasn't ready to make a decision—especially a decision as big as that—quite yet.

The Lord wouldn't leave Bill Stumpf alone, either. Nor Dave Stier, nor Jeff Charlton. But neither did he send any angels to announce their calling to the priesthood. Just a persistent sense of the question and the affirmation and encouragement of family, friends, fellow parishioners and priests.

Ginther recalled being in the fifth grade when he first thought about the priesthood.

"There was something glamorous about the whole thing that attracted me."

Later, when he entered the Latin School at the age of 14, the glamour began to fade. But he was still attracted by the priests. Even if he didn't like them or even if they didn't like what they were doing, they still seemed happy.

"I didn't know where it was coming from. I just knew it was there."

Because Ginther drew so much encouragement toward the priesthood from priests, it was especially difficult to deal with the fact that some of them were leaving the priesthood. "When I would hear that one of them left, I would really struggle with that. And it still hurts."

By this time Ginther was in the seminary at St. Meinrad, one year shy of ordination. "I believed—and still do believe—that this is a lifetime commitment. What I was hearing in school was that many of those who had left didn't know themselves when they entered. There were parts of me that were not mature yet. So I decided to back up and wait."

The decision not to decide was itself not easy. "I was breaking with 10 years of lifestyle and the expectations of all those around me—especially my classmates. Of all the people, my classmates were the most shocked."

But the decision to wait proved to be a personal revelation for Ginther. "The Lord wouldn't leave me alone. He's a very persistent God whose always there whether we want him there or not."

GINTHER WAITED for six years. He worked at a Florida business brokerage firm, taught social studies and religion at St. Jude's grade school in Indianapolis and worked for the Indiana State Department of Mental Health as a grants manager.

Halfway through the six years, Ginther attended a friend's ordination in Georgia. "That experience of his ordination and first Mass said to me, okay, you've been dodging the question for three years. So I came back to the question."

Meanwhile, he had grown to the point where he could face the question. "Personally and professionally, I had come to a confidence in myself."

He set up a special one-on-one retreat with a friend who was a priest with whom he kicked around the question. Then he decided to see the vocations director, Father Mike Welch. For the next two years, together they explored the question.

All this time Ginther was more and more active in his parish. "There was not some magic moment when I woke up and said, this is what I'm going to do. Rather, Mike Welch and I set a process in motion and at some point along the way, everything seemed to indicate that that is what I wanted to do, that's what did make me happy and that's what the Lord wanted me to do."

LIKE GINTHER, Bill Stumpf reached a point where he knew he had to make a decision—at least to explore the question of becoming a priest. Also like Ginther, he had talked about it as a child. But it was not until he became involved in the Newman Center at Ball State University that he began to look at the question seriously. He found the support of two priests there, Father Jim Bates and Father Pat Click, helpful as he tried to discern what he should do with his life.

After completing a degree in management, Stumpf worked at a business in purchasing. At the same time, he became involved in an archdiocesan vocations program, College Contact, where he met other young men wrestling with the same question of priesthood.

"At the end of the year I decided I had to give it a shot because I couldn't live with the indecision any more."

In the pre-theology program at St. Meinrad Seminary he found 20 other men all at the same point in their searching. "That helped me to sort out a lot of things. I found it a process. You make a day-to-day decision to continue on this journey. And at the end of this journey you make a decision, yes, this is what I think God is calling me to."

For Dave Stier, too, there was no dramatic turning point, only a gradual process of exploration. His own search illustrates how the sense of a calling can remain even though the reasons may change.

Stier first considered the priesthood at a retreat where he heard about the shortage of priests. "I didn't like it at first. I had heard what God wanted anyone to do had to be hard. I didn't understand that what God wanted me to do is what fits my life. But it got me looking at priesthood."

GRADUALLY, THROUGH high school, Stier began to see that maybe the priesthood did fit his life. "I get so much out of being with people, just to see a smile or give someone

a hug. That's something I want to share with others. The priesthood is a good way to express that."

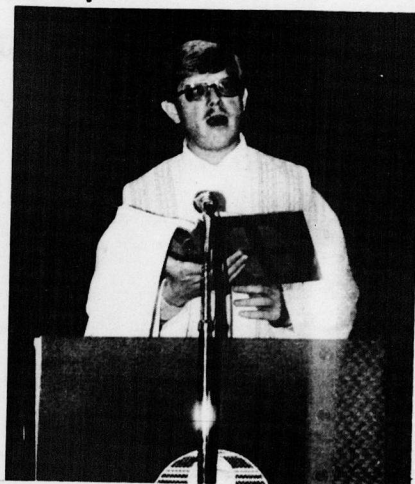
While in high school, Stier kept quiet about his interest in the priesthood for fear of rejection from his classmates. When he did, he was surprised to find that most people accepted it. "Very few people have just come out and said, 'What are you doing?'"

Challenges and questions, though sometimes painful, can often be productive in the long run. "There's no such thing as a bad question about ministry or about yourself," said Father Ginther, now associate pastor at Little Flower in Indianapolis. "If you feel it is a question, ask it and then work to find an answer."

For Father Jeff Charlton, associate pastor at St. Pius X in Indianapolis, it was a tough question that helped to crystallize his decision to become a priest. "I believe very much in encouraging lay roles in the church. My adviser in the seminary said why didn't I then be an involved lay person as an encouragement to others rather than an ordained minister?"

"I looked at my own personal gifts and where I felt I would help others more and it seemed priesthood would be the best way of serving for me. That decided it."

For Father Charlton, the priest is the one who leads the (See PRIESTS ARE ENCOURAGED on page 18)



Father Rick Ginther at the pulpit
(Photo by Richard Cain)

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Church's efforts must be for poor, says inner-city pastor

by Jim Jachimiak

His parish lacks material resources and personnel, and it is located in a poor inner-city neighborhood. For some pastors, it would be a nightmare.

But Father Cosmas Raimondi says, "I feel like I am living a life dream come true."

Since July of last year, Father Raimondi has been pastor of Holy Cross parish on the near eastside of Indianapolis.

Father Cos, as he is known, was attracted to ministry in the central city "as far back as college." Before his ordination to the priesthood in 1977, he considered joining the Paulist Fathers, whose primary work is in inner-city areas and on college campuses.

"I came very close, but decided against that and I'm glad that I did," he recalls. "I guess I always wanted to move in this direction." When the assignment to Holy Cross came, "I don't really know if I was prepared for it, but that's the way God works sometimes."

Now, he says, "I feel very at home here and I know it's what I'm called to do. Working in some kind of mission atmosphere, which is what I believe central city is all about, is where I belong."

HE BELIEVES that the church has a responsibility to serve "wherever people are victims of injustice and oppression and feel beaten down by life, whether it is the central city, rural Perry County or the wilds of Central America."

His work at Holy Cross has been rewarding, "but it has been painful, too. I've had to grow an awful lot."

Father Raimondi notes that central city parishes present "unique problems both administratively and pastorally."

In the area of administration, the problem "is pretty

obvious. You don't have much to work with in terms of material resources, and what material resources you do have present their own problems." Buildings are old and maintenance costs are high, for example.

Pastorally, "the most crying need in the central city church is a real need for good, competent ministers." Holy Cross has only 200 households, but "what a lot of people don't stop to consider is that these small parishes still have to do the same kind of programs as parishes with 1,000 households."

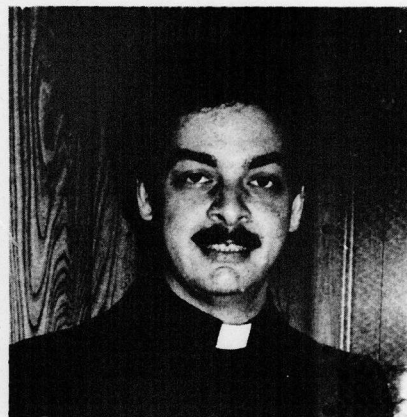
Father Raimondi came to Holy Cross, his first pastorate, after two assignments as associate pastor in large Indianapolis parishes.

HIS LAST parish had a full-time staff including a pastor, associate pastor, director of religious education, coordinator of religious education, secretaries, liturgical minister and youth minister. "But I am it here, and we do almost as much programming as we did in the parish I was at before, and we're just as alive and just as vital."

Father Raimondi sees the inner-city church as "an extremely alive church." He notes that "there are ties to Holy Cross that go back years and years. There is a kind of love for this church that a lot of people perhaps would not understand."

He says, "Building community is easier in the central city than it is elsewhere because people have a natural dependency on one another. They need support." But, he adds, "I don't mean to imply that they are inferior people. They are more ready to share their lives, which I think is necessary for building community."

Father Raimondi sees "a lot of pastoral needs" among the people of the inner-city. "You do come face to face with



Father Cosmas Raimondi

poverty," he says. "I see a lot of people and help a lot of people get food and clothing."

Another pastoral need is evangelization. "By and large the vast majority of the neighborhoods in the central city are unchurched, poor white and black people. Most of the poor people do not come to the Catholic Church. You're not going to see the poorest people at Mass on Sunday."

To Father Raimondi, that is evidence of two things: "First, the need for effective evangelization; and second, the need for the church to start being a place where the poor can experience dignity and feel that they belong."

But, he adds, "I'm not sure the Catholic Church is ready to do that."

IF THE CHURCH did that, "frankly, I think they would bring much more to the church than the church would bring to them."

He sees that happening at Holy Cross. "I do get involved with a lot of people who have nothing to do with the church," he says. "They do see it as a place that at least attempts to respond to real needs."

One way Holy Cross does that is through its school, with non-Catholic enrollment of 60 percent. "I think that's one of the greatest strengths in the world," Father Raimondi says. "They get a lot of familial support that they would not get in the public school system."

Tuition for non-Catholics is the same as for Catholics because "we feel that we have a mission to the neighborhood. As long as we have a school, we felt that it should be accessible to those who do not have the comforts that those of us who are middle class have come to expect."

By working with those people, Father Raimondi has found that "they bring me an awful lot. They really challenge me to think about the values of my own life."

It is precisely those people, Father Raimondi says, whom the Gospel calls the church to serve. "I think we've got to emphasize that—it's stronger than 'emphasize'—I think we've got to start grappling with the meaning of what is in the Gospel."

But, he adds, "I fear that the church has aligned itself with upper middle class white values, and frankly I think we may be paying the price for that already."

The price is in the attitude of many of the poor toward the church. "All you have to do is look at the church in the central city and look into the eyes of the people there. They never say it, but you can see it," he says.

"If our efforts are not for the poor and the outcast, as the Gospel says, the prostitutes and the tax collectors, then I wonder if we are worthy to be called 'church.' I don't want to appear judgmental, but I do want to pose the question. I certainly don't feel that I am the epitome of what it means to be a minister, but I will keep that question in the forefront of my mind. And I hope to keep it in the forefront of everyone else's."

Priests are encouraged

(Continued from page 17)

people in discovering how they live their own vocation in the world. "At this time in the history of the church, regardless of whether one is ordained or not, it is going to be more difficult to be a Christian and to stand up for Christian values."

Many who consider priesthood fear the responsibility that goes with being such a visible leader in the church. "One of the toughest moments for me was always doubting I could do it well or wondering whether I would stick with it," said Father Ginther.

"It's okay to be afraid about it because there are a lot of scary things about making a life decision," said Stumpf, now a deacon serving his internship at St. Andrew in Indianapolis. "They need to talk with as many people who are open (as they can) because that puts it in perspective and makes the fears more livable."

"It's really beautiful the process God has given us to grow," said Stier, now a junior in the college at St. Meinrad Seminary. "Being in a seminary is encouraging in itself. The guy next to me goes through the same problems, the same joys as myself. And when I have problems, doubts or joys, I can share that with the roommate next door. That's very helpful."

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The evolving ministry to elderly

by Margaret Nelson

The Little Sisters of the Poor serve the needs of the aged. Because of medical and other advances, people are living longer, so the sisters' work at St. Augustine Home for the Aged is growing in importance.

Long respected in central Indiana, the Little Sisters of the Poor is an international congregation with more than 4,000 women serving in 30 countries. The last year of formation before final vows is spent in France. This year, 36 women from 15 countries took the final vows.

The foundress was a humble French working maid, Jeanne Jugan, who took a poor old, blind widow into her home in 1839, treating her like her own mother. Later, another elderly woman came for help. Soon, two young women joined her to assist as more older women asked for help. By begging, they were able to care for more and more of the elderly poor and find additional room for their growing "family."

At St. Augustine's, the Little Sisters of the Poor try to create a family atmosphere for the residents. Not a nursing home, but a home for the aged, St. Augustine's has divided each floor into units, with names like Fatima, Holy Family, Lourdes and St. Joseph. There is a dining room near each large group of rooms. The food, sent from a central kitchen, is served at tables which are set up for a "family"-size group of four. A sister oversees each of these floors.

The home offers a wide variety of activities and the staff encourages participation. The calendar is crowded with bingo, a monthly dinner out, entertainment, the church schedule and a special birthday party each month for those who will celebrate. Ceramics facilities are available, with a sister to teach. Some residents' creative works can be seen in the entrance room and around the neat, cheerful building. Right now, many of the residents are using their skills in preparing for a bazaar to be held in St. Augustine's auditorium on November 9 and 10. The proceeds will benefit the missions.

Residents are able to shop right "at home" in the building. Dental and medical services are available there, including a physical therapy unit. Nursing care will be provided by the sisters whenever necessary.

Masses are scheduled daily and Protestant services are offered at least once a month. Other activities are scheduled as they would be in the average parish: novenas, Legion of Mary meetings, choral group practice and liturgy discussion meetings.

The administrator, Sister Michael, emphasizes, "We really couldn't make it without our benefactors. They are a very important part of our family." For two of the sisters, the mission is to collect from wholesalers, small businesses, churches and individuals. Many area young people volunteer their time at St. Augustine Home, including students from Brebeuf, Cathedral and Our Lady of Mt. Carmel. Guild members provide individual decorated cakes for the birthday celebrations and add other personal touches. And it is striking how beautifully the residents help each other.

The congregation of the Little Sisters of the Poor offers the kind of challenge that seems to appeal to today's young people. And the community life has its own rewards. Sister Michael believes the contemplative yet active life offers a "great, quiet joy." She thinks they are fortunate to be able "to be 'home' together all day, enjoying a kind of rhythm of prayer and work."



As a religious community, the sisters share living quarters, meals, recreation, Divine Office, liturgy and private prayer.

In their many homes for the income-limited aged, the sisters serve in nursing, as activity directors, administrators, dietitians and sacristans. Many of the facilities in other locations have private apartments and some offer adult day-care services.

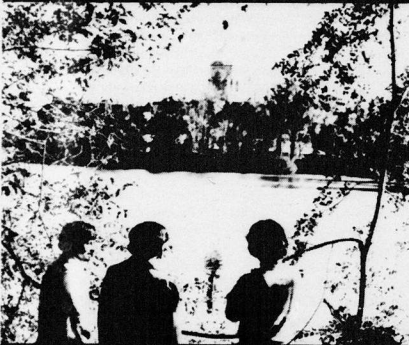
Sister Michael believes, "Satisfaction comes from belonging to Christ, the rest flows from that." Sister Marie Pierre, a native of France who serves as assistant administrator at St. Augustine Home, remembers the words of Pope Paul VI about the joy that is to be found in giving yourself to Christ. They have noted, like the foundress of the order, that God provides for their needs. Jeanne Jugan assured an official who protested her starting a second home without funds that, "If God wills it, He will not abandon it."

The Little Sisters of the Poor know that the needs for their mission will always be there. The rewards come from people like Kathryn Dunn, a resident who serves as receptionist at the St. Augustine Home. She beamed, "Moving here is the best thing I ever did in my life!"



MINISTRY TO THE AGING—The Little Sisters of the Poor serve the aging at the St. Augustine Home for the Aged in Indianapolis. Sister Gertrude Bernard (in photo at left) plays the piano as residents of the home enjoy her song. Sister Margaret Emmanuel (in photo at left) devotes much of her time to a ceramics class, and also serves as a sacristan. (Photos by Frank McGrath, Jr.)

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CARMEL OF ST. JOSEPH—The Carmelite nuns live a balanced life of prayer and work. (Counter-clockwise from upper right:) Sister Martha meditating. Mother Teresa (right), Sister David (center) and Sister Teresa Marie work on a jigsaw puzzle during recreation. A procession in honor of Our Lady during Advent. Sister Elizabeth (left), Sister Mary Grace (center) and Sister Cecilia help to support the monastery by baking altar breads. Looking up the hill at Carmel of St. Joseph in Terre Haute. (Photos courtesy of the sisters at the Carmelite Monastery of St. Joseph)

Christ's hidden ministry Carmel give their liv

by Richard Cain

Their stories start in scattered settings. Yet they meet on the same little hill near Terre Haute like spokes of a wheel.

Before she entered a Carmelite monastery, Sister David was a private secretary for a textbook company in Chicago. Mother Teresa finished a masters in social work at Catholic University in Washington, D.C., before she came. Sister Joseph, who had no interest in religious life, spent two years in the Navy before someone asked her if she had ever considered becoming a nun.

The stories of the other 13 women in the Carmelite Monastery of St. Joseph near Terre Haute, or of the 17 in the Carmelite Monastery of the Resurrection in Indianapolis, are similar in their uniqueness. To each nun came a similar call. But to each it came in a different way.

When Sister David went to see a friend who had entered Carmelite life, she had no intention of becoming a Carmelite. But the idea stayed with her. Two years later, after realizing that nothing else counted except serving God, she decided to enter. "I was attracted by the fact that it is a total religious life. It has still proved to be true."

Mother Teresa wanted to be a Carmelite ever since she read the "Autobiography of St. Teresa" at the age of 15. But she was in her early 30s with a teaching position at Trinity College in Washington, D.C., before she acted. "I was satisfied, but I still wanted this."

For Sister Joseph the question of religious life came after hearing a talk given by a missionary sister. For some reason it stuck, so she tried a missionary community for four months. "I just knew that wasn't for me. I had Carmelite life in the back of my mind. I just wanted a total gift to God and a total life of prayer."

PRAYER IS THE ESSENCE of the Carmelite life. "We structure our whole life around the openness to the gift of contemplation to which all people are called," said Sister Jean Alice McGoff, prioress of the Carmelite Monastery of the Resurrection. "We have the space and time to live the awareness of God's presence within us."

Although Carmelites spend as much as five hours a day in prayer, they feel keenly engaged in the work of the church in the world. "We are not living a selfish life," said Mother Teresa. "Prayer for itself isn't the end. It is prayer for the church—for the priests, the theologians and all those who are carrying on the active work of the church."

According to Sister David, the different religious orders manifest different aspects of the life of Christ. The Carmelites concentrate on Christ's silent, hidden adoration of the Father. "What was Christ's service to the Father on the mountaintop? That is our service: 'Behold, I come to do your will.'"

The life of humble simplicity that Mary lived is another source of inspiration for the Carmelites. Carmel was one of the first Marian orders, according to Mother Teresa. "We try to live in the presence of God in the same sense that Mary and Joseph did at Nazareth."

The Marian character of Carmelite life comes not from special devotions, but from the imitation of Mary's sim-

"It's the joy of knowing where you belong. The more you know God, the more you love him. It keeps expanding like an avalanche."

licity and her intimate and total allegiance to her son, Mother Teresa said. "Since she did that so perfectly, she becomes the exemplar for us."

The Carmelites also draw inspiration from the life of the prophet Elijah, who lived some 850 years before Christ. On Mount Carmel, Elijah lived for a time a life of solitude and rigorous fasting to atone for the sins of Israel, particularly their idolatrous worship of the pagan god, Baal.

Around the 12th century A.D., Christian hermits began to live on Mount Carmel around a chapel dedicated to the Virgin Mary. Driven from the mountain by the Saracens in the 13th century, these monks founded monasteries all over Europe.

St. Teresa of Avila and St. John of the Cross, two of the order's most famous members, led a major reform of the order in the 16th century. The Carmelites continued to flourish, founding their first North American monastery in Baltimore in 1790.

THE GENERAL RENEWAL of religious orders called for by Vatican II has led to a number of changes in the order. While all Carmelite monasteries are bound by a common basic rule, each monastery is autonomous and free to organize its own community life according to its needs.

At the Monastery of the Resurrection in Indianapolis, the nuns wear regular clothing and can leave the monastery to

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te nuns es to prayer

attend lectures or go shopping. Visitors are greeted in person. "The main difference is that while before Vatican II there was a real separation, now there is a real presence to the archdiocese," said Sister Jean Alice.

Like the monastery in Indianapolis, the Monastery of St. Joseph in Terre Haute has been deeply involved with the reforms of Vatican II. Both monasteries have reformed their liturgies to make them more joyful and musical. There is also a more systematic program of preparation for the new members of the community. The nuns in the monastery in Terre Haute have chosen to wear habits and preserve more of a sense of separation from the world.

But the essentials that have given the Carmelites their unique spirituality—prayer, community life, solitude and a contemplative presence—have remained the same. "We make choices out of the same value system," said Sister Jean Alice. "We value silence, solitude and a certain withdrawal from society."

Part of what makes Carmelite spirituality so unique is the set of balances built into its life. There is a balance between solitude and community life and between prayer and work. "It's the monastic part that makes us different from the other religious orders today," said Sister David.

A typical day at the Monastery of The Resurrection begins at 5:30 a.m. with group prayer. Mass is celebrated at 7:15 followed by a simple breakfast. The sisters work from 9:30 to noon. This is followed by more prayer and then the main meal of the day.

The sisters again work from 2:30 to 4:30 p.m. This is followed by a private time for prayer, reading or some other individual activity. Recreation is at 7 and is followed by evening prayer at 7:30. Most of the sisters are in bed by 10.

The basic schedule at the Monastery of St. Joseph is similar. As one might expect, the schedule varies from day to day as different circumstances arise. "Nothing is so rigid that life can't be lived realistically," Mother Teresa stressed. "We try to work with what happens."

BOTH MONASTERIES SUPPORT themselves with simple work, mainly baking altarbreads and typesetting religious books. The monastery of St. Joseph also makes holy cards. The desire to be as self-sufficient as possible gives the nuns opportunities to try many different skills. For example, a nun whose original training was in teaching might find herself operating a kiln.

The need for flexibility only seems to enhance the sense of being a close-knit family. A visitor to either monastery will quickly be struck with the obvious joy and peace among the nuns. They take a lively interest in and keep informed about the world around them. But this is not to say that intense community life does not have its challenges.

"It is unreal to think there will never be any deadlines," said Sister Joseph. "We have to put out 80,000 altarbreads each week."

"You need maturity and determination for the contemplative life," said Sister Marie, a nun at the Monastery of St. Joseph.

"There are many things that are hard in our life," said Mother Teresa. "Sticking with monotony and working with the people who are here. Someone who is extremely rigid on details has no place here. The life here has to flow."

"The main ingredient is sense of humor," added Sister David.

Perhaps the most challenging aspect of Carmelite life is the fact that the nuns do not see the fruit of their work. "You have such a faith demand in your life," said Mother Teresa. "You never see what your prayer accomplishes."

Because of the demand for greater maturity, applicants tend to be older, in their late twenties. "It is more important that the person has had a reasonably wide experience because our life is limiting in a certain way," said Sister Jean Alice.

"More and more of our applicants are coming to us after a successful career, but in which they felt unfulfilled," said Mother Teresa.

Who, then, is called to a life of contemplation in a monastic setting? There is no one type of person or call. But a few common elements should be present. "The first sign would be an attraction to the life of prayer and a desire to give oneself completely to God," said Sister David.

There should also be a capacity for solitude and strong personal relationships. "It's a soft call. People have to turn off the TV and still some of the voices to hear it."

But for those who are called the rewards can be great. "When I came to Carmel, I expected a personal relationship with God," said Sister Jean Alice. "What happened was beyond my expectations. I not only found God in myself, but in others, in community and in all of life. I expected a kind of living death. But instead all creation is lit up with the joy of life."

"It's the joy of knowing where you belong," said Sister Marie. "The more you know God, the more you love him. It keeps expanding like an avalanche."



CARMELITE MONASTERY OF THE RESURRECTION—(Counter-clockwise from upper right): Sister Jean Alice, prioress, meditates in a hermitage built by the nuns. Sisters Beth Marie (left), Leslie (center-left), Teresa (center-right) and Jean Alice discuss the day's events. Sister Teresa helps support the monastery by typesetting a book. Sister Beth Marie (left) and Sister Teresa play with Chewbacca, the monastery's watchdog. The architecture of the Monastery of the Resurrection preserves the flavor of a Spanish castle. (Photos by Richard Cain. Photo of the monastery courtesy of the Carmelite Monastery of the Resurrection.)

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THE MINISTRY OF TEACHING—Top: Father Joe Schaedel talks with Tony Fay, a senior at Ritter High School, before algebra class. Left: Frank Velikan, principal at Ritter, continues to teach an accounting class in order to maintain closer contact with the students. Right: Ever since her youth, Elnora Starks dreamed of being a teacher. (Photos by Richard Cain)

Ministry of teaching touches lives by setting an example

by Richard Cain

The sign on the inside of the door has only four mysterious letters: NNCR.

But all the students in the room can instantly tell you what they stand for: No Nonsense Classroom.

And that is what it is. Inside the spacious and sunny second-floor room in Holy Angels Model School, Elnora Starks is giving a spelling test. Or rather two since it is a split seventh and eighth grade class. The words are read out quickly, a seventh grade word then an eighth grade word. The effort of concentration is clearly outlined in the many earnest and occasionally puzzled faces.

When Starks announces a 50-word bonus, faces are dotted with smiles and grins. One would not guess that the "bonus" is having to write out the word 50 times if you misspell it.

"The students enjoy the spelling tests because of the method I use," Starks says. Her method minimizes competition and maximizes the opportunities for success. Students can succeed by spelling words right and also by following directions—not crossing out and rewriting a word, being neat and using pen rather than pencil. Often the best students are poor spellers, she points out. When the poor students see a good student having to write out one of the bonus words 50 times, it helps them to more easily accept their own failings.

Giving the two tests together also forces the students to concentrate. "It tells me whether they've studied, and whether they recognize their words."

For Starks and many other teachers like her, teaching is not just a job. It is a ministry. "You're teaching the message of Christ through this particular curriculum," says Father Mike Hilderbrand, a guidance counselor at Providence High School in Jeffersonville who taught religion for 11 years. "It takes a person who is an active believer . . . who is extremely good at promoting the faith."

TEACHERS ARE QUICK to agree: one of the most important ways they can promote the faith is by their example. "We're role models," says Starks. It's our responsibility to teach them God's love by example.

"Students need to see a teacher live the Gospel values day after day," says Frank Velikan, principal of Ritter High School in Indianapolis. "That's what being a witness is."

The effect of a teacher's example becomes particularly important in light of the amount of time they spend with students. "Because we spend so much time in school, we spend more time with our teachers than our parents," says Cathy Baker, a senior at Ritter.

Velikan believes so strongly in the value of the constant contact that teachers have with students that he continues to teach one class in addition to his other duties and requires the other administrators to do the same.

"People think an administrator sitting in an office all day is cold and distant. A person's true character will come out in the classroom and they can be a better role model as a result."

The sacrifice teachers often make to teach in a Catholic school is also not lost on the students. "They could go anywhere else and get paid more," says Michelle de la Rosa, a senior at Ritter.

The subject matter is another important vehicle through which the teacher can communicate his or her faith. "Your number one area to reach a student is in the subject matter you teach," says Velikan. "Gospel values can come out in any area."

In his accounting class, Velikan stresses the role of ethics in running a profitable business. "You have to teach integrity and values along with how to do a job."

Kathy Loser, librarian and physical education teacher at All Saints in Columbus, finds sports a good opportunity to communicate her faith. "We discuss the roles we should play as Christians in PE."

THE CREATIVITY and dedication with which a teacher approaches the subject matter also has a profound effect on students. "The primary thing is trying to reach them at their level so each child can experience self-esteem," says Starks.

"The main thing is she teaches us," says Fred Hawthorne, an eighth-grader at Holy Angels. "She makes sure that we understand before we get off that subject so we will be prepared for high school."

Teachers can also play a pivotal role by giving students' lives a sense of direction. "They can encourage a student to use some talent," says Virginia Crockett, a secretary at Ritter who has three daughters who graduated from Ritter and a granddaughter who is a senior. "We've had students then go on to college and that is going to be their career. Maybe that happens because the teacher takes an interest."

The chance to be a catalyst, to see students come alive, discover they have a talent for something and then make that their career is what draws many people into teaching. "I don't think there's any greater satisfaction," says Velikan.

Teachers also touch the lives of their students simply by listening and being an adult friend. "I know of a lot of teachers that will stop what they're doing when I need to talk with them," says Baker.

For Ron Wilkins, a junior at Cathedral High School in Indianapolis, the one-on-one contact he had with Starks back in grade school helped him to overcome attitude problems and a short temper. "She was a guardian angel. She kept me out of all sorts of trouble. Most teachers didn't understand. But she did."

Father Schaedel finds being a priest fits in well with his ministry as a teacher. "Just the fact that I am a priest says to them how seriously I take my faith."

The presence of priests and Religious in the Catholic schools is also critical to vocations because of the close contact the priest or Religious can maintain with the students, according to Father Schaedel. "Through this contact in the classroom is where most of our vocations have come."

A GOOD TEACHER will inspire students to follow in his or her footsteps. In fact, many teachers themselves entered the field of teaching because of the influence of a teacher they had. "I had a mentor, a teacher who was a role model for me," says Starks. "As a young person I began to teach dolls, cats, anything I could corner. And since then I have never lost my dream."

The frustration for young teachers is that the effects of their teaching often will not show up until years later. In the short run, all new teachers can hope for is that the seeds that they plant will someday sprout. "You really wonder whether you're touching the students as much as you would like to," says Father Hilderbrand.

As a result, teachers and administrators find they depend heavily on the support of parents. "I see a greater support from the parents for the Catholic school than I do in the public schools," says Loser. She has also taught in the Columbus public schools and in a Jewish school in California. It was the closeness of the faculty and the chance to get to know the parents better that attracted her to teach at All Saints. "I've never seen a school where the parents volunteered so much."

In a certain way, teachers themselves serve as surrogate parents. "I think I should take on a parental role while they are here," says Starks. "That's what I mean by teaching the whole person."

Still, given its limitations, few jobs can match the opportunity teaching provides to influence the lives of other people—especially at an age when they are most impressionable. "Sometimes you have the magic moment when you can hear a pin drop," says Velikan. "You know you have 41 pairs of eyes on you. You know you have something to offer and that they're picking it up. That's the essence of teaching!"

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The Good News is alive and working at Holy Angels parish

by Kevin C. McDowell

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—John Drinkwater, "Vocation"

Holy Angels parish is hemmed in by downtown Indianapolis, inner city decay and impersonal interstates, but the Good News is alive and working in this westside parish.

Just ask Sister Mary Quinn.

The Providence nun came to Holy Angels from St. Andrew's as a parish minister 14 years ago to assist Father Clarence Waldon over the Christmas vacation. "I thought I'd go over and help out and maybe have the rest of vacation to do a little reading and some shopping for my family. I didn't get any reading or shopping done, and I've been here ever since."

Her parish ministry requires her not only to work with the Ministers of the Eucharist, the Christian Service and Social committees and non-sacramental pastoral care (home and hospital visitations), but also to serve as supervisor for three St. Meinrad seminarians who are presently gaining field experience in pastoral care at the parish.

Sister Mary, who grew up in Holy Cross parish just east of downtown Indianapolis, said Holy Angels, a parish that has gone from a mostly white parish to a mostly black parish in the last 25 years, "is a good parish in that there is a spirit of compassion here, a sensitivity to the Gospel. The people who are active are committed. The people work hard here. They have concern about not only our community here, but the broader community."

A good number of Holy Angels parishioners were involved in the recently completed Urban Ministry Study. "And this is in spite of a number of difficulties our people face."

Holy Angels has about 200 families, mostly young and working. "Their work is pretty hard. A lot of our people have to get up early in the morning to get to work. But there is an inner joy and peace. People where they work want to know 'Why are you so happy? What is it all about?'"

"Some of our people end up as counselors at work. Fellow workers come to them for 'Spirit Help.' They have something. There is an inner strength, a healing, and even though they don't talk about it, people are drawn to it."

The 49-year-old nun said she "had no problems in being accepted" by the parishioners. "The people are very warm-

supplies food to the needy, and "our Ministers of the Eucharist basically take care of the shut-ins," assisting Father Waldon as much as possible.

Holy Angels, founded in 1903, is noted for its liturgies. "We have real leadership in the Liturgy. The choir sings at both Masses on Sunday. Our worship services, as far as evangelization is concerned, is our biggest drawing card. People come, and they feel welcomed. We have gotten letters from as far away as Australia telling us they felt renewed" after attending the Liturgy at Holy Angels.

"Feeling welcomed" was not always the case. At one time, "blacks were not made to feel welcome here. They were made to feel that St. Bridget's or St. Rita's was for them. There are still some hard feelings among the older parishioners, but they will eventually come around."

Father Waldon, who is still pastor and is the archdiocesan director of evangelization, "has attracted people who find something here for them, for their spiritual growth." But, Sister Mary said, "evangelization is the responsibility, the ministry of all confirmed Catholics. We, as confirmed Catholics, are filled with the Spirit to spread the Good Word. In everything, that's what we're trying to do."

"People are hungry for the Word of God, the Good News about the human condition: that there is hope, that Jesus is with us. To have that spirit, to demonstrate it by word and deed is a way of spreading the Good Word."

"If we are fully living out our faith, if we are really following Jesus' way and his Spirit, people will be coming to us."

"But we have work to do on our own. We need to understand who we are, the gifts that we have. We have to let that shine out in our lives."

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Sister Mary Quinn

hearted, understanding, forgiving—compassionate. I know I have made plenty of mistakes, some which I don't even know about. But the people here give you lots of room."

Her training had been in classical music. At the time she came to Holy Angels, she was pursuing a master's degree at Butler University. And even though there have been "difficult and painful times, I've learned a lot, and I have a lot to learn. Learning is painful, especially when it is 'Spirit learning'—things like relating with people, the way you operate. I have a need to control and make things happen. Sometimes it is very painful to let go of things and see them change and develop freely. I've learned that some things can be done in a totally different way, and still happen."

The primary goal, Sister Mary said, "is to enable the people to be the church. We're struggling in how to do that effectively. But we can see growth. The parish council is growing. Their decisions are effective."

Parishioners have run the food pantry, and continue to operate the annual Christmas Basket program, which



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Religious brother finds fulfillment in vocation of total service

by Jim Jachimciak

Religious brothers have a special calling, says Franciscan Brother Gregory Bumm, "but I don't think we're any better than anybody else."

Brother Bumm has been a member of the Order of Friars Minor for 20 years, and has spent the last four as a cook at Sacred Heart Friary in Indianapolis.

He notes that the role of a religious has changed over the years. "We had the age of the clergy, then we had the age of the Religious and now we are having the age of the layman," he explains.

Lay people are becoming more active in roles formerly filled by Religious. "That's not saying the role of the Religious is less," Brother Bumm says, just that it has changed.

As a brother, "you are not an ordained clergyman so your role is very similar to that of the lay person. Since the brother is a layman he can be an example to other laymen just as the sister can be an example to other laywomen."

Through their example, Religious can "show the lay people how to become more involved." That leaves more time for the priests to do their work.

FOR EXAMPLE, Religious men and women serve as parish administrators. "As we do some of these things, the lay people see that they can also do some of them."

While other orders have traditionally been involved in teaching, the Franciscan brothers have primarily offered fraternal service. "Most of our work was in the community," Brother Bumm says. That includes work on parish staffs as well as service to the order itself.

Sandalmaking is rare in the order today but was once common. Sandals, once required in the order, "have ceased to be a sign of poverty," and the cost of making them is high. Tailors are still fairly common today, and maintenance and cooking are also handled by members of the order. "We

have had very professional people—as good as any tailors or sandalmakers in the world," Brother Bumm says.

His own ministry is "to members of the community—to make their lives more pleasant in the context of the friary." For the last 18 years, he has served as a cook in parishes and houses of formation. Sacred Heart Friary serves as both—the Franciscans staff Sacred Heart parish and operate a formation program there.

For new members of the order, formation begins with a year of residency. Brother Bumm says, "It gives us a

"Since the brother is a layman, he can be an example to the other laymen."

chance to see if they are fit, if they are coming with a right mind. And it gives them a chance to look at us and see if this is what they thought it might be."

The second year of formation is spent in a novitiate. In the archdiocese, the Franciscans operate St. Francis of Assisi Novitiate in Franklin. The novices' outside activities are limited and "the emphasis is on the time you spend with God." That gives members "a year away from the world, a year of building up their relationship with God."

THE PROGRAM for the third year, such as the one based at Sacred Heart, includes a limited work schedule. During that year, "we integrate the three—life with God, life with the brothers and life with others."

After that, "you continue your education and plan your ministry as a priest or brother." Various activities are aimed at developing skills to be used in that ministry.

While Religious life has changed, two things continue to set it apart for Brother Bumm.

The first is community life. As Religious, "we have our community, which would be comparable to a layman's family. It's the binding force of religious life. That's what it's all about—binding yourself to a group of people by



Brother Gregory Bumm in kitchen at Sacred Heart (Photo by Jim Jachimciak)

choice, being willing to put up with their ups and downs," he says.

"It's living closely with people, putting up with everybody's idiosyncrasies, having to wait for the shower because it's being used. On the other side, it's the support you get from them, the sharing of the faith you get from them in community."

He adds, "I think it's very similar to the commitment that a woman and a man make to each other. It's your support; it's your family; it's your affirmation."

THE SECOND thing which sets Religious apart from the laity is "the actual giving of your whole life to God." Lay people are doing work which was formerly done only by clergy and Religious, but lay people have other commitments in addition to the church.

Brother Bumm notes that "in the beginning of the church there were no religious communities, and people drew themselves together and formed them." He feels that "there will always be a place for the person who wants to give himself totally to God."

He sees his community as "very strong even though the numbers have gone down." Because of the size, he says, "it is a little more intimately connected." He believes that is typical of most religious communities of men and women.

So, he says, "I'm not real worried about the so-called lack of vocations" to Religious life. "I just think it is the Holy Spirit working."

He cited a large increase in the number of Religious from the 1930s to the early 1960s. "I think it was a time of the Religious showing what could be done by the lay people."

Today, some people are concerned that "we have no sisters teaching in the schools." But, Brother Bumm says, "I feel that the role has to be taken by the parents. Parents need to be more involved in the education of their children."

THAT COULD not have happened in the past, when "it was only the Religious who were educated." Most lay people didn't go to college, and many did not complete high school. "Now, everybody goes to high school and a good majority go to college."

The drop in vocations has also "forced Religious to look at themselves more and to make some decisions about themselves."

"At times," Brother Bumm says, "you weren't forced to think about what you were doing. Now you are being forced

There will always be a place for a person who wants to give himself totally to God.

to make some personal choices. You have to make a concerted effort to think about what commitment your community has. You make a choice to be obedient. You make a choice to take on poverty."

At the same time, that freedom may be contributing to the decrease in vocations. Brother Bumm explains that "there are less vocations because there are other ways of filling the roles. Some people choose to live the life of a layman rather than the life of a Religious. They can do the work either as a layman or a Religious."

In the past, Religious "had some idea but they really didn't know what they were choosing. I think that's why some people left. They were never comfortable with the life but they chose it and stuck with it. I think a lot of people are a lot happier now because they made the choice."

But, he adds, "I don't think the people who have gone before us were wasted lives."

Brother Bumm also noted that more people are deciding later in life to become Religious. Many of them made the decision after "living in the world and deciding they want more—or less, depending on how you want to look at that: more opportunity for prayer and relating to God and less of the hassles of the world."

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Sisters of Providence are promoting vocations

by Maria Wilcox

"Fostering religious vocations to the Sisters of Providence is the privilege and the responsibility of each member of the congregation and of each local community. Every sister has responsibility for vocations," emphasizes Sister Mary Maxine Teipen, who serves as first assistant to Sister Anne Doherty, general superior of all five provinces of the Sisters of Providence in the United States and Taiwan.

Sister Teipen enthusiastically outlines plans that the Sisters of Providence have for attracting women to their congregation. "Our major project for Vocations Awareness Week is a vocational weekend to be held Oct. 19-21 and a second one in the spring, April 12-14," she said. "We are inviting young women to come and see. All sisters have been encouraged to speak with women who they feel might be experiencing a call to religious life. The purpose of these weekends is to assist them as vocation ministers. We urge them to come and to invite anyone they think is capable of and interested in religious life. Together then we would pray, reflect on, and discuss the topic of religious life in the Community of Providence, in the church, and in our culture today."

Letters of invitation to the weekends were sent out on Sept. 26 by Sister Jean Slobig, director of novices at Corbe House, St. Mary of the Woods, and Sister Kathleen Leonard, director of postulants at St. Joan of Arc parish in Indianapolis. In their letter, they urged all sisters who could not attend themselves, to make it possible for other sisters to accompany someone for these weekends by taking over the duties of the host-sister for these weekends. They also urged all sisters of the congregation to set aside specific times for prayer for the success of the weekends; do some form of fasting; encourage other sisters to invite interested women; and spread the news that these weekends are going to happen.

Sister Teipen said that the second project for "Vocations Awareness Week" is the vocation literature that is being prepared. A vocational promotion education packet and slides are being developed for all grade levels—primary, elementary, secondary and young adults.

A third vocational focus in October is that Sisters of Providence will be meeting in small groups from coast to coast across the United States and Taiwan. According to

Sister Teipen, they will be asking themselves questions like: "What are we doing? What have we been doing? What might we be doing about vocations?"

"After they have met, the questions will be sent in here to me," she said. "We want everybody to talk up. They have already received literature to read to start stirring up discussion about the whole question of the decrease in vocations. I can't say whether or not the Holy Spirit is ever going to send us great big numbers of vocations, but when these suggestions come back, we are going to develop a congregational plan from the suggestions of the sisters."

"Perhaps we have not been speaking enough about vocations," Sister mused. "We need to build the awareness a little more deeply. Vocations come from the Holy Spirit. All Christians are called to the Lord for a good life," she reflects.

"We are apostolic," Sister Teipen explains. "The old theory before Vatican II was removal from the world, but the Church itself understood the world is sacred God

created the world and the whole incarnational theology that came in looked at the beauty of the world; looked at all the good persons in the world. There is an evil element, but, according to the Church, we should celebrate the world. We are not cloistered—not monastic—we are apostolic. We are out there helping to be the yeast, the leaven. We are the active religious life, but we do pray, privately and in community. I think the quality of our prayer has deepened."

"Our whole effort is to carry the sense of God's loving Providence out to whatever we do, whether we are teaching, whether we are CCD directors, whether we are taking care of the sick, the aged—whatever we are doing."

"The whole thing is the call. There is a mystery in that call. People have to know that this is one of their options, so we are trying to educate people once again, so that women will understand about our life—that this can be an option open to them. I am confident we are in the loving care of God's Providence and that God will continue to provide and bless us with vocations to religious life," she maintains.



COMMUNITY GATHERING—Sisters of Providence postulants, novices and temporary professed gather on the Motherhouse stairway at St. Mary of the Woods, with Sister Joan Slobig (left), director of formation. (Photo courtesy of Sisters of Providence)

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Youth ministers a bridge to youth

by Richard Cain

Like any parish council member, Joe Yaggi cares about his own faith and the life of his parish, Immaculate Heart in Indianapolis. Like other members, he is on the council because he would like to see the parish grow and better meet the needs of all its members.

But in one important way he is not like most parish council members.

For Joe Yaggi is 16.

His presence on the parish council of Immaculate Heart symbolizes the growing interest parishes in the archdiocese are taking in youth ministry.

Immaculate Heart is one of a handful of parishes in the archdiocese that have hired a full-time youth minister to coordinate their youth programs. Many others have part-time ministers, most of them volunteers, according to Carl Wagner, archdiocesan coordinator of youth ministry.

The interest in youth ministry is growing in part because of the realization that the church is in danger of losing touch with its youth at a critical time in the development of their faith.

"For various reasons, youth feel alienated from the church," said Wagner. "One of the purposes of youth ministry is to make the youth not only part of the church, but to help them feel like they are part of the church."

But hiring a youth minister in itself does not ensure that the needs of the youth in a parish will be met. "The big

misconception is that, when a parish hires a youth minister, he or she will be able to take care of the needs of all those kids," said Mary McGoff, youth minister at Immaculate Heart. "But Jesus ministered to 12. There's a real limit to how many you can help."

Actually, a youth minister is more like an orchestra leader than a soloist. His or her main task is to call forth the talents of the parish and help coordinate them to best meet the needs of the youth.

"A youth minister has to be a team person," said Wagner. "Because he or she will need others."

A common myth is the image of the youth minister with a guitar and always wearing jeans and a sweatshirt, according to Wagner. In reality, there is no one particular mold for a good youth minister.

Basic qualifications for being a good youth minister include a strong faith and sense of one's identity, an ability to be comfortable with youth, a deep respect for who they are and what they have to contribute and a knack for leadership.

"You have to really enjoy being with them," said Jerry Finn, coordinator of youth ministry for the New Albany Deanery. "So often I think, 'this isn't a job—it's great just to be with them.'"

Flexibility is another important trait because of the quickly changing interests and moods of young people. "One minute they're up and the next minute they're down," said Wagner. "You've got to be able to deal with that."



YOUTH PLANNERS—Immaculate Heart Youth Council members Chris Wadelton (left) and Joe Yaggi with Mary McGoff, youth minister. (Photo by Richard Cain)

Most youth ministers are drawn into youth work gradually. It usually starts with volunteering. Finn worked with youth for 10 years before he realized that youth ministry was his calling.

"A junior in high school wrote me a note. It was after a number of activities where I had a chance to get to know him. He pointed out some of my gifts and strengths and what I had meant to him. He said he saw me a model of faith. 'You're the first adult I've ever felt this with.'"

"This made me more aware of the fact that I had those abilities and it was a challenge to do more."

At some point the involvement with youth becomes deep enough that there is a frustration with the limitations of working with them on a volunteer basis. "Volunteering with a parish, I didn't have the time to respond to all their needs," said McGoff. When she found out that full-time jobs were available, she quit her accounting position and earned a masters in pastoral studies at Loyola in Chicago.

It is difficult to describe the characteristics of a typical youth ministry position. Job descriptions can usually be agreed upon between the minister and the parish to fit the minister's own abilities as well as the needs of the parish.

But the most basic requirement of any youth ministry position is to be available to the youth. Youth ministry is not a 9 to 5 job. "One of the hardest things is the goofy schedules," said McGoff. "It's hard to tell when you're on and when you're off. I work a lot of weekends. Almost all of our programming is Sunday afternoons and evenings and that means planning all Saturday."

The youth themselves don't ask that much from a youth minister. "They have to have faith in us," said Yaggi, "someone we can come to when we need them, a real friend."

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Greenfield tries new position of pastoral associate

by Jim Jachimiak

Jerry Barney spent eight years in the seminary. He was never ordained to the priesthood, but today, he says, he is fulfilling a vocation.

Barney is in his second year as pastoral associate at St. Michael parish in Greenfield.

"Before, when we thought of vocation, it was always in the sense of an ordained ministry," he explained. Now, "the notion of vocation goes beyond religious life or ordained ministry. We are all called to serve the church and give ministry."

His position in the parish involves "basically everything a priest does except the sacramental functions."

In fact, he said, "It's very similar to the priesthood and I find it very satisfying. So I'm staying here for a while."

But he has not ruled out the possibility of returning to the seminary. He explained that when he left the seminary, in Cincinnati, "I came to the conclusion that I was not ready to

In addition, he is a member of the Greenfield Ministerial Association, an interdenominational group of ministers.

The POSITION of pastoral associate was added to the parish staff "in response to the shortage of priests," as Barney sees it. "Ideally, you should probably have three ordained ministers here."

The primary reason for establishing the position of pastoral minister, Barney explained, was the lack of personnel. St. Michael's includes 670 households and more than 2,000 members, but "the only professional we had on the staff for the whole parish was the pastor."

With an increase in parish programs and in ministry to those in hospitals and nursing homes, it became impossible for one person to handle the workload.

Barney noted that Father Stephen Banet, St. Michael's

pastor, "got so many of the laity involved and got so many things going that he was just overwhelmed with it all."

The extra staff member was needed to coordinate the programs and "to help (Father Banet) minister in the parish."

Barney acknowledged that "I was apprehensive about coming here because I wasn't sure how the parish would accept someone who was not an ordained minister. But much to my surprise, most of the people have accepted me."

In a poll taken at St. Michael's before Barney was hired, 70 percent of the parishioners said they were in favor of creating the position.

One reason for that support, Barney noted, was that Father Banet and other parish leaders spent a year preparing parishioners for the change. "I'm glad they did because that made my transition into this place a lot easier," he said.

His position involves everything a priest does except the sacramental function.

make the commitment to the priesthood and ordained celibacy. I left telling them that I had not made a definitive decision."

Regardless of his final decision concerning the priesthood, Barney said, "I definitely see this as a viable part of church life."

BECAUSE THE concept is new, job descriptions for pastoral associates vary among parishes that offer the position. Barney's job includes counseling, education, hospital ministry and liturgy.

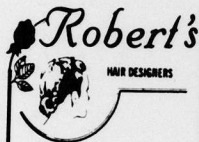
In general, he helps "to enable the people in the parish to take ownership and responsibility in their church."

More specifically, he oversees the Rite of Christian Initiation of Adults (RCIA) and serves as an instructor in the program. He also coordinates adult education, which includes Bible studies and sacramental preparation for adults.

For high school youth, Barney is responsible for "everything from recreation to catechesis and spirituality." He is also responsible for children's liturgies, a confirmation program and a Sunday CCD program for younger children.

His hospital ministry involves daily visits to Hancock County Hospital in Greenfield and weekly visits to Community Hospital in Indianapolis, plus a visit to each of five nursing homes every two to four weeks.

In the area of liturgy, Barney works with the parish's liturgy committee. He also presides over wake services and cemetery services.



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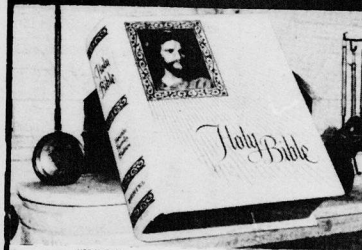
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Man finds road to God leads from prison to monastery

by Sigmund J. Mikolajczyk

CLEVELAND (NC)—The road to God began for Capuchin Brother James Townsend at the Rockview Penitentiary in Pennsylvania, where he was serving a life sentence for the murder of his pregnant wife.

At Rockview he plotted escape, planned to murder an inmate and kill himself and pretended to be pious to impress the prison board before being struck by a conversion which led him from prison to the Conversion of St. Paul Shrine in Cleveland.

Brother Townsend, 57, who told his story to the Catholic Universe Bulletin, the newspaper of the Diocese of Cleveland, said he spent a wild childhood in detention homes and reform schools.

At the age of 18 he got a job in Pittsburgh. "Things were going pretty fair, but I got mixed up with gangs and loose women and started drinking," he said.

Then he met Alice. "I knew about sex," Brother Townsend said, "but being with that girl was different. Until then, I had never experienced love."

The couple married and he took a job doing farm work but he hated it, "so I started looking for some action." One day, playing cards in a nearby town, he realized he had been set up. His money gone, and his anger uncontrollable thanks to alcohol, he walked home to get his rifle.

His wife, five months pregnant, pleaded with him to put the gun down and stay home. He said he went into a rage and when she tried to stop him, he shot her.

He tried to cover up the crime, blame it on an intruder, but by the time the police arrived, Brother Townsend said, "I got stone cold sober. I just gave up and said, yeah, I did it." His wife was "a good girl, full of laughter and joy. She loved life." She was 18 at her death, married only 11 months.

He was convicted of first-degree murder and sentenced to life in prison, with no chance for parole.

In prison he thought of escaping while on a work detail, but that fizzled.

At one point, he decided to commit suicide, "and I was going to take another guy with me—he was a homosexual, and I figured that my killing him would be doing the world a favor."

"I just didn't care at that point. . . I figured I'd punish everybody else by killing myself. But finally I decided I wouldn't be hurting anyone but myself," Brother Townsend said.

Then, to make the prison board believe he was a changed man, he feigned conversion—reading the Bible, leading prayer meetings and helping to start a chapter of the Third Order of St. Francis.

"One day I guess I just woke up. I realized that this wasn't a joke. This God was for real. I didn't know how to handle it. It took me a little time but I finally opened my eyes and began to believe all the things I was reading," Brother Townsend said.

"I guess I did escape that place but not the way I planned. You see, the Lord dropped what I call a log—Love of God—on me. I like to call God 'Slick'—he's the greatest con man I ever met. He certainly conned me into doing things I didn't want to do," he said.

He began to see his prison life in a different light. "I worked in the chapel and after a while, I began to feel that maybe my job was right where I was. Maybe it didn't matter whether I got out or not. Having the love of the Lord was freedom enough. I began to realize that with the Lord, you bloom where you're planted."

In 1966 the parole board changed his sentence to 19-and-a-half years to life, and he was allowed out on parole in 1967.

"Even before I got out of the pen, I knew I wanted to be a brother," he said. He went to St. Fidelis Seminary, Butler, Pa., and to the order's novitiate house in Annapolis, Md. For the last six years Brother Townsend has been at the Conversion of St. Paul Shrine, where he is in charge of maintenance.

Brother Townsend now preaches to others about his life, and he visits Rockview Penitentiary every October to conduct a retreat for inmates.

He tells them that "there can't be a pit so deep that the Lord can't reach."

"Today I'm one of the happiest guys you'll ever see," Brother Townsend said. "Sometimes I'll get up at three in the morning and just pray, and thank the Lord for all he's done for me, because the Lord doesn't court failures. I'm happy knowing my sins are forgiven."



MURDER TO MONASTERY—Capuchin Brother James Townsend, 57, reads his Bible at the Conversion of St. Paul Shrine in Cleveland. Brother Townsend's own conversion would rival St. Paul's, as he tells a story of a childhood in detention homes and reform schools, and incarceration in a Pennsylvania penitentiary after murdering his pregnant 18-year-old wife. (NC photo by Sigmund J. Mikolajczyk)

New interest in direction

(Continued from page 13)

direction. A good spiritual director must also have the ability to convey his or her knowledge and to work well with the person receiving direction.

UNTIL RECENTLY, spiritual direction has been the province of priests and Religious. But with the decreasing numbers of Religious and the parallel growth in the role of the laity, this will undoubtedly change.

"I would like to see a system developed where lay volunteers can be trained to help their peers," said Father Ostiek. "We priests can't handle everything."

He indicated that any program involving lay spiritual directors would have to be based on the documents of Vatican II and grow out of existing lay ministry programs.

At least one such program is already under way in the archdiocese. Under the direction of the Beech Grove Benedictine Center, members of St. Catherine parish in Indianapolis are being trained to serve as prayer companions in the RCIA program.

Whatever direction an individual takes, because spiritual direction is such a personal thing, the individual seeking direction should be prepared to shop around. "They're not hooked," said Father Ostiek. "They don't have to come back to me just because they came once. There's no way ahead of time to know you'll have a good fit. You just have to see."

But whether direction is found in a book or through a director, the task of finding good spiritual direction is in itself a part of responding to the universal call. "We're all called to be holy people," said Sister Mount. "A lot of lay people are beginning to catch on to that. Some lay people have always known that."

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One woman's drive for freedom

By Patricia Davis
NC News Service

Harriet Tubman was a single-minded individual whose only ambition was to lead her people to freedom. Her motto was: "We got to go free or die!"

And in leading her people out of slavery, Mrs. Tubman came to be known as the American Moses.

Like the biblical Moses, she too was born into slavery. It was around 1820 on a plantation at Bucktown on Maryland's Eastern Shore.

She learned about freedom early. At night, after laboring in the fields or in the "big house" all day, the slaves often gathered in a windowless cabin and whispered stories about people like Denmark Vesey. A free black, who taught that all were born equal, he was hanged when his plans for insurrection were discovered.

At 6, Harriet went to work for her first master, a trapper. Her next job was as nurse to a child not much younger than herself. Her master whipped her severely, permanently scarring her neck. At 10, she became a field hand.

Like Moses, she had no early ambition to be a leader. A single violent episode changed her life.

At a cornhusking bee, a slave ran away. The overseer caught the slave in a country store and ordered the girl to hold him so he could be beaten.

She refused and was struck in

the forehead by a two-pound weight. She recovered but remained disfigured and suffered from seizures the rest of her life.

In 1844 she married John Tubman. The value of cotton was falling and the danger of being "sold south," whether married or not, was increasing. But Tubman, though free himself, feared his wife's dreams of freedom and threatened to tell her master if she ran away.

In 1849 Mrs. Tubman fled alone. Her first refuge was at the home of a white neighbor who directed her to other stops on the Underground Railroad.

It was a hazardous 90-mile trip to Pennsylvania, a free state. Here, with freedom a reality for herself, Mrs. Tubman determined to take up her life's work. She worked as a cook in Philadelphia, saving her money to finance freedom trips back to what she called "the land of Egypt."

On the first of at least 19 trips south she helped a sister and her family escape the very day they were to be auctioned.

Later she helped her brothers and her parents escape to freedom. She also tried, unsuccessfully, to persuade her husband to go north.

The danger of these trips increased with the enforcement of the Fugitive Slave Law which ordered that runaways could be returned to their masters.

But the fearless former slave continued to guide her charges to freedom in Canada, encouraging them on the arduous journey with songs and bible stories. Realizing that noise could jeopardize everyone's safety, she gave babies medication to help them sleep and threatened the fainthearted with a pistol.

Despite a \$40,000 bounty on her head, she was never caught and never lost a passenger on the Underground Railroad.

Later she became adept as a speaker at anti-slavery meetings. Though she never learned to read and write, she was a wonderful storyteller.

After the Civil War she lived in Auburn, N.Y., where she established a home for aged and indigent blacks before her death in 1913.

This courageous 19th-century Moses had a kind of ambition I admire. Her ambition was for others, not for herself. In pursuing her ambition, she showed initiative and resourcefulness. And she had the ability to persuade others to join her cause — the anti-slavery cause.

(Ms. Davis is a freelance writer in the Washington, D.C. area.)

FOOD...

...for thought

"What do you want to be when you grow up?"

It seemed like an innocent enough query. But the 4-year-old boy with dancing eyes and straw-colored hair pounced on the question like a cat on a mouse.

"I want to be a worker who builds houses and stuff," he said gleefully.

Then he added, in a quick as lightning postscript: "And after I'm a builder I could be a jet pilot. And then I could be a policeman or a rescue-squad ambulance driver. Or I could be a fireman. I could be an artist. And I'd really like to grow up to be a dinosaur."

The boy's parents wondered about that last one, too.

This youngster, in his particular way, was expressing his first thoughts about ambition. A child's ambition, it seems, is a mixture of fantasy, desire and a romantic notion of the world.

But sooner or later this youthful desire to gain some objective will take a concrete form. This can raise interesting questions.

For a young person, how to handle ambition may be puzzling. People generally recognize that being ambitious is a very good thing. But they also know that being too ambitious can at

times injure others. It even can lead to one's moral downfall.

Where do you draw the line? How do you separate "good" ambition from "bad" ambition?

By no means is ambition limited to the young person embracing career or personal goals. Ambition is a necessary component for young and old alike.

Human beings face not only constant challenges but the constant need to be challenged. The drive, the determination to succeed, is essential if wishful thinking is ever to become reality, if humanity is to experience progress.

It also seems that ambition can spill over into an individual's relationships. Certainly a husband or wife can be intensely supportive of, and ambitious for, a spouse.

In any number of ways, parents can be ambitious for their children. Scholastics, sports, hobbies and even health can be objects of parents' ambition for their children.

Here again, questions are bound to arise.

What role should parents play in helping their children shape goals?

What can parents contribute when their child's desire to achieve means that difficult choices need to be made?

...for discussion

1. "Ambition" often is considered an ambiguous word. What is the first thing you think of when you hear that a person is ambitious?
2. What do you think children should be told about ambition?
3. Is there a place for ambition in your life as a Christian?
4. In Katharine Bird's article, Norbertine Father Alfred McBride describes St. Catherine of Siena as ambitious. What was her ambition? What did her ambition lead her to do?
5. Can ambition lead people into activities they otherwise might hesitate to take on? Can you think of anyone, fictional or real, who did this?
6. What two forms of ambition did Dolores Leckey encounter during a trip to Ireland?

SECOND HELPINGS

"Simple Prayer," by Father John Dalrymple. Can a person be ambitious in prayer? To judge by Father Dalrymple's 118-page, easy-to-read book, the answer is surely yes. Praying, he says, is like developing a friendship with another person. At first, strangers communicate on a superficial level. But if they become friends, "a transformation takes place in their conversation. They begin to be able to talk about their real, deeper selves. They also begin to be silent with each other." Father Dalrymple explains that periods of silence, in communication with friends or with God, then become an "alternative form of communication." He offers some practical advice on how to advance in prayer through using the Jesus Prayer and spiritual reading, among other suggestions. (Michael Glazier Inc. 1723 Delaware Ave., Wilmington, Del. 1984. \$4.95.)

ents

with talents and capabilities God has given us on loan.

In Jesus' day trades were family affairs. Fathers handed on to their sons all the arts and skills of the business. Jesus reflects this in saying: "I solemnly assure you, the Son cannot do anything of himself — he can do only what he sees the Father doing. For the Father loves the Son and everything the Father does he shows him" (John 5:19-20).

Jesus was keenly conscious of his dependence on the Father and worked hard to vindicate his Father's trust. All of us are children of the same Father, who has given us talents and opportunities. He invites us to work with him and for him — not just for our egocentric interests.

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

CHILDREN'S STORY HOUR

Tom Dooley's road to greatness

By Janaan Manternach
NC News Service

Tom Dooley grew up in St. Louis. Everybody liked him. He could play the piano and he loved parties.

Tom wanted to become a famous doctor in St. Louis. That way he could take care of rich people and make a lot of money. People would think he was a great man.

So he went to college at Notre Dame and then to medical school. He didn't work as hard as he might have but he did well and had a good time.

Then he joined the Navy. He was sent on a ship to Indochina. One day he stood on the ship and looked out over the water. There were dozens of small boats, loaded with people. Tom had never seen such poor people in all his life. Many were sick too.

That night he couldn't sleep. "What will ever happen to those people?" he thought to himself.

"There are few doctors to help them."

As he tossed and turned, Tom thought about his dream of becoming a famous doctor back home. "There are hundreds of doctors in St. Louis. I wonder if that's really how to be famous?" he said. "The people here are so poor. This is where they need a doctor."

Over the next weeks and months Tom took care of thousands of people. Later, when he left the Navy, Tom went back to Indochina. His idea of greatness had changed now. It came from helping people who were in great need.

Tom found an orphan's home that had no doctor. There were 500 children living there. Their parents had been killed in the war.

One child was a beautiful young girl named Lia. She was 7 and her leg had been badly hurt.

Tom did everything he knew

how to do as a doctor. But her leg got worse and worse. He had to amputate her leg.

Tom loved Lia. He did everything he could to get her an artificial leg. Finally he succeeded.

He helped Lia learn to walk again. First with crutches. Then one day Lia stood up all alone without crutches. She was so happy. She took a step. Then another. She could walk all by herself.

She put her arms around Dr. Tom. The two were so happy, they cried.

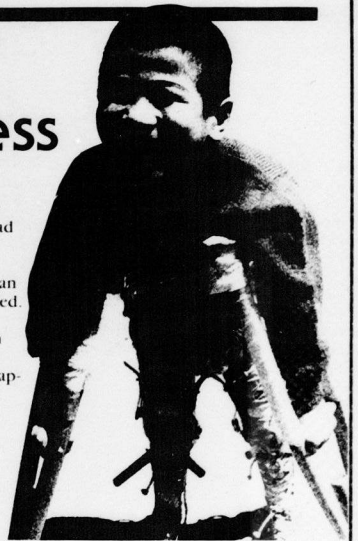
"I'm so happy I came here," Tom thought to himself. "Here my life is worthwhile."

Tom stayed with the poor and sick of Vietnam and Laos. People all over the world began to hear of him. He became very famous. People called him "the splendid American."

Then Tom got sick. He had cancer. He kept taking care of the poor in his hospital until he could no longer do so. He died a young

man. But he found out what true greatness really was.

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



Hidden Words

Find the words hidden in the puzzle below. They can be vertical, horizontal or diagonal. All the words are in this week's children's story.

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

WAR PLANO INDOCHINA DOCTOR CANCER
NAVY BOATS SICK LIA TOM

HOW ABOUT YOU?

- ☐ What do you dream of doing when you grow up?
- ☐ What does the word "ambition" mean? What did Tom Dooley do with his ambition?

Children's Reading Corner

"Mother Cabrini's Dream" is a story by Mary Montgomery. It tells about a little girl, Francesca Cabrini, whose ambition was to be a missionary nun. Her older sister told her, "You have big dreams but you are always sick. You can never be a missionary nun." This did not stop her. Though her health made her postpone her dream, after a time she started a new order of nuns. Later, in the year 1889, she moved from Italy to the United States and began a school, built an orphanage and took charge of a hospital. Today we remember all the good she did by praying to St. Francis Cabrini. (Winston Press, 430 Oak Grove, Minneapolis, Minn. 55403. 1979. Paperback, \$1.65.)



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Oct. 20 is Fifth Wheelers' anniversary Mass

Fifth Wheelers, an organization of widowed and single Catholics, will celebrate its 20th anniversary with a Mass and dinner in Indianapolis on Oct. 20.

Members of other organizations have been invited as guests. Many of those organizations were formed by charter members of Fifth Wheelers, which was the first organization for widowed Catholics.

The Mass will be held at 3:30 p.m. in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral. Msgr. Francis Tuohy, vicar general of the archdiocese, will celebrate the Mass. Father Herman Lutz, Fifth Wheelers chaplain, will deliver the homily. Dinner will follow at 6 p.m. in the Catholic Center.

Fifth Wheelers offers spiritual guidance, understanding and support to the widowed. Members are helped to overcome the stress of losing a loved one and to prepare for the future.

Many members have met each other in the organization and later married, but that is not one of the goals of Fifth Wheelers. Although the ratio of women to men in the group is said to be nine to one, there have been 45 marriages in the 20-year history of the organization.

Family Life leaders study ways to strengthen ministry

by Valerie R. Dillon

The family, the church, the government and the media are structures that both stifle and enrich people. How to make them strengthen family life was explored last week at a meeting of the National Association of Catholic Diocesan Family Life Directors in Louisville, Ky.

Some 300 priests, laity and Religious heard psychotherapist Clayton Barbeau declare that the family is "making a comeback." Barbeau, author of a score of books and widowed father of eight children, asserted "there is a new era of belief in family life and fidelity." He traced the development of marriage from a rural, economic and contractual structure through the "open marriage" model of the 1960s to today's intimate and relational form.

"The task of a family is to build up one another in love. But we are a commodity-oriented society," Barbeau observed, "and commodities do not make up for love. A lot of hurting families have all the material things, but they're looking for their spiritual center."

Barbeau encouraged parents to give their children "the gift of time, the gift of love, the gift of self."

This emphasis on intimacy was reiterated by Jesuit Father Jacques Weber, who described the family as the "domestic church"—a noisy, messy but nurturing place where truth can be told. Sacrament is celebrated "in the bedroom and the kitchen, where intimacy takes place," he stated.

Weber, an adult catechist from Houston, contrasted the family with the parish church where "a different kind of

The group was formed on Oct. 19, 1964, under the leadership of Father William Buhmeier, for the purpose of comforting the widow or widower. Father Buhmeier, then assistant pastor of Little Flower parish in Indianapolis, is now retired.

Fifth Wheelers was formed primarily for widowed Catholics, and non-Catholics who were sponsored by Catholic members. It has since expanded to include singles and separated Catholics who practice their faith. Current membership stands at 50, with an additional 20 associate members.

Meetings were originally held in homes of members, then in church basements and school rooms. Since February 1982, the group has met in the Catholic Center on the first Saturday of every month. Sessions begin at 7:45 and include a business meeting, light lunch and recreation.

The group also sponsors Sundays of Recollection in different locations each month.

Father Lutz, who has been chaplain for nine years, is the fourth to hold that position. The others were Father John Elford, pastor of St. Joseph parish in Indianapolis, and Msgr. Cornelius Sweeney and Father Thomas Carey, both retired.

sacrament" occurs. "There is elaborate, formal ritual, but no sweat, mess or smell. Yet both are, mysteriously, the Body of Christ." Weber said that "the care and nurturing of one's own" is the proper function of the domestic church, while "far-reaching horizons" should be primary in the parish church.

Another structure, the government, is seen as an intrusive Big Brother or a life-giving Fairy Godmother, according to Theodora Ooms, an expert in family impact studies at Catholic University in Washington, D.C. Neither image is correct, she said. Instead, the family needs government as a helping and respectful partner which is sensitive to the many needs and models of family which exist today, declared Ooms.

She emphasized that not only government programs and policies affect family life, but also all the hospitals, clinics, agencies and schools which implement them. "Many of our human services fail to understand families, to give family life priority and to respect families as competent, responsible and very precious units."

Focus also was put on the media as a powerful influence on family life. Marist Father Joseph Fenton reported that the average American family watches seven hours of television daily, much of it featuring sex, violence and amoral values. He likened TV's fare and use to "sending a kid into a candy store and telling him 'have as much as you want.'"

"The problem isn't totally the industry's problem," said Fenton, who is manager of Broadcast Production for the U.S. Catholic Conference Department of Communication. "The key is what people want to watch. As long as TV is used by families as a baby-sitter, children will continue to be manipulated by programs and commercials."

Fenton urged his audience to help educate people to change their listening habits, educate children to a more critical understanding of the media and to motivate families to "look beyond the junk and demand quality programming."

Participants at the conference also attended workshops on a wide range of topics, including preparation for second marriages, ministry to newly-married couples, interfaith marriage, the Hispanic family, time-management, family spirituality, new technology that impacts families, and natural family planning.



PLANNING A CELEBRATION—Fifth Wheelers, organized for widowed Catholics, will celebrate its 20th anniversary with a Mass and dinner on Oct. 20. Preparing decorations in the Catholic Center are (from left) Theresa Walters, Mary Worthington and Betty Martin. (Photo by Jim Jachimik)

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Appeals court overturns ruling that ERA mandates abortion funding

HARRISBURG, Pa. (NC)—A Pennsylvania appeals court has overturned a judge's ruling that the state's Equal Rights Amendment mandated state funding of abortions for indigent women.

The new decision has been appealed to the Pennsylvania Supreme Court.

The original ruling last March, by Judge John A. MacPhail of Pennsylvania's Commonwealth Court, drew national attention because it was the first time a court had used an Equal Rights Amendment as grounds for requiring a state to fund abortions.

It came in the midst of a heated debate over whether a national ERA could be used to reinforce legalized abortion and to force federal funding of abortions for indigent women.

The National Conference of Catholic Bishops declared in April that the U.S. bishops will "have no alternative but to oppose" the federal ERA unless a clause is added that excludes the right to abortion or abortion funding from its scope.

In a 5-2 ruling Sept. 20 the full Commonwealth Court reversed MacPhail's decision on the major points of the Penn-

sylvania law. It said neither the equal protection provision nor the ERA of the state constitution prevented the state from restricting the use of public funds for abortion.

The appellate court noted that Mac-

Phail's original decision had called the ERA argument weaker than the argument that the ban violated the state constitution's equal protection provisions. MacPhail had ruled nonetheless that the abortion funding law violated the state

ERA because it discriminated against women "in respect to a physical condition which is unique to them."

The full court countered, however, that "the legislation is directed at abortion as a medical procedure, not at women as a class."

In the case before it, "indigent women who choose to carry a fetus to term receive certain benefits which indigent women who choose to terminate their pregnancy do not," the court said. "This simply is not actionable sex discrimination under the provisions of ERA."

Cuomo says appeal for abortion amendment lacks substance

by Tracy Early

NEW YORK (NC)—Backers of a constitutional amendment to prohibit abortion are "well-intentioned" but their call "simply lacks substance," New York Gov. Mario Cuomo said Oct. 3.

Cuomo's speech, at St. Francis College in Brooklyn, was billed as a follow-up to his Sept. 13 address on religion and public policy at the University of Notre Dame, in which he argued that one may sincerely

oppose abortion without seeking to impose anti-abortion legislation.

He said the many critics of his Notre Dame talk "offered neither logical nor theological refutation of any of the specific points" in it. All their objections, he said, boiled down to a feeling that "our view" should be enacted into law.

"Very few, however, are suggesting specific ways of doing that," Cuomo said. "Increasingly it appears that the call for a constitutional amendment on abortion simply lacks substance."

On abortion and the law, Cuomo said: "Ask those who demand a constitutional amendment what it would say, precisely, and there is no reply. The vague call for a constitutional amendment, or a 'new law,' is too often just an empty echo that, like the vague calls of 'justice for all,' is well-intentioned and may soothe some consciences but avoids any effective argument for achieving its end."

Cuomo said "perhaps the greatest good" to come from the current debate will be "more realistic and practical" ways of dealing with abortion. That, he said, would mean "formulation of concrete proposals to discourage teen-age pregnancies and help women to bring their babies to term."

One specific criticism of his address at Notre Dame was that he cited lack of a consensus on abortion as a reason for not legislating against it, while he himself has gone against public opinion in opposing capital punishment.

"I vote against capital punishment as a governor because I am free to," he replied. "By law I am not free to deny a woman the constitutional right to an abortion under certain circumstances. Roe vs. Wade took that right away from me and from all of us. The comparison, therefore, between the



Gov. Mario Cuomo

abortion and capital punishment situations is neither a useful nor a valid one.

"What I did say and what I repeat," he continued, "is that if we are serious about making certain values a part of the public morality, part of the statutes and laws that bind everyone, there must first be a public consensus; that's the way laws are made in a democratic society."

Other critics have said Cuomo made abortion a Catholic issue but it is actually a question of human rights. At St. Francis College he responded, "I tried to make clear at Notre Dame that the matter of abortion is not just a 'Catholic' issue or even just a religious one. I did it by pointing out that even a radically secular world must struggle with the questions of when life begins, under what circumstances it can be ended, when it must be protected and by what authority."

Hesburgh calls for abortion law that reflects consensus

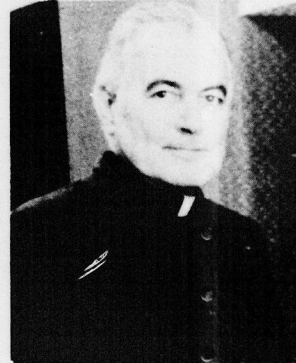
NOTRE DAME (NC)—A new "civil rights revolution" is needed to make U.S. law reflect the consensus that most Americans reject abortion on demand, said Holy Cross Father Theodore Hesburgh, president of the University of Notre Dame.

"The widespread uneasiness about 1.5 million abortions a year on demand, overwhelmingly for the convenience of the mother, is not an exclusively Catholic malaise," Father Hesburgh wrote in an article distributed Sept. 30 by Universal Press Syndicate.

Even though "there is not a consensus in America for the absolute prohibition of abortion," he said, "if given a choice between the present law of abortion-on-demand, up to and including viability, or a more restrictive law, such as limitation of abortion to cases of rape, incest and serious threat to the mother's life, the majority of Americans polled consistently have supported the more limited option."

The Notre Dame president called politics "the art of the possible" and urged pro-life groups to abandon their insistence on an absolute abortion law "if such a solution is not possible in our pluralistic society."

Instead, he suggested, they should form "common cause . . . with other Americans



Father Theodore M. Hesburgh

of good will and ethical conviction to work for a more restrictive abortion law."

Working in a pluralistic society for a more restrictive abortion law rather than an absolute prohibition "would not compromise our belief in the sanctity of all human life," Father Hesburgh said. "We should continue to hold ourselves to a higher standard than we can persuade society-at-large to write into law."

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Observe World Food Day Oct. 16

by NC News Service

Using the theme "Sow Seeds of Peace in a Hungry World," Catholic Relief Services is mobilizing Catholic groups across the nation to observe World Food Day Oct. 16.

The president of the U.S. Catholic Conference, public policy arm of the U.S. bishops, also urged American Catholics to take part in food day activities in their communities.

The annual event was begun in 1981 by the U.N. Food and Agriculture Organization and is observed in 150 countries.

Bishop James Malone of Youngstown, Ohio, USCC president, called the observance of World Food Day "an opportunity to reflect upon an issue of great pastoral and public importance: hunger and malnutrition, especially in the Third World."

"World Food Day focuses on building a world where all people are treated with justice and equity," he said.

In a message of support issued at the time of the initial observance, Pope John Paul II said food day was intended to make everyone "aware of the serious and urgent

problems of hunger and malnutrition, and to mobilize the energies of all in order to tackle these problems together."

To assist local groups, CRS has produced an "organizer's kit" with curriculum guides for teaching elementary and secondary students about world

hunger, a homily aid and other resources.

CRS is encouraging programs of prayer, fasting, study, political action and fund raising in response to the needs of a world in which its statistics show 450 million people always go hungry. Among the points of special emphasis are hunger among children, the African drought and the needs of refugees in Central America.

The USCC is one of 300 members of the U.S. World Food Day Committee.

Filipino protest is peaceful

MANILA, Philippines (NC)—Filipino business leaders along with other professionals and moderate politicians heeded a call from Cardinal Jaime Sin to peacefully protest against the government of President Ferdinand Marcos Oct. 7.

Some said it was their first political demonstration, in response to the Sept. 27 Manila protest breakup by police using tear gas, riot sticks and guns. In that clash, one demonstrator died from a bullet wound, and 34 people were injured.

A group of more numerous and more militant demonstrators also protested the police violence and carried banners saying "Down with the U.S.-Marcos dictatorship."

The Washington Post reported that for the most part the two groups stayed on separate sides of the street. Estimates of the numbers of protestors ranged from 10,000 to 20,000. Radical and moderate leaders later signed a joint statement calling for democratic government and an end to support of "this authoritarian regime" by "all foreign governments and institutions."

At a Mass in Santo Domingo Church preceding the demonstration, Cardinal Sin

said that "on this day, when the eyes of our people and of the world are upon us, remain faithful to the great and noble history of Santo Domingo, to this sacred shrine of peace and forgiveness."

Cardinal Sin urged peaceful protests in an Oct. 2 statement.

"It is time that the national leadership is made to realize the discontent and disenchantment are not confined to student and the workers," he said. "It is time that those in power are made to see that the entire citizenry is involved."

He denounced the Sept. 27 incident, accusing the authorities of engaging in a "saturnalia of sadism and violence with impunity."

On Oct. 5, Marcos accused the cardinal of "fanning the flames of rebellion" and of seeking to "destabilize the government." He said that Cardinal Sin had violated the constitutional separation of church and state by urging the protest.

The president warned against the Oct. 7 demonstrations and threatened to arrest protestors who took part. But on Oct. 6 he granted them a permit to march.

Filipino refugees need food

by NC News Service

Inadequate food aid from foreign and local sources threatens 450,000 Filipinos with starvation and severe malnutrition following recent typhoons, according to the director of Catholic Relief Services operations in the Philippines.

"I see mass starvation and severe malnutrition unless adequate food and shelter are provided immediately," CRS regional director, Francis Carlin, said in an interview in the Philippines with The Washington Post.

Carlin said he had requested three months' supply of rice or \$7.5 million from the U.S. Agency for International Development. But he said he has received only \$2.2 million, or one month's supply.

But John Swenson, CRS assistant

director for external affairs, said in Washington that the organization has been unable to reach Carlin to determine whether "the tone of the story is accurate." He added that the implied criticism of the United States government may not be warranted.

Two weeks of up to 120 mile-per-hour winds, heavy rains and severe flooding beginning Sept. 2 left up to 1,360 people dead, 187,000 homeless and 1.2 million others affected, a CRS press release said. The agency's relief efforts are targeted for the 450,000 victims most hard hit.

The U.S. Embassy in Manila contributed \$50,000 cash to the Philippine government and AID is providing another \$1 million to rebuild electricity lines in Siargao Island.

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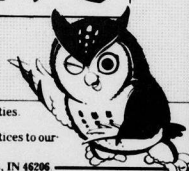
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The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices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

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

October 12

Little Flower Men's Club will NOT sponsor a Fish Fry today as incorrectly stated last week. See item for Oct. 19. Sorry for this inconvenience.

Cardinal Ritter High School Athletic Booster Club will sponsor a Chili Supper from 4 to 6:30 p.m. in the school cafeteria as part of the Homecoming celebration.

October 12-13-14

A Meditation Class in the Silva Method will be conducted by Franciscan Father Justin Belitz at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

A Men's Fall Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

A Weekend Retreat on the theme "Mary—The First Disciple," sponsored by the Legion of Mary, will be conducted by Franciscan Father Paul Walsman at Fatima Retreat House. \$55 offering. For information call 545-7681.

October 13

The Catholic Widowed Organization (CWO) will take an Oktoberfest Cruise aboard the Belle of Louisville. Bus leaves Catholic Center parking lot at 8 a.m.

The Altar Society of Sacred

Heart Church, 2322 N. 13^{1/2} St., Terre Haute, will sponsor a Quilt Show and Ethnic Tasting Fare from 5 to 8 p.m. in McBarron Hall school building. Adults \$4, children \$2. Hand quilted, cross stitched quilt raffle.

A student production of "Romeo and Juliet" will be presented at Providence High School, Clarksville, at 7 p.m. in the Little Theatre. Make reservations by calling 812-945-2538.

St. Vincent de Paul, Bedford, will sponsor a public K of C Columbus Day Dinner and Dance from 9 p.m. to 1 a.m. at 22nd and M Sts. \$18 for dinner and dance; \$12 dance only; \$8 dinner only. Music by Shallow Creek Band. Call 812-279-1324 or 812-279-3474 for reservations.

St. Thomas Aquinas Singles will take a Fall Foliage Tour on a 5-mile hike of Morgan-Monroe State Forest. Bring sack lunch and meet at 9 a.m. in STA parking lot. Call Mary at 872-1503 for more information.

October 14

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

St. Mary of the Rock, Batesville, will hold its annual Turkey Festival, serving from 12 noon to 6 p.m. EST. Adults \$4, children \$2. Livestock raffle, games, country store.

The Cathedral Freshman Class of '88 Parents' Gift Gathering Party for the Shamrock will be held from noon to 4 p.m. at the home of Mr. and Mrs. Robert A. Crisp, 6635 Lowanna Way.

A student production of "Romeo and Juliet" will be presented at Providence High School, Clarksville, at 7 p.m. in the Little Theatre.

St. John Bosco Guild will sponsor a North Area Annual Reverse Raffle and Lasagna Dinner at 5:30 p.m. in St. Matthew cafeteria, 56th St. and S.R. 37. \$15 per person includes everything. For tickets call 255-2668 or 546-7649.

October 15

The Children of Divorce Program sponsored by Catholic Social Services concludes from 7 to 9 p.m. at the Catholic Center, 1400 N. Meridian St.

St. Thomas Aquinas Singles will hold their monthly meeting at 7:30 p.m. in the Parish Center basement. Artist Carol Tharp-Perrin will talk about "Murals from Mexico to Indianapolis." Call Judy 253-6934 for details.

October 16

The Renew program of St. Matthew Parish will present Franciscan Father Justin Belitz speaking on "Dealing with Stress—So Help Me God" at 7:30 p.m. in the parish hall.

The Mature Living Seminars continue with "Books for Children; Bibliotherapy" from 10 a.m. to 2 p.m. in Room 251 of Marian Hall, Marian College. Bring sack lunch or buy inexpensive cafeteria meal.

The Fall Religious Studies Program sponsored by the New Albany Deanery Catholic Youth Ministry will offer a session on "Adolescent Psychology" at 7:30 p.m. in the Aquinas Center.

The Adult Catechetical Team of St. Bartholomew and St. Columba Churches, Columbus, will present session 1, "A Journey Through the Old Testament," of An Ascending View—A Contemporary Look at Scripture workshop at 7 p.m. in St. Bartholomew Church. Call 812-372-2207 or 812-379-4277 for information.

October 17

Spirit of Joy Prayer Group will conduct a Life in the Spirit Seminar at St. Monica school cafeteria, 61st and N. Michigan Rd. Call 261-4707 or 257-4613 evenings for information.

The Catholic Widowed Organization (CWO) will attend 5 p.m. Mass in Cathedral Chapel followed by an Oktoberfest at 6:30 p.m. in the Catholic Center. Authentic German dinner and travel slides. Call 253-1800, 849-1865 or 784-4207 for information.

The Adult Catechetical Team of Our Lady of the Greenwood Church will present a "Focus on the Family" film in the church hall. Call 888-2861 for information.

October 18

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.

A student production of "Romeo and Juliet" will be presented at Providence High School, Clarksville, at 7 p.m. in the Little Theatre.

October 19

Little Flower Men's Club WILL sponsor a Fish Fry beginning at 5:30 p.m. in the cafeteria, 14th and Bosart. Dinners, sandwiches, carryout orders.

A student production of "Romeo and Juliet" will be presented at Providence High School, Clarksville, at 7 p.m. in the Little Theatre.



"You're supposed to go back to school after the fire drill."

The Ave Maria Guild will hold its Annual Autumn Card Party at 12:30 p.m. in the Benedictine Center auditorium, 1402 Southern Ave. Dessert, coffee and candy will be available. Admission \$1.75.

St. Thomas Aquinas Singles will play Volleyball from 8 to 10 p.m. in STA gym.

October 19-20-21

A Dream Workshop will be held at Kordes Enrichment Center, Ferdinand. \$25 workshop fee, \$45 room and meals. Write the Center at Rt. 3, Box 200, Ferdinand, Ind. 47532 for information.

Franciscan Father Martin Wolter will conduct a Tobit Weekend for Engaged Couples at Alverna Retreat Center, 8140 Spring Mill Rd. \$110 per couple, with \$20 deposit. Call 257-7338 for information.

A Special Singles Retreat for single, divorced or separated persons will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

October 20

A Yoga Retreat conducted by Lorrie Collins and Don Wendling will be held at Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove. Bring vegetarian dish or bread for pitch-in lunch. Call 788-7581 for information.

Franciscan Father Martin Wolter will begin a Solemn Novena to St. Jude on the theme "Jesus, Our Guide to Life" at 7:30 p.m. at St. Jude Church, 5353 McFarland Rd. in Indianapolis.

A student production of "Romeo and Juliet" will be presented at Providence High School, Clarksville, at 7 p.m. in the Little Theatre.

The Fifth Wheelers 20th Anniversary Celebration will begin with 3:30 p.m. Mass in Blessed Sacrament Chapel, 14th and Meridian Sts., followed by cocktails and dinner in the Catholic Center. Dinner \$6 per person. Reservations due by Oct. 13. Call 882-5377, 784-3239 or 862-6510.

St. Thomas Aquinas Singles will attend a Home Mass at 7 p.m. followed by a pitch-in dinner. Call Joe 639-2202 for more information.

St. Michael's Youth will sponsor a Chili Supper from 5 to 7:30 p.m. in the school cafeteria, 3356 W. 30th St.

Holy Cross Parish will hold a Little Vegas Night from 6 p.m. to midnight in Holy Cross Hall, 125 N. Oriental St. Food, games, refreshments, armchair racing.

Cardinal Ritter High School Athletic Booster Club will sponsor a Yard Sale beginning at

(Continued on next page)

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Betty Martin, 784-3239
Mary Worthington, 862-6510

REST IN PEACE

† CESLA, Julia, 80, SS. Peter and Paul Cathedral, Oct. 1. Wife of Peter; mother of Boniface, and Valeria Valains.

† DEVORE, Herbert (Herb) E., 46, Holy Name, Beech Grove, Sept. 27. Father of Vicki Miller, Colleen, Bryan and Tony; grandfather of Ryan and Lindsey Miller and Dustin and Heather

Devore; son of Mary C. Polen; brother of Susan Koesters.

† HOEING, Joseph B., 87, St. Mary, Greensburg, Oct. 1. Husband of Agnes Marie; father of Marvin, Sheldon, Maurice, Alfred, Jerome, Carroll, Dorine Rosfeld, Delores Bruns and Marieda Koors; brother of Leo, Erwin, Lawrence and Marie.

† JONES, Max E., 57, Holy Rosary, Seelyville, Sept. 22. Husband of Dorothy (Butwin); father of James, Robert and Barbara; brother of Bonnie Clark.

† LAMM, Edith, 69, St. Christopher, Indianapolis, Sept. 30. Wife of Anthony; mother of Judith, and Lorraine Santoro; sister of Anthony DeNiro, Dee

Chianese and Helen Pugliese.

† LITCH, Patricia Agnew, 43, Our Lady of Perpetual Help, New Albany, Oct. 2. Wife of Donald; mother of Toby, Joey, Penny and Terri; daughter of Lucille Krueger; sister of Sue Wolfe, Bobby, Jim and Bud Agnew; grandmother of two.

† MONTANI, Antonietta, 86, SS. Peter and Paul Cathedral, Sept. 19. Sister of Rafaela, John and Dominic.

† PAULIN, Charles "Blackie,"

83, St. Paul, Tell City, Sept. 30. Husband of Rose; father of Betty Gast, Bruce and Charles, Jr.; brother of Lucille Garrett, Albert, Joseph and Clifford.

† PRIM, Agnes F., 81, Our Lady of Lourdes, Indianapolis, Sept. 23. Mother of Mary Schooley.

† RAUSCH, Marie B., 88, St. Michael, Cannellton, Sept. 27. Mother of Richard, David, and Margie Stoen; grandmother of 10.

† WAUGH, Robert C., Sr., 57,

Holy Name, Beech Grove, September 29. Husband of Dolores; father of Robert C., Jr., Steven L., Michael G., Lawrence E., Joseph F., James P. and Mary Beth Burke; son of Marie; brother of Joan Watson; grandfather of 13.

† WHITE, Joseph, 52, Holy Spirit, Indianapolis, Sept. 29. Husband of Joan; father of Ryan, Kara, Maura and Deardra; brother of Leo F., Kevin M., Dora E. Fralich and Lillian Forestal.

THE ACTIVE LIST

(Continued from page 34)
7:30 a.m. in the school parking lot.

October 21

Franciscan Father Martin Wolter continues the Solemn Novena to St. Jude on the theme "Jesus, Our Guide to Life" at 7:30 p.m. in St. Jude Church, 5353 McFarland Rd., Indianapolis.

The Living Rosary sponsored by the Knights of St. John, Ladies Auxiliary and Knights of Columbus will be held at 2 p.m. EST in Batesville High School gym. Guest speaker is Fr. Ric Schneider.

The annual ICA Mission Social will be held in the gym of the Academy of the Immaculate Conception, Oldenburg, from 1 to 4:30 p.m. Booths, games, raffles and spaghetti dinner.

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

The final student production of

"Romeo and Juliet" will be presented at Providence High School, Clarksville, at 7 p.m. in the Little Theatre.

The Women's Club of St. Patrick Church, 936 Prospect St., will sponsor a Card Party at 2 p.m. in the parish hall. Admission \$1.

Holy Guardian Angels Parish, Cedar Grove, will host a public Day for Reflection on the theme "Parish Community" from 1 to 5:15 p.m. (slow time). Donation \$1. Registration 12:30 p.m.

St. Ann's Parish Picnic will be held at Eagle Creek Park Shelter House "A" after 11 a.m. Mass.

Socials

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

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

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Providence Sister Rita Mary buried Oct. 2

ST. MARY OF THE WOODS—Providence Sister Rita Mary died here September 29 at the age of 78 and received the Mass of Christian Burial on October 2 in the Church of the Immaculate Conception.

The former Rita Elizabeth Keller was born in Washington, Ind. and attended St. Mary of the Woods High School and College. She entered the Congregation of the Sisters of Providence in 1922, making final Vows in 1930.

Sister Rita Mary taught lower and middle grades in Illinois and Indiana. Her archdiocesan

assignments included St. Benedict and St. Patrick in Terre Haute and Holy Cross and St. Philip Neri in Indianapolis. She returned to St. Mary of the Woods in 1973.

Rosemary Chamberlin dies

INDIANAPOLIS—Rosemary Chamberlin, mother of Benedict and Father Gregory Chamberlin of St. Meinrad College, died Sept. 8 at age 67. She was a native of Indianapolis, attending the old St. John grade school and St. Agnes Academy. Mrs. Chamberlin was a

Survivors of Sister Rita Mary include two brothers, Harold Keller of Tullahoma, Tenn. and Raymond Keller of South Bend, Ind., and a sister, Rose Sommers, of Washington, Ind.

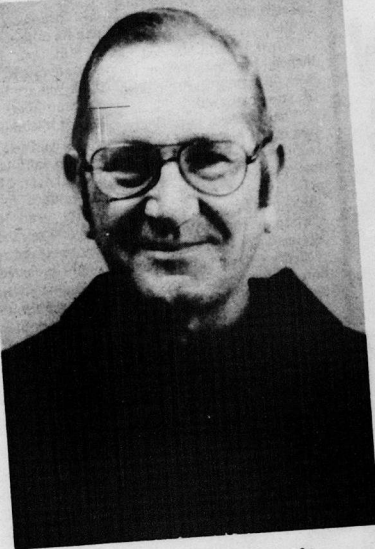
charter member of St. Andrew parish and lived there until 1960 when she moved to St. Jude. Her survivors, in addition to Father Chamberlin, include another son, Elvan, and a daughter, Maureen; a brother, Elvan F. Scotten; nine grandchildren and two great-grandchildren.

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Everyone Welcome

Everyone Welcome

Chatard, Cathedral take honors

by Kevin C. McDowell

There are some things one can always rely on: the sparrows will return to San Juan Capistrano, taxes will go up, Old Faithful will gush and Chatard and Cathedral will carve up the city in pursuit of cross country titles.

The 1984 City Meet, held recently at Riverside Park, proved to be no different as the two parochial powers turned the races into a series of dual meets.

In the boys' race, senior Kirby Kinghorn, second place individually the past two years, easily won the individual trophy this year, besting teammate Eddie Anderson. Kinghorn posted a time of 16:10.91 minutes for 5,000 meters.

Kinghorn's and Anderson's 1-2 finishes were

needed as Cathedral made a closing rush, led by seniors Brad Apple and Steve Jamell, who placed fifth and sixth respectively. It proved too late, though, as the Trojans won the title 51 to 67 over the Irish, winning the crown for the ninth straight year. Marshall placed third with 86 points, while Secenia was fourth (115), Roncalli fifth (116), Ritter sixth (150), Washington seventh (209), Howe eighth (229), Broad Ripple ninth (239), Manual tenth (257), Arsenal Technical eleventh (267) and Northwest twelfth (328). Attacks and Arlington competed but did not field full teams.

The All-City team had eight parochial runners among the top ten. In addition to Kinghorn, Anderson, Apple and Jamell, Secenia's Brian Mahern (3) and Chris Alexander (9) and Roncalli's

Derek Elliott (4) and Rick McElroy (8) earned honors.

Cathedral dominated the girls' 4,000-meter race from start to finish, defeating second place Chatard 33 to 75 to win its third straight city title. Roncalli was fourth with 105 points.

Howe's Alberta Campbell retained her individual crown, but Cathedral sophomore Cindy Troy closed quickly, overtaking Roncalli's Heather Sexton to take second place. Sexton finished third.

Cathedral placed four runners on the first team All-City. Besides Troy, the Irish placed sophomore Cathy Bradshaw (4), freshman Sheila McDermott (7) and senior Hilary Snyder (9) on the select team.

The rest of the All-City team had Sexton (3), her teammate Cindy Callon (8),

and Chatard's Liz Dempsey (6) and Elaine Guntz (10).

In the boys' junior varsity race, Cathedral's Bob Moriarity won the 5,000-meter race in 18:04.4, and Chatard and Cathedral tied with 28 points apiece as the two schools took the first 10 places. The championship trophy went to Chatard for the eighth straight year, based on the better finish by the Trojan's sixth man. It is the second time in three years that Chatard and Cathedral have tied for the city junior varsity trophy.

Chatard's Bryan Boyd won the freshman 3,000-meter race with a 10:31.12 clocking, and his team won the championship for the fifth time in nine years.

This was the fifth time that Chatard has won all three boys' trophies at the same city meet.



Kirby Kinghorn



Cindy Troy

When parents get overly strict

by Tom Lennon

Question: How do you get your parents to trust you and know that you can possibly make good decisions after one of your brothers or sisters commits a morally wrong decision?

Answer: Many years ago, just a few days after Christmas, I visited a married couple who had four children. When I arrived the children were all out playing.

Within five minutes I sensed that something was wrong. Although the house was beautifully decorated for Christmas, no evidence of Christmas cheer existed. The mother and father seemed barely able to manage a smile.

When I could stand it no longer, I asked, "What the heck is wrong here?" Then the story came out.

Their oldest boy, Jerry, was in the eighth grade, and before Christmas his class had planned a special surprise for the pastor. Each student was to bring in a Christmas card with a cash gift inside for the pastor.

Jerry's parents had given him \$5 for the pastor's gift together with a greeting card.

Two days later Jerry's mother, while cleaning house for the holidays, had found the Christmas card crunched beneath the cushions of the sofa. The \$5 had gotten no farther than Jerry's wallet.

His parents were heartbroken by their son's action. The day I was there, they were stewing alternately over how awful Jerry was and then how they'd have to be much stricter with all their children.

For a while they were very strict. But the passage of time revealed that Jerry was

not a born thief and neither were the other children. Slowly the parents relaxed.

Now, years later, the children are grown and all are reasonably successful citizens. Their parents are proud of them.

Something similar is likely to happen in your case. Your parents are understandably distressed by whatever it is your older brother or sister has done. Perhaps they are hurt and fearful.

And they don't want you to make the same mistake. Perhaps they will be overly strict with you for a while. Try to bear with them in their distress and be aware that they are going through a painful time.

Still their behavior may seem unfair to you. You may think you are being punished for your older brother's or sister's mistaken decision.

Can you tell your parents this in a calm but frank way, always keeping the emotional temperature low? Can you discuss your feelings with them and tell them what you think the problem is and how it might be solved?

Whatever the outcome, keep in mind that your parents' strictness is a sign of their love for you.

Very likely with the passage of time you will earn their trust again as they will see that you are able to make wise decisions.

And perhaps the very caution with which you approach certain situations will help you make even better decisions than you might have otherwise.

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

1984 by NC News Service

Roncalli, Chatard win

Roncalli's state-ranked volleyball Rebels won their third straight city title recently, downing Cathedral 15-5, 15-6.

Coach Kathy Nalley-Schembra had earlier predicted her squad would meet either the Irish or Chatard in the finals. While Roncalli was drubbing Arlington 15-6, 15-0 in the

semi-finals, Cathedral had to battle back from a first match loss to beat Chatard, 11-15, 16-14 and earn the dubious chance to meet the highly touted Rebels in the finals.

In the freshman city volleyball tournament, Chatard defeated Roncalli in the finals, 15-9, 12-15, 16-14 for the championship.

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Southside Youth Day Oct 27

by Mark Springer

Southside Youth Day—a culmination of a year's planning and effort by high school students of this deanery—will take place Oct. 27 at the Beech Grove Benedictine Center, 1402 Southern Ave. The event, which will be highlighted by a liturgy at 5:30 followed by a supper and dance, is the youths' way of celebrating the archdiocese's sesquicentennial year.

Their year-long preparations have included monthly meetings to discuss new ideas and suggestions for Youth Day. Each parish in

the deanery—with two to four youth representatives as well as adult moderators—has had a voice in the day's planning. Mary Anne Schaefer, adult coordinator for Youth Day, emphasized, though, that this has been "the kids' responsibility."

Primary in the strategy was the students' desire to begin the day with a liturgy, bringing everyone together to celebrate the spirit of the year's journey. Mrs. Schaefer said, "We have chosen to have a day filled with social, spiritual and community building with one another—not as belonging to

different parishes, but as becoming one complete parish community."

Each parish will create its own banner, identical in dimensions, all emphasizing an individual aspect of the journey theme. Priests from each southside deanery parish have been invited to

participate in the liturgy, which will also feature the Roncalli choir.

The evening's social gathering will include an old-time popcorn machine and a dance with music provided by DJ "Mad Dog" Mattis. All high school youth are invited to attend.



YOUTH DAY—Some members of the Youth Day Planning Committee, from left: Barbara Schmolli, Tamara Gaskill, Melissa Kruse, Kristy Zimmerman, John Jennings, Julie Hackleman, Kelly Carothers and Jill Hickman. (Photo by Mark Springer)

Brebeuf punts sport

Brebeuf Preparatory School in Indianapolis has withdrawn football as an interscholastic sport, effective in the fall of 1985. The decision was made on Oct. 1.

The administration cited the decreasing numbers of

young men opting for football as the reason for the decision.

Brebeuf continues to offer 17 IHSA-sanctioned interscholastic sports and two seasons of soccer for its 595 students.

LEGAL NOTICE

As the actual dwelling places of the RESPONDENTS named below are unknown to the ecclesiastical Tribunal of the Archdiocese of Indianapolis, we hereby cite the said Respondents to contact the below designated Presiding Judge of the Tribunal of the Archdiocese of Indianapolis located at 1400 North Meridian Street, P.O. Box 1410, Indianapolis, IN 46206, on or before the date designated for the purpose of making answer to the asserted invalidity of the Respondents' marriage herein designated:

CASE TITLE: Apsley-Patrick
RESPONDENT: Ms. Sheila M. Richey
DESIGNATED DATE: November 2, 1984
PRESIDING JUDGE: Rev. Robert J. Gilday

Notice is hereby served that unless the said Respondents either appear or contact the Tribunal on or before the date designated above, or offer sufficient reason for absence, the requirements of canon law regarding notification shall be considered fulfilled and the case shall proceed according to the norm of law. Anyone, clerical or lay, who knows the present address of any of the above mentioned is bound to make known the citation.

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Book review

Hilaire Belloc was living paradox

HILAIRE BELLOC, by A.N. Wilson. Atheneum (New York, 1984). 398 pp., \$17.95.

Reviewed by
Msgr. Charles E. Diviney
NC News Service

It has been said that G. K. Chesterton was the master of the written paradox. That may be true, but what is absolutely certain is that his friend Joseph Hilaire Pierre Belloc was a living paradox.

Belloc's life was a complex of baffling contradictions and amazing incongruities. Here is a fairly accurate list of some of them in no particular chronological

order.

There was no question that he loved his wife Elodie dearly. He traveled to the United States, more specifically to Napa, Cal., twice before he persuaded her to marry him. They had four children, yet he neglected her so often by going off alone for business and pleasure that their marriage is referred to as a kind of martyrdom, even though it made her happy.

He attended daily Mass but seldom received Holy Communion. He was a belligerent Catholic but was opposed to papal infallibility. He was a great apologist for

Catholicism by the spoken and written word, yet he was guilty of the most blatant anti-Semitism. He was moved to tears by the Benediction of the Blessed Sacrament yet he found Jesus repellent as a person.

Academically he was also a bundle of discrepancies. Considered as brilliant and the most remarkable speaker ever at Oxford, he failed to get a fellowship at All Souls College, never becoming a don (faculty member), much to his lasting chagrin.

Even though he read or majored in history and wrote any number of historical books and biographies, he is

considered to have been careless about his facts, erroneous about some of his insights and conclusions and even in a few instances dishonest.

His literary output was enormous. There are at least 150 titles with his name, yet most of them are out of print. He will be remembered mostly for his poetry, especially his nonsense poetry such as "A Bad Child's Book of Beasts"; his semi-autobiographical work, "The Cruise of the Nona"; and his most financially successful book, "The Path to Rome."

Strangest of all was the fact that though he was loud,

boorish, aggressive and argumentative, he practically never lost a friend, even one who was a homosexual, despite his abhorrence of such a sexual orientation.

Politics interested him greatly, and he served for a short while in Parliament, but unbelievably, he was an enthusiastic supporter of Benito Mussolini, even after the invasion of Ethiopia.

A.N. Wilson, a skilled lecturer, novelist, magazine editor and biographer, believes that Belloc was "one of the finest prose writers of the century."

Unfortunately he was sloppy not only in his personal appearance but in some of his writings, and as a newspaper correspondent, magazine editor and contributor, was lazy, unreliable

and self-satisfied.

There is no question that Wilson makes Belloc come alive in these pages. He writes movingly about Belloc's last 10 miserable years up faults or exaggerate virtues. His treatment is warm, sincere and affectionate and makes you glad to know the man, even if only vicariously.

Wilson's final judgment is that Belloc was a genius, but his literary genius was only a shadow of his full greatness. (Msgr. Diviney is a former professor of theology at St. Joseph's College in Brooklyn and is a consultant to Bishop Francis J. Mugavero of the Diocese of Brooklyn.)

Books en route

New Books of special interest to Catholic readers

by Richard Philbrick
NC News Service

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

"Christian Ethics in a Secular Arena," by Father Josef Fuchs, S.J., Georgetown University Press. \$9.95, 154 pp. Examines the status of Christian ethics in a so-called secular society.

"Prayerways," by Lois M. Savery and Patricia H. Berne, Harper & Row, \$7.95, 161 pp. Paperback edition. Suggests a variety of fruitful spiritual experiments designed to achieve spiritual wholeness and encourage inner growth.

"Our Hearts Wait," by Joan Cole, Liguori

Publications, \$1.50, 48 pp. Pocket-sized. Daily prayers for Advent and preparation for a joyful Christmas.

"Coping With A Gentle God," by Father John Powers, C.P., Michael Glazier, N.P.G., 140 pp. Essay on how Christians mature and how God acts in a world that often seems disordered and meaningless.

"A Christian Handbook to the Psalms," by R.E.O. White, Eerdmans, \$7.95, 220 pp. Investigation of the meaning and value of the Psalms for the Christian mind and heart.

"Beyond Broken Dreams," by Sister Karen Berry, O.S.F., St. Anthony Messenger Press, \$3.50, 62 pp. Scripture reflections that

chart a way through personal experiences of loss and brokenness.

"Forgive and Forget," by Lewis B. Smedes, Harper & Row, \$12.45, 151 pp. How one can achieve peace of mind by learning the lessons of forgiveness.

"Bible Stories From Long Ago," edited by Katherine Whaley, Prentice-Hall, \$7.95, 262 pp. In the Steeple Book series. Stories retold to make them more accessible.

"How to Pray," by Barbara A. Gawle, Prentice-Hall, \$7.95, 240 pp. In the Steeple Book series. A fresh, contemporary approach to personal prayer.

"Redeemed Creation," by Laurence F.X. Brett, Michael Glazier, \$9.95 cloth, \$6.95 paper, 175 pp. In the Message

of the Sacraments series. Examination of the sacramentals today.

"Dreams and Spiritual Growth," by Louis Savary, Patricia H. Berne and Strehon Kaplan Williams, Paulist Press, \$8.95, 288 pp. Christian approach to dreamwork including 37

dreamwork techniques.

"The Power Within," by Jack Lasly, NISGO Publications, N.P.G., 287 pp. Layman analyzes the Bible in search of a solution to the threat of world annihilation.

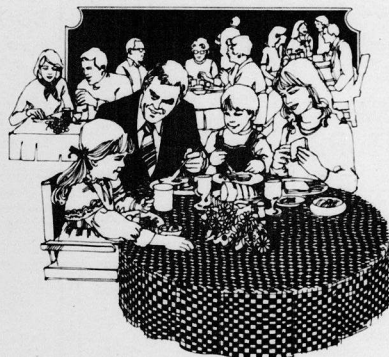
"Alone With God," by Ron Del Bene with Herb Montgomery, Winston Press,

\$4.95, 128 pp. For busy persons who want to feel closer to God but don't know how to go about it.

"The People of The Way," by Anthony Gilles, St. Anthony Messenger Press, \$5.95, 142 pp. The story of those behind the New Testament.

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Students suspended, then reinstated after parents skip Sunday Mass

by Jennifer Willems

CHICAGO (NC)—Father George Clements, pastor of Holy Angels Parish in Chicago, suspended approximately 200 children from the parish school Oct. 2 because their parents were missing Sunday Mass.

But he reinstated most of the students Oct. 3 after meeting with the parents to discuss the situation.

The parents, by failing to attend Mass, breached contracts they signed with the school, according to Father Clements.

Father Clements said that at the beginning of each school year, parents must sign contracts which stipulate, among other things, that they will attend Mass each week. He conceded that many of the parents are not Catholic, but added that he asks them not to sign the contracts if they have "any hesitation at all" in coming to Mass.

"The church for centuries has had a policy that people are supposed to attend Mass each week," Father Clements said. "This (Mass attendance) policy has been a policy here for a long time. We're just enforcing it."

The suspensions followed letters and phone calls to parents, according to Father Clements, who has two legally adopted sons.

The Holy Angels pastor said the number of suspensions was high this time because "in the past we would go after a grade or two grades, but this time we went after the whole school."

When the children go to Mass on Sunday, they are expected to sit with their classes. Those in kindergarten through fourth grade go at 9:15 a.m. and those in grades five through eight are expected at 10:30 a.m. Mass.

If a pupil is missing, it is noted. He added that if a collection envelope for the parents doesn't show up in the computer records on Monday, the parents are counted as absent.

Commenting on the suspensions an archdiocesan spokesman said, "Local schools may determine rules and regulations in accord with the policies and guidelines set by the Archdiocese of Chicago. Under these guidelines schools may require participation by students and families in activities related to the Catholic character of the school."

Ordinarily, the spokesman said, suspension is invoked only after repeated warnings and conversations involving parents, students, teachers, the principal and the pastor.

Holy Angels has an enrollment to 1,300 and a waiting list of 1,000, according to Father Clements. He estimated that 65 percent of the children are Catholic and said that figure goes up to 80 percent by the end of the school year.

Also included in the parents' contracts are stipulations that they attend PTA meetings once a month, take a course of Catholic instruction, be registered voters and allow corporal punishment if needed, Father Clements said.

Nicaragua asks pardon for priest

MANAGUA, Nicaragua (NC)—The Nicaraguan government has recommended pardon for a priest accused of rebel activities in what a Sandinista official said was an effort to heal the rift between the nation's political and religious leaders.

The arrest in July and subsequent trial of Father Luis Amado Pena had become one of the major causes in the conflict between the state and the bishops, led by Archbishop Miguel Obando Bravo of Managua.

Interior Minister Tomas Borge said Oct. 6 that the government asked for the pardon "to reach a possible solution in the conflict that exists between the ecclesiastical hierarchy in Managua and the revolution."

The government move was reported by United Press International.

Father Pena was being tried in the

People's Tribunals court system, established by the Sandinista government specially to hear cases involving rebel activities.

Borge said the priest had failed to appear for trial, as he was ordered to do.

There was no indication whether the court had ruled on Father Pena's case. People's Tribunals rulings are not made public.

On June 20, the government showed journalists videotapes which it said showed Father Pena conferring with alleged rebels and later carrying a suitcase with explosive devices.

The priest was subsequently confined to a seminary on the outskirts of Managua, Nicaragua's capital.

Archbishop Obando Bravo, who said the

videotapes were fabricated, led a protest march July 9 in support of Father Pena.

On the same day, the government expelled 10 foreign priests, some of whom had participated in the march, charging they had planned to "provoke a confrontation between the church and the state."

That expulsion touched off a ripple of reaction reaching all the way to the Vatican.

At a July 11 general audience in St. Peter's Square, Pope John Paul II said the

expulsion "has been joined to trials already suffered" by the church in Nicaragua.

The church-state conflict has been worsening for months. Members of the hierarchy have accused the Sandinistas of creating a Marxist system which does not respect human rights.

Archbishop Obando Bravo, who has accused the Sandinistas of being hostile to the church since they took power, last April called for negotiations between the government and the rebels.

Borge called the suggestion "criminal."

In a July 20 statement, the government said some elements of the Nicaraguan church seek the destruction of the Sandinista state.

Pope cautions Peru about alien ideas

VATICAN CITY (NC)—Pope John Paul II praised the Peruvian bishops Oct. 4 for their socially active pastoral programs but urged them to guard those programs against the influence of "ideologies foreign to the faith."

The pope did not mention Marxism or liberation theology, although he alluded to both by asking the 33 bishops to follow the guidelines contained in a document issued Sept. 3 by the Vatican Congregation for the Doctrine of the Faith. The document said branches of liberation theology which

uncritically use aspects of Marxist social analysis such as class struggle are incompatible with Catholic teachings.

The pope told the bishops that "the church wishes to maintain its preferential option for the poor and feed the tasks of many, faithful to the guidelines of the bishops, who generously give themselves to the most needy as an inseparable part of their very mission," the pope said. The bishops were in Rome for a series of visits heads of dioceses are required to make to the Vatican every five years.

Maryknollers like liberation theology

NEW YORK (NC)—The recent Vatican warning on liberation theology will not bring any major change in its use by Maryknoll missionaries, members of the order said in a New York press conference Oct. 4.

They said the Vatican "Instruction on Certain Aspects of the 'Theology of Liberation'" could help clarify "grey areas."

The press conference was held to draw attention to issues Maryknoll representatives are considering in their general chapters, events held each six years. The gatherings—that of the priests and brothers opening Oct. 1 and that of the sisters Oct. 9—were expected to continue about six weeks. Actions were to include election of new leadership.

Maryknoll has been prominently identified with use and advocacy of

liberation theology, and at the press conference many of the questions focused on the instruction on that topic issued in September by the Vatican's Congregation for the Doctrine of the Faith.

The document, while not criticizing liberation theology itself, warned against "serious deviations" into Marxism by liberation theologians and criticized "political" readings of the Scriptures.

Father John Halbert, Maryknoll vicar general, said Maryknollers were "strong for liberation theology." The movement came from the "experience of the people" and deals with "the emancipation of the people," he said.

But he said some of the early expressions of liberation theology were "very utopian" and that the role of the Vatican was to "create a balance."



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Pope condemns Mafia, calls for attack on social problems

by John Thavis

ROME (NC)—Pope John Paul II called for a church-led attack on social problems and condemned the Italian underworld during his Oct. 5-7 visit to the economically depressed southern Italian region of Calabria.

The pope said the church should be in the "front lines" of the war on social problems and called organized crime "a mentality that leads to arrogance, vendetta and oppression."

The visit included an emotional meeting with hundreds of inmates in a Calabrian prison, a rousing welcome by thousands of youths in the central square in Reggio Calabria, a talk

with workers at two industrial plants and dinner with a small group of Carthusian monks.

For all the groups, the pope's message had a single theme: the call to a more deeply lived religion and more fully practiced social justice.

The response of Calabrians to the first papal visit in eight centuries was sometimes dramatic. In Catanzaro, thousands cheered the pope's call for government aid to the region, but booed and whistled when the pontiff was joined on the platform by local politicians. Throughout the visit, the pope was greeted with placards, banners and chants urging an end to government corruption

and the creation of more jobs.

The most dramatic gesture of all came from the Calabrian underworld, the target of ringing denunciations by the pope at nearly every one of his stops. As the pope was returning to Rome Oct. 7, kidnappers released a 10-year-old boy for whom the pope had prayed publicly the day before.

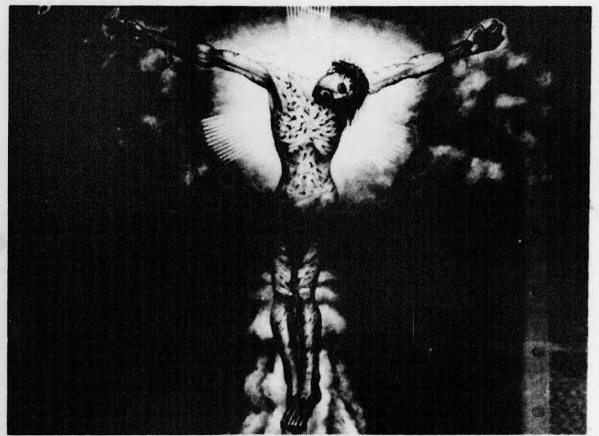
The longest of Pope John Paul's 44th trip in Italy began on a tumultuous note, with a flag-waving reception by 30,000 in Nicastro near the tip of southern Italy. The pope kissed the ground as he stepped off the airplane—a gesture he has made a tradition on his trips abroad, but which was highly unusual for an Italian visit.

In a speech a few hours later in nearby Paolo, the pope described Calabria as a "land of contrasts" between the few rich and the many poor; between the fertile plains and the lack of adequate agricultural technology.

As he spoke, the chant of "Jobs. Jobs." rose from the crowd.

"From the time I arrived in Calabria, I have been struck by this cry that asks only one thing: work," the pope replied.

Unemployment, along with the steady migration of young people from the region



DISARMING CRUCIFIXION—"Nuclear Crucifixion," a painting by Alex Grey, is one of 47 art works on display at the Contemporary Arts Center in Cincinnati. The exhibit, called "Disarming Images: Art for Nuclear Disarmament," is beginning a 30-month tour of 10 cities. (NC photo)

and the abandonment of the countryside, are Calabria's main negative factors, the pope said. Alongside them, he said, has been the growth of organized crime.

"If you have the courage to eliminate 'omerta' (the Mafia code of silence), that binds so many people in a kind of squalid complicity dictated by fear, then relations between families will improve and the tragic chain of vendettas will be broken," the pope told the cheering crowd.

The pope's description of the region included a reminder of its spiritual richness. Calabrians must continue to respond to the perennial challenges with their spirit of sacrifice, hard work, family togetherness and the gift of faith, the pope said.

Pope John Paul continued his double emphasis on the spiritual life and the need for social action during the second day of his trip, which took him to the major southern cities of Cosenza and Catanzaro, the regional capital, after an overnight stay in Paola.

"We who are the vine of the Lord, how many wild grapes we have produced, instead of good grapes. How many hatreds and vendettas, bloodlettings, robberies, thefts, kidnappings, injustices and violence of every kind," the pope told 30,000 people packed into Cosenza's soccer stadium for an outdoor Mass.

Christians especially are called to address this litany of social evils, the pope said, adding that "a more authentic faith" in Calabria

might have helped prevent the current situation.

"The church and Christians have the duty to put themselves in the front lines in the denouncing of injustices but above all in the creation of a strong moral, social and political conscience that can bring about concrete initiatives," the pope said in his sermon.

In an enthusiastic open-air meeting with youths in Reggio Calabria, Pope John Paul again denounced organized crime, and for the first time during the trip pronounced the word, "Mafia."

"Never give in to the temptation of criminal and Mafia activities," the pope told a cheering, handkerchief-waving crowd of 10,000 young people.

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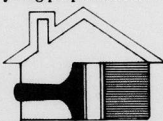
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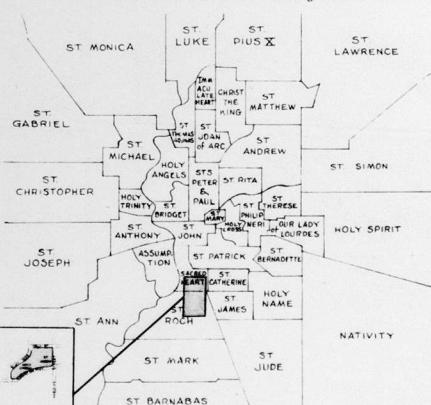
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