

THE

Archdiocese of Indianapolis

# CRITERION

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**SIGN HERE!**—Having completed the three-year educational planning process, members of parishes throughout the Archdiocese pledged themselves to carry out their planning during the next three years in ceremonies held at St. John's Church, Indianapolis, last Sunday. Monsignor Francis Tuohy, Archdiocesan administrator, accepts one of those plans from Mrs. Robert Poorman (above). (Photos by Don Kurre)

## Religious educators are God's poets

by Father Jeff Godecker

*(Assistant to the director of religious education for the Archdiocese, Father Godecker writes about his experiences as a catechist. He has served in that capacity at Roncalli High School, Indianapolis, Schulte High School, Terre Haute, and as director of the Terre Haute District Center. Father Godecker has taught religious education primarily to adults and high school age pupils.)*

Each September some 5,000 catechists in the Archdiocese of Indianapolis walk into the classroom to begin the work of the exciting and awesome task of teaching religion.

Some of these are paid professionals and others are volunteers. Some begin the year with a great deal of experience; others begin with no experience. Some will start with enthusiasm; others with resignation. Most will find a mixture of success and failure. Most will find some students who are ready to hear and grow and some who are not ready.

The great variety of religion teachers in the archdiocese does not lessen the fact that catechists are important people and

should be treated with support and care. The ministry of teaching religion is a serious task, and the teacher is the most crucial element of that ministry.

Catechists are God's poets. They are the rhythm of his poetry, the notes of his song, the steps of his dance and the color and form of his art. To paraphrase the Apostle Paul, catechists are a letter from God written not with pen on paper but written with the gift of faith on flesh.

Having been a catechist for ten years, I recall beginning as a sort of volunteer. I started with almost no knowledge of catechetics or what I was getting myself into. I had no training to teach religion other than my theology courses in the seminary.

The first time I walked into a classroom I was frightened. And each September since, I still have some fears. At times, the fear is even greater because the years, the success, the failures have taught me how easy it is to fumble, how hard it is to make it work, how much of oneself a person has to put on the line, how great is the risk of failure and frustration when teaching religion.



But more importantly, I have learned how really fragile is the role of teaching religion. My experience tells me that the process of communicating the Good News is very delicate and that the dynamism that helps faith to grow is very sensitive.

Most of all, I have only begun to sense how much mystery is contained in the interaction between God and the human person, be that person child or adult or somewhere in between.

Helping another person's faith to become conscious, living and active is always somewhat beyond my control and grasp. Indeed, it is often painfully difficult for me and others, and, at times, all Christians to realize that a person's relationship with God and the Church cannot be forced, controlled or manipulated.

Catechists and other ministers—myself included—have had to learn the hard way that God's Kingdom is not a decree but an invitation. And the invitation is from God

who is free. We act only on his behalf. We are not the sum and totality of the process of religious education.

The passing on of the Good News takes place only when a catechist is able to act with an attitude of respect for the freedom of God and his grace and the freedom of the person. The role of catechist becomes effective only when an active and deep reverence for what it means to be related to God takes on form and substance in the educational setting.

However, it is much easier for the opposite to take place. I have found that it is easier to manipulate, easier to play the games of control and manipulation. It's easier to force-feed a student by issuing a decree rather than an invitation. Rather than helping persons to become part of the Kingdom, this lack of reverence chases them away either through outright rejection or a forced and phony commitment that usually results in an attitude of apathy.

(Continued next week)

By Jeff Endrst

UNITED NATIONS—The United Nations General Assembly opened in New York Sept. 18 to welcome a few new faces and inherit a long list of old and seemingly intractable problems which invite stormy debates but defy logical solutions.

Pope John Paul II will spend a day at the United Nations Oct. 2, trying to revive the colloquy on the theme, "Never again

war," which momentarily moved the collective conscience of the quarrelsome international community when it was first attempted in the assembly hall by the late Pope Paul VI in 1965.

## ACCW meets at St. Maur's Monastery to discuss issues

"Be sure that you really want to help other people and do God's work," Mrs. Leo Kesterman, a past president of the Archdiocesan council of Catholic Women (ACCW), told a meeting of that group on September 12 at St. Maur's Monastery in Indianapolis.

The ACCW is a branch of the National Council of Catholic Women, founded in 1920. The group is a volunteer organization concerned with the role of Catholic women in dealing with political, social and spiritual needs today.

Mrs. Kesterman explained, "We are a federation of all other church sodalities. We are a part of the United States Catholic Conference through our lay activities assisting in the work of the church in the world."

The ACCW, which includes organizations like the Daughters of Isabella and Catholic Nurses, has sponsored numerous projects around the archdiocese. They have been active in volunteer work for Talbot House, an alcoholic rehabilitation program in In-

dianapolis, local veterans hospitals, right-to-life movements, the establishment of Natural family Planning seminars in local parishes, education programs to prevent rape and drug abuse and in the struggle against an Equal Rights Amendment for women.

The purpose of the affiliation, according to Mrs. Kesterman, is because "We are the link that brings together organizations of women that come together for a common purpose.

The group also heard Chuck Schisla, director of the Catholic Communications Center, explain the need for ACCW members to become involved in the program of legislative networks organized by the Indiana Catholic Conference to lobby for the social justice concerns of the church. In another talk, Mrs. John Stevens explained the use of parliamentary procedures for local chapters' of the organization.

### chancery

Rev. Msgr. Francis R. Tuohy, the Archdiocesan Administrator, has appointed Rev. Msgr. Joseph D. Brokhage as his delegate. The duties of the Chancery have been divided between them . . . At a meeting of the Indianapolis Metropolitan Planning Commission with a unanimous vote of those present (7-0), the former CYO Field was rezoned for a combination of commercial-industrial use. At the request of some neighbors, a rehearing was held before the full City-County Council. After a lengthy two-hour hearing, the Council voted to sustain the rezoning action of the Metropolitan Planning Commission . . . On October 18, the newly ordained priests of the Archdiocese and religious priests recently assigned to parishes in the Archdiocese have been invited to the Chancery to spend the day becoming acquainted with the working of the Chancery, the Metropolitan Tribunal and other agencies of the Archdiocese . . . The Priests Personnel Board met Sept. 13 with the Archdiocesan Administrator. The main business of the meeting was to evaluate the process involved in the summer appointments and to share communications that have come to the attention of the Chancery and the individual members of the Personnel Board . . . The Annual Reports are coming in very slowly. At this time 42 parishes, 21 elementary schools, 3 high schools and 15 other organizations have not sent in their reports. Only three of these have requested and received permission to be late because of special problems. Of the reports in, a large percentage have needed some correction. Institutions are asked to follow the instructions in completing their report and to return them to the Chancery

## UN General Assembly opens

Cuba's Fidel Castro will return after a 19-year absence, this time in his current incarnation as the leader of Third World countries which call themselves non-aligned.

King Hussein of Jordan is the only Arab head of state scheduled to attend. Yassir Arafat of the Palestine Liberation Organization has been an on-and-off possibility.

PRESIDENT JOSE Lopez Portillo of Mexico will come to make a pitch in support of U.N. Secretary General Kurt Waldheim's pet idea that the United Nations should get institutionally involved in the growing energy crisis. The OPEC countries are fiercely opposed to the creation of a U.N. institute or agency on energy. They fear that besides looking for new and renewable energy sources, such an agency would eventually end up negotiating the price of oil, thus breaking their monopoly.

There is no indication that President Jimmy Carter plans to address the assembly.

The assembly welcomes St. Lucia, a Caribbean island of 100,000 people, as its 152nd member. Its president this session will be Ambassador Salim A. Salim of Tanzania.

In his annual exhortation to the organization's members, Waldheim addressed the need to approach mounting international crisis in the spirit of accommodations and interdependence.

IN HIS REPORT on the work of the organization during the past year, Waldheim said that the international scene "has never been so complex nor the old concepts of power so diffused."

He wrote, "There is increasing uneasiness as to the manageability of the affairs, and especially the economic life and social organization, of the planet in circumstances now prevailing. These uncertainties and unforeseen developments affect in different ways the lives and the future of virtually all nations and peoples and give rise to deep-seated feelings of anxiety and frustrations, which in turn create a climate favorable to new and unpredictable events."

Waldheim attributed the upheavals of our time to the desire to remedy longstanding injustices and ancient grievances. He also listed the compulsion of national aspirations, anxiety over the possibility of viable future for this or that nation, the fear of the designs and ambitions of others and the suffering, frustration and resentment caused by what he termed economic and social inequity.

HE SAID that looking at the international community and its problems on a global basis is not a matter of "abstract idealism," but a practical self-interest. He finds that it is also a matter of urgency. Nevertheless, Waldheim admitted that the development of an effective world community will be difficult and slow.

## chancery report

A census sheet for Lay Employees has been sent to the institutions covering the fiscal year 1978-79. This report is due back to the Chancery by September 20th. Institutions are asked to complete the report following the instructions attached and to return it promptly. This report is used to credit lay employees with a year's pension service and also to compute the charge to the employing entity for 1979-80. These reports are processed by the actuary, McCready-Keene. The reports cannot be processed until all of them are in.

### office of worship

Plans are proceeding on the Installation Mass of the future Archbishop. Efforts are being made to elicit the participation of Catholics from throughout the Archdiocese. Part of the preparation has included the designing and assembling of various textile hangings which will decorate the liturgical space. Those who sew are invited to work on this special project. If you are interested, you may contact your local pastor or the Office of Worship, phone 317-635-2579 . . . Fathers James Bonke and Stephen Jarrell will represent the Archdiocese at this year's National Meeting of the Federation of Diocesan Liturgical Commissions to be held October 8-11 in Kansas City . . . Five parishes are currently involved in the newly created Liturgy Formation Program. These include St. Andrew's, Richmond; St. Gabriel's, Connersville; St. Lawrence, Indianapolis; St. Mary's,

Greensburg; and St. Patrick's, Terre Haute. The Liturgy Formation Program has as its goal the strengthening and nurturing of the prayer life of each parish, especially through Sunday worship. This will be accomplished, in part, by leadership training and the formation of parish liturgical ministers. The program includes six visitations to each parish by a staff coordinated through the Office of Worship . . . Charles Gardner and Fathers Charles Fisher, Stephen Jarrell and John Kirby will participate this fall in the Deacon Liturgical Practicum to be held at St. Meinrad School of Theology . . . The Office of Worship has designed a variety of liturgical resource materials for use at the annual retreats of the priests of the Archdiocese . . . Individual organist's training for beginning organists or church organists who wish to improve their liturgical or musical skills is being offered through the Office of Worship. Liturgical music consultation for parishes is also available upon request. Contact Charles Gardner, 317-357-8352 . . . Regional Meetings for Church Musicians will be held on Monday, September 24, at St. Patrick's Church, Terre Haute, and on Monday, October 1, at Our Lady of Perpetual Help Church, New Albany . . . The Office of Worship, in cooperation with the Office of Catholic Education and the Association of Parish Administrators of Religious Education (APARE), is conducting a survey of the catechumenate/initiation practices in the Archdiocese.



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**BURDEN OF A CHILD**—A smiling boy carries firewood for his family to warm their mountainside home near Bogota, Colombia. The UNICEF office in Santiago, Chile, warns that during the remainder of the century problems relating to children will grow. (NC photo)

#### office of catholic education

The **Archdiocesan Board of Education** is in the process of doing its three-year planning one year behind the parishes and districts so as to respond to the needs identified through parish and district planning. . . . The Archdiocesan Board of Education has before it a proposal from the Educational Planning Commission to make a recommendation to the Archbishop concerning a **study of campus ministry**. . . . **Final preparations are being made for the Educational Leadership Conference** to be held at Our Lady of Grace on October 13. The conference is planned especially for pastors, boards of education and educational administrators. To be highlighted at the conference is the process for recruitment, selection, assessment and evaluation of Catholic educational administrators. . . . **The Lilly Seminar** originally scheduled for September 26 has been postponed indefinitely—if not cancelled. This was caused by the inability of the personnel at Lilly Endowment to meet the timelines agreed to earlier. . . . **The Catechist Certification Program** has seen several needs arise that are not being met in the current system. Accordingly, the present certification program will be phased out and a catechist formation program will be phased in. Nothing that was accomplished by any religion teacher between the years 1974 and June of 1980 will be discarded. Most likely there will be changes in the following areas: 1) The

levels of language of certification, 2) Basic requirements, 3) Record keeping, 4) A broadening of skills training, 5) Responsibilities for certification, 6) Aids for directors of religious education and other catechetical personnel on the local level in the recruitment, motivation, and training of catechists. The new program will begin to be phased in during the fall of 1980. . . . One two-hour briefing has been held for the catechists of St. Barnabas, Indianapolis, regarding the **National Catechetical Directory**. Requests have come from St. Rita, Our Lady of Lourdes, St. Thomas Aquinas and St. Lawrence, Indianapolis. The NCD will also be treated in two of the four sessions during the fall Religious Studies Program to be held at New Albany, Terre Haute, Oldenburg, and Indianapolis.

#### vocation office

Fathers Wolf, Sims and Welch have attended five deaneries and presented the work of the Vocations Center to the priests of these deaneries. Additional meetings will be held during the months of September and November. . . . Plans for **Vocation Week** (Oct. 14-20) are being sent to the schools and parishes of the Archdiocese. The work is the cooperative effort of ARIA, Serra, and the Center. This year a special evening of prayer, Wed. Oct. 17, is being planned throughout the Archdiocese. In addition prayer pamphlets will be sent to each parish for family participation and reflection on the various ministries in the Church. . . . Pope John Paul II will celebrate a **special liturgy for vocations** in Philadelphia

on Oct. 4. Father Robert Sims and two students of the Archdiocese, Joe Schaedel of Theology and Peter Gallagher of College, will be part of the official delegation from the Archdiocese. . . . This year six students entered into First Year Theology. Two men entered Pre-theology. Five men entered First year college. . . . **The Genesis II Program** will again be offered at the Vocation Center for single adults. The program will begin Tuesday, October 16, and run for six consecutive Tuesdays. The program is being facilitated by Fr. Robert Sims of the Vocations Center and Fr. Mark Svarczkopf of the CYO.

#### catholic charities

Preliminary organizational work on the annual **Catholic Charities Appeal** has been completed. Deanery meetings will be held during the first two weeks of October to explain the new format and goals to pastors and parish chairpersons. The major change in the appeal is a move away from the annual collection approach to an annual campaign for operational funds. This work is under the direction of Mr. Leonard Piotrkowski, Archdiocesan Development Director. . . . The commission on the **Pastoral Plan for Family Ministry** has made great progress on refining the consultation instrument for use in the Archdiocesan planning process for family ministry. The major focus of the consultation instrument will be the extent to which Catholics are actively living the traditional Catholic values in family life, the obstacles they encounter, the support systems available to them and the degree to which the Church is or should be a major support system. This work will be completed in time to begin the consultation during the year of the Family. . . . The Office of Catholic Charities, Catholic Social Services, and Archdiocesan Social Ministries are working with **Marian College and A.R.I.A.** to convene religious women involved in parish

ministry. The purpose of this convening will be to explore potential needs for training and support which might be desirable in strengthening this ministry. . . . **The Simeon House in Terre Haute** has been awarded the annual George E. Davis award as the outstanding example of Church related service to the elderly. This award is co-sponsored by the Indiana Commission on Aging and the Aged and the Institute on Religion and Aging and is given to an individual or a project which is deemed to exemplify the ideals of Church service to the elderly. . . . The local committee for the **Campaign for Human Development** has evaluated proposals for local funding of projects and prepared its recommendations for the new Archbishop. . . . Catholic Social Services will begin another program for **Children of Divorced** families in the near future. Persons desiring further information should contact Sr. Sheila Shine at Catholic Social Services (632-9401). . . . Catholic Social Services has deployed counselors in six new schools this fall. The new schools to be served are: St. Joan of Arc, Holy Spirit, Immaculate Heart of Mary, St. Monica, Roncalli High School and Our Lady of Mt. Carmel. This brings the number of schools served to a total of 24. . . . The fund drive for the St. Vincent de Paul warehouse has enjoyed outstanding success. This success is due to the dedication and hard work of Vincentians who have accepted their responsibility to carry on the long tradition of the Church's concern for the needy. The new warehouse facility will allow the society to continue and expand its efforts to unite parishes in this work.

#### cyo

The **September Youth Mass** is scheduled for Sunday, September 23 at 6:15 p.m. at St. Ann's, Indianapolis. A Disco-Dance will follow. . . . Sixty football teams began action last week with more (See CHANCERY on page 7)

## The 1979-80 Directory and Buyers' Guide for the Archdiocese of Indianapolis is now at the printer

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# Editorials

## Growing anti-Catholicism?

The attempts to embarrass Pope John Paul prior to his visit to the United States by making public the pecuniary activities of an unreformed religious order in the East while suggesting that the pope himself tried to cover it up should neither surprise us as Catholics nor make us ashamed. The activities of the religious order itself should incense us. But the reports of an attempted "cover up" should only stiffen our backs.

Those who sense a creeping anti-Catholicism are perhaps not as nearly enlightened as those who very much feel an anti-religiosity. The truth of our nation is that it is very secular and anything which smacks of religious faith is an enemy. The Jewish people have known this for centuries and have built an incredible organization to defend themselves.

The tragedy as some see it then is not that there is an anti-Catholic attitude present in our country but that Catholics seem unable to defend themselves from virtually any attack made by those who have no love for Catholicism or any other faith. Someone has remarked that this is perhaps because Catholics in general do not feel good about themselves. Twenty years of reform and renewal have made us feel uncertain.

Reform and renewal ought make us feel uncertain. They are reminders to us that there is not yet a point in history at which we can feel satisfied with our church. As long as the church remains a human entity, it will always be susceptible to the same injustices as the rest of mankind. In our country the activities of groups such as the Pallottines and the Paulines have shown us just how susceptible we are.

Though we can show our gratitude for not living in such corruption as was rampant in the Church during the Middle Ages, we can never expect that such corruption will not occasionally rear its ugly head. The church is not perfect.

Much more is bound to be told in the story of the Paulines. Those who feel shocked about its happening need a good dose of church history to make them feel more comfortable. A few good sermons on sin might teach us something about our ex-

pectations of human leadership within the church. No human being is free of temptation.

Nevertheless, Pope John Paul offers Catholics a chance for pride in themselves. He represents far more than the leadership of a religious body. He is a point of convergence—a haven of hope in a world of illusions and false dreams. He points to what is central to our faith in God and in ourselves. Pope John Paul has successfully shown human beings the importance of pride in ourselves because we are creatures of God. He has not ignored our susceptibility to sin but rather chosen to encourage us to act in freedom from sin through our commitment to Christ rather than in slavery to sin due to our human nature.

As for the Paulines and the Pallottines and the scandals which have erupted in recent times—the best advice for Catholics to follow is to learn to overcome our naivete when it comes to our charitable giving. Trust is a marvelous virtue. Blind faith is not.

This week's issue of the *National Catholic Reporter* accomplishes much in this respect by its investigation of the fund raising techniques of many religious orders. Anyone who gives to anything has the right to know how his money is spent. Financial accountability is as virtuous in the church as it is in secular society.

Unfortunately, many Catholics who have never come to terms with sin in their own lives will fail to understand the sins which the church herself commits.

## A prayerful liturgy

Those who missed the Archdiocesan Educational Convocation last Sunday not only missed an affirmation of commitment to religious education, but also a fine example of the Archdiocese's ability to effect prayerful liturgy.

The convocation itself represented a victory for the combined cooperation of clergy, Religious, and laity. It emphasized the role of the local Church and addressed the tremendous responsibility undertaken by the Archdiocese. Using the theme of "light," the paralytic heightened the sense of the faithful's coming out of darkness through the previous three year planning efforts. Credit for the event belongs especially to the Office of Worship and particularly Father Steven Jarrell and Charles Gardner. Archdiocesan celebrations have become for many of the faithful experiences of considerable importance due to their work. Gardner, as always, brought a fine spirit of music which deepened the intelligence and holiness of the ceremony.

If liturgy truly represents life and sanctifies the work we accomplish as human beings, then the Archdiocese should take pride in the interpretation attributed by the men appointed to achieve such grace.

## Reporter's View

# Ralph Nader issues call to change the 'system'

by Peter Feuerherd

Ralph Nader is the ultimate believer. He is one of the few public figures who brings us the message that not only should things change, they can change. He is a harbinger of hope in a time when the prevalent attitude is that abuses are just too deep-rooted to even bother to try to change them.

The famous consumer advocate gave a talk to a near capacity audience on Sept. 11 at St. Mary-of-the-Woods College. Titled "The Power to Pollute versus the Right to Health," his address touched on just about every contemporary issue.

He began by explaining that the television and radio media belongs not to the networks and the advertisers but to the viewers.



Presently Nader is lobbying for more citizen access to the airwaves.

Nader blasted the barrage of media advertising that he says threatens our "perceptual independence." As an example, he explained that our definition of beauty is "defined by the cosmetic industry."

Advertising, Nader stated, "Makes young people feel tremendously insecure about their appearance." All of this, he noted, is solely in the interest of profit.

Pointing out that the Johnny Carson Show has approximately 45 advertisements for every 90 minutes, he explained that this type of concentrated advertising shapes our perceptions, often without us consciously realizing it.

He also called for Americans to look at issues like nuclear power from a "consumer perspective," which he explained is a view that is foremostly concerned with safety. The development of nuclear power in this country, he stated, has been "caused by a decision made by a few people" who have been more concerned with profit margins than with the safety of the public.

**NADER ASSERTED THAT** 72% of prescriptions for the popular tranquilizer valium have been given to women. This, he claimed, is due to the inability of mostly male physicians in understanding women. The consumer advocate asserted that the abuse of this drug can partially be attributed to this attitude.

Nader continued to list the abuses by corporations and the abdication of governmental responsibility by citing the pollution of the Love Canal in Niagara, New York, by the Hooker Chemical Company and the polluting of Maryland's Chesapeake Bay by the Allied Chemical Company.

As solutions to the litany of problems that he outlined, Nader called on his audience, composed largely of college students, to get involved in the political system.

"You will never be bored if you work on something that challenges your mind and your value system," he stated.

Involvement in political action, he stated, is a way "to develop the link between knowledge and action." The consumer advocate called upon the students to "transform into secular power" the knowledge gained in ethics and religion courses.

**NADER ALSO CALLED** for a new political party to replace the Republicans and Democrats. "I he two parties are bankrupt. The best thing that people can do is to displace them," he asserted.

He warned that "more and more power in our country is being concentrated in fewer and fewer hands." He cited the continuing centralization of business, labor and government as examples.

Nader's style of delivery was direct and passionate, interlaced with bits of humor. The audience was composed basically of what could be described as his disciples, clapping occasionally and laughing at his often stinging brand of humor.

The Princeton graduate's career has been that of a constant gadfly, ever since he challenged General Motors in the famous Corvair case in the early 1960's. In his address at St. Mary's, it was clear that he has gone beyond just singling out individual cases of corporate and governmental abuse to challenge many parts of what is often called, sometimes with a foreboding sense of powerlessness, the "system."

Nader's passion and genuine optimism that things can and ought to be changed seems so out of place these days. This is the "mellow" age when the ideal of reaching beyond personal spirituality into the often messy realm of politics is relegated to the "kooks" and the "fanatics," phrases, or near equivalents, that have been applied to Nader.

**WE NEED PEOPLE** like Ralph Nader. Hearing him speak is like hearing a forceful prophet, shouting to anyone who will listen that we are doomed unless we get involved in the difficult issues of the day. It seems that voices like Nader's shout to a world that is increasingly apathetic.

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## Washington Newsletter

# Pope's trip has political implications

by Jim Castelli

WASHINGTON—Pope John Paul's U.S. visit is being billed as "pastoral and apolitical," but given the nature of the times, the American system and the issues the pope will address, there is no way to avoid political implications.

The sheer length and breadth of the visit demand attention in what they say about the status of American Catholics.

When Pope Paul VI came to the United States in 1965, he stayed only 13 hours; technically, he came to visit the United Nations, not the United States. When he met with President Lyndon Johnson, he did it privately in a New York hotel room.

Not only will Pope John Paul become the first pope to visit the president at the White House, he will meet with the president's family, top administration officials, the Supreme Court and virtually every senator and congressman, with most of the latter hungering to have their pictures taken with the pontiff to circulate among their constituents.

But the pope will also be surrounded by politics because of the substantive issues he will discuss. Critics of the second Strategic Arms Limitation Treaty—SALT II—are already complaining that the pope, who has backed the treaty, may influence public opinion on the issue, and the treaty is very likely to come up, even if indirectly. A U.S. Catholic Conference official has predicted that the pope will talk about disarmament when he addresses the United Nations.

The Vatican has become involved in other foreign policy issues which have been controversial in the United States—for example, it supported the Panama Canal treaties and the return of St. Stephen's Crown, a symbol of Hungarian independence, to Hungary.



THE POPE will also be unavoidably involved in domestic U.S. issues. His final day in this country, Oct. 7, is Respect Life Sunday, a day used by American Catholic churches to talk about abortion and issues such as the care of the dying and the handicapped.

The pope, who has made human dignity a theme of his pontificate, will undoubtedly address respect for life in a broad way, but he faces a no-win situation—if he speaks too broadly, militant pro-lifers may be unhappy, while almost any reference he makes to abortion will be attacked by pro-abortion groups already planning a counter-demonstration in Washington.

Some of the same people who oppose the church's abortion stand—particularly in the American Civil Liberties Union and

Americans United for Separation of Church and State—have also complained about the use of public money to pay for parts of the pope's trip.

They acknowledge that no one opposes using public money for police overtime and clean-up, but oppose the use of public funds in Boston and Philadelphia to build speaking platforms for the pope. Catholic leaders have countered by talking about expenses involved in the visit of England's Queen Elizabeth II, who is head of both church and state in her country.

THE POPE may be involved in American politics in a more subtle way. Part of the input into the background material on the United States the U.S. bishops sent the pope was President

Carter's "crisis of confidence" speech describing an American "malaise" and a statement by religious leaders endorsing that diagnosis. Bishop Thomas Kelly, USCC general secretary, has said he hopes the pope's visit and emphasis on values can help dissipate that malaise.

In this vein, it should be noted that on previous trips to the United States as a cardinal and in his first encyclical, "The Redeemer of Man," Pope John Paul has criticized the materialistic and consumerist excesses of capitalism; he might well repeat and elaborate on such comments and receive a variety of reactions.

Finally, and related to all of these concerns, the pope's visit will be a test of whether the rest of America has finally come to grips with the Catholic church or will bring to the surface the anti-Catholic nativism that has marred so much of American history.

(This is Jim Castelli's last Washington Letter. Next week he begins new duties as religion editor of the Washington Star.)

## Reader's Opinion

# What do we expect from our pastors?

by Betty Moebis

(Written because of a situation that has occurred within the boundaries of her own parish, this article is extended by Mrs. Moebis to others who are adjusting to a change in parish leadership and to all who are conscious of the interaction between pastor and the parish community he serves.)

Our parish is currently in a "change of pastor" status, and the process has occasioned some insights pertaining to expectations of the position and/or personage of pastor that have been voiced.

When I say "we" I refer to an ill-defined but somewhat representative composite of parish members. It should be noted that the parish membership spans an ideological range from pre-Council of Trent to post-Catechetical Directory. Anyway, as perhaps is to be expected, we have compared the former pastor and the

current pastor. However, it appears that we have, in our comparisons, used different standards at different times in order to justify our position that he did/does or did/does not meet our hopes and needs—whatever they may be.

Just what do we expect of our pastor? It seems we want him to be visible at every parish-sponsored meeting or event—yet home to answer the door or phone whenever we beckon. He should take care of printing the bulletin, cutting the grass, repairing the roof, and balancing the books—with or without help (planned, organized or otherwise), depending on whose opinion is solicited. And the parish should reflect the Church of 1979 without changing the status quo and without the ritual of adult education.

And just what would we consider an

accomplishment? From one indication (a letter sent to parishioners at the time of the former pastor's departure), it would seem that a monetary standard be used. Extol his accomplishments brick by brick, mortar and fixture! Without denying the validity of tangible assets with which a parish and its members can identify, it would seem appropriate to at least allude to the pastor's leadership in directing a community of people, a living, growing, spiritual community. Broad-in-scope examples might include the smooth introduction to the "kiss of peace," lay ministers, or communion-in-hand. Or recognition could be made to individual guidance in or out of confession (reconciliation), or personal attention given to a joyful celebration like a Baptism.

What would a pastor's "job description" look like? Really??? Even with the graces accompanying ordination, a priest would be hard put to resolve so many contradictions in demands. Any wonder ordination numbers have decreased? One beautiful parishioner said that he is here to be our Spiritual Director. Yes, we can expect that of our pastor—we can demand that of him. Perhaps if we confronted him with that first and foremost (and not at the bottom of other priorities), pursuing the task of pastoral leadership might be a worthwhile and satisfying endeavor.

When I say "we" now, I am going beyond confines of boundaries and ideologies. We also have a task, a responsibility implied in the following suggestion. When we consider confronting our pastor with our demands, let us be mindful of wherein lies our real expectations. When we express our wants and needs (increasingly spiritual and decreasingly material), let us also be willing to recognize his efforts on our behalf—efforts past or current or anticipated. Let us try to minimize the effects of our shortcomings (pastor and parishioner) and maximize the effects of our building a community—a real people of God—through our worshiping and serving and teaching together.

## The Waiting Season

# Deep in the hearts of everyone

by Paul Karnowski

The waiting season is upon you.

If you're a child you might be waiting for next Saturday, at which time, your mother says, you'll be visiting with a man from the North Pole. When Saturday arrives, you'll find yourself waiting again: this time in a long line for what will probably be a less than satisfactory interview with the old man in red. Most of all you're waiting for that glorious morning when your curiosity about all those packages under that tree is finally satisfied.

On the college campus, you might await your final final.

Perhaps you're a housewife and you're waiting to see if you get a card back from Mrs. Smith, the grumpy neighbor who's always reprimanding your kids for cutting through her yard. You sent her one,

partially out of the spirit of the season, but mostly because you have a bet with your husband that she wouldn't return the "peace-offering."

At church they talk about waiting. Once again you're told the story about the Israelites, the chosen people, and how they waited for centuries for a messiah. You're told that presently we await the Second Coming, the end of the world. But maybe the only waiting you're concerned with this morning has less to do with the end of the world and more to do with the same of the homily.

There's one other person you might be. Perhaps You're the person around whom this season was initially fashioned. It is Your birth that the world says it now celebrates. And even if You have no historical experience of the long lines at Ayr-Way or Sears, this season finds You waiting too.

You wait for an end to war; You wait for

an end to mistrust, dishonesty and manipulation. You wait for a time when all men and women are brothers and sisters. You wait for every individual to become the best person they can.

You wait and You watch. You watch as another of the world's waiting seasons comes and goes. Mrs. Smith, You notice, doesn't send a card. The son from California dutifully calls his mother on the expected day. The old man in red, You hear them say, is back at the North Pole.

And when the waiting season of 1979 becomes just a memory, You find Yourself, as You always do, deep in the hearts of every man, woman and child.

You're still waiting.

(Karnowski, a graduate of St. Meinrad College, studied theology at North American College in Rome, is married and lives in Indianapolis.)

by Msgr. R. T. Bosler

**Q. Christ said there is no way to the Father except through him. To me "no way" means no way. So how are the Jews and others who do not accept Christ to be saved?**

A. That God wants all men and women to be saved and that Christ's redeeming death and resurrection make this possible for all is now an established belief of the Catholic Church. Vatican Council II teaches that even "those who, without blame on their part, have not yet arrived



at an explicit knowledge of God, but who strive to live a good life, thanks to His grace" can be saved (Constitution on The Church No. 16).

Note the "thanks to His grace." This is a way of saying that even those who do not believe in God depend upon the grace that comes through Jesus Christ for their ability to live the kind of good life necessary for salvation. In other words, the church teaches that even for the atheist who does not know him, Jesus is the only way to the Father.

## To the editor . . .

### The power to change our lives

Monsignor Bosler's answer to the question of where we get the power to change our lives was beautiful. (Aug. 31 issue Criterion.)

The humility of a man who can admit that after years of being a priest and writing a column, he has finally had a "unique and almost impossible to describe experience" of being born again (or saved) makes me think there is hope for all of us. With this kind of humbleness, the Lord will be able to use Monsignor Bosler

mightily, and you will see his column come alive as God uses this natural born leader to shepherd his people and lead them into the full knowledge of what Christ meant when he said to Nicodemus, "Except a man be born again he cannot see the Kingdom of God (John 3:3).

When all of us finally come to the knowledge that Jesus died for our sins—all the sins we ever committed in the past—AND ALL THE SINS WE WILL EVER COMMIT IN THE FUTURE—and realize there is no act, no works, no good deed we could ever do to earn forgiveness, that it is a free gift given in love, it overwhelms us (Romans 3:27-29). The Bible states we are ALL sinners and

fall short of the glory of God, so we needn't think the sins we commit are smaller than the ones our neighbors commit, for in God's eyes sin is sin.

I thank God for His Son Jesus, who loved me so much He would have gone to the cross for my sins had I been the only person in the world.

Thank you, Monsignor Bosler, for thanking the charismatic readers of your column for praying for you. I have been one of those and I will continue to do so. God bless, dear Father, we love you in Jesus.

A Faithful Reader

Brookville

with the world's demands and occupied with pleasing his wife. This means he is divided" (1 Corinthians 7:32-33).

And then there is the Gospel passage. When Jesus preached that there should no longer be divorce and his disciples complained that then "it is better not to marry," he said: "Not everyone can accept this teaching, only those to whom it is given to do so. Some men are incapable of sexual activity from birth; some have been deliberately made so; and there are some who freely renounce sex for the sake of God's reign. Let him accept this teaching who can" (Matthew 19:10-12).

That celibacy for the sake of promoting the kingdom of heaven is a Christian idea is not debatable. That it be an obligation for those promoting the kingdom as ordained priests is open to discussion.

Unquestionably you are correct in assuming that the priesthood would be more attractive without the obligation of celibacy. Whether our church should go in that direction is a subject I leave others for discussion. I get into enough trouble just answering direct questions.

**Correction:** Some weeks ago I stated that the Catholic Church places no obstacle to marriages of second cousins. I was mistaken. The impediment of consanguinity still extends to the third degree of relationship, which means second cousins. A dispensation from this impediment is readily granted in modern society, in which family ties are loose. A friend of mine, whose scholarly knowledge in this field is impeccable, tells me that the impediment of consanguinity was created by the church primarily to protect family relations rather than to avoid deformities in offspring.

## Reverence in church

With the deplorable spiritual condition of the world in general, but in this country, in particular, (and we are all the more guilty because God has blessed us abundantly in every way), in taking inventory we considered the lack of reverence shown by Catholics in the Real Presence of Christ on the altar. The trend seems to be that it is more necessary to chat with the person next to them, than it is to thank Christ for all their blessings and pray to Him for the needs of those not able to come, as well as the needs of all mankind!

Why don't parishioners hear sermons on why (If they must be reminded why) we could never thank God enough for the gift of Faith, as well as all His blessings? As I was a child, I remember that most all

recipients of the Holy Eucharist remained at least fifteen minutes after Mass, in thanksgiving.

What has happened to the Forty Hours' Devotion?

In 1853, Bishop Newmann introduced the devotion into the Archdiocese of Philadelphia, and it spread throughout this country.

Without God coming first in our lives, there can be no hope for mankind. It could be that He is waiting for the Catholic Church to renew this devotion (with regularity) for the conversion of Russia, as well as "our own" conversion. Without Him, we can do nothing, and we see more and more of this everyday!

Paul Hayes

New Albany

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## Chancery (from 3)

than 1,700 grade school children participating . . . Ninety-four kickball teams have entered and are playing in the CYO Leagues . . . Plans for the 1980 CYO Camping Season are being made. A total of 1,522 campers attended both CYO Camps this summer. Anyone interested in renting **Camp Christina** for week-end retreats this fall should contact the CYO office . . . **Youth Week Activities** are fast approaching for 1979. The highlight of Youth Week is the annual Awards

Banquet scheduled for Tuesday, October 23, at Secunia Memorial High School. At this Banquet approximately six to eight CYO adult lay volunteers will be presented the St. John Bosco Medal. Nominations for this special award have been mailed to all Pastors and Priest Moderators in the Indianapolis area . . . **The Archdiocesan Youth Council** will meet Saturday and Sunday, October 6 and 7. Plans are being finalized for those 125 people traveling to the **National CYO Convention** November 15 through 18th in Kansas City, Missouri . . . A workshop is being planned for October 13 and 14 for **parish CYO officers** in the Archdiocese at the CYO Office.

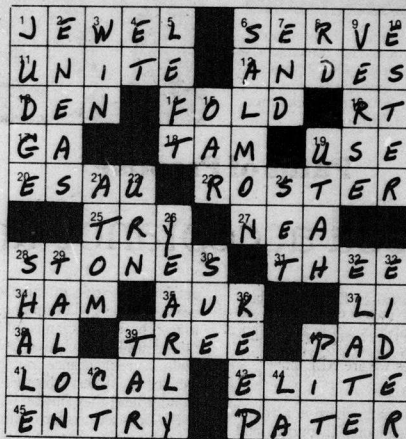
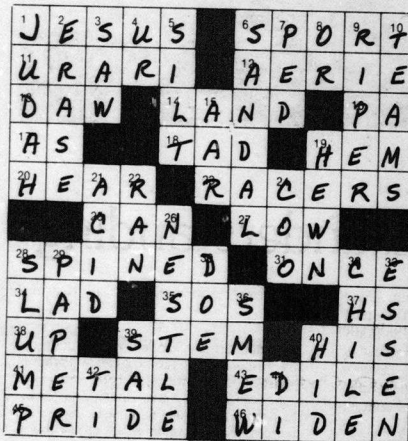
## catholic communications center

As Chairman of the UNDA-USA (National Catholic Broadcasters' Association) Awards Committee, Chuck Schisla and the staff of the Catholic Communications Center are in the process of receiving, processing, categorizing, and shipping out for judging, between 400 and 500 radio and television programs entered in the annual **UNDA-USA Gabriel Awards** competition. The Gabriel Awards competition is one of the most prestigious activities of the professional

Catholic Broadcasters organization. It is ranked among the top half dozen awards competitions in the U.S.A. among the broadcasting industry. The 14th Annual Gabriel Awards Banquet will be held, and the 1979 Gabriels presented, on November 29, in Los Angeles as part of the annual General Assembly of UNDA-USA and the North American Broadcast Section of the World Association for Christian Communication . . . The re-establishment of the **Indiana Catholic Conference Information/Action Network** is beginning to take form. This is the coordinated effort to inform Catholics of pending Legislative action and enlist their help in its direction.

# Double-take

(Solution to last week's puzzle)



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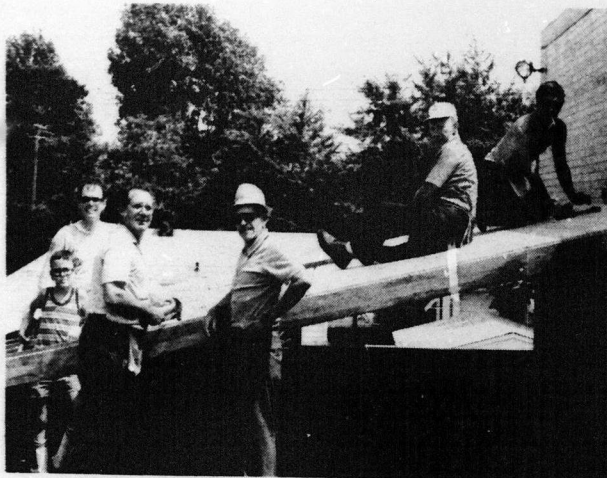
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**RAISING THE ROOF**—Some of the men of St. Bernadette parish, Indianapolis, decided that they needed a new roof for the bus garage since the parish purchased a new school bus. While they labored (left to right, David Paquette, Don Paquette, Howard Bracken, Gretty Uberta, Carl Walters, Jerry Jasper), some of the women of the parish cooked meals for them (left to right, Alice Wilson, Frances Womepner, Alberta de Jong, Clare Galena, Katie Perkins). (Photos by Mike Widner)



## Paths of Promise

# Divorced people need acceptance and understanding

by Anton R. Braun, OFM  
and Joanna Dunn

There is puzzlement and wonder in the minds and hearts of many in the Catholic Church over divorced persons and what they want. Many people, even family members, are at a loss in understanding these "different" people. We can gain some insights by looking at areas of needs that the divorced individual has.

It is important to keep in mind that the divorced person is different from others in that his/her life has been changed by the stressful experience of the divorce process.

There are five areas of needs that I (Fr. Anton) have observed as I work in this ministry. These may not be the only needs and they may change from person to person. At times one or the other may be more predominant over the rest which may fade into the background. Still they all are active and in varying degrees, and understanding them has helped me to be more capable as a minister in the lives of separated, divorced persons.

First, I notice the need for acceptance. Since there seems to be a "falling out" with society and with the church, these persons need very much to be counted as a part of their familiar surroundings once again.

For many this comes slowly and at great cost. There is a self-imposed big "D" on one's forehead as a designation "divorced person." I have heard many say they felt conspicuous as though they actually wore the "D" no matter where they were. Acceptance as an "OK person" helps them find a normal setting for themselves.

**FELLOWSHIP IS** A very urgent need which is closely associated with one's acceptance.

When a divorce takes place, the individual's primary community—the

family—ceases to exist. Their secondary communities—the church and society—are not quite sure they want them around either. They become persons without community and very much need fellowship at this time.

If they are fortunate, there is a friend who will listen, support, encourage and provide Kleenex. If luck holds out further, they will find fellowship in a group of people with similar experiences—people who will also be able to understand as well as listen. This is one of the principal roles filled by the Separated, Divorced, Remarried Catholics Groups.

In these S.D.R.C. groups there is ministry to meet the need for understanding—another area of need.

**HOW OFTEN** have we felt relieved and even strengthened when we found out that someone else had been through an experience similar to ours? This is all the more necessary for the person who has been through the torture of the "forbidden" area of divorce. While a priest or sister can offer much help and support, true understanding comes from another who has been down that same path.

A fourth need is learning, a search for knowledge. It may begin by questioning what happened. Where am I?

Divorced persons are hurled into finding the meaning of life for themselves, a process which others may miss in not having faced this event in their lives. They look for knowledge, understanding, insights into themselves, into others, into the Church and into the world around them. Here the S.D.R.C. groups provide a service in the opportunities available for learning and discovery.

**FINALLY**, there is a need in Spirituality. I have found a deep attachment to the church expressed by many persons who judged they had fallen

outside the circle of membership. They yearn to be in good standing, to take part in the church's sacramental life. So many blocks need to be cleared away because of guilt, fear, ignorance and hurt. Divorce can be a desert through which they wander until they find an oasis of contact with God in a Christian community.

Looking over these five areas of needs—acceptance, fellowship, understanding, education and spirituality—I sense that they are part of the life of every person. The experience of divorce may well make the needs more critical for some, and yet

their expectations are not all that different.

(Readers are encouraged to send questions and responses to this column. "Paths of Promise" is the title of a book written by Franciscan Father Anton Braun, and Joanna Dunn as a guideline in ministering to the divorced. Father Anton is a Catholic priest who has been involved in the ministry for over three years. Joanna Dunn is a divorced Catholic, mother of four children. All correspondence should be sent to: Paths of Promise, c/o The Criterion, P.O. Box 174, Indianapolis, Ind. 46206.)

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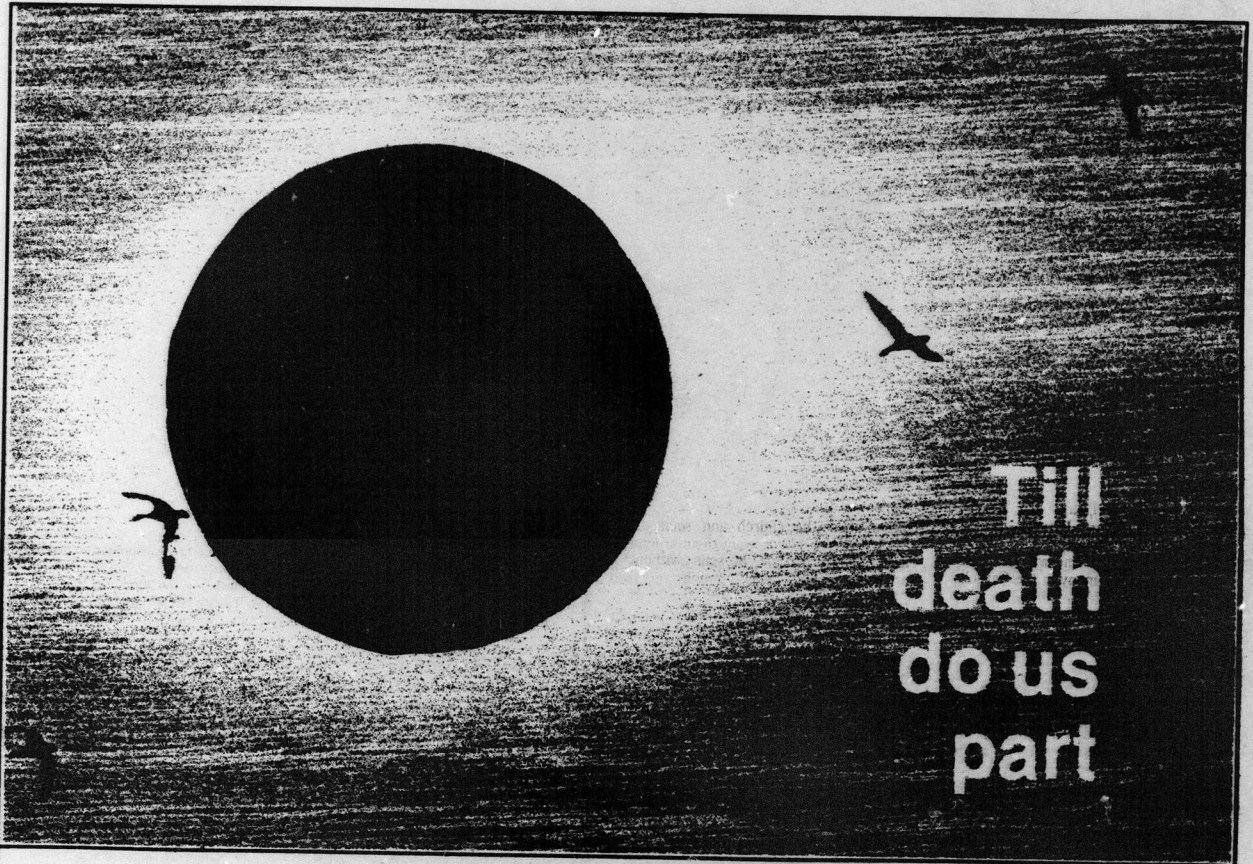
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# KNOW YOUR FAITH



By Eugene Geissler

When at the end of World War II I returned home from overseas after three years, I look for granted my wife would be waiting for me.

She was. Our first child, who had been born shortly after I had left, was there too, well cared for and well-prepared for my home coming. When I held out my arms to her she came to me.

We picked up the pieces easily where we had left off. It had been a long, lonely wait for us but through it all we never doubted each other's love and faithfulness.

**THE MEANING** of marriage is love and faithfulness. If it were possible to distinguish these two things and speak of them separately, I would say that the meaning of marriage is, above all, faithfulness. Faithfulness is the measure of true love.

Let me look at the question another way. One morning lately when I was praying, the word seeped through to me that the God who created me out of love is faithful to what He has created. He never deserts me; He never turns away from me; His love is always there.

It is truly a kind of marriage, as the mystics say and the Song of Songs says, between God and every man, and the

essence of that marriage too is love and faithfulness.

"How good it is," says Psalm 92, "to proclaim your constant love every morning and your faithfulness every night."

**THEN ONE** day I was grieving over a marriage that was falling apart. I did not know what to do or what to say or which direction to turn. My heart was sad.

A few days later I was singing the "covenant song" based on Psalm 89. It came to me as a flash that love and faithfulness belong first to the Lord, and it is sharing His love and faithfulness that

**BECAUSE GOD** loved us, we are. He looked at everything He had made and said it was very good. In a way of speaking, He fell in love with what He had made and took responsibility for it in love and faithfulness.

with their love. They are true to what they have created by their faithfulness, and they build a home around it. They take

responsibility for it in the image of God. In all the vicissitudes of life I have never

***'In all the vicissitudes of life I have never questioned that marriage means faithfulness, fidelity, till death do us part or, to use a more contemporary word, commitment. What kind of love is it that does not talk like that, think like that?'***

makes a marriage last forever. Apart from the Lord, marriage has no such guarantees.

"I will celebrate your love forever, Yahweh," the chorus of the song goes. "Age on age, my words proclaim your love. For I claim that love is built to last forever, founded firm your faithfulness."

questioned that marriage means faithfulness, fidelity, till death do us part or, to use a more contemporary word, commitment.

What kind of love is it that does not talk like that, think like that? Should anything less be even mentioned among us who call ourselves married?

**Till  
death  
do us  
part**

**WE CAN SEARCH** the Scripture or we can search our own hearts: Love is meant to last forever. The "I love you" of marriage is a single-minded love — you alone and always. That is also what the sex act says in which all is given, nothing is held back, and the meaning is deep and full.

What marvelous things God has given us because He loves us. What a marvelous thing we have done in creating a marriage with the help of the Lord. It is indeed a foretaste of heaven when love and faithfulness surround it.

When I did come back from the war and we started our life over again, I built a house, dug a well, fathered a family and planted not one but a thousand trees.

I look out upon those trees now, over 30 years later, and what I see is faithfulness.

The seedlings I planted have been faithful. They have suffered wind and winter, drought and even neglect, but they have grown into tall trees in which the birds of the air build their nests.

**ALL AROUND** me I see the faithfulness of nature and nature's God.

Only man is not always faithful. God speaks to us through everything that He has made, and one of the words He speaks over and over again is faithfulness.



## Hosea and Gomer

By Janaan Manternach

Long, long ago, in the far off land of Judah — which we now call Israel — lived two remarkable people, Hosea and his wife, Gomer.

Hosea was a good man, very sensitive and caring. His wife Gomer was good too, full of life and eager to have fun. They had three children, two boys and a girl.

For a long time Hosea and Gomer lived happily together. They loved each other very much. Hosea and Gomer seemed to have an ideal marriage.

Then a very painful thing happened. Gomer grew tired of her life with Hosea and their three children. She began to spend more and more time away from her husband and children. She found other men more attractive and interesting than Hosea.

AT FIRST Hosea hardly noticed how Gomer was changing. He loved her so much that he did not see how her love for him was dying. Only slowly did he begin to realize that his wife was no longer faithful to him. He was no longer the only man in her life.

Hosea was deeply hurt. He was very sad. At times he became angry with Gomer. At other times he cried. Large, sad tears fell down his face. He did not know what to do.

Gomer seemed hardly to care. She came and went as she wanted. Then finally she went off one day and did not come back. She left Hosea and the children. She lived with another man.

Hosea was crushed. A part of him seemed to die. He spent long hours thinking. He prayed at home and in the synagogue. He talked with God and listened to God's word. He looked into his heart. He read the sacred books of his people, the Torah.

AS HE THOUGHT and prayed, he discovered something very important about God. He discovered something equally important about his marriage.

He learned that God was faithful to his people no matter what they did. The God of the Hebrews was a God of compassion and

forgiveness. God's love for His people never changed, even when they turned away to other gods.

Hosea thought and prayed, prayed and thought some more. He loved Gomer. He had married her. At their wedding he had promised to love her no matter what. She had broken her promise. She left him and the children. Now he was beginning to discover what he would do. He was learning what God wanted him to do.

## The Story Hour

(Read me to a child)

Hosea felt God wanted him to act toward Gomer just as God acted toward His people. Gomer was unfaithful to Hosea and to her promise to him. God's people had also been unfaithful to God and to their promises. But God remained faithful to His people. He kept His promise no matter what. He continued always to love them.

HOSEA NOW knew that if Gomer would ever want to come back to him, he would take her back. Even though she had left him for other men, he would keep his promise to love her alone as long as they lived. He would wait for her to come back. He would watch for her, just as God watched for his unfaithful people.

Then one day Gomer did come back. She came to the door of their house and asked Hosea if she could come in. She wanted to live again as his wife. She wanted to be mother to their children. Hosea threw open the door and put his arms around Gomer. He kissed her and held her tight. He took her back and loved her as if nothing had happened between them.

From Hosea and Gomer everyone in their town came to know more about God and more about marriage. They saw now that God was as faithful and forgiving as Hosea. God never stopped loving them and was always ready to take them back.

# Man and woman

## Over years, we've deviated from

By Father John J. Castellet

The ideal of a monogamous man-woman relationship was expressed in one of the earliest of the Old Testament traditions, that of the Yahwist, and was repeated again and again up to and including New Testament times.

In the Paradise myth, when the man first caught sight of the newly-created woman, he exclaimed ecstatically: "This one, at last, is bone of my bones and flesh of my flesh; This one shall be called 'woman,' for out of her 'man' this one has been taken" (Genesis 2,23).

The author had cleverly set the psychological scene by having the man review the parade of animals, in the course of which he became increasingly and painfully aware of his uniqueness and consequent loneliness: "but none proved to be the suitable partner for the man" (2,20).

And the author likewise followed up the man's delighted reaction with a pointed observation of his own: "That is why a man leaves his father and mother and clings to his wife, and the two of them become one body" (2,24).

THIS IDEAL, formulated as it is in the context before the fall, is thus presented as part of God's intention for authentic humanity.

The union of man and woman is not some sort of grudging divine concession to human weakness; it is rather an integral element of perfect humanity. According to another creation tradition, "God created man in His image; in the divine image He created him; male and female He created them" (Genesis 1,27).

And immediately, almost by way of defining their being "in the divine image," the author goes on to remark: "God blessed them, saying: 'Be fertile and multiply....'" (1,28).

There have been many different interpretations of the "image of God" idea over the centuries, but one of the most convincing is the one which equated being in the image of God with sharing his positive, creative love. And both the Yahwist story of Genesis 2 and the Priestly version of Genesis 1 more than suggest that this sharing is realized primarily, though not necessarily exclusively, in the mutual, creative love of man and woman.

THERE IS nothing technically "religious" or "sacral" about this view of human sexual love, any more than there is about humanity's dominion over the animal kingdom (Genesis 1,28). It is quite simply and wonderfully human — the God-intended natural situation of man and woman.

It is rather significant that the first effect of humanity's alienation from the Creator is portrayed in terms of alienation of the man from the woman. When God confronts the man with having eaten the fruit of the forbidden tree, the man answers: "The woman whom You put here with me — she gave me fruit from the tree, and I ate it" (Genesis 3,22). The image has been tarnished; tension now threatens creative love.

Further deviation from the ideal is illustrated shortly thereafter by the story of the bigamous Lamech (Genesis 4,23). Parallel to the Paradise myth is the bizarre little legend about the promiscuous mating of heavenly beings with earth-girls (Genesis 6,14).

## Caring: It's a human

By Father Cornelius J. van der Poel, C.S.Sp.

The word caring has many meanings. In our context I like to describe it as "the active expression of loving concern." This is what we mean when we speak of the caring of spouses and of parents. Their caring contains a richness which escapes description since it touches both the human and the divine. Let us first look at the human dimension.

Caring manifests the beauty of human goodness. It is a tendency to reach out and to enrich the other person with the best of one's own qualities. To care means a readiness to forego certain personal satisfactions in order to contribute to the happiness and well-being of another.

Think about the relationship between husband and wife. In normal circumstances each of them wants to contribute to the happiness of the partner.

They develop an alertness to each other's wishes and needs. They search in their own abilities to see how they can become a source of happiness for the other. Caring is more than giving a present; it is more than helping with certain projects. In true caring the person who cares becomes personally a gift to the other.

CARING DOES NOT ask for a reward; the happiness of the other is its reward. However, the happiness of the other contributes also to the growth of the giver. Husband and wife become more aware of their personal value through the experience of mutual care. Caring is a growth process for all who are involved.

The caring in the parent-child relationship expresses this growth process even more clearly. The helplessness of the baby demands a concern which is totally a response to the needs of the child. The baby cannot give any reward. Its being and its trust is the reward for the parents.

When this is understood the parents can develop within their own persons a deeper sense of concern for others which is so typically and exclusively human.

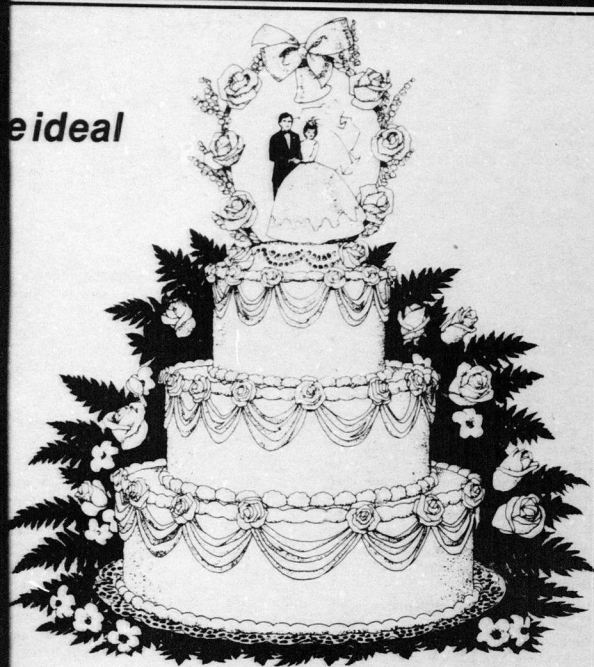
THE ATTITUDE of unselfishness in the parent is experienced by the child. Even a newly-born baby derives from this expression of human goodness a sense of personal value.

The unselfishness of the parent is the source of future happiness and self-acceptance in the child. Caring is a source of happiness and growth; it is a source of personal richness and human dignity. For this reason caring is, in a true sense, an expression of divine goodness because the human being is created "in the image of God."

To be created in the image of God means to be called to live the qualities of the divine life in created dimensions and in human limitations. The most outstanding divine qualities that we know through revelation are the love and generosity of the Creator and the infinite love by which Christ gave himself for the salvation of all.

IT DOES NOT take much imagination to see how the love relationship between the spouses shares in the active expression of God's creative love. Their mutual care is





N MANY different ways, then, the closest biblical traditions hold up as a God-ordered ideal: the mutual, stable union of a man and one woman in intimate relationship.

It is also clear from the Scriptures that this ideal was considered an ideal, not universally applicable, and concessions were made to the weaknesses inevitable in an alienated humanity: Both polygamy and divorce were sanctioned under certain circumstances.

## Form of divine love

Divine self-giving translated into human behavior through which each spouse increases and deepens the innate goodness of the partner.

The potential that the Creator gave to each individual is called to maturity by the love of the other. The ability to love more fully increases the sense of gratitude and thus the mutual care of the spouses as a source for wholeness and holiness.

This is even more so in the parent-child relationship. Parenthood is not only a life-

But the ideal was never abandoned; positively it was consistently pursued.

So highly regarded was it, in fact, that the prophets did not hesitate to portray the marital union as an image of God's relationship with His people: He was the groom, they were His bride, often faithful, but still ardently courted. Some of the most moving passages in the Bible are those which develop this theme, especially in the Book of Hosea (see, for example, 3:8-25).

giving self-expression of mutual love, it is also the continued support of new life and the development of persons who will later on assume personal responsibility before God and before the community.

But this life-giving and this sharing of responsibility tells in a human language the story of the most generous expression of God's infinite love. Caring is not simply an attractive human quality, it is the place where the human and the divine meet in created visibility.

# Love can move mountains

By Angela M. Schreiber

The house was strangely quiet.

The older children were keeping the little ones busy. The father of the house attempted light conversation from time to time. In between, he and the children would say a prayer together.

Worry lined his still-young face.

They prayed: They waited. They hoped.

FINALLY, the telephone rang. The man grasped the receiver, hesitated a moment, then answered.

"Mr. Fiedler, this is the doctor," the voice on the other end of the wire replied. "I'm sorry. We've done everything we can for your wife." Then he paused a moment and went on: "It's just a matter of hours."

Jim Fiedler had known it might turn out this way. His lovely Mary had undergone surgery for a brain tumor, several other operations and finally a tracheotomy. But to lose her, how can one possibly prepare for such a thing? Perhaps if she were old, but she was not. His Mary was joy, beauty, all that was wonderful in life.

Then quietly he said, "I'll go to her right away."

He called the children and told them, "I'm going to see Mommy for a little while."

The oldest child, Patrick, asked, "Daddy, how is she?"

Jim put his arm around him. "Son, it's up to God. He hears our prayers. And while we don't always understand, we can always trust his judgment."

THE DRIVE to the hospital seemed interminable.

Finally he walked into her room. He felt a numbness. He took her still hand. It was warm. Her breathing was irregular. But she lived. How could he not hope? Although she was in a coma, he told her softly how much he loved her.

Hours passed. Her breathing grew steadier. Jim's hope persisted. The hours grew into days — six days — and Mary was on her way to recovery.

Mary who was deeply loved. Mary who had shared his joys and his sorrows. Mary who had borne him two children and who had opened her love to take two more children — one a handsome American Indian boy, and the other a little black girl with dancing eyes.

"Tonight," he thought, "I can tell our two sons and two daughters that their mother will be coming home. Thank you, God."

FOR ALL OF them, the waiting became bearable. Ten weeks later, Mary came home. But she was a still Mary. She was paralyzed on her left side. She could barely speak.

Mary could not rock the little ones and sing to them. Even carrying on a conversation with Jim was difficult.

**"The oldest child, Patrick, asked, 'Daddy, how is she?' Jim put his arm around him. 'Son, it's up to God.'"**

In her nearly silent, slowed-down world, her own hope grew dim. The doctors kept telling her that she would walk fairly well again; she would be able to speak again with ease. The therapy sessions were grueling, and oh, so slow. How could she try so hard and seemingly accomplish so little?

Jim was patient. But working full time, then coming home at night to another day's work was difficult. There were children's lessons to listen to, meals to cook, cleaning to be done.

When Mary thought she could not accomplish something, Jim would sometimes shout at her, "You can. You can. You have to do it!" And Mary would try harder. Finally, she would manage it.

What a joy it was when she knew she could take care of her home and family again. There were still some things she could not do — she could not drive a car and she still retained some paralysis. But their lives had come back to normal.

THEN JIM WAS suddenly taken ill. A series of tests revealed that he had diabetes. His hospital stay was several weeks. Mary had no way of getting to the grocery store, taking the children to school functions and doing the countless things that require transportation.

She realized, suddenly, that things were reversed. She would have to take care of Jim for a while. And she would simply have to learn to drive again.

Mary managed it all.

## Discussion questions for the 'Know Your Faith' section

1. What is your definition of the meaning of marriage? Do you agree with Eugene Feiler that the meaning of marriage, above all, is faithfulness? Discuss.

2. How does faithfulness reflect God? Discuss.

3. Hold a family discussion using the meaning of commitment as your topic. You might use the following questions to get your discussion underway:

A. What is the difference between a short-term commitment and a long-term commitment?

B. Define long-term commitments.

C. Center on the commitment of marriage. What do individual family members feel that marriage commitment means? What does each one expect of marriage?

4. How is marriage a human form of divine love? Discuss.

5. Discuss this observation from Father Cornelius J. van der Poel's article: "Caring is more than giving a present; it is more than helping with certain projects. In true caring the person who cares becomes personally a gift to the other."

6. When we think of the word "evangelization" we immediately connect it with spreading the Gospel message to people who have not heard it. Yet all of us who have heard the Gospel message and who follow Christ have constant need of being renewed. How are married partners sources, each to the other, of evangelization? Discuss.

7. What does Scripture tell us about God's attitude toward marriage? Discuss.

8. In reading the story, "Love Can Move Mountains," what do the experiences of this family have to say about marriage? Discuss.

SUGGESTIONS FOR PARENTS AND TEACHERS USING THE CHILDREN'S STORY HOUR FOR A CATECHETICAL MOMENT WITH YOUNGSTERS:

1. After reading the story of Hosea and Gomer silently or aloud, talk together using the following or other questions:

A. Name one or two people who care about you very much.

B. How do they show you that they care?

C. If you were to do something that would hurt them, do you think they would continue to love you? Why?

D. Is there anyone you care about and will continue to love, no matter what? Why?

E. How is God's love for you like the love others have for you and the love you have for them?

2. Read the story, "The Runaway Bunny" by Margaret Wise Brown (New York: Harper and Row, 1977). It's a paperback and is an unusually beautiful story of a mother's love and commitment to be where her child is no matter how the child changes, no matter where the child goes.

3. Write a poem or a very short story that tells what you believe loving another always means.

## Our Church Family

# Illinois parish reaches out to the bereaved

by Fr. Joseph M. Champlin

Five years ago a passing motorist stopped, left a tiny pup in the road near St. Clare's church, O'Fallon, Ill., and raced away. A few hours later the assistant pastor spotted the abandoned dog, carried it to the rectory and made a home there for this pet they name Irish.

The 500 students of their school instantly fell in love with "Irish." Almost every day a group came over to the rectory and celebrated some event in the dog's life, a party with refreshments supplied by Father Ed Luge, the pastor. This pet became in fact an instrument which forged a tight bond between priests and young people of St. Clare's.

Two years ago, tragedy struck the community twice. Father Luge's 42-year-old sister died suddenly, without any previous hint of illness. A short time later the pastor and his assistant were sitting at the table going over some papers connected with the sister's death. The associate, also 42 and also without any earlier indication of poor health, simply keeled over and expired.

**THE DOUBLE DISASTER** tore apart the church family at St. Clare's, particularly those youngsters who had grown close to Irish and the priests. They experienced in a personal way the pain or aloneness which surrounds death.

As a result of all this Father Luge now has developed a system to offer bereaved people the support of parishioners. When an in-

dividual dies, the pastor, a few 7-8 grade youngsters and several adults immediately go to the home of the deceased. They pray with the survivors, offer their love and indicate the sorrow felt at this loss of a church family member.

One of the grades in the school then helps plan the funeral liturgy and comes to the

Mass. The children, singing at the 50 burial services each year supplies an additional well-remembered support for the mourners.

This practice reflects the kind of family spirit Father Luge has fostered in that 900-unit parish located about ten miles from St. Louis. So, too, do the 22 ministers of communion who week after week carry out

Eucharistic Lord to nearly 100 sick or elderly individuals confined at home.

**MONEY SELDOM** is mentioned from the pulpit, yet the income per Sunday exceeds the average for an American parish. Father Luge knows that fact flows from the tithing principle he preaches and people practice at St. Clare's.

After serving for many years as editor of the diocesan paper and before moving to St. Clare's, he became pastor of a tiny parish on the bank of the Mississippi river. The Sunday collection ran about \$42, hardly sufficient for expenses.

Father Luge studied the tithing concept and, on the weekend, stood in the center aisle and said, "I am going to do you a favor. I promise you will never have bingo, raffles and other such money raisers in this parish, if you agree to tithe."

The collection skyrocketed to \$1,200 the next Sunday.

Needless to say, this made him a firm believer in tithing and he brought that approach to St. Clare's.

The Illinois pastor's current project? Introducing a nationwide creative Parish Renewal Experience designed to help his people fall more deeply in love with one another. It seems they are already well on their way.

### THE MASS BEGINS

We come to Mass as individual persons or families, but there forms an assembly, a people of God, a church family. The entrance procession and opening song are designed to build that spirit. Thus they should be prolonged enough to wake us up and lift us from preoccupation with ourselves into a realization of our bond with others. "The purpose of these rites is to make the assembled people a unified community."

## The single life is a vocation, too

by Father John Catoir

Recently I addressed a group of 600 divorced Catholics in northern New Jersey. In the course of a 45-minute talk I said that the churches aren't giving proper attention to the growing numbers of single people, and that the whole question of the single state as a way of life and a vocation needed airing.

We are living in a hedonistic culture which celebrates the single life in terms of the sexual freedom it affords but Christian thought has always praised the single life for very different reasons. It is a life which can be chosen because it offers a greater opportunity for service, for opening to the needs of others. On the purely human level the advantages are obvious; privacy, a greater number of options in life decisions, financial power, mobility, the luxury of free time to be used as one pleases, the freedom to take risks. Family men and women are not as free.

It's not difficult to see why the single life is celebrated today. But it hardly occurs to our society that the single state can be embraced as a vocation, even apart from a religious commitment. It can be chosen for the very freedom it affords to be of service to the human family. The will of God leads each person in a unique way. Those who have never married, the divorced, the widowed are all single and each in his or her special set of circumstances can receive and respond to a unique call from God. To every life there is a corresponding mission.

The answer to our deepest human needs is not found in the exploration of erotic possibilities which a lack of commitment might seem to offer. The singles bars are a sad parody of the quest for communion, for true friendships. Sexual freedom does not break the ring of solitude and is no guarantee of even passing happiness. Without minimizing the power of sexual drive, it seems our society refuses to recognize that it can be kept in check and within bounds.

Our most important human need is the need for self-respect. The single life viewed as a vocation can give this.

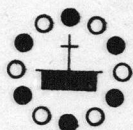
Marriage isn't for everyone. Those who choose not to marry are not second-rate citizens. They are persons called by God to serve and live a life that gives witness to the faith that is in them.

To be servant in the world today calls for a sensitivity to the people—those whom we serve. It is to surrender to their needs rather than competitively to conquer them. It is to be self-secure as not to need to dominate. It is to be at ease in a world that is ill at ease. It is to help a neighbor out rather than to focus inward on the inner cravings to achieve, to fulfill, to conquer.

The contrast with the spirit of the times and the spirit of the Gospel can be all too frequent these days and it is a challenge in every celebration of liturgy to echo loudly the Word. For the call to servanthood is no accident; it is at the core of the Christian way of life. And every celebration of the liturgy presumes this Christian way of life. The gathered community are sinners; but they are sinners converted to the Lord.

**THE APOSTLE** James tells us rather directly what the contrasting way of the world is all about: jealousy, strife, quarrelling and fighting. The call to be servants is a call to peace and docility.

Jesus' call to be a servant is not in the context of conquering, fulfilling, achieving. It is rather after a direct statement of his coming deliverance to enemies and to death. The pages of Christianity in history and in our time are more than filled with those who have answered the call to serve. But the real question to be answered is our own challenge as we gather for liturgy and hear the good



### LITURGY

Wisdom 2:17-20  
James 3:16-4:3  
Mark 9:30-37

reflection prepared by  
THE CENTER FOR PASTORAL LITURGY  
THE CATHOLIC UNIVERSITY OF AMERICA

SEPTEMBER 23, 1979  
TWENTY-FIFTH ANNUAL  
OF THE YEAR (B)

by Rev. Richard J. Butler

We are called to be servants. It sounds strange in twentieth century America but the Gospel is quite clear. We are called to be servants. Jesus told the twelve just after they had been discussing who of them was most important.

And the Gospel usually hits us just as we gain suggestions of our own importance. It may be compliments we've been paid or a project just completed or comparisons with others who haven't climbed the ladder as high as we. But for all of us there are those moments of our own importance glittering before us. And at each of these moments the echo of the Gospel comes forth.

Most Christians these days have heard the Gospel more than once by the time of their adult years. But the process in liturgy for the Gospel to be repeated is not designed to teach us something new; on the contrary, it is designed to awaken those already called to the Gospel to appreciate its message.

**ACCENTUING THE Word** has been a keynote of the liturgical renewal. It is based on the fact that we need to be challenged with the Gospel anew each time we offer the prayer of Eucharist. And this word today is especially challenging to our times. After all we did away with slavery years ago and we claim that all are free and we are above servanthood. As Americans we are caught up with our importance and we can empathize with the discussion of the twelve—just who is the most important?

## the Saints

by Luke

**ST. VINCENT DE PAUL** WAS BORN IN FRANCE IN 1576. AS A YOUNG PRIEST HE WAS TAKEN BY PIRATES WHO SOLD HIM AS A SLAVE. HIS CHARITY BROUGHT HOPE TO THE DESPAIRING GALLEYS. HE CONVERTED HIS LAST MASTER AND WAS SET FREE. ONE TIME HE TOOK A YOUNG SLAVE'S PLACE AT THE OAR IN ORDER TO FREE HIM TO HIS MOTHER. HIS CHARITY EMBRACED THE YOUNG AND OLD ALIKE, THE POOR, THE DEGRADED, THE IGNORANT, THE REFUGEES OF WAR AND ENSLAVED CHRISTIANS OF THE INFIDEL. EVENTUALLY VINCENT WAS SENT TO PARIS THERE HE SEARCHED THE STREETS AT NIGHT, SEEKING ABANDONED CHILDREN. HE ORGANIZED GROUPS TO HELP THE NEEDY. MEN FOUND JOBS FOR THOSE WHO COULDN'T WORK. WHEN HIS HOME FOR THE FOUNDLINGS WAS IN DANGER OF FAILING FROM LACK OF FUNDS, HE ASSEMBLED "THE DAUGHTERS OF CHARITY." HE BUILT HOMES FOR THE POOR, SICK, AGED AND ABANDONED CHILDREN. HE ALSO FOUNDED "THE SOCIETY OF ST. VINCENT-PRIESTS OF THE MISSIONS."

POPE LEO XIII MADE HIM PATRON OF ALL CHARITABLE SOCIETIES. THE ST. VINCENT DE PAUL SOCIETY FOUNDED IN 1833 BY FREDERIC OZANAM CONTINUES HIS WORK TO THIS DAY. ST. VINCENT DIED IN PARIS IN 1660 AT AGE 84. FIFTY YEARS AFTER HIS DEATH HIS BODY WAS FOUND TO BE INCORRUPT. THE FEAST OF ST. VINCENT DE PAUL IS SEPT. 27.

### ST. VINCENT DE PAUL





by Peter Feuerherd

**Active Since 1961**

# St. Mary's Child Center aids children with learning problems

1979 has been deemed the Year of the Child. Since 1961, however, every year has been a "Year of the Child" at St. Mary's Child Center. Located in downtown Indianapolis, the Center offers diagnostic and rehabilitation care for children with learning disabilities.

Funded in large part by United Way and Catholic Charities, St. Mary's is organized to meet the needs of special youngsters. The 15 staff members help children (from ages 3 to 17) and their families handle the problems of learning difficulties, sometimes caused by psychological or perceptual problems.

William I. Brown is the Executive Director of the Center. He emphasized that its purpose is to serve both children and their families through a four step effort.

Children are referred to the Center through schools and government institutions as well as from private individuals. The initial step involves gathering data concerning a child's psychological and academic attributes.

"When all the data has been gathered we staff the case," Brown explained. "We come up with recommendations that are shared by the social worker with the parents."

If the child is of pre-school age, he or she may be placed in the "self-discovery" program at St. Mary's. Its purpose, according to Brown, is to develop the child's motor and language skills. The program consists of two hours of work during one morning session each week.

Jeannie McCalley, a teacher in the "self-discovery" program, explained that the development of motor skills in pre-school age youngsters is of prime importance. Running and the ability to play with a ball are positive indicators of a child's skill.

If a child is of school age and has difficulties in adjusting to the setting, he or she may be placed into a remedial program at St. Mary's. This is done only

with the permission of the child's school and parents. The program is a three day a week session emphasizing reading and math skills.

Mary Carson is one of the educators in the remedial program. "Sometimes it is difficult to find out what the problem is," she says. "Emotional problems always play a part. For the most part it is intellectual. It is a learning difference," she stated.

**EXPLAINING** that a "learning difference" does not have anything to do with a child's degree of intelligence, Carson said children sometimes learn better by sight but may be in a classroom where auditory skills are more emphasized.

Another facet of the St. Mary's program, and possibly the most important, is the guidance given to families. According to Director Brown, it is vital for the success of any program such as St. Mary's to have the full cooperation of parents of the children involved.

Janice O'Hara is a case worker at St. Mary's. Her job is to communicate with a child's parents about the steps needed to improve the learning ability or emotional temperament of the child.

"There are a variety of problems. We try to focus on the whole family if we can. Many parents are concerned. A lot of them really don't know what we do," she explained.

Brown continued, "Lots of time they come in thinking themselves as failures ... Just as frequent a reaction is ap-

prehension and going into the world of the unknown ... There is also a little bit of defensiveness."

The director of the Child Center claimed that the long sessions and attention given to parents pays off in cooperation with the diagnostic and remedial success of their children. "Most of them (the parents) are affected by our concern in short order. We try to come on low-key ... By the second visit a lot of those parents are quite relaxed," he explained.

**LAST YEAR** 200 children were helped at the St. Mary's Child Center. Of these 200, forty-five were characterized as having "behavioral" difficulties while eighty were diagnosed as having "learning problems," according to Brown.

He warned however, "That kind of classification can be dangerous. Rarely do we have just a clear-cut behavior problem. Most of the time the learning problem flows into behavioral ones."

"Success" in this field, according to Brown, is an elusive term that means different things to different people. But he does believe that the programs at St. Mary's have made a difference in the lives of many children.

"It seems as if we have a good track record. Most of the time the children who are involved in the self-discovery program are ready to go into a regular classroom. But," he added, "some of the children we work with will never be able to go into a regular classroom."

He continued, "We consider ourselves successful here if children come out with a better self-concept ... Nobody in this area can create miracles. We are working here with human and emotional factors."

**THUS BROWN** emphasized, "Most of our success would have to be seen in qualitative changes."

How does a child who is experiencing learning difficulties build self-confidence? According to Brown, St. Mary's uses different approaches for each age group that it deals with.

In small children the way to build self-confidence is to start with concrete experiences. "We try to get the child to be aware of himself on a physical level so that there is a self-awareness of the whole body ... Our first task is to find out what a child can do. We look quickly for an area of success. We try to be firm, consistent and physical. All of this is for self-awareness," said Brown.

To build self-confidence in older children it is important to "focus in on the level of where the child can achieve. It is a matter of getting a child on a level where he can function without the fear of failure," said Brown.

The whole technique is "building on success," the director emphasized. "With older children you have to be extremely careful ... You have to get to the point where the child knows he is succeeding."

**THE GUIDING philosophy** of St. Mary's is, according to its director, "In the dignity of the human being; they come in all sizes. An awful lot of us tend to ignore the human qualities of the child."

"Some of these children fail, fail, fail according to our system. For many of our children school is an experience only of failure, frustration and boredom," Brown asserted.

The purpose of St. Mary's, he summarized, is to build positively on the small successes of children so that they can be helped to grow into healthy, educated adults.

## Indianapolis church tour slated

A downtown Indianapolis church tour sponsored by the Riley-Lockerbie Ministerial Association will be held on Sunday, Oct. 7, starting at 2:15 p.m.

There will be two hours commencing simultaneously. The east tour will include the Zion United Church of Christ, North and New Jersey Sts.; St. Mary Catholic Church, New Jersey and East Sts.; Lockerbie Square United Methodist Church, New York and East Sts.; Central Christian Church, Delaware and Walnut sts. and Christ Church Cathedral on the Circle.

Churches on the west tour are Roberts Park United Methodist Church, Delaware and Vermont Sts.; Bethel A.M.E. Church, West Vermont and Senate Sts.; St. John Catholic Church, opposite the Convention Center; First Lutheran Church, Penn-

sylvania and Walnut Sts.; and Christ Church Cathedral on the Circle.

Those who intend to participate in the tour may park their cars at the starting point—either east or west—and chartered buses will transport the groups throughout the tour and return them to their original starting places.

Both tours will terminate at Christ Church Cathedral where refreshments will be provided by the women of that church.

The Riley-Lockerbie Ministerial Association has prepared brochures detailing the history and art of the churches to be visited. There is no charge for the tours but a free-will offering will be appreciated to defray costs. Reservations must be made by Monday, Oct. 1. For the east tour call Zion Church, 639-5411 and for the west tour call Roberts Park Church, 635-1636.

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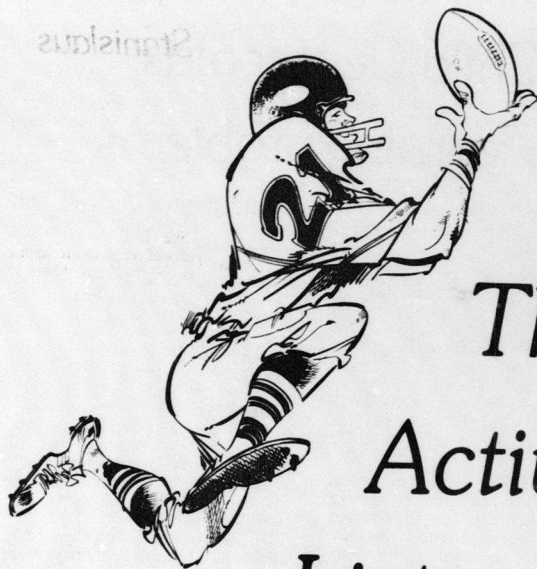
"Across from Holy Cross Cemetery"

Bluff Road at Pleasant Run Pkwy.

**788-4228**



**CHEERS!**—Franciscan Sister Sue Bradshaw, Msgr. Francis Tuohy, Providence Sister Marie Wolf and Father Pat Kelly congratulate each other on the successful completion of the Mass sponsored by the Association of Religious in the Indianapolis Archdiocese (ARIA) last week. The annual liturgy, held this year at Immaculate Heart Church, Indianapolis, offers Religious men and women in the Archdiocese a chance to recommit themselves to their work here. Msgr. Tuohy celebrated the Mass while Father Kelly gave the homily. Nearly 300 Religious women and a number of Religious priests and brothers attended. (Photo by Don Kurre)



# The Active List

## September 21

The quarterly meeting of the Central Indiana Separated, Divorced and Remarried Catholics will be held at 7:30 p.m. at Alverna Center, 8140 Spring Mill Road, Indianapolis. The evening will feature an auction to raise money for an SDRC children's Christmas party and wine and cheese.

## September 22

Children of SDRC will meet for a teen group rap session at 1

p.m. at Alverna Center, Indianapolis.

The southside group of SDRC extend an invitation to all members to join them at Beef 'n Boards Dinner Theatre at 6:30 p.m. For reservations, contact Barb Martin, 317-882-0675 by Sept. 15.

\*\*\*

A stew supper and Monte Carlo night will be held at St. Bernadette parish, 4826 Fletcher Ave., Indianapolis, beginning at 4 p.m. The public is invited to attend, have a good meal and enjoy a variety of games.

The Altar Society of St. Joseph Church, Terre Haute, is sponsoring a day of recollection at St. Mary-of-the-Woods' Owens Hall from 10 a.m. to 4 p.m. Sister Rosemary Rafter, a Providence Sister, will direct the program. Call Jeanette Findley, 812-235-3433, Helen Sorensen, 812-877-9189, or St. Joseph Friary, 812-232-7011 for reservations.

\*\*\*

Boy Scout Troop 108 will hold its annual Bar-B-Q at the cafeteria of Holy Name School, 17th and Albany, Beech Grove, from 4 to 9 p.m. Carry-out service is available. In addition, there will be games, entertainment and a "Trash to Treasure" booth.

## Sept. 22, 23

Courses in Natural Family Planning will be taught by members of the Couple to

Couple League at two archdiocesan locations: at St. Joseph parish, Rockville, on Sept. 22 from 12:30 to 5:30 p.m. Contact the rectory for registration, 317-569-5406. On Sept. 23 the course will be taught at St. Mary parish, Lanesville, from 12:30 to 5:30 p.m. Pre-register through the parish, P.O. Box 144, Lanesville, IN 47136, phone 812-952-2853.

## September 23

The annual fall festival sponsored by St. Gabriel parish, Connersville, will be held at the parish from 10:30 a.m. to 8 p.m. Good food and a variety of entertainment for all ages are features of the event.

\*\*\*

Two southern Indiana groups of SDRC will meet at 7:30 p.m. at St. Mary parish, New Albany, and Providence High School in Clarksville.

\*\*\*

Information night for Central Indiana Marriage Encounter is scheduled at St. Lawrence parish, 4650 Shadeland Ave., Indianapolis, at 8 p.m. The contact couple for the program is Steve and Judy Fehlinger, phone 317-253-2564.

\*\*\*

The Women's Club of Our Lady of Lourdes parish, Indianapolis, is sponsoring a "Do It Yourself" home tour from 1 to 4 p.m. The tour will begin and end at the church.

\*\*\*

The Ladies Auxiliary Knights of St. John will have a card party at 2 p.m. in Little Flower auditorium, 13th and Bosart, Indianapolis, at 2 p.m. The public is invited.

\*\*\*

The Home and School organization of St. Pius X parish, 7200 Sarto Drive, Indianapolis, is serving a pancake breakfast in the school auditorium after the Sunday Masses at 7:45, 9:00, 10:30 a.m. and 12:00 noon. Adult tickets are \$2.25; elementary school children, \$1.50; and preschoolers, \$1.

## September 24

An evening of prayer from 8 to 9:30 p.m. will be held at

Fatima Retreat House, 5353 E. 56th St., Indianapolis. There will be exposition of the Blessed Sacrament at 8 p.m. and Benediction at 9:15. There is no charge and interested persons are invited to come for all or any part of the evening.

## Sept. 24 and Oct. 1

Regional sessions for church musicians will be held in two locations from 7:30 to 10 p.m. at the following locations:

— Sept. 24: St. Patrick Church, 1807 Euclid St., Terre Haute.  
— Oct. 1: Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany.

Each parish in the area is encouraged to send at least one musician to the sessions which provide an opportunity for sharing ideas and resources. There is no fee.

For further information call the Office of Worship, 317-635-2579, or the music director, Charles Gardner, at Little Flower parish, 317-357-8352.

## September 25

The third in a series of Mature Living Seminars will be held at Marian College from 10 a.m. to 2 p.m. Mary Ann Lewis, R.N., M.S. will speak on the topic, "Physically," which develops the theme of the seminars. "Developing After Sixty."

## September 26

An all-group meeting of the SDRC in Indianapolis will be

held at St. Luke parish, 7650 N. Illinois, at 7:30 p.m. Jan Petty of Family Services Association will speak on "Interpersonal Communication."

\*\*\*

Students and faculty of Marian College will donate blood to the Central Indiana Regional Blood Center from 10 a.m. to 4 p.m. The on-site drawing is sponsored by the Clare Hall women's residence board. Area residents are also invited to participate. No appointment or advance registration is necessary.

\*\*\*

"A New Beginning" is the theme of the parish renewal program to be held at St. Bernadette parish from 7 to 10 p.m. beginning Sept. 26. The four-day program will feature guest priest and lay speakers.

## September 27

The first quarterly meeting of the Indianapolis North Deanery Council of Catholic Women will be held at St. Joan of Arc parish, 4217 N. Central Ave., beginning with registration at 9:30 a.m.

## September 28

Holy Trinity parish at 2608 W. St. Clair St., Indianapolis, will sponsor a fish fry from 4 to 8 p.m. Barbecue and hot dogs will also be served. The event features games for children and adults.

## Sept. 28-30

Fatima Retreat House, 5353 E. 56th St., Indianapolis, has a

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## NOTICE:

# NEW MASS SCHEDULE

Beginning October 7, 1979 the following Sunday morning Mass Schedule will be adopted:

**7:30, 9:00 and 11:30 a.m.**

The Anticipation Mass on Saturday at 5:00 p.m. and the Sunday afternoon Mass at 6:00 p.m. will be maintained.

## Little Flower Church

13th and Bosart • Indianapolis

## Workshops at Marian

"Discipline without Tears" is the first in the fall series of Early Childhood Update Workshops at Marian College.

Dr. Lilly McEachern will conduct the session for teachers and parents of young children on Saturday, Sept. 22, from 8:45 a.m. to 3:30 p.m. in Room 11 of Marian Hall.

Other topics in the series, designed to build happier relationships with children, include: Oct. 4—"Before the Child Is Abused," Dr. McEachern; Oct. 13—"Communication and the

Young Child," Janet Hauer.

Dr. McEachern, who is the director of program in early childhood education at Marian, also announced a series of demonstration family counseling sessions to be held in the college's Family Education Center on six dates: Sept. 26, Oct. 10 and 24, Nov. 14 and 28, and Dec. 12.

Information on registration and academic credit on any program may be obtained by calling 317-924-3291, Ext. 269.

## Turtle Soup Supper & Fish Fry

Friday, September 28

Genuine Turtle Soup  
Serving Begins at 5:30 p.m. (EST)

St. Nicholas Church  
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Games and Other Amusements  
Everyone Come and Enjoy the Evening





weekend retreat scheduled for women on the theme of "Women in Scripture and the Value of Daily Prayer." Father Melvin Bennett will direct the program.

## September 29

St. Mark parish, Indianapolis, will hold a fish fry festival from 4 to 7:30 p.m. at the parish. Tickets are \$3.25 for adults and \$2.25 for children. There will be a Monte Carlo and other entertainment from 8 until 11 p.m. for adults only.

\*\*\*

Single Christian Adults will have a barn dance at 8 p.m. on the northeast side of Indianapolis. For more information call Larry Lampert at 899-4682, or Karen Seal at 935-9764.

\*\*\*

The Athletic Club of St. Paul parish, Sellersburg, will sponsor a dance from 9 p.m. to 1 a.m. Music will be by the NUTONES. Call 812-246-2324 or 246-2254 for reservations.

## Sept. 30 & Oct. 7

Couples planning marriage or newly married couples are invited to attend four marriage discussions in Father Hillman Hall at Seton School, Richmond. The talks are scheduled for 6:30 and 8 p.m. on both days. The program will be directed by a priest, a doctor, professional people and married couples. There is a \$5 per couple registration fee. Call your parish rectory or St. Andrew's at Richmond, 317-962-3902, for further information.

## Remember them

- \* BRANDON, Vivian W., 65, St. Patrick, Indianapolis, Sept. 12. Sister of Cleo Brandon.
- \* COLLINS, Thomas W., 74, St. John, Indianapolis, Sept. 14. Brother of Mary Collins.
- \* CORDER, Henrietta J., 70, Holy Family, Richmond, Sept. 12. Wife of Arbie; mother of James G. and Robert E. Corder and Modonna Louise Johnson; stepmother of Chester and Dallas Corder and Dorothy Klinger.
- \* COX, Otis A., 62, St. Christopher, Indianapolis, Sept. 17. Husband of Thelma; father of Robert E. Cox and Deanne C. Patrick;
- brother of Paul Cox and Lucille Baldwin.
- \* DOERFLEIN, Eleanor (Nora), 96, St. Michael, Brookville, Sept. 8. Mother of Clifford, Clarence and Donald Doerflein.
- \* DUGAN, Dorothy M., 79, Little Flower, Indianapolis, Sept. 18. Cousin of Mr. and Mrs. Stuart Grauel, Mr. and Mrs. Norman Lucia and Christopher Grauel.
- \* EHRINGER, Elizabeth M., 83, St. Paul, Sellersburg, Sept. 12. Sister of Lula A. Ehringer, Rose Paslick, Clara A. Popp and Alma E. Lawrence.
- \* GOFFINET, Mary Agnes, 73, St. Paul, Tell City, Sept.

10. Sister of August Goffinet.

\* GUTZWILLER, Loretta M., 73, St. Gabriel, Connersville, Sept. 13. Wife of Leo J., mother of Eugenia Fussner, Mary Ann Miller and Janice Gutzwiller; sister of Frieda Ambrecht.

\* HATZELL, Stephen Glenn, 25, St. Mary-of-the-Knobs, Floyds Knobs, Sept. 10. Son of Mr. and Mrs. William Hatzell; brother of Larry, Sue and Jeannie Hatzell; grandson of Ruth Hans and Catherine Brandenburg.

\* KUTTER, Lucille, 78, St. Andrew, Richmond, Sept. 10. Mother of Mary Louise Cook, Rita C. and William Kutter; sister of Mayme Hughes, Corella Breen, Nell Fuhrman and Pauline Williams.

\* LOVISA, Anthony D., 75, SS. Peter and Paul Cathedral, Indianapolis, Sept. 14. Husband of Minnie; father of Rita Viellieu and Ann Method; brother of Mrs. Rina Lovisa and Marie Lovisa.

\* MARBAUGH, Charles G., 67, St. Matthew, Indianapolis, Sept. 15. Husband of Miriam; father of Joseph Marbaugh, Linda Green and Pam Dahn;

brother of Mrs. Lillian Johnson, Julia Marbaugh, Mrs. Rose Rydving and Rev. Meinrad Marbaugh, O.S.B.

\* MICHEL, Ida, 92, St. Mary, New Albany, Sept. 14. No survivors.

\* MROZINSKI, Frances R., 66, St. Columba, Columbus, Sept. 11. Mother of Gloria Hoskins; sister of Edward Walkowiak, Sophia Niezurawski and Mrs. Frank Palmer.

\* NOBBE, Frances, 91, St. Louis, Batesville, Sept. 8. Mother of Leo, Elmer, Ralph and Lawrence Nobbe. Philomena Bogemann, Rosemary Denning and Bernadine Van Geison.

\* PHELAN, Arthur J., 80, St. Catherine, Indianapolis, Sept. 15. Husband of Fern; father of Charlene Meehan and Karen Lambert; stepbrother of Margaret Martin, Mary and John Sullivan.

\* SCHEELE, Bertha A., 82, St. Francis Chapel, Oldenburg, Sister of Matilda Simmermeyer and Henry Scheele.

\* SLUSSER, Robert, 95, St. Joseph, Terre Haute, Sept. 10. Brother of Mrs. Neva L. Blekney.

## Sister

## Stanislaus

FERDINAND, Ind.—The funeral liturgy for Benedictine Sister Stanislaus Metzger was held at the Convent Immaculate Conception here on Monday, Sept. 10. She died at the age of 86 on Sept. 8.

She had completed 70 years of religious life having entered the Convent here on May 27, 1909. She pronounced her first vows on Aug. 4, 1912. She taught school for 55 years, worked at St. Joseph Hospital in Huntingburg and was the infirmary sacristan at the Ferdinand motherhouse.

In the Archdiocese of Indianapolis she taught at Columbus, Tell City and St. Meinrad.

There are three surviving sisters including Sister Modesta Metzger, Benedictine sister of Durham, N.C.; Miss Rose Metzger and Mrs. Ida Schwenk of Jasper.

## Enrollment increases

A 17% fall enrollment increase at Marian College, Indianapolis, has been announced by President Louis C. Gatto. Fall semester registration totals 878 students.

"We are encouraged that Marian appears to be reversing the national forecast of declining enrollment in higher education," said the educator.

All areas of the student body are represented in the increased enrollment at Marian, including the traditional, part-time and

special program student, according to Dr. Gatto.

Specific programs showing gains include expanded classes at Fort Benjamin Harrison for military and civilian personnel, in-plant college classes at Western Electric Co., and new options for the career-ladder nursing degree student.

Dr. Gatto also cited the broad-based student constituency at Marian, with 35 of 36 Marion County high schools represented, 99 other Indiana cities and towns, 13 states and 15 foreign nations.

Located in Indianapolis since 1937, Marian was founded by the Sisters of St. Francis of Oldenburg, Ind. It is a private, co-educational, liberal arts institution offering associate and bachelor's degrees in 25 areas.

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St. Gabriel

## Fall Festival

232 West 9th Street  
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**Sunday, September 23**

11 a.m. to 8 p.m. (E.S.T.)

**Country Style Chicken Dinner**

Served 11 a.m. to 3 p.m.

Lunch Served 4 p.m. to 7 p.m.

✓ Games Galore ✓ Beer Booth

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Masses: 7:30, 9:00, 11:15 (E.S.T.)

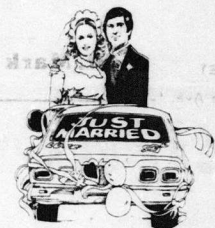
## The Hoosier Scene

# Lone staffer bombarded with phone calls

by David Gerard Dolan

I've always found the Criterion office a busy place and the staff with plenty to do. But on one of my "pop-in" visits recently when Edna was with me, the place was electric with activity. With my "nose for news" or as Edna said "just being plain 'nosey,'" I broussed around the composing room and the news room to satisfy that yen to know what was causing the bee-hive atmosphere.

Looking around I noticed that two staff members were conspicuously absent. Aha! with those two gone (and Edna had so wanted to meet them) the others were left to do double duty. But Father Widner and Peter Feuerherd had a legitimate reason for being away. Peter was in New York City to exchange wedding vows with Miss Jennifer Thompson and Father Widner was making sure the knot was tied securely by concelebrating the nuptial rites with other priest friends of the couple.



As an aside, Edna and I extend best wishes to the newlyweds who are now back in Indianapolis.

But wedding or no wedding, the staff at 520 Stevens St. still had to produce a paper for the week. All of them were taking the double-up pretty well in stride with the exception of Sister Mary Jonathan who was being bombarded with calls by faithful readers eager to identify the three "Out of the Past" pictures that appeared in the Aug. 31 Criterion.

Edna and I both offered her a shoulder to cry on but too many calls made such a venture impossible. Wouldn't it have been great had the callers mailed in their information where it could have been handled more leisurely. And—some did!

Checking in again later in the week I found out that one lady had identified the top picture as having been taken at Sacred Heart School, Indianapolis. It will be a disappointment for her to learn that the photo was actually taken at St. Ambrose School, Seymour, sometime during the 50s.

The center photo with a group of children and their teacher was identified by three women. **Providence Sister Mary Frederick Fields** of Vincennes identified the teacher as Mrs. Mocas; **Geneva Coffman** identified the teacher as Alma (Armstrong) Mocas, now of St. Francis de Sales parish, Indianapolis, and **Mrs. Joseph English** named the teacher as Mrs. Christo Mocas and also "tagged" the children's names.

The most responses centered on the bottom picture: Holy Cross (Indianapolis) children, teachers and pastor. Those who recognized the priest and/or the Sisters included **Sister Bernard Therese Bradley** of Loogootee, **Geneva Clark**, **Sister Rose Angele Spalding** of St. Luke's, **Karen Monaghan Gallagher**, **Carolyn Bordenkecher Potts** and **Pauline Bordenkecher Graf**, all of Indianapolis. The priest was Father Dennis Spalding (now deceased) and the Sisters were Sister Brendan Harvey of Terre Haute and Sister Deidre of Vincennes.

Mrs. Graf, Mrs. Potts and Mrs. Gallagher named the children, not a small task after um-m-m, how many years?

Edna and I must get our school picture albums out. Wonder if we can do as well to identify those we knew "back when."

►The **First Micro-Convention** is something new to me and undoubtedly it must be new to a lot of you readers out there. Because a group of Marriage Encounter couples were so enthusiastic about the national convention held in Kent, Ohio, recently they wanted to share the experience with as many other couples as possible.

With the help of Father Robert Borchertmeyer, pastor at St. Charles parish in Bloomington, the group conceived the idea of having its own small convention and Father Bob offered the use of St. Charles School for the weekend of Oct. 13 and 14. So the micro-convention is smaller than a mini-convention but big enough for couples to experience the excitement and love of the national convention.

The convention begins at 1 p.m. on Saturday and ends at 6:30 p.m. on Sunday. In-home housing will be provided by Bloomington region couples. The fee is \$10. Send in your registration to Bill and Donna Hawk, 527 Western Drive, Bloomington, IN 47401, phone 812-339-5871. State whether you will need housing.

►**Mr. and Mrs. Roy J. Meisberger** will be celebrating their 40th wedding anniversary with a Mass of Thanksgiving on Sunday, Sept. 30, at the noon Mass at Holy Name Church, Beech Grove. A reception in Hartman Hall will be held from 1 to 4 p.m. The couple is not sending invitations but all relatives and friends are invited to attend.

Mrs. Meisberger is the former Elenora Nauert. She and Roy J. were married at St. Magdalen Church in Ripley County on Sept. 30, 1939.

Their children include Mrs. Richard (Diana) Feltman and Robert J. both of Beech Grove and Thomas J. of Pompano Beach, Fla. One son, George, is deceased. They have seven living grandchildren.

►The **National Merit Scholarship Corporation** of Evanston, Ill. has released the names of some 15,000 of the nation's most intellectually able high school students who qualified as semifinalists in the 1980 Merit Program. Students from Indianapolis Archdiocesan

high schools receiving this honor include **Chris Koons**, **Bruce W. McDougal** and **Thomas D. Muth**, Brebeuf Preparatory School; **Paul A. Horan**, **Paul S. Matthews** and **Kathleen Morrison**, Cathedral; **Stephen E. Cotter** and **Fran P. Quigley**, Chatard; **David M. Fox**, **Richard J. Jacobs** and **Joanna M. Sahm**, Roncalli; **Chris M. Kurker** and **Bernard P. Miller**, Ritter, all Indianapolis schools; **Jennifer D. Soldano**, Academy of the Immaculate Conception, Oldenburg; and **Stephen F. Smith**, Providence High School, Clarksville. Semifinalists who advance to finalist standing in the competition will be considered for 4,300 merit scholarships to be awarded in the spring of 1980.

►St. Lawrence parish in Indianapolis has a **Rosary Group** that meets in the homes of parishioners every Tuesday from 9:30 to 10 a.m. to pray the rosary. The group says "Come when you can—no obligation." For further information call Val Fillenwarth, 849-7232.

►The **Gibault School for Boys** in Terre Haute is completing plans for its fifth annual giant auction to be held on the school's main campus Sunday, Sept. 23, at 1 p.m. Colonel Gene Beddow will be the auctioneer. Many new items donated by Wabash Valley merchants as well as numerous excellent used and legitimate antique items will be auctioned. This year's event is being co-sponsored by the Terre Haute Knights of Columbus and the K of C Ladies Auxiliary. The auction will continue as long as there are items to sell, according to Justin Clements, Gibault's development director. Proceeds will be used to help remodel Gibault's two classroom buildings, Alerding and Walsh Halls.

►**St. Louis University alumni**, parents of students and friends of the University will hold a dinner party beginning with a social hour at 6:30 p.m. on Wednesday, Oct. 3, at the Columbia Club, Indianapolis. Jesuit Father James P. Gschwend, new president of Brebeuf Preparatory School, will be the guest speaker.

►**All Saints School** on North Warman Avenue, Indianapolis, has received a grant entitled "Our Indiana Heritage" to be used to teach fourth grade history. The school has also been included in the SCOPE program which provides monies and assistance for the reading program. Miss Debbie Yovanovich is principal at All Saints.

►The signing of the charter for a new **Knights of Columbus Auxiliary** was held at a dinner meeting in the K of C dining room at Tell City on Saturday night, Sept. 8. Grand Knight Renus Hess was in charge of the meeting. He was assisted by Mrs. Loita Kessans who paid special honor to the wives of past grand

knights and thanked them for the support they gave to their husbands while serving as grand knight, an office that necessitates spending time and energy on the affairs of the Council. Father David Lawler, co-pastor of St. Paul parish, Tell City, and chaplain of the Council, paid recognition to the members for their various activities. The Auxiliary now has nearly 80 members.

►**Mr. and Mrs. Henry A. Minta**, a golden wedding anniversary couple, will mark the occasion with a Mass of Thanksgiving at St. Anthony Church, Clarksville, on Sunday, Sept. 23, at 2 p.m. A reception for relatives and friends will follow the Mass in the school cafeteria until 5 p.m. Mr. and Mrs. Minta were married on Sept. 10, 1929, at St. Josaphat's Basilica, Milwaukee, Wis. They have four children, Thomas T. of Naperville, Ill.; Peter and John of Clarksville and Anne M. Noller, Saratoga, Calif.

►**Franciscan Father Fintan Cantwell** will conduct a fall Scripture course at Mount St. Francis Retreat Center on the themes from the "Gospel of John" as they relate to contemporary spirituality. The course will run for six weeks beginning Tuesday, Sept. 25.

The course will be held in two sessions, one in the morning from 9:30 to 11:30 a.m. and in the evenings from 7:30 to 9:30 p.m. The cost of the course will be \$15 with a \$5 registration fee.

To register write Mount St. Francis Retreat Center, Mount Saint Francis, Indiana 47146 or phone the retreat center at 923-8818 during business hours.

►**St. Monica parish**, Indianapolis, will sponsor a series of adult education courses on the theme of "human dignity." Ray Rufo, director of the Indiana Catholic Conference, will lead off the series with a discussion of the social encyclicals of the church on Sunday, Sept. 23 at 8:45 to 9:50 a.m. The program will also feature donuts, coffee, and babysitting.

The series will run on all the Sundays at the parish until November 18. Subjects that will be covered include the Constitution and the Bill of Rights, the role of women in the church, ecumenism, the elderly, prison reform, mental retardation, the right to life and simple living.

The other speakers slated for the series include Professor William Marsh, Indiana Law School; Sister Jane Bodine, Provincial of the Sisters of Providence; Doris Parker, Campaign for Human Development; Dr. Grover Hartman, Indiana Council of Churches; John J. Day, Indiana House of Representatives; John Huber, Janus Developmental Service; Steve Martin, Steve Watson and Father George Knabb.

For more information contact Bernie and Dick Kurzawa 293-6817 or Mary Jo Thomas-Day 257-3043.

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# Today's Music

By Charlie Martin

Linda Clifford's disco version of "Bridge Over Troubled Water" offers the listener a rather unusual rendition of this popular song, certainly different from the 1969 Paul Simon original.

Miss Clifford has achieved success quickly in both the soul and disco charts. The above song comes off her third and most recent album, "Let Me Be Your Woman." Her well-diversified musical abilities include not only the soul and disco sounds featured here, but also range into jazz and folk.

Whatever one's preference in musical sound, the lyrics of "Bridge Over Troubled Water" still convey a powerful message. They remind us of both the support we need to fully live our own lives, but also tell us of the potential we possess to enrich others' lives.

Perhaps the greatest challenge found in the song concerns how unconditionally our support should be given. This same type of unconditional regard for others is the core of Jesus' life and his dealings with others. In Jesus' world where the poor, the sick and the mentally ill were primarily ignored and avoided, Jesus reaches out and touches people with a message of hope. Over the waters of these peoples' despair, Jesus dares to build a bridge of unconditional concern.

Hardly anyone would disagree that we should care about others, but few of us are comfortable with the extent of caring that Jesus asks of us. Like the Gospel, this song's message asks us to be friends not only with those we can reciprocate our love, but even with those who cannot love in return.

**CONCRETELY** this implies an awareness of peoples' needs outside the circle of our immediate experience. The most fantastic part of Jesus'

message proclaims that all of us are brothers and sisters. We are united by the all-encompassing love of Jesus' Father.

In our world today, some of our brothers and sisters are in jail, others now float around in wandering boats through uncertain Pacific waters, and still others will never know the enchantment of walking through a mountain forest because of a physical handicap.

Many, many more

examples could be cited of those who live on the periphery of society, not sharing in the many physical, emotional and spiritual gifts that most of us take for granted. Many of these people are waiting for someone to build a bridge of friendship to them. A special reaching out is needed if these members of our worldwide family are to experience more of the meaning in life.

We cannot meet the needs of all of those living on the periphery of society. Our energies and abilities are much too limited to attempt building all the bridges needed. But the fact remains that all of us can and should do something.

**HAVE WE** examined our immediate communities to see what people might need additional help to meet their own needs, and beyond this to find a deeper richness in life? Have we written national leaders, encouraging them to assist those people that our individual abilities could never reach but that as a nation and a government we could definitely help?

Innumerable opportunities lie before us. All of us should look around and do some planning on where we should build our life-giving bridges. September brings many of us back into

school, and if we are looking for new ways to take our Christian commitment seriously, this provides an excellent chance.

Many students feel "out of it," "not smart enough," or just "not popular." Consequently, they feel a sense of loneliness in school. Now is the time to reach out to individuals and build a bridge of friendship and concern.

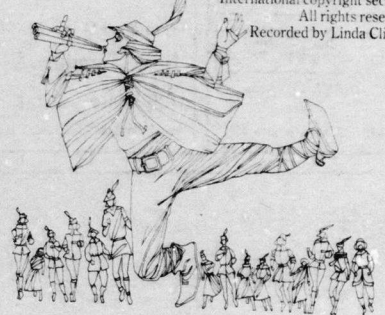
Probably "Bridge Over Troubled Water" will always remain a classic of American musical heritage, no matter what musical vogue we place it in. Let our hope be that not only its sound will remain popular, but that we begin to live its message with even greater conviction. The richness of meaning in our own lives and the lives of others depends on much bridge-building.

NC News Service

## BRIDGE OVER TROUBLED WATER

When you're weary, feelin' small/When tears are in your eyes/I'll dry them all/I'm on your side/Oh when times get rough/And friends just can't be found/Like a bridge over troubled water/I will lay me down/Like a bridge over troubled water/I will lay me down/When you're down and out/When you're on the street/When evening falls so hard/I will comfort you/I'll take your part/Oh when darkness comes/And pain is all around/REPEAT CHORUS/Sail on silver girl/Sail on by/Your time has come to shine/All your dreams are on their way/See how they shine/Oh if you need a friend/I'm sailing right behind/Like a bridge over troubled water/I will ease your mind/Like a bridge over troubled water/I will ease your mind.

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Recorded by Linda Clifford



## Mork teaches lessons

by Mary Beth Kramer

"Na-no. Na-no." "Shazbut!" Sound familiar? I should think so, if you've been watching any television lately. And who is responsible for these "foreign" expressions? Robin Williams, of course, better known as Mork, from the planet Ork.

Mork's best friend is Mindy, also known as Pam Dawber. And each week we are able to take a refreshing, new look at some of the customs we have on earth, as seen through the eyes of a naive, yet lovable foreigner. And this show is called, no doubt, Mork and Mindy.

Mork was first seen on television in an episode of Happy Days. In this episode, Mork was sent down to earth to study

humans. He ends up at Richie Cunningham's house, giving Richie the newspaper scoop of the year.

Richie wants to go to Ork but when Mork tells him it will take hundreds of years, Richie asks Fonzie to help him. In a battle of fingers, Fonzie's thumb overcomes Mork's extraterrestrial powers and Mork returns to Ork emptyhanded.

Orson, Mork's superior, decides to send Mork back to earth to study and live with humans and to send reports back to Ork on his discoveries. He sends Mork back and Mork ends up in Boulder, Colorado. He is then befriended by Mindy McConnell, who makes a deal with Mork; if he will teach her about Ork, she will teach him about earth.

So Mork moves in with Mindy. They assume a relationship not unlike brother and sister; Mindy

plays "big sister" to Mork's innocent, unworldly "little brother" character.

Each episode of Mork and Mindy teaches us a little more about our society in general. Most of the stories have a moral of some sort attached to it in some way. This makes the show suitable for family viewing because it not only makes us laugh and enjoy ourselves for a while, it can teach us valuable lessons not often taught in books.

## An adoption dilemma

The most consistently worthwhile entertainment series for young people on commercial television continues to be the "ABC Afterschool Specials."

Bearing out this judgment is the series' premiere offering of the new season, "Which Mother Is Mine," airing Wednesday, Sept. 26, at 4:30-5:30 p.m. (EDT) on ABC.

The program tells the story of a teen-age girl torn between her foster family and her natural mother. Since she is a minor her painful dilemma must be resolved by a judge's legal ruling.

Just before her 16th birthday, Alex (Melissa Sue Anderson) is visited by the mother from whom she has not heard in 10 years. With the legal adoption process almost completed, Alex's foster family is as upset by this turn of events as is Alex herself.

Gradually, however,

Alex's defenses are penetrated as she begins to understand the problems that forced her mother to give her up and why she is now able to take care of her. Convinced of her mother's love, yet afraid of losing the only home she has ever known, Alex is more miserable and confused than before.

This dilemma is neatly balanced, with both mother and foster parents demonstrating convincingly that their primary concern is Alex's welfare. As for the court's decision, Alex is assured of an excellent home either way the judge rules.

For the young viewer it is not so much a matter of how the judge will rule but the realization that the ruling will inevitably bring pain and hurt to one or another of the good people involved.

This Martin Tahse production is a sensitive drama of a problem about

which young people will feel deeply. Not least is its achievement in allowing viewers to see and feel the same situation from different points of view.

## TV programs of note

Sunday, Sept. 23, 9-10:30 p.m. (EDT) (PBS) "Love for Lydia." The town reporter is enthralled by the teen-age heiress to the local fortune during this first program in a 12-part "Masterpiece Theatre" dramatization of H.E. Bates' novel about English middle-class life and values at the outset of the Great Depression.

Saturday, Sept. 29, 8:55-9 a.m. (EDT) (ABC) "Schoolhouse Rock." Animated musical educational series in between the Saturday morning kid's shows (also at 10:55 and 11:25 a.m.).

Saturday, Sept. 29, 8:26-

8:30 a.m. (EDT) (CBS) "In the News." The Minidocumentaries on current event topics for children (also at 8:56, 9:26, 9:56, 10:56, 11:26, and 11:56 a.m.).

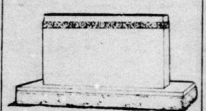
Saturday, Sept. 29, 8:57-9 a.m. (EDT) (NBC) "Ask NBC News." Reporters answer young viewers' questions about the news (also at 10:27 and 11:27 a.m.).

Saturday, Sept. 29, 9:57-10 a.m. (EDT) (NBC) "Time Out." Personalities offer suggestions about improving health, physical fitness and nutrition (also at 10:57 and 11:57 a.m.).

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## Media Notebook

## PBS series explores technology

Change occurs so rapidly in today's technological world that by the time we have become familiar with one innovation, something else has already come along to replace it.

For those of us without a scientific bent, the temptation is not to worry about the causes of change—technologies we don't understand and can't control—but simply to get on with the business of coping with its effect on our lives.

To James Burke, the dynamic host-creator of "Connections," a new TV series on technology and society, this is an irresponsible attitude, one that abdicates human freedom and endangers the future of humanity.

"Connections" premi-

eres Sunday, Sept. 30, at 8-9 p.m. (EDT) on PBS. Each of its 10 episodes deals with how scientific discovery and technological development have grown over the centuries and the consequences of this for people in the past and for us today.

The approach is historical, following the way one innovation "triggers" a host of others. But the subject is the process of technological change itself and whether we can learn to live with it—ultimately, whether we are wise enough to use it to enrich our lives.

In a recent interview, Burke described the purpose of the series as an effort "to intrigue people enough to think about the subject a little bit more and perhaps go deeper by further reading."

Lest anyone get the impression that the programs are an academic course of study, Burke stressed that the series "is not a history of technology or science or anything else. It is a kind of detective story giving people a taste of the fascinating way in which things change."

The programs demonstrate, Burke continued, that there is no substantive difference between past and present except that the rate of technological change has grown to geometric proportion with society dependent upon a vastly more complex web of interconnected technologies.

Consequently, it is more important for people today "to ask questions than to know facts—to know how things relate one to another

than to know how they work."

Asked what the ordinary viewer might expect to get from watching the series, Burke said that he hoped the programs would lead people to "get involved" in questioning change and how it affects them and their community.

"Today's desperate rush for new values is not an expansion but a contraction of the human spirit," he continued. Although the series does not offer any "key" to the future, it shows that when things go badly it is not the machines that are to blame but how they are used.

Burke is an ideal guide to the complexities of modern technology, having co-hosted a weekly science program on BBC for six

years and then writing, producing and narrating his own BBC science series, "The Burke Special," for four years.

A graduate of Oxford University and for a short time a teacher, Burke considers himself first and foremost a journalist: "You push at experts until they tell you what you want to know clearly and then you tell others just as clearly."

He dislikes being called an educator—"I'm a purveyor of other people's ideas, a middleman in the exchange of ideas." Yet anyone who watches "Connections" can see that he is an excellent teacher—personable, enthusiastic, with a flair for dramatizing the abstract in concrete, practical terms.

Moreover, he understands his medium and its limits: "Television can stimulate but it is not very good at being definitive or trying to be as dense as a book." Nor does he take any credit as a television personality: "Talking to a camera is like standing on your head—my wife can but I can't."

In Britain, the "Connections" series was an enormous success, with a majority of viewers being those whose formal education had ended with high school. Coming from working-class origins, Burke has always aimed his work at ordinary viewers

rather than a sophisticated audience.

If the number of Americans who decide to make this "voyage of discovery" with James Burke is not very large, it will not be the fault of the underwriters of the PBS broadcasts, American Telephone and Telegraph Company and the associated companies of the Bell System.

In promoting not only the awareness of the series but its usefulness, American Telephone and Telegraph has sponsored the development of an excellent educational kit that has been distributed to 15,000 high-school and college teachers for use with their classes.

In conjunction with the broadcasts, many local newspapers will be carrying a weekly series of articles dealing with technology and society prepared by the University of California at San Diego. These articles will be distributed through "Courses by Newspaper." Your local college may be offering a credit course based on the series.

Should the series intrigue you enough to find out more, the most apt source is "Connections," James Burke's amplification of his TV scripts, published by Little, Brown and Company, and probably on the waiting list of your local library right now.



NEW AND FAMILIAR—Hanna Dean as Gladys, the housekeeper, seems to be skeptical of the new border, Jimmy Brogan, in the new Sunday ABC comedy fantasy, "Out of the Blue," about a not-so-perfect angel assigned to earth to help a harried aunt in her efforts to



guide five orphaned children. Carroll O'Connor as Archie Bunker takes on a new business partner, Martin Balsam, right, in "Archie Bunker's Place," new title and theme for "All in the Family" to be broadcast Sundays on CBS. (NC photos)

## Television Film Fare

## Buck Rogers in the 25th Century (1979)

(NBC, Thursday, Sept. 20): A movie which more or less flamed out in theaters earlier this year is used as a pilot for a new TV series by the same folks who gave us "Battlestar Galactica." With roots in old serials and comics, "Buck" is campy but visually amusing, an uneasy mixture of "Star Wars" and James Bond, but short of that level of

execution. Mindless entertainment for most age groups.

## Lucky Lady (1975)

(CBS, Saturday, Sept. 22): Stanley Donen's disappointing amoral romp about seagoing Prohibition booze-runners. Gorgeous nostalgia and often funny slapstick gets nixed eventually in raunchiness and violence. With Liza Minnelli, Gene Hackman and Burt

Reynolds. Not recommended.

## The Love Bug (1969)

(NBC, Saturday, Sept. 22): Disney's corny but immensely popular slapstick comedy about a humanized super-Volkswagen that loves its master and provides an endless array of visual miracles. Dumb, and often tackily produced, it still gets yuks from the oldest sight gag clichés in cinema. Mostly for kids.

## Outlaw Josey Wales (1976)

(NBC, Saturday, Sept. 22): Clint Eastwood directs himself and Chief

Dan George in a post-Civil War western built on the revenge formula and loaded (predictably) with gratuitous violence and minimal moral perspective. Not recommended.

## The Betsy (1978)

(CBS, Wednesday, Sept. 26): The film of Harold Robbins' trashy novel about four generations in a mixed-up Detroit automotive family. The plot includes most of the possible variations on sex and violence. "The Betsy" is an Edsel. Not recommended.

## Film Ratings

(The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting:

A-1, morally unobjectionable for general patronage;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

A-4, morally unobjectionable for adults, with reservations (an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions);

B, morally objectionable in part for all;

C, condemned.)

Alien ..... A-3

Americathon ..... C

(Objectionable language and graphic depiction of sexual misconduct)

The Amityville Horror ..... A-3

Apocalypse Now ..... A-4

Breaking Away ..... A-2

The Concorde ..... A-2

Airport '79 ..... B

(Crude, profane language, illicit love affairs, murder and suicide)

The Champ ..... A-2

Dracula ..... B

(Contains large amounts of violence and bloodshed, an indiscriminate use of religious symbolism and sacred objects.)

Hot Stuff ..... A-3

The In-Laws ..... A-3

Life of Brian ..... C

Meatballs ..... A-3

Moonraker ..... A-3

More American Graffiti ..... A-3

The Muppet Movie ..... A-1

Nest of Vipers ..... B

(Some nudity and graphic sexuality)

North Dallas Forty ..... B

(Overemphasis on foul and profane language; serious violence; promiscuous attitude toward sex)

The Onion Field ..... A-4

Rich Kids ..... A-3

Rocky II ..... A-3

The Seduction of Joe Tynan ..... A-3

Star Wars ..... A-2

Sunburn ..... A-2

The Unidentified Flying Oddball ..... A-1

Yanks ..... A-3

## Religious

## Programming

Sunday, Sept. 23 (NBC)—"Guideline" presents the conclusion of a two-part series of talks on human suffering by Passionist Father Flavian Dougherty, director of STAUROS, an international organization for research on the Passion of Christ as it relates to human suffering. Father Flavian recently conducted an international congress at Notre Dame University on this subject. The topic of Father Flavian's talk is "Christianity's Response to Suffering."

## Viewing with Arnold

## 'Sunburn'

by James Arnold

This week it was time to check out what's happening to Farrah Fawcett, international celebrity and America's reigning symbol of feminine pulchritude, in the movies. I'd heard that critics were being unfair to her, but the rumor was wrong. Her latest film, "Sunburn," makes "The Incredible Hulk" look immortal.

This is a kind of a private-eye comedy-drama set in Acapulco, a gorgeous resort which would vie with Farrah for scenic interest if the cinematography were less casual and careless. It's almost a "Charlie's Angels" exercise for Ms. Fawcett, who is assigned as a make-believe spouse to insurance investigator Charles Grodin. He's checking out a phony \$5 million accidental death claim, which eventually involves some spoiled jet-setters, an ex-Nazi and his family, and a blackmail scheme by local troops of the Mafia.

As far as social relevance goes, it's a zero-interest, non-suspenseful plot, so sloppily glued together that when you finally reach the climax, you don't know who the villain is or where the action is taking place. It's significant that the final blow of the Big Fight is struck by Farrah, who KO's the bad guy with a frying pan.

Director Richard Sarafian, whose record in both films ("Vanishing Point," "The Next Man") and TV ("A Killing Affair") is respectable, concocts a rousing car chase that includes a few predictable knocked-over fruitstands but also a uniquely crazy

sequence in a bullfight ring. But mostly he takes the money and runs. Art Carney, as an elderly, pill-popping local detective constantly demonstrating he is young in spirit, heads an impressive supporting cast doubtless intended (like the

fabulous villas used as sets) to class up the act. But folks like Eleanor Parker, Keenan Wynn, Seymour Cassell, William Daniels and John Hillerman put together get about as much screen time as the man who asks the audience not to smoke in the theater.

The only important question is the extent to which Farrah is a threat to national morality. The

answer is not much. She comes on mostly like a high school cheerleader hooked on lollipops, obviously attractive in that cosmetics commercial/cover girl way and something of a tease at times, but basically the wow-girl from next door, loaded with friendly giggles, girlish doubts about creepy things like lizards, and a neon smile that makes Jimmy Carter look like Walter Brennan. No one wants to encourage Fawcett to become a Bardot, but here she's Number Two Miss Wholesome to Marie Osmond.

UNFORTUNATELY, the same cannot be said of

the movie, which tries exhaustingly hard to be suggestive and wicked with little success. The fake wife ploy, an ancient Hollywood device for slipping into risqué comedy, is milked here one more time. The principals can't resist each other forever: the dialog introducing the overnight clinch is something about being "grownup people."

Farrah's costumes seem to have been designed by the same person who has planned all the country's incomplete freeways. Joan Collins, the aging English beauty who plays some rich guy's bored spouse, vamps Grodin in a tasteless scene

that begins with the line, "Let's make love, you kinky animal."

Grodin's comedy style—it's not Cary Grant but something like a math teacher who's worried about solving an equation while everyone else is partying—almost rescues "Sunburn." But it's hopeless. The most sympathetic moment is when a Mob hit man, shooting everything in sight, wipes out Farrah's teddy bear and Rolls convertible.

(Luxurious to look at, but impoverished in mind, talent and decidedly tacky spirit; not recommended). NCMP rating: A-2, morally unobjectionable for adults and adolescents.



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