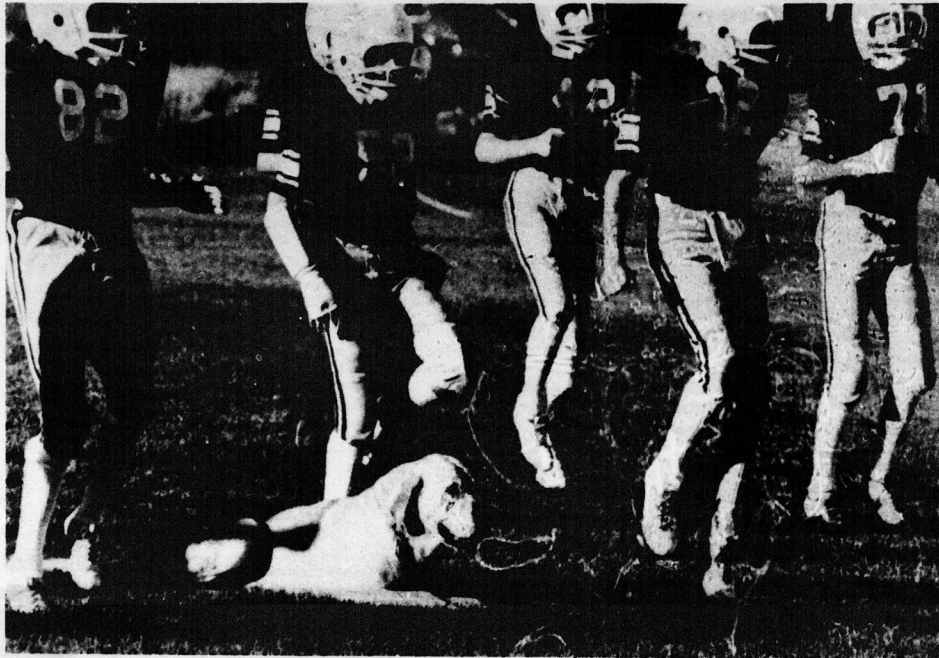


THE CRITERION



OUT OF STEP—The golden retriever resting among the ranks of a boys' football team during a warm-up exercise in Logan, Utah, would make an excellent team mascot except he just doesn't seem to quite have the right tempo. (NC photo by Mike Litt)

Marian drive opens for \$5-million

A \$5 million fund drive to build a new Student Activity Center and endowment for Marian College has been announced by Louis C. Gatto, president of the college.

It is the first comprehensive fund campaign in the history of Marian, a liberal arts college which dates back to 1851.

Funds will be used to build a new student activity center costing more than \$3.8 million, with the balance earmarked for endowment and renovation of some of Marian's existing facilities. The student center will include a gymnasium with seating for 1,500 spectators, a new campus dining room and student lounges.

"Marian has always been a community-oriented college, and the new center will enable us to provide even more service to Indianapolis," Gatto said. He stressed that the new building would be used for both college and community activities.

Paul G. Pitz, retired vice president of American States Insurance Companies, and Mary Young, an Indianapolis attorney, have been named to head the drive. Mrs. Young is a Marian College graduate and both she and Pitz are Marian trustees.

The campaign, to be conducted through 1983, was kicked off last week at a reception for some 500 volunteers at the Allison Mansion on the college grounds.

At the reception, Gatto announced that \$2 million in gifts and pledges already have been raised. This includes a \$1 million contribution from Krannert Charitable Trust of Indianapolis, the largest single gift the college has ever received. Also, an anonymous benefactor has given \$500,000, Marian trustees have pledged more than \$200,000 and several local corporations and foundations have made advance donations.

O'Connor defends votes on abortion

by JIM LACKEY

WASHINGTON (NC)—Defending her record on abortion as an Arizona legislator, Sandra O'Connor said at her Senate confirmation hearing Sept. 9 that she is opposed to abortion "as a matter of birth control or otherwise."

On the first day of questioning from members of the Senate Judiciary Committee Mrs. O'Connor acknowledged the controversy that has swirled around her nomination to the Supreme Court because of the abortion issue.

But she indicated that she felt she had justification for each of series of four votes from 1970 to 1974 which touched on abortion. Pro-life groups have said that the votes show she favors abortion.

On a 1970 vote to repeal Arizona's felony statutes on abortion Mrs. O'Connor said she felt her position was "appropriate" given the Arizona law which at the time did not allow treatment for victims of rape.

"At that time I believed that some change in Arizona statutes was appropriate. . . . Had a bill been presented to me that was less sweeping . . . I would have supported that. It wasn't," Mrs. O'Connor said under questioning from the committee chairman, Sen. Strom Thurmond (R-S.C.).

SHE ALSO SAID that her "knowledge and awareness" of the abortion issue has increased over the last 11 years and said that she would not have voted for a general repeal of abortion restrictions after the 1970 vote.

Mrs. O'Connor also defended three other votes, including a vote in 1974 against a resolution calling on Congress to enact a human life amendment.

She said she did not support the resolution because the wording for such an amendment had not been given the proper amount of study.

And while personally opposed to abortion, she also commented that the subject of abortion "is a valid one in my view for legislative action."

O'Connor was warmly received by committee members, with only one openly questioning her views on abortion and her choice by President Reagan.

Sen. Jeremiah Denton (R-Ala.) said in an opening statement that Reagan "may have been misled" by Justice Department officials who studied Mrs. O'Connor's record on abortion before the president announced her nomination.

"I hope we can clear up that matter," said Denton.

DENTON ALSO acknowledged that Mrs. O'Connor's views on abortion could have changed.

"My vote (on the nomination) will be a reflection not of my respect for you or President Reagan but will reflect my best estimate of how your appointment would tend to affect the general welfare of this country," Denton said.

But other committee members criticized what they said were single-issue groups opposed to the nomination.

Sen. Edward M. Kennedy (D-Mass.) told Mrs. O'Connor that she had seen "the worst and the best" of Washington since her nomination, referring both to the "single-issue constituencies" that opposed her and the "unyielding" support of the president and the Senate.

He added that "litmus tests" on single issues had "no place" in a democracy.

Mrs. O'Connor, in her opening remarks, apparently attempted to ease the concerns of pro-family groups by calling the family "the hope of the world."

In a brief statement before questioning began, Mrs. O'Connor recalled that as a judge in Arizona she performed marriage ceremonies and counseled couples that "marriage is far more than an exchange of vows."

Marriage "is the foundation of the family, mankind's basic unit of society, the hope of the world, the strength of our country," she said.

"That statement represents not only the advice I give to the couples who have stood before me but my view of all families and the importance of families in our lives and in our country," she said.

Mrs. O'Connor also cautioned that she would not answer substantive questions on how she might rule on issues such as abortion, busing or school prayer.

"I do not believe that, as a nominee, I can tell you how I might vote on a particular issue which may come before the court, or endorse or criticize specific Supreme Court decisions presenting issues which may well come before the court again," she said.

THE CRITERION

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Indianapolis, Indiana

Media Unda entries deluge Communications Center

Every year about this time, the postmen and other mail carriers who deliver to 136 West Georgia Street, Indianapolis, have a rough week or two.

A deluge of mail a little bit like Christmas arrives, all deliverable to the Catholic Communications Center (CCC). The reason: It's time for the annual Gabriel Award competition.

By now this mail has been deposited and is piled on tables, desks and the floor of the communications office. Chuck Schiala, CCC director, his staff and volunteers are wading into entries—video and audio tapes from around the country which the senders hope will merit a prestigious Gabriel Award.

Each year the National Catholic Broadcasting Association, or Unda-USA, gives these awards for broadcasting excellence. "It's our hope," explains Schiala, "that Gabriel Award-winning programs which reflect human values will promote similar programs of outstanding achievement."

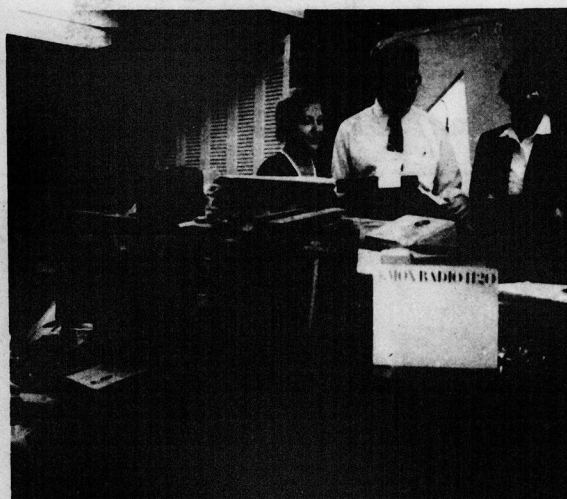
Schiala is chairman of the awards committee and he predicts there will be 600 entries this year.

As they arrive, the tapes don't stay very long in Schiala's office. They are added to the list of entries, then packaged and sent to 50 jury chairpersons who will appoint panels of judges for eight classes of entries.

The categories are entertainment, informational, educational, religious, youth-oriented, public service, and outstanding achievement by an individual and by a television and radio station.

According to Schiala, now entering his second two-year term as chairperson of the event, the position he holds means a year-round commitment for the Communications Center staff, with the bulk of the work starting in June, when announcements of the contest are sent out. September means processing entrants. And November means the awards banquet in a city selected by the organization. This year that will be New York City.

Schiala says a leadership role with Catholic broadcasters has been constant in this archdiocese ever since Father Kenny Sweeney headed Unda-USA's parent organization, the Catholic Broadcasters Association, and initiated the Gabriel Awards in 1965.



PROCESSING ENTRIES—The staff of the Catholic Communications Center and volunteers are in the midst of their busiest season—processing tapes sent from all over the country in the annual Gabriel Awards competition. Surrounded by entries are (from left) Margaret Riley, a volunteer, Chuck Schiala, CCC director, and staffer Mary Ellen Russell. The tapes will be sent out to judges around the country. Winners will be announced at the Unda-USA banquet Nov. 12 in New York City. (Photo by Ruth Ann Hanley)

Ushers need to be 'hospitality ministers,' says priest

by BRIAN BAKER

ALBANY, N.Y. (NC)—Ushers may be the Rodney Dangerfields of the liturgical service—like the comedian, they sometimes "don't get no respect."

Parishioners complain that ushers get people into Communion lines like a ringmaster directing the Barnum and Bailey Circus, that they sit in back of church and talk or smoke cigarettes, that they act as if they own the church.

Father Richard Fragomeni, coordinator for liturgy for the Albany Diocese, said there is probably some solid evidence for complaints against ushers. In fact, he said, if some are less than hospitable it's probably because they are adhering to an old conception of their role which puts less emphasis on being cordial than on corralling people into pews.

"We've all seen the type of usher with the two fingers up, rushing down an aisle way

ahead of people and then quickly waving them into a seat. He's all business," Father Fragomeni said. He said he believes those who greet and seat people in church should exude a bit more warmth.

"Usher is a bad word, a blow-out word to describe what these people should be doing. They should do more than show people to their seats and take up collections."

The title that liturgists prefer to use today instead of usher is "minister of hospitality," which though longer and more awkward-sounding, is more descriptive and encompassing.

While changing the name of ushers can help, it takes more than that to change their image. And to expand their role from official doorkeeper to host can take some doing, but it usually pays off, according to Father Fragomeni.

One church, for example, decided to update its ushering with a concerted effort to make it more personal and friendly. It began with six families—men, women and children—who were instructed to: be at church 20 minutes before Mass; make it a point to meet one person he or she did not know; introduce at least one person to at least one other person; invite people to sit up towards the front of the church.

The program was such a success that within six months, there were more people interested in getting involved than there were Masses to accommodate them.

According to Father Fragomeni, the value of the greater emphasis on cordiality among ushers is that it encourages a closeness, a humanness. "Ministers of hospitality can help create a holy buzzing of congenial people," said Father Fragomeni, indicating however that the congregation should not become a talkfest that disrupts the flow of the liturgy.

"But we don't have to worry about a friendly greeting or exchange. The more we're human with one another the more we're holy. It shows that the church building is not God's house, it's a house for God's people," he said.

While women customarily have not taken roles as ushers, there are no reasons they shouldn't, he continued. "Women have a knack for that sort of thing, and sometimes make better ministers of hospitality than men."

"What we're interested in today is

broadening the concept of the usher's responsibility. There's more to it than seating people for a business meeting or corralling them like cattle.

"As with most things, it's attitude that's key," said the priest.

Two Southern Indiana churches celebrate 100-year milestone

Two southern Indiana parishes will celebrate the 100th anniversary of their churches next weekend, Sept. 18-20.

St. Pius Parish, Troy, and St. Joe Hill Parish in Clark County, both are more than a century old. St. Pius was founded in 1849; St. Joe in 1853. But their church buildings each will reach the 100-year mark this month.

The parishioners of St. Joe Hill will begin the celebration with a festival on Friday, Sept. 18, at 4 p.m., featuring a street dance with country music, booths, a balloon lift-off, free games for all ages, a queen contest and an old-fashioned homemade supper.

The celebration picks up at 11 a.m. on Saturday, Sept. 19 with an exhibit of antiques, old farm implements, early relics from the church, quilting and baking. Horse shoes, Indian wrestling and beard contests are planned and prizes will be given.

Sunday's festivities will include a dinner for parish families and a special welcome back to all priests and nuns who have served the parish or are from St. Joe Hill.

Everyone with ties to St. Pius Parish, Troy, is invited to return for the parish's Homecoming Celebration on Sunday, Sept. 20, beginning with 11:30 a.m. Mass celebrated by Archbishop Edward T. O'Meara.

A reception will follow with a pitch-in dinner at 1 p.m. and a program of organ music and special presentations.

One special feature of the celebration will be an exhibit of pictures and artifacts depicting

the history of St. Pius Church on display in the old school building. Anyone with such items to loan is asked to contact Nora Jean Snyder, 812-547-4232 or Sharon Rust, 812-547-8905. They are seeking pictures of first communion classes, graduations, parish events and individuals as well as old parish bulletins, newspaper clippings and mementos of parish life.

As the closing event, a time capsule will be sealed and placed in the parish sanctuary. The capsule will contain a copy of the parish's updated history, a registry signed by those attending, the text of the archbishop's talk, coins of the year and other items.

In observance of the jubilee, St. Pius has updated and republished its history, first written for the parish's 100th anniversary. This account of the early life of the church and the town of Troy is available from P. O. Box 25, Troy, for \$5.50.



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THE CRITERION

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Appointment

REV. GERALD FORKIN, O.M.I., appointed pastor of St. Bridget, Indianapolis. He replaces Father Anthony Rigoli, O.M.I., who is being assigned outside the Archdiocese.

The above appointment is from the office of the Most Rev. Edward T. O'Meara, Archbishop of Indianapolis. Rev. Gerald A. Gettelfinger, Chancellor.

Terrorist bombings spread around world, threaten peace

AN NC NEWS ROUND-UP

A sudden rash of apparently unrelated terrorist bombings at the end of August and beginning of September reminded people of the extent and power of international terrorism in the world today.

The incidents stood in sharp contrast to papal teachings against violence and two of them provoked papal expressions of concern. Through his secretary of state, Cardinal Agostino Casaroli, Pope John Paul II condemned the bombing of a synagogue in Vienna, Austria, as a "bloody and absurd act" and, in reaction to the bombing death of two top Iranian officials, prayed that "every escalation of violence might cease."

In at least some of the attacks religious ideology was mixed with the sociopolitical and economic ideology of the probable terrorists.

Within a week's time the following bomb incidents made headlines:

- Aug. 29, Vienna: Two Arabs armed with hand grenades and automatic pistols attacked a synagogue in which about 200 Jews were celebrating a bar mitzvah. Two persons outside the synagogue were killed.

- Aug. 29, Paris: A bomb exploded in the main corridor of the luxurious Hotel Intercontinental. Fourteen people were injured.

- Aug. 30, Teheran, Iran: A firebomb in the presidential palace killed Iranian President Mohammed Ali Rajai, Prime Minister Mohammed Javad Bahrani and two others. Nine more were injured.

- Aug. 31, Ramstein, West Germany: A bomb outside the headquarters of U.S. and NATO European Air Force operations injured 20 people, including two senior U.S. officers.

- Aug. 31, Lima, Peru: A series of pre-dawn bombings hit the U.S. embassy and offices of four U.S.-related companies. No one was killed or injured.

- Sept. 3, Damascus, Syria: A booby-trapped car exploded near the command headquarters of Syria's Air Force. At least 20 were killed and 50 injured according to initial reports.

- Sept. 4, Beirut, Lebanon: Unidentified gunmen ambushed and killed France's ambassador to Lebanon, Louis Delamare.

- Sept. 4, New York City: A car with diplomatic tags was firebombed near the



KILLED IN RAID—Members of the Jewish community carry the coffin of Ulrike Kohut, 26, who was killed in a terrorist raid at a Jewish synagogue in Vienna, Austria. She was killed while attempting to shield the two-year-

old baby of a friend. The raid, which took two lives and injured 20 more people, was called a "bloody and absurd act" by Pope John Paul II. (NC Photo)

Soviet mission to the United Nations. No one was injured.

The toll from the eight incidents was at least 27 dead and 93 injured, plus extensive property damage.

The groups probably responsible for the violence and their ideologies, in some cases religious, were as varied as the geographical locations where the terrorism occurred.

PALESTINE Liberation Organization literature and posters were found in the Vienna

apartment of one of the two alleged attackers of the synagogue, who were captured by police as they fled the scene. But PLO leaders, who usually do not hesitate to publicize their actions, denied any connection with or responsibility for the attack.

Vatican Radio, in an editorial condemnation of the bombing, theorized that the terrorism against Jewish worshippers might have been inspired by a desire "to impede a peaceful solution to the Middle Eastern problem" or by a "new wave of that same anti-Semitism that

has provoked so much mourning through the centuries."

The Iranian government, which has sent hundreds of opponents to the firing squad in the past two months and has seen dozens of its own leaders assassinated in what might easily be described as reciprocal campaigns of terror, arrested several government employees Sept. 3 in connection with the killing of the president and prime minister.

In West Germany, authorities declared that the bombing of the U.S.-NATO facility was the work of the ultraleftist, anarchist Red Army Faction. The group, which claimed responsibility for the incident, was also believed to be behind two attacks on other U.S. facilities in West Germany last March.

The multiple bombings directed against the United States in Lima the same day were tentatively attributed by police to the Peruvian leftist group Sendero Luminoso (Lighted Path).

The explosion in Damascus Sept. 3 was considered the possible work of the fundamentalist Moslem Brotherhood, an outlawed Sunni Moslem faction which has been waging a campaign of bombings and assassinations against the ruling pro-Moscow Baath Socialist Party.

IN THE NEW YORK firebombing, which followed a similar failed attempt the previous day, an anonymous telephone caller told Associated Press that it was the work of "Thunder of Zion," a faction of the militant Jewish Defense League. The caller said that "Soviet blood will flow on New York streets" if "all Soviet Jews oppressed in the Soviet Union" are not released immediately.

The diversity of the terrorist incidents served as a reminder of the worldwide turmoil today and the many efforts by factional groups to reach their goals by the path of violence.

Such violence was strongly condemned by Pope John Paul II during his 1979 visit to Ireland, when he declared that Christianity forbids seeking solutions to injustices "by the ways of hatred, by the murdering of defenseless people, by the methods of terrorism."

Pope asserts Poland's right to be free

CASTELGANDOLFO, Italy (NC)—In strong words seen as an admonition to the Soviet Union Pope John Paul II said that a free and independent Poland is necessary for world peace.

Speaking Sept. 6 to 15,000 visitors to his summer residence at Castelgandolfo, the pope recalled the September invasion by Germany of Poland 42 years ago which started World War II. He said that, by losing 6 million lives in that war, his native land had earned the right to independence.

"This great spilling of blood was and is our contribution, a contribution which confirms our desire to live, and our right to live, with our own life as a nation, a nation with its own culture, its own individuality, its own way of looking at social issues and at the dignity of human work," said the pope.

About 400 of his countrymen were among those gathered in the papal courtyard as the pope spoke. Many of them were rural workers in Poland's Solidarity labor union. They cheered loudly as the pope spoke.

"It is necessary to add, always to add, that respect for this right of our nation, as of every other nation, is a condition for international harmony and for peace in the world," he said.

FOCUSING DIRECTLY on Solidarity, the pope recalled the social upheavals, including

strikes, a year ago which brought Solidarity into prominence.

"I cannot forget the important events that took place a year ago at Gdansk, Szczecin and other cities in Poland," he said. Then he referred to the Solidarity congress which opened Sept. 5 in Gdansk: "Nor can I forget the congress of Solidarity which has begun in these days on the anniversary of the events of last year."

The pope noted that he had been moved upon learning that the union movement had recently succeeded in erecting a cross at a World War II monument in the town of Westerplatte. Formerly a cross had stood atop the monument, but it had been taken down by the communist government in 1963 and replaced with a World War II tank.

As the pope spoke the North Atlantic Treaty Organization (NATO) expressed concern about the import of Soviet military maneuvers involving 100,000 troops near the Polish border.

In his talk to the 15,000 visitors, the pope also referred to the 15th international Literacy Day, sponsored by UNESCO on Sept. 8. He recalled the importance which the church gives to literacy and noted that the church always couples its missionary efforts with educational programs.

IN A MESSAGE sent on Sept. 8 to Amadou Mahtar M'Bow, director general of UNESCO,

the pope wrote: "Literacy tends to make a man more a man, in himself and with others, but also for others: insofar as he is able then to pursue his full and harmonious development—spiritual, cultural, and material; and he learns to possess this fundamental richness, to integrate it continually and use it for his own good and the common good."

In his 35-minute address Sept. 6 the pope also said that he was sorry that his convalescence since the attempt on his life May 13 had kept him from his planned participation at ceremonies in Padua in northern Italy.

In Padua that same morning the papal secretary of state, Cardinal Agostino Casaroli, presided at a Mass marking the 750th anniversary of the city's patron, St. Anthony.

At the Mass Cardinal Casaroli dedicated a new reliquary containing the remains of the 13th-century saint, who died at the age of 36, having achieved fame as a preacher and as "the apostle of charity."

The pope said that the continuing devotion to St. Anthony stems from the saint's "absolute loyalty with which he announced the Gospel and the courageous consistency with which he gave flesh to its teachings."

The pope welcomed pilgrims in seven languages, including a special greeting in English to a group of School Sisters of Notre Dame.

EDITORIALS

In pursuit of peace

Terrorist bombings all over the world... unrest in the Mideast and throughout Latin America... violence in Northern Ireland... the Soviet troop buildup along Poland's border... El Salvador's continued bloody civil war... the Reagan administration's decision to produce the neutron bomb... the nuclear armaments race—can we even pretend that the world is "at peace"?

As followers of Christ we are mandated to be peacemakers. The Catholic Church through its popes and bishops has insistently in modern times called us to work actively for peace. Yet as ordinary citizens, many of us experience deep feelings of powerlessness. What really, we ask, can I do to change the way things are, to stem the violence of the world?

Bishop Anthony Pilla of the Cleveland Diocese recently made a statement on war which contained some practical suggestions for individuals, groups and diocesan agencies working for peace. Based on his suggestions, here are some possible actions:

- Establish a peace and justice committee in your parish either as an ad hoc committee or linked to the parish council;
- Institute an annual Peace Week on a parish, community or diocesan level to foster peace education and awareness;
- Help establish programs of peace studies for educators so they can more effectively prepare our youth in the cause of peace;
- Examine and if necessary, challenge, the relationship of Catholic educational institutions to the military and to industry that supports nuclear armaments;
- Consider Friday abstinence as a personal penitential act, a symbolic sharing in the deprivation of the world's poor ("caused in part by the arms race");
- Give serious thought to how you live—the implications of a "lifestyle based on unbridled consumerism and energy consumption while a majority of the world's population suffers need and deprivation";
- Urge those involved in the production of weapons of mass destruction to reconsider the moral implications of their jobs. As Bishop Pilla puts it, "Those asked to give or obey orders to use nuclear weapons ought to meditate on the morality of such actions;
- Support the training of draft counselors for ministry to high school and college youth and urge preparation of Catholics to represent the religious voice on draft boards;

As individuals, we can't expect to make much of an impact in the effort toward peace. But, if Catholics, parish by parish and diocese by diocese, were to forcefully work and give witness to the cause, and if we were to join our efforts to other religious bodies, instead of a shot heard round the world, there might be a great and mighty silence—the advent of peace on earth.—VRD

Kids, movies and saying 'no'

An angry young Criterion reader wrote to us last week, protesting the movie ratings carried at the end of James Arnold's movie reviews. Mistakenly, he blamed Arnold because his mother refuses to let him see certain films of his choice.

We say, "mistakenly," because the NCOMP ratings of A-1, A-2, etc. don't come from Arnold at all. They come from the Department of Communications, United States Catholic Conference, and we add them to Arnold's column. The USCC office reviews movies and distributes its ratings to Catholic publications such as the Criterion. They also are available through the Dial-a-Movie service from the Catholic Communications Center.

But about the young person's letter (unsigned, therefore unpublished)... It's not the first complaint we've had from youngsters; similar comments were made in the Criterion's readership survey. The major gripe: I can't go see the best pictures because of those dumb ratings.

We say: More power to parents concerned enough and with enough intestinal fortitude to put limits on what their kids take in at the local friendly movie house.

The ratings, we should add, are not arrived at lightly. The USCC's communication department has 40 consultants and no fewer than 6 and as many as 25 people review each film that's rated. Afterward, they report how they feel about it aesthetically and morally, then suggest a rating and say why. The composite of these views determines the eventual USCC rating.

Explains Mike Gallagher of the USCC staff: "Sometimes a movie will have sex or violence in it, but it's not the presence of these that determines the rating. Rather it's the manner in which they're depicted. If sex, violence or obscene language is used in an exploitative way, that's offensive. But if it's there as part of life, to get the story across, we accept that. And a rating by itself isn't very helpful; a review that gives parents an idea of what's in the film is more useful."

He says parents must be the final judge; only they can decide if their child is mature enough to handle certain themes and treatment. We agree. The question is: are enough parents involved enough to judge their children's maturity, to know what they're seeing at the movies, and are they gutsy enough to take the heat when they have to say "no"?—VRD

WASHINGTON NEWSLETTER

Affirmative action policies threatened

by JIM LACKEY

WASHINGTON (NC)—A Reagan administration proposal to scale back affirmative action requirements for government contractors has brought to the surface again the debate over public and private efforts to correct past practices of discrimination.

Affirmative action generally refers to a variety of efforts by business and education to help the victims of discrimination return to an equal footing in jobs and schools. The tools of affirmative action can include special efforts to recruit minorities or to establish goals and timetables aimed at raising the level of minority employment or admissions.

Under the Reagan plan, announced in late August by Labor Secretary Raymond J. Donovan, many businesses benefiting from government contracts—and there are a substantial number of them because of the size and spending habits of government—would be relieved of the "burden" of affirmative action paperwork.

More specifically, many medium-sized businesses no longer would have to file formal documents showing what steps they are taking to raise the number of minorities and women in their workforce to levels equal to the area's general employment pattern. Also eliminated would be requirements that businesses being considered for new federal contracts submit to a review of their hiring practices before the contract can be awarded.

Like many issues in Washington these days the proposal was criticized from both sides: business groups contended the new rules didn't go far enough in easing a major regulatory burden, while civil rights groups decried the proposal as a retreat from the anti-discrimination progress of the past two decades. All sides have until the end of October to file comments on the proposal, after which final regulations will be issued.

AMONG THE supporters of the concept of affirmative action are the U.S. bishops, who in a 1979 pastoral letter said racism sometimes is the source of the sentiment that too much is being given minorities through affirmative action plans.

"At times protestations claiming that all persons should be treated equally reflects the desire to maintain the status quo," the bishops said.

While few would argue against the concept of equal employment opportunity, proponents of affirmative action maintain that additional steps must be taken to ensure the rights of minorities. President Lyndon Johnson, for instance, said in 1965, "You do not take a person who for years has been hobbled by chains and liberate him, bring him up to the starting line of a race and then say, 'You are free to compete with all the others,' and still justly believe that you have been completely fair."

But to many others the government's af-

firmative action rules are just one more example of federal overregulation of private enterprise. Government should encourage minority hiring by business but should not mandate what steps should be taken.

Proponents of affirmative action maintain, however, that government has the obligation to see that tax funds are expended in a way that ensures that public policy goals will be met. Telling businesses which receive federal monies that they must comply with an affirmative action policy is a legitimate function of government, proponents say.

One, Father Frederick M. Hinton, executive director of the National Catholic Conference for Interracial Justice, says it is "deplorable" that affirmative action is being attacked so much these days.

THE RULES being scaled back merely establish "government as arbiter to insure that (business) will do not only what is to its individual advantage but also to the advantage of the larger common good," he said in an interview.

Father Hinton also maintained that affirmative action never was meant to provide minorities with an advantage over others in seeking jobs or schooling. "It (affirmative action) simply recognizes the way the system functions and attempts to insure that those previously excluded will be able to participate," he said.

Still, the future of government affirmative action programs is cloudy, even though the Supreme Court in the 1978 landmark Bakke "reverse discrimination" case said affirmative action is constitutional even if strict quotas are not.

A Senate subcommittee chaired by Sen. Orrin Hatch (R-Utah) has been holding hearings on affirmative action this year in what some critics charge is an apparent attempt to dismantle affirmative action even further.

Hatch also has introduced a constitutional amendment that would ban the federal and state governments from making any distinctions—including affirmative employment steps—based on race, color or national origin.



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COALITION VS. O'CONNOR—A coalition of pro-life and conservative groups numbering 4,000 gathered at Dallas to protest President Reagan's nomination of Arizona Judge Sandra Day O'Connor to the Supreme Court. A 12-hour program, including seminars and a rally, probed ways of "bringing back pro-family values and guaranteeing the sanctity of life in the United States." The Religious Roundtable sponsored the event.

church in the world

Illegal abortion not up

WASHINGTON—A new study of the Hyde amendment's impact on abortion seems to prove that women have not been seeking "back alley" abortions. The study by the federal Centers for Disease Control in Atlanta found that only one percent of women who might have sought an abortion under the Medicaid program turned to illegal abortions. But pro-life leaders said that limiting the overall number of abortions was not the intent of the amendment. The purpose was "to take the government out of the business of paying for the killing of unborn babies," said Dr. J.C. Wilke, president of the National Right to Life Committee.

prises me, coming . . . from a country which calls itself democratic and free, and which, moreover, had expressed . . . its gratitude for my intervening" in the hostage crisis in Iran.

Voting rights 'justice'

LOS ANGELES—"Extension of the Voting Rights Act is a matter of basic justice," said Auxiliary Bishop Juan Arzube of Los Angeles. "Minorities of this country should expect nothing less than full participation in the political process," the bishop said in a statement issued in Los Angeles. The bishop called the act "one of the most important civil rights laws ever enacted." Major portions of the 1965 law will expire next August unless extended by Congress.

World underpopulated

NEW YORK—The world needs billions more people by the year 2000 to keep up with projected new technologies and economic growth, according to the September issue of Fusion magazine, published by the privately supported Fusion Energy Foundation. Steven Bardwell, editor of the magazine, said that by the year 2000 a new energy resource, nuclear fusion, will be widely in use. Fusion nuclear energy is produced by the joining of hydrogen atoms; nuclear fission splits atoms. Bardwell said he is not a church member, but believes that "the universe is guided, is developing, that God did not create it in a static way."

Missionaries seek OK

SANTO DOMINGO, Dominican Republic—Following the recent deportations of two Canadian missionaries, eight diocesan pastoral teams asked for government assurances that church personnel can continue working among youths and the poor. "These priests and Religious only follow directives of the Puebla document to give preferential option to youth and the poor in Latin America," their joint statement said.

Rebuff surprises Capucci

ROME—Archbishop Hilarión Capucci said he was surprised at the U.S. decision to deny him a visa for a fund-raising trip scheduled to have begun Sept. 5. The U.S. embassy in Rome said Sept. 3 that the Melkite-Rite archbishop's application had been denied because of his conviction in 1974 by an Israeli court on charges of providing weapons and explosives to Arab guerrillas. The archbishop said in a communique that the denial of a visa "sur-

Hunger striker stopped

BELFAST, Ireland—One of seven jailed Irish Republican Army guerrillas on hunger strike in Northern Ireland ended his fast Sept. 4, given medical treatment at the request of his family when he fell unconscious. Matthew Devlin, 31, was the fourth man to end his fast since the hunger strike began March 1. Ten guerrillas, mostly members of the IRA, an outlawed organization fighting to end British rule in Northern Ireland, have starved to death in the campaign and another is near death.

TO THE EDITOR

Msgr. Higgins challenged on PATCO

There were a number of statements in Msgr. George Higgins' article "Administration may need to change air-traffic attitude" (Aug. 28) that I would argue with.

Air traffic controller give their word of honor not to strike when they accept their jobs.

Rosary supported

Re: Mr. Kurre's column (Aug. 7): I pity Mr. Kurre and some of his thoughts regarding Our Lady's Rosary. We shouldn't be surprised, for when Good Pope John opened the window at Vatican II to let in a breath of air all sorts of kookie ideas, along with rather good ones, flew in.

I would appreciate reading Mr. Kurre's thoughts replying to Pope Paul's support of Fatima that we follow Our Lady's request to say the rosary for the conversion of Russia. In the meantime we will continue praying the rosary for Mr. Kurre. God Bless!

Art Logan

Indianapolis

Each applicant is free to reject the oath/job. Finally, the striking controllers have broken the law.

Msgr. Higgins said "The administration has done little but repeat compulsively that public employees do not and should not have the right to strike." That law was enacted by majority rule by our elected representatives for the public good. Where did Msgr. Higgins discuss PATCO's responsibility?

The obvious strategy of the controllers (and PATCO) in leaving their posts was to risk the lives of airline passengers, and thereby pressure the administration to grant their demands. If airline passengers should lose their lives, who is to blame? What is the teaching of Msgr. Higgins?

I am sure there is a great amount of stress involved in controlling air traffic. There are undoubtedly some who break down under the stress. Those people should not be air traffic controllers, for their own good and the good of passengers.

Columbus

R. T. Jefferson

Last St. Magdalen Mass recalled

On Sunday Feb. 16, 1941, 40 years ago, I was present at the last Mass held in St. Magdalen's Parish Church established in 1830.

My mother, born in 1858, lived then in Jennings County and received instructions and received her First Holy communion in that parish and walked many miles to do so. Her parents, Mr. and Mrs. John Patrick Dolan, migrated to U.S. from Ireland after the potato famine in that country. After settling first in Ohio, they came to Indiana when the government offered generous land grants to those wishing to establish permanent homes here. They built first a log cabin, then a very comfortable seven room frame house. It was my

great pleasure to visit my grandmother there when she was 91 years of age.

I remember Rev. Joseph Ritter's sermon, more of a heart-to-heart extension of mutual grief. My grandparents were buried there and as far as I have been able to learn were not moved to Madison. At that time it was said, the lovely stone church would be used to store ammunition.

Mrs. Marie Fischer

Shelbyville

P.S. I am 93 years old.

Thanks for sharing 'Aunt Carrie'

I have just finished reading Mary Rose Birchler's article on Aunt Carrie (July 10), and it moved me profoundly.

It was obvious that Aunt Carrie was a wonderfully alive and loving person. She touched people, not by doing grand and glorious things, but by just "being there" when needed. A smile, a kiss, a supportive word was her way of life and what a powerful way it was!

While reading the essay, my thoughts were on the Aunt Carries in my life—those special people who love and support me every day by just being who they are.

Thank you for sharing Aunt Carrie with me and for calling to mind all of the Aunt Carries who touch our lives by just loving us.

Joe Proctor

New Albany

Chancery Report



Chancery

Site work and paving on the west side of the Catholic Center has begun. The painting of exterior windows and doors is almost complete, awaiting shipment of patterned glass. The contract for the fence has been awarded and will be carried out in conjunction with paving and landscaping. The pointing of the building is underway.

Architectural and engineering drawings and specifications for main building of the Catholic Center have been submitted and approved by the State Administrative Building Council and are now being reviewed by the state Fire Marshal's Office. The bidder selection process is underway, with final selection of bidders completed within the week.

Providence Sister Loretta Schafer assumed her duties as Assistant Chancellor on Sept. 1. Her work will include both pastoral and administrative detail of the day-to-day operation of the archdiocese.

Archbishop O'Meara will lead the celebration of Respect Life Sunday Oct. 4. He will celebrate 11 o'clock Mass at St. Peter and Paul Cathedral during which the Sacrament of the Anointing of the Sick will be administered. This celebration of Respect Life is a reminder that concern for life extends not only from conception but throughout life until death. Celebration of Respect Life Sunday is also celebration of respect for the quality of life. A wheelchair ramp has been installed at the Cathedral for those confined to wheelchairs or who find climbing stairs difficult.



Office of Catholic Education

The Office of Catholic Education is sponsoring two Educational Leadership Conferences: Oct. 3, Marian College, Indianapolis, and Oct. 17, Our Lady of Providence High School, Clarksville. Theme is "Planning: Shaping the Future Together." Individual participants' needs will be addressed through the 19 seminars to be offered at the ELC. Priests, board members and educational administrators are all encouraged to attend.

Sixty-one people from 12 parishes attended the RCIA Sponsors' Workshop held at St. Rose of Lima, Franklin. The participants felt strongly that such a workshop should be repeated again.

The Department of Schools will convene archdiocesan principals at the first of two annual principals' meetings Sept. 23. The program will be held at Beech Grove Benedictine Center and carry the theme, "We Touch Them and They Grow."

Preliminary plans for school visitation have been completed as staff has selected 17 schools to be visited this year. Principals have received a letter announcing their selection and offering a variety of topics for faculty

meetings. Visitation will include attendance at the local board of education meeting and observation of the principal's participation.

The proposed Educational Consolidation and Improvement Act of 1981 calls for localizing current programs into two major titles: Title I will deal with disadvantaged, migrant, handicapped, remedial elementary and adult education programs at the federal funding level. All other educational funding programs will be lumped into Title II, i.e., management, career education, metric, community, consumer education, present innovative education and library/media programs.

The best determination indicates a 25 to 29 percent reduction over previous funding. Catholic school administrators must continue to monitor programs so that when the proposed legislation is implemented, "equitable participation" for their school children is retained.



Catholic Communications Center

The staff and volunteers have received final entries from the U.S., Canada, Australia and England for the 1981 Gabriel Awards competition.

The Communications Center, as the Awards Office of Unda-USA (National Catholic Broadcaster's Association), coordinates approximately 800 entries in the yearly awards process to honor outstanding radio and television programs which creatively treat issues reflecting positive human values.



Office of Catholic Charities

The number of refugees in the camps continues to mount. Refugees and resettlement services of United States Catholic Conference has requested an intensified effort on the part of dioceses to find sponsors for refugees.

The state's five Catholic Charities directors met with officials from the State Department of Public Welfare. Although budget cuts mean reduced funds for refugee services, the five agencies will continue to be the sole provider of refugee services for the department.

Expansion of services into deaneries beyond Indianapolis continues. Catholic Social Services will offer the STEP program (Systematic Training for Effective Parenting) and the Children of Divorce program in the Bloomington deanery. In addition, plans are underway to secure the availability of marriage and family counseling in that deanery.

Marriage and family counseling is also available at Columbus on a limited basis. Persons interested in this service may call 812-372-9140.

The New Albany Catholic Charities Office has been opened at 702 East Market Street, 812-948-1211. In addition to 50 hours per week office coverage there is also a 24-hour emergency

intervention service. Persons desiring this service may contact their local pastor.

The School Program of Catholic Social Services will service 23 schools this year. Services will be offered at St. Rita's for the first time.

A day of awareness for widowed persons will be held at Marian College Oct. 17. This is the beginning of an on-going ministry to widowed persons by widowed persons. The day of awareness will feature workshops devoted to the unique needs of widowed persons. Anyone interested may call the Catholic Charities Office.

The RSVP volunteer luncheon will be Oct. 14. RSVP is a federally funded program and stands for Retired Senior Volunteer Program. It places an average of 475 volunteers in 80 agencies in central Indiana.



Office of Worship

Father Stephen Jarrell has been appointed to the Sacraments Committee of the Federation of Diocesan Liturgical Commissions. This committee is compiling data on adult initiation practices in the U.S. from a national survey conducted last spring.

The liturgy committees of 30 parishes are participating in the National Study of the Mass from September, 1981, to June, 1982. This study has been undertaken to deepen the faithful's appreciation of the Mass and allow a structured forum for evaluation of liturgy changes. Meetings have been held in Bloomington, Napoleon, New Albany, Indianapolis and Terre Haute to introduce the procedure to liturgy committee chairpersons.

Benedictine Father Noah Casey will direct Recollections for Liturgical Ministers, Priests and Planners. They will be held at St. Anthony Church, Clarksville; St. Pius X Church, Indianapolis; and at St. John's Church, Bloomington.

Father Stephen Jarrell and Charles Gardner and support staff are conducting a Liturgy Formation Program this fall at St. Lawrence Parish, Lawrenceburg; St. Joseph Parish, Terre Haute; and St. Lawrence Parish, Indianapolis. This liturgical development program provides parishes with a critique of their Sunday worship and practical help through workshops geared to the needs of each parish.

Several parishes have consulted the Church Art/Architecture Committee regarding proposed art work, church renovation or new construction. These include St. Luke's, Indianapolis; Holy Family, Richmond; St. Barnabas, Indianapolis; and St. Monica, Indianapolis.

The National Meeting of Diocesan Liturgical Commissions will be held in Milwaukee Oct. 19-22. Theme is "The Assembly: A People Gathered in Your Name." Fathers James Bonke and Stephen Jarrell will be official delegates from the archdiocese.



Catholic Youth Organization

Quest IV, a retreat for high school freshmen and sophomores, will be conducted at CYO Camp Rancho Framasa Sept. 25-26. Forty applicants will be accepted.

A scheduling meeting for the Eighth grade Vocations Retreat has been set for 5 p.m. Sept. 22, at Holy Rosary Rectory. All priests who have previously given the retreat or would like

to participate are invited. Deadline for parishes or schools to reserve a date is Sept. 14.

More than 1,700 boys begin CYO Football at three levels Sunday, Sept. 13. The CYO Jamboree is scheduled for Saturday, Sept. 12 at Roncalli High School.

The 1981 CYO Kickball season began Thursday, Sept. 3, with girls competing in five leagues.

Plans are being made for the 1981 Girls' Basketball season, beginning the second week in October.

St. Ann Parish will sponsor the Indianapolis Deaneeries Youth Mass Sept. 27. Mass is at 6:30 p.m. with a dance following in the parish hall.

The second meeting of Adult Moderators and Youth Ministers will be conducted simultaneously with the Youth Council meeting Sept. 21 at the CYO Office.

The CYO will participate in the National CYO Federation Convention Nov. 5-8, in Milwaukee, Wis. Approximately 80 teenagers plan to attend.

Bob Schultz, a recent Chatham High School graduate and member of St. Lawrence Parish, Indianapolis, will be a candidate for the National Executive Council.



Vocations Center

Thirty-seven students entered the seminary this fall—19 in theology, 2 in pre-theology and 16 in college. The men are studying in six seminaries.

The annual Vocation Awareness Week is scheduled for Oct. 11-17. Materials will be sent to all parishes, school principals and directors of religious education.

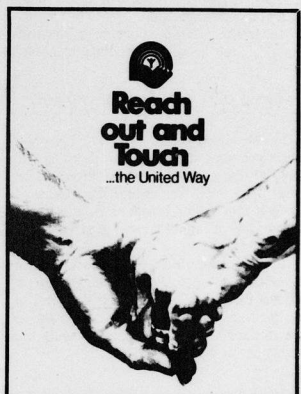
Father Robert Sims will meet with Contact members on Sunday, Sept. 27, at 7:30 p.m. at the Vocations Center. Anyone interested should call the center.



Metropolitan Tribunal

Present Tribunal planning includes an assessment of projected costs of any personnel development to meet present and future needs.

The Tribunal, with the Office of Priestly Spirituality is sponsoring a workshop in two locations, March 9-10, to enable priests and others in pastoral ministry to better grasp the church's understanding of the internal forum when speaking of insoluble marriage situations. Presenters will be Jesuit Father Richard A. McCormick, moral theologian, and Father John T. Finnegan, a canonist from the Boston Tribunal.



check it out...

✓ A series of classes in leadership for Hispanics has been scheduled at Marian College, Indianapolis. Father Mauro Rodas has announced.

Father Rodas, director of the Archdiocesan Spanish Speaking Apostolate, said the classes are designed for Hispanics to develop leadership skills and better serve their parishes and the church.

Topics will include catechetics, the Bible, liturgy, sacraments and a practicum. Region VII's Mobile Institute for the Spanish Speaking will instruct.

Classes will be held from 9:30 a.m. to 4 p.m. once a month for eight months. Dates are Oct. 17, Nov. 14, Dec. 12, Jan. 16, Feb. 13, March 13, April 10 and May 15. Bi-lingual instruction will be offered if needed. The fee is \$5.

✓ A recent news release from the public relations department of St. Vincent Hospital and Health Care Center, Indianapolis, announces the appointment of James A. Schmidt as administrator of the St. Vincent Stress Center, Inc. now under construction. The Center will provide 112 beds for treatment of

the mentally ill, chemically dependent and terminally ill.

Another appointment names Ms. Susan J. Sylvester to the position of director of construction at the Indianapolis hospital. In this role, Ms. Sylvester becomes a member of the administrative council.

✓ The Indianapolis Public Transportation Corporation (METRO) has announced the expansion of its "Open Door" services for the transportation of elderly and handicapped passengers. Beginning Saturday, Sept. 12, the expansion will include Saturday service between the hours of 8:30 a.m. and 4:30 p.m.

According to Gary L. Booher, chairman of the board of directors for IPTC, the addition of Saturday service is the first in a series of improvements that are expected to be made in the near future. Extended hours during the week, additional "Open Door" vehicles and Sunday and night service are all options under consideration.

✓ The Archdiocesan Schola Cantorum is a small mixed choir that sings twice a month at SS. Peter and Paul Cathedral, particularly

when Archbishop O'Meara presides at the Sunday morning Eucharist. Practices are held twice a month on Tuesday evening. Anyone interested in joining the Schola may contact Charles Gardner at 317-634-4519.

✓ Hoosiers for Health, a non-profit state organization affiliated with the National Health Federation, will sponsor a natural food taste fair and health exhibition Sunday, Sept. 13, from noon until 5 p.m. The outdoors event will be held at Keystone at the Crossing, Indianapolis. In the event of rain, the alternate date is Sept. 20.

The fair gives area residents the opportunity to acquaint themselves with natural foods, nutrition, fitness and good health habits with the hope of promoting and educating the public about the importance of good health. Tickets are available at health food stores for \$1 or \$1.50 at the fair.

Participants in the fair include nutritional analysis consultants, wellness training advisors, speakers on health, fitness and nutrition and representatives from natural food stores, health spas and aerobic fitness centers.

✓ The Xavier Society for the Blind is offering a free textbook loan service, especially books for religious education programs, to teachers and CCD directors in the archdiocese.

Textbooks for the visually impaired, with

braille, large print and tape, include such series as "The Word is Life," by Benziger; "The Lord of Life," a Sadlier series; the Religious Education Program, Silver Burdett; "Christ Our Life," Loyola U. Press; "To Live is Christ," William C. Brown; and the "Easter People Series," Winston Press.

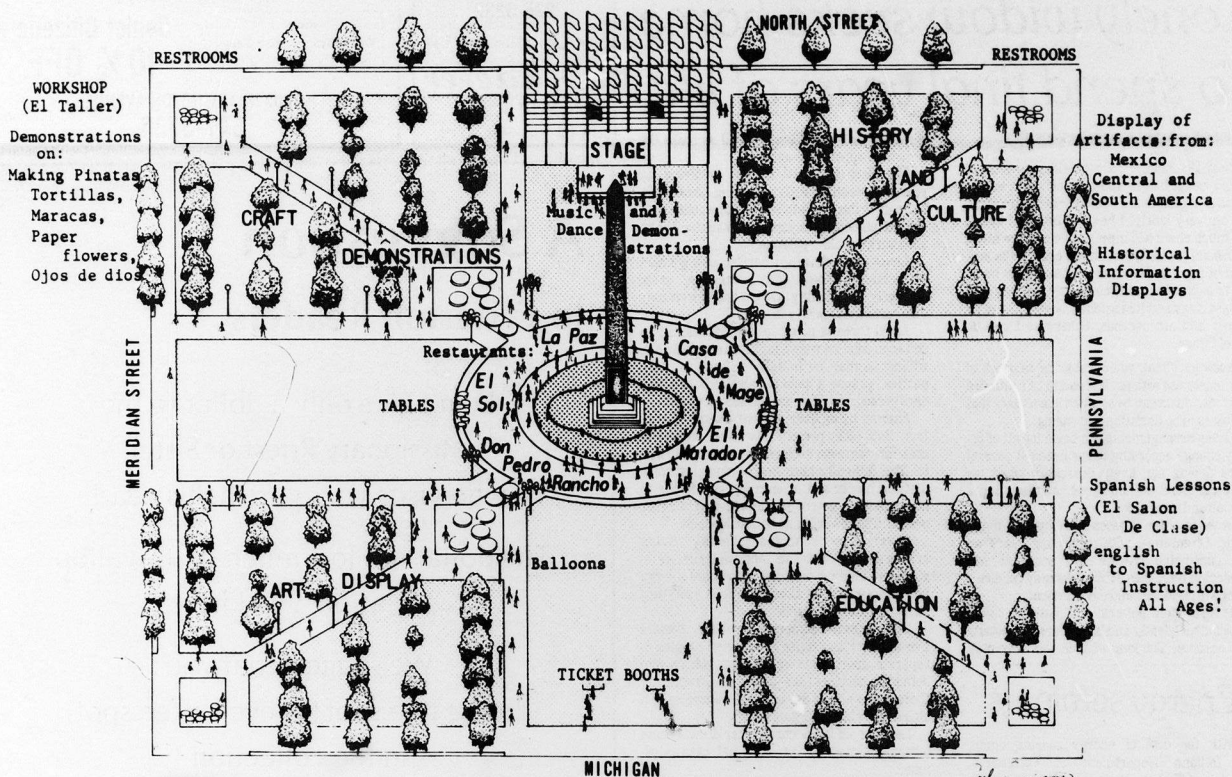
The Xavier Society, according to spokeswoman Betty J. Dodt, tries to encourage educators to include the visually impaired in their regular classes. For further information, contact: Xavier Society for the Blind, 154 East 23rd Street, New York, NY 10010.

Archbishop O'Meara's Schedule

Week of September 13

TUESDAY, WEDNESDAY and THURSDAY, September 15, 16 and 17—National Council of Catholic Bishops Administrative Committee Meeting and United States Catholic Conference Administrative Board Meeting, Washington, D.C.

SATURDAY, September 19—Diaconate Ordinations, St. Meinrad Seminary, St. Meinrad, 9:30 a.m.; Parish Visitation, St. Isidore Parish, Perry County, Mass at 6 p.m., reception following.



Fiesta 81

Indianapolis

FIESTA '81—An Hispanic folk festival from 11 a.m. to 6 p.m. on Saturday, Sept. 19, will be the finale of National Hispanic Heritage Week, Sept. 12-19. Indianapolis is home to some 30,000 Hispanics of different national origins. Above is a drawing which shows participants the placement of all sorts of inviting festival events: music, dancing, Latin food and refreshments, booths, workshops and other aspects of the Hispanic tradition. Admission to the festival is free. Location is in Obelisk Square (on Meridian Street between North and Michigan), in downtown Indianapolis.

the question box

Were the Apostles ordained?

by Magr. R. T. BOSLER

Q Where in the Bible does it say that the Apostles were ordained or even baptized? The Acts of the Apostles tells us that Paul was baptized by Ananias. (9:18)

A Pope St. Leo the Great taught that "what was visible in Christ has now passed over into the sacraments of the Church."

Jesus needed no sacraments before the Resurrection. He was the sacrament of God. In his visible humanity God was teaching, healing, forgiving sins, making disciples, sending them out to preach and to heal.

While he was visibly present with the Apostles there was, therefore, no need for any sacrament other than himself. The Twelve enjoyed immediate contact with Jesus; they needed no baptism or ordination other than the personal call of the Master.



St. Paul did not know Jesus in the flesh; he had a vision of the resurrected Lord. Though he claimed to have been taught by the risen Jesus, he was in fact baptized, for Jesus was then acting in a visible manner through the sacraments of his church.

Q How can anyone dare to use the title "father" in a spiritual sense, as Catholic priests do, when the Bible (Matthew 23:9) says: "Moreover, do not call anyone your father on earth, for one is your father, the heavenly one."

A The text also forbids the calling of anyone teacher. If we interpreted the passage literally, we could call no one teacher and not even our natural male parent father.

The practice of calling the head of the church "pope" or father, the bishops fathers in the Lord and eventually simple priests as fathers, has a good Scriptural basis. St. Paul calls Timothy "my son in the faith." (I Timothy 1:2) And he explicitly assumed the title of spiritual father when he wrote to the Corinthians:

"Granted you have 10,000 guardians in

Christ, you have only one father. It was I who begot you in Christ Jesus through my preaching of the gospel." (I Corinthians 4:15)

Scripture scholars are mostly agreed that the passage you refer to does not give us the words of Jesus, but rather the teaching of the church some years after the Ascension.

As the Protestant "Interpreter's One-

Volume Commentary" puts it: "At this point the terminology of the early church—one father in heaven . . . one master, the Christ—betrays that we are here dealing with church teaching rather than the words of Jesus."

Evidently, at the time the Gospel of Matthew was written, there were some Christian leaders acting too much like the Pharisees.

Properly understood, the title "Father" applied to priests stresses their spiritual role in the Christian family and reminds them they are to be fathers, not cold leaders or directors.

(Magr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at: 600 North Alabama, Indianapolis, IN 46204.)

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Lonely widow seeks home to spend final years of life

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: I am an elderly widow of 74 and would like to know if you could advise me as to a good home I could enter. I am alone and am very lonely. I have no family, haven't had much chance to meet people or have much of a social life as I have taken care of the sick most of my life. Now I am old and have no one to look after me. I could pay my way as I have savings and just sold my house. I have an allergy and am nervous. Otherwise I can do lots of things.

Answer: Thank you for sharing so much of your loneliness with us. It is sad to be reminded that individuals can be so alone in a society that professes to be Christian and caring.

Living arrangements are basic for all of us. They change according to our needs at several times during our lives, especially when we leave our parental home, get married, find a new job and grow older.

Growing older dictates some special living needs. Oftentimes, with increasing years we lose supportive friends and some of our physical agility. This double loss may require a change in residence and environment.

At least eight options exist between living alone independently and being cared for totally in a hospital. Thinking of it in this way may

give you some new ideas as well as make the transition appear less abrupt.

The first level, of course, is living by yourself, cooking meals and doing housework. Not only is this likely to be lonesome, but also it can get physically beyond the available health and energy of older persons.

Level two involves a partial arrangement with family. Some meals may be eaten regularly with family. Or grandchildren may take turns living with you.

Level three is going to live with family, a common solution where family is available and willing. It may be initially difficult for both parties because it calls for a role change. The care person now becomes the one cared for.

Sharing living quarters with friends is level four. Both older persons now have someone to cook for, someone to clean for, someone to talk to. The difficulty here lies in changing some lifetime habits and in learning late in life to accommodate to the peculiarities of another person. The rewards can be considerable.

Level five concerns sharing living arrangements with an acquaintance or a stranger, inviting someone in to share a large and empty house. Common need can turn strangers into friends.

Group homes comprise level six. Seniors live together as singles or married couples in separate apartments or cottages. Meals and domestic services are provided. Frequently these group homes are under the auspices of a church or religious organization.

Level seven is the care center or rest home where non-medical but custodial care is offered.

Level eight is the hospital. Many large hospitals have extended-care wings where the long-term medical needs of the elderly can be met.

Your letter suggests you could use a level six arrangement. We have sent your name and address to Catholic Charities in your state and they will be contacting you shortly. Good luck and good living!

(Reader questions on family living or child care to be answered in print are invited. Address questions: The Kennys, Box 67, Rensselaer, IN 47978)

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A Suggestion to Criterion Readers . . .

Don't give only a dollar to the Missionary Priest or Sister who visits your parish this year!

The dollar has lost much of its wallop. Inflation, you know.

We suggest that you drop a five spot (or even a ten spot) in the collection this time around . . .

God will bless you for your generosity!

THE **SOCIETY FOR THE PROPAGATION OF THE FAITH**
136 WEST GEORGIA STREET INDIANAPOLIS, IN 46225

Energy seminars

With the cost of energy soaring again, the Indiana Department of Commerce, Division of Energy Policy, is offering church personnel a chance to learn how to heat and cool their buildings efficiently.

Co-sponsors for the seminars are the Indiana Catholic Conference and the Indiana Council of Churches.

The seminar, a state-wide program for those with non-technical backgrounds, will be held in Indianapolis on Sept. 29.

For more information or to pre-register, contact the Indiana Department of Commerce, Division of Energy Policy, 440 N. Meridian St., Indianapolis 46204, or call 1-800-382-4631.

LIVING YOUR FAITH



NO GIFTS NEEDED—Love is enough as 9-year-old refugee Mercedes Villaverde shares a reunion with her grandmother Hilda at a fence in Miami. Mercedes, with about 100 other Cuban refugees who legally im-

migrated to the United States were reunited with their loved ones after completing forms. In adjoining column, Dolores Curran talks about Grandparents' Day. (NC Photo)

What moral theologians say of Abby

"Dear Abby . . ." or "Dear Ann . . ." finds millions of Americans daily looking to the Friedman twins—Abigail VanBuren and Ann Landers—for advice on how to live.

Recently, Our Sunday Visitor and Sister Mary Ann Walsh, staff writer for The Evangelist, official newspaper for the Diocese of Albany, New York, explored what some noted Catholic moral theologians felt about the advice these columnists offer, and how in line their advice is with traditional Catholic teachings.

William May, Ph.D., associate professor of moral theology at Catholic University of America, summed up their teachings as, "Sound, prudent wisdom, but not specifically Christian." He indicated their philosophy is "look out for self so you don't get hurt." He acknowledges that they both also say, "Don't hurt others," but adds that the latter message is secondary to their chief concern: finding one's own personal fulfillment.

Most of the theologians consulted scored the twins for their advice, or lack of it, in the area of human sexuality. They say this is one area where the advisers consistently stray from traditional Catholic teachings.

ONE OF THEIR strongest critics, Father William Smith of Saint Joseph's Seminary, Dunwoodie, N.Y., objects to their presentation of sexual issues as if they were not connected to morality. Father Smith states, "They sound straight, but they are mainline humanists, who promote contraception, abortion and polite euthanasia under the umbrella of 'free choice.'"

Some others, however, judge less harshly of the columnists, maintaining they generally oppose pre-marital sex but do know that it exists. They claim the columnists' stand isn't approval, however.

Father Smith agrees that the advice of the columnists "is not without Catholic teaching." However, "I can't square their acceptance and promotion of divorce with Catholic moral teaching," he explains. "Their best way to solve a problem in marriage is to step apart. There are glaring differences between what they say and what the church says."

Daniel Callahan, director of The Hastings Center at Hastings-on-Hudson, N.Y., which examines ethical issues in biology and the professions, agrees with Father Smith on divorce, but disagrees with his overall assessment of their advice.

"They're quite committed to a traditional set of values regarding families," Callahan says. However, he notes they temper their values with a good dose of pragmatism, especially in the area of sexuality. Callahan gives Abby and Ann a score of 95 percent in reflecting Catholic values, excluding, he notes, the issues of contraception, abortion and divorce.

FATHER EDWARD Mahoney, director of continuing education for priests of the Burlington Diocese, generally is in agreement (See THEOLOGIAN on page 11)

Let's not hear it for Grandparents' Day!

by DOLORES CURRAN

I invite you to join me in a small cause. Compared to the bigger causes, it may even seem insignificant, but I think it's worth calling to your attention before it grows into the monster that we've given rise to in the past. I refer to Grandparents' Day, which has been set up by the greeting card and gift companies to take place the third week of September each year.

It's not without planning that it occurs in September, a dry month for gift-buying in our culture, a slim month for profit in the greeting card and flower business, filling that empty space on the shelves between the Fourth of July and Halloween.

When I wrote a column on simplicity in the family during the past Lent, I heard from many of you who spoke of a desire to pare down this kind of buying and giving. I feel as you do. As a mother, I hate it when my children feel they have to buy me a gift because it's Mother's Day. They know I much more appreciate a gift that comes from their hands, hearts or minds. I have received gifts as diverse as an insect collection (dead, thank God) to a sheaf of original poetry and I can't bear to toss most of

these gifts away (with the possible exception of the bugs).

On the other hand, the bar of \$3.50 perfumed soap which one of mine once bought with his total savings because of the display saying it was every mother's dream to have, filled me with guilt every time I used it. How do we tell our children that we don't want these things, in spite of what the industry says?

Now we're facing the infancy of a new Day—Grandparents' Day—and we're beginning to hear, in Madison Avenue's not-so-subtle way, that grandparents need gifts, too, once a year. I submit that most grandparents are also parents and therefore are "remembered" on Mother's Day and Father's Day. I further submit that most grandparents don't need or want more china figurines to put on the window sill. Finally, I submit that most grandparents would like most a letter, a child-cooked meal, art work, a homemade project, a chatty tape, or a visit from their grandchildren instead of a hard cash gift.

We in the churches could give families the courage and support to fight this new Day in a commercial way by making it special in a non-commercial way. Let's try. Let's make it a hallmark of grandparents' day that we pour out our love without ever having to buy a gift or

send flowers. Let's turn the tables on the industry and take over a holiday invented by them instead of the familiar reverse. Let's prove that we don't have to spend money to show love.

I suggest that parishes, schools, CCD classes, pastoral teams and family life offices consider some of the following: homilies and bulletin inserts asking children to write a letter to their grandparents telling them what they like best about them and why they're lucky to have them as their very own roots; holding a special Mass and kid-served dinner or picnic for grandparents and grandchildren only (matching up families who don't have grandparents in town with others whose grandchildren are gone); devoting a class or homily to the value of grandparents, these important links of ours with the past; hanging a special bulletin board in an obvious parish spot and inviting grandparents to post pictures of their grandchildren, and so on.

I'm sure you can think of more, but you get the idea. Grandparents' Day will be here in just a few weeks, so this is a good time to start preparing for it. Let's make this Day truly special by recognizing that grandparents are for loving, not exploiting.

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What does it mean to be 'Catholic'?

by Fr. RICHARD P. McBRIEN

Institutions and communities raise identity questions just when they begin to have doubts about their identity.

If it were precisely clear what it means to be Catholic, Catholic colleges, universities, hospitals and the like would not now be asking the question.

Reasonable people recognize that the question of Catholic identity is a theological question, and it has to be addressed as such.

The simple catechism and textbook answers of the past won't suffice any longer. We have grown too much in our understanding and appreciation of other Christian churches and of other religious communities.

Catholics are not alone in their belief in the divinity of Jesus Christ. Catholics are not alone in their celebration of the sacraments.

Catholics are not alone in their faith in the triune God. Catholics are not alone in their openness to the Holy Spirit.

Catholics are not alone in their confidence in the mercy of God, in the forgiveness of sins, in life everlasting.

Then what makes a Catholic different from other Christians? The simplistic answer is that Catholics have the Pope and, therefore, are the one, true Church, and that everyone else's church is a false church.

NOT TOO MANY dare to make the argument so baldly today, so the ground shifts from outdated, unecumenical theology to canon law.

That person or that institution or that community is Catholic whom a portion of the

official church declares to be Catholic.

Conversely, that person or that institution or that community is not Catholic whom the same portion of the official church declares not to be Catholic.

This whole fight has been waged for several years over the Catholic identity of colleges and universities, and the same issue has been joined more recently over the question of the "canonical mission."

The issue is less one of truth than of control. Pluralism is not to be tolerated. There is only one right answer to every question, and the question can only be formulated in one right way.

There is, however, an eerie abstractness to the whole approach. Catholic bureaucrats who really believe that their brothers and sisters can be declared "illegitimate" by legal maneuvering alone are simply out of touch with the Catholic community as it exists today.

Catholic health care administrators and staff, for example, are intelligent and sophisticated adults. They are committed Catholics who know more theology than what's in the Baltimore Catechism or variations thereof.

CATHOLIC COLLEGES, universities and

seminaries are populated and governed by similarly intelligent and committed persons. So, too, are the Church's religious communities of women and men. So, too, are its professional organizations, e.g., the Catholic Theological Society of America, the Canon Law Society of America. And so, for that matter, are many of its bishops and priests, its journalists, religious educators and so forth.

To think that a mature post-Vatican II church is going to acquiesce in what amounts to a repeal of conciliar Catholicism reflects badly on the common sense and judgment of the perpetrators.

Catholicism is a precious heritage, shared by millions. No one group has title to it, nor is the hierarchy itself, which has a special ministerial responsibility for its preservation, a monolithic body.

Perhaps that is what is more disturbing to the ideologue than anything else on the present Catholic scene. There is pluralism even within the hierarchy.

For reasonable people, pluralism is at once inevitable and healthy. For the ideologue, pluralism is always the enemy of truth. For there is only one answer to each question, and there is only one way to put each question.

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Kurre remembers a clown

by DON KURRE

As I paged through the National Catholic Reporter (NCR) recently, the headline "Compassionate Clown' dead in auto crash" caught my eye.

Ken Felt, whose story the article told, was an ex-Jesuit scholastic who spent the last 10 years of his life zig-zagging the world sharing the Gospel as a clown, troubador and professional fool.

I met Ken one evening many years ago during one of his brief stops at St. Thomas Aquinas Parish in Indianapolis. I remember, as I walked into the partially filled church, there where the altar usually stood sat a rather frail looking man. He sat calmly, as if suspended in time. He was extremely white of face.

I asked, as I walked down the aisle, "what have I gotten into here?" The church, filling with people, was strangely quiet—the kind of quiet that fills the summer air in Indiana before a thunderstorm. As I recall, the usual chatter and greetings were noticeably missing from the church. Those assembled seemed to sense that something special was about to happen.

At the appropriate moment, he began silently to mime. I have forgotten the details of his routine. Time tells me they were not important. I do remember laughing not so much at Ken, but with him. I remember feeling very much at home with him and those people with whom he encountered him.

KEN WAS LED, so NCR tells us, to clowning after working in the black ghettos of St. Louis and Milwaukee. This experience, Dominican Father Matthew Fox explained in his eulogy, led Ken in the 1960s to reject comfortable and safe seminary havens and academic towers.

"His passion grew," Father Fox explained, "out of compassion, and it drove him to—of all places—clown school to see if, in the midst of war and rumors of war, of institutional evil and social sin, he could learn some space, some humor, some transcendence."

With his imagination, his "prophetic imagination," as the priest called it, Ken was able to put those people he encountered in touch with the intimacy of human life.

"It was here also that the extraordinary became ordinary. Here was a way to tell the emperor that he was ordinary, that is, naked like the rest of us," Father Fox said. "It was here, Ken believed deeply, that empires could be dismantled, that weapons could be turned to plowshares, that human creativity could be used to make play with, make music with, make fun with, make healing with, make ritual with, make celebration with instead of to make bombs with."

I HAD EXPERIENCED Ken as a holy man, a man who had made contact with the human

PLAYING THE FOOL—Clowning, Don Kurre believes, is a humor and transcendence in the midst of turmoil, a kind of laughter that moves the whole person." (NCR)

heart. A man who had encountered God, and committed himself to telling or showing others the good news.

In a rather unique way, as Father Fox put it, "Ken did what Jesus said: he 'loved his enemies,' which are also our enemies—for anything that makes us afraid or unduly guilty is an enemy."

Ken was able to demythologize the sacred with his fool's Mass, so that we could touch God. He made fun of violence to remove its power over us. He mocked our pompous nature so that we could listen and touch one another again.

With his mime and stories, with his being a clown and a fool, Ken awakened us to the power of love. It is strange as I reflect on it now: Isn't that exactly what Jesus did?

When Jesus touched the sick, he showed us that the sick were not to be abandoned. When he ate with the poor, he showed us that the poor were indeed our brothers and sisters. When he raised the dead, he demonstrated to us the powerlessness of death. When he mocked the Pharisees he explained to us that religion was made to help people find God. And finally, when he suffered and died, didn't he rise, showing us the magnitude of God's love?

In the words of St. Paul, "the wisdom of man is but foolishness to God." Perhaps, Ken had a glimpse of what St. Paul saw in the resurrection. Men trying to rid themselves of this menace Jesus, were made the fools, for their power was empty before God.



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Are parents of big families irresponsible?

by ANTOINETTE BOSCO

Recently, attending a forum on Social Security, I started talking with the woman sitting next to me. We chatted. And eventually she found I had written a book on the role of single parents and that I had six children—at which point she went into shock.

With an air that clearly stated her opinion, she asked: "How do you justify that?" Without waiting for an answer, she informed me that she and her husband long ago had made the right decision, the responsible one, not to have children.

They made the decision, she said, to compensate for "breeders" like me who don't have a social or cultural conscience about the need for population control.

Just then, the program on Social Security began. We listened to testimony about how Social Security is not an insurance or investment plan. It is a pay-as-you-go system. Today's workers pay for yesterday's workers. Tomorrow's recipients will be carried by the young joining the work force now.

Today's youth, said the speakers, face a work future where inequities will be severe. These new members of the work force will pay the most into the system and get the least out of it.

The scenario is clear. Our youth will pay Social Security costs for the largest group of retired people in our history. By the time they retire themselves, perhaps at age 68 or 70, much of their earnings will have gone into the system. Unless they've had gigantic incomes, rich parents or enormous good luck with investments, they'll have a mighty small nest egg to supplement their retirement income.

In the midst of pleas to inject some common sense into the system right now, there were angry outbursts from participants who wanted no tampering with the present system.

The woman next to me was one of the most outspoken speakers, full of concern for today's senior citizens who earned this money and

were now getting back what was rightfully theirs.

A panelist argued that wasn't quite the case. He said that a person who entered the system in 1941 at age 22 would get back in a few years much more than had been paid in.

Who pays for that person's Social Security checks over a long period of time? People entering the work force today and in the next few years. With a reduced birth rate, we're on our way to an inverted triangle: More retired people supported by a smaller group of workers.

The woman next to me, sounding so much on the side of retired people while having so much contempt for the children who will pick up the burden of their support, had angered me.

So I put my head in a noose and offered a suggestion.

Maybe the fair way to deal with the system, I said with deliberate sarcasm, would be to index it according to how many workers you contribute to the system.

Those who contribute none, would get back only what they paid into it—plus interest, of course. Those who contribute workers—children—would get increased benefits proportionate to the number of workers contributed.

The woman was shocked into silence.

I only wanted to make the point that she had judged the scene incorrectly. Parents of large families are not irresponsible. We have made a most essential contribution—a gift to the continuity of life. Everyone benefits from our gift—even people like her and her husband.

I think she got the point.

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Theologians (from 9)

with the twins. But he notes the columnists' approach to moral decision-making isn't accepted by the Catholic Church.

"Their approach is situationalist, not Catholic," he says. "Catholic teaching is based on certain principles and rules for behavior. Abby VanBuren and Ann Landers modify this approach. They are not strict in the application of rules. On the other hand, however, they're not strictly situationalists either. They recognize that there can be value conflicts." Yet, Father Mahoney believes that the columnists are on the right track.

"They are sensitive to people's plights," he says, "although I'm not sure they give an in-depth look into the complexity of life's issues

and questions. Generally, however, I would agree with the direction in which they go."

Jesuit Father Richard McCormick, the Rose F. Kennedy Professor of Christian Ethics at Kennedy Institute of Ethics, Georgetown University, denies that moral issues enter into the Dear Abby or Ann Landers columns much at all. He believes that when such issues are handled, the columnists are in line with church teachings.

"They offer hard-headed, good-sense advice," Father McCormick said. "I might disagree with them here and there, but often they are within Catholic teachings. In other than their advice on sexuality," he notes, "most of the time they're on the right track."

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The word

by PAUL KARNOWSKI

Who hasn't heard the story of Cinderella? Of Snow White? Of Hansel and Gretel? All of these familiar childhood stories are gleaned from the pages of the world's most famous collection of folklore, Grimm's Fairy Tales. But if we pick up a copy of the complete Fairy Tales and casually peruse the table of contents, we discover that the vast majority of the tales are unfamiliar. Or so we think.

One such unfamiliar story is "The Tailor in Heaven." One day, it seems, God and all the saints leave for a walk in the heavenly gardens. Before he departs, God leaves strict orders for St. Peter: no one should be allowed into heaven. No sooner is God gone than a poor tailor knocks on heaven's gates asking for admission. After listening to the sinful man's story, Peter relents out of mercy and allows the poor wretch to enter. Fearing God's anger, Peter instructs the tailor to hide. But this tailor is too curious for his own good; as soon as Peter leaves he begins to snoop around and discovers a large room full of jeweled chairs and thrones. The biggest throne with the golden footstool is the chair from which God sees every activity

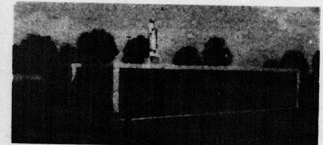
on earth. Unable to resist, the tailor climbs aboard and looks down at the earth. He spots an old laundry lady stealing two veils for her own use. The tailor throws the footstool down at the lady in an act of righteous indignation.

When God returns and wants to know what happened to His footstool, Peter points his finger at the tailor. The tailor proudly announces that he threw the footstool at a lady who was stealing. God grows angry. "Oh you knave," says the Lord, "were I to judge as you judge, how do you think you could have escaped so long? I should long ago have had no chairs, benches or seats." The tailor is thrown out of heaven.

An unfamiliar story? Hardly. Today's gospel tells the very same tale. A servant's debt is forgiven by his master; this same servant shows no mercy to a fellow who owes him a small amount; the master hears and throws the servant in jail.

It's an old and familiar story, whether we read it in the gospel or in Grimm's. A story daily acted out around us: God forgives us, we do not forgive one another. Holding his footstool in hand, God might ask himself, "How many times do they have to hear it?"

SEPTEMBER 13, 1981
24th Sunday in Ordinary Time (A)
Sirach 27:30-28:7
Romans 14:7-8
Matthew 18:21-35



St. Theresa's Garden of Roses Mausoleum (Now under construction)

St. Anthony's Parish

China, Indiana

Fr. Raymond P. Moll, pastor

by RUTH ANN HANLEY

In the valley of the West Fork Branch of Indian Kentucky Creek lies St. Anthony Church, a point of community for 28 families who make up the smallest parish in the archdiocese.

This smallest of parishes, set in the beautiful rolling hills of Southeastern Indiana, even has a mission, Our Sorrowful Mother at Vevay, which the pastor, Father Raymond P. Moll visits every Sunday.

In 1849, when St. Anthony's was founded as a mission, Zachary Taylor was president of the United States and Joseph A. Wright was governor of Indiana.

According to a parish history, written by William J. Kremer, the first Mass was read on St. Anthony's Day in the farm home of Hans Weber.

Hans and his neighbors, with the aid of Father Anthony Carius of St. Mary's Church in Madison, petitioned Maurice de St. Palais, Bishop of the Diocese of Vincennes, for a visible church in their area. Later, in 1861, with the bishop's consent they felled and sawed the trees for the first log church. On completion, Father Carius and Father Leonard Brant served as pastors.

By the time the new stone church was built in 1869, with a capacity, the mission outreach had changed from south to north and now the pastor was coming from St. Magdalene parish in New Marion.

But from whichever direction they came, the men of the cloth faced bad roads. According to the history, they were "especially rough and muddy in the wintertime. There were no bridges over the streams, and this prevented the people from getting to and from church." It didn't help the pastors either rode horseback or traveled in wagons and carts.

In fact, according to Edith Thomas who lives close by the church today, as recently as the 50s the area's terrain was playing havoc with parish plans.

MRS. THOMAS, who missed the scheduled parish interview but extended her hospitality to the reporter later, says "you can't imagine how wild the creek gets."

On the morning of the Criterion interview, water from the creek trickled slowly through crevices between the hills and under the bridge, but Mrs. Thomas remembers when the Benedictine Sisters came to teach catechism for two weeks in summer, "it was over the bridge."

At that time the children from New Marion were bused into the old one-room school building to share instructions.

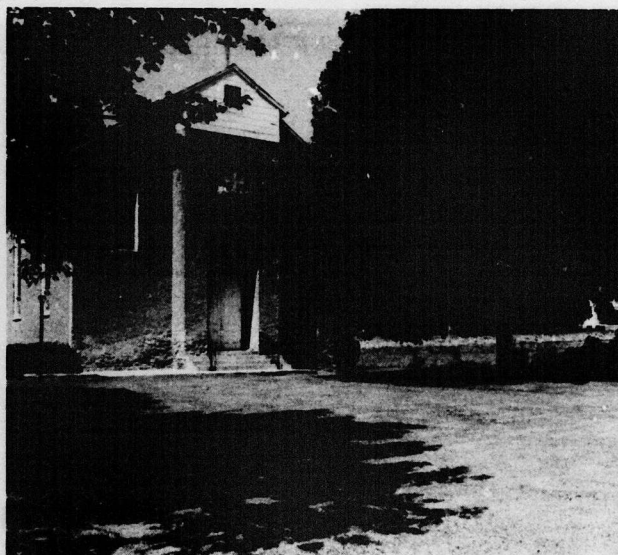
The sisters had been staying at the rectory but with the raging of the creek, were invited to the Thomas house. Mrs. Thomas believes the creek was finally calmed because "they prayed so hard."

It would be hard to underestimate the importance of the creek in the early days; the church was built to open out upon it as well as an early road. But today, the new road passes behind the church, hiding its facade.

Like that church, the people of the area also seem to struggle between a natural reticence to publicity and a natural hospitality to the visitor.

Marie Wilson, who can remember coming to the church in horse and buggy and whose father and grandfather also lived near China, came to praise her pastor and parish. But like Father Moll, was reluctant to be photographed.

Mrs. Wilson, whose home was "wiped away



in the '74 tornado," speaks enthusiastically of the old school house which was "probably built in the 1870's, but closed down in 1912 because there were not enough scholars." Though she was not a student there, today she enjoys using the building for socials and receptions.

WHEN SHE WENT to public school, Mrs. Wilson remembers the six weeks of summer lessons by the Sisters from 8 a.m. till 4 p.m.

Today those lessons are taught in CCD classes in Madison at Pope John XXIII consolidated school. Mary Wade, a parishioner, is one of the teachers, and when one or two parish children need sacramental instruction, Father Moll says he "sees that they get it."

Mrs. Wilson praises the pastor for the "wonderful job he does keeping the grounds in shape." She and the ladies of the Altar Society clean the church, and the men have a Holy Name Society. Charles Aich is the pastor's choice for Eucharistic minister.

Father Moll believes that not much has changed since the parish was born 132 years ago.

The rectory, a frame house across the street from the church, was built "some time in the 80s" as a lodging place for the itinerant pastor. In 1924 it was rented to families, but in 1948 it was restored to Father Morand A. Widloff, the first resident pastor.

Marie Wilson reasons hopefully that the parish is "larger than it used to be . . . that she sees people coming from different places," though Father Moll says he has seen no difference in the vital statistics of births and marriages.

It may have been this sort of uncertainty about parish status that caused a Mr. Schmidt to originally "deed the ground to the bishop to build the church and school hall on," but to reserve the ground on which the rectory stands as a possibly temporary gift.

According to the history, "when no longer used by the congregation it goes back to the farm where it came from, formerly owned by the Schmidts."

According to Marie Wilson the outlook is more optimistic. She believes: "We will always have a church."



CONTINUING FAITH—Marie Wilson, like her parents before her, holds fast to the faith in the tiny parish of St. Anthony's, China. She stands beside a baptismal font in which she and her children were baptized.



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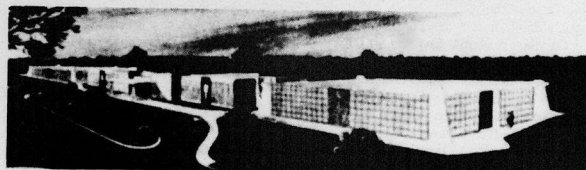
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Christian Leadership Center

Visuals for Liturgy: Becoming Aware

by Sr. Mary de Paul Schweitzer, O.S.F.
and Ms. Nancy Summers

Friday, September 25 — 9:30 a.m. to 12:00 noon

or

Saturday, September 26 — 9:30 a.m. to 12:00 noon
(repeat of Friday session)

Location: Allison Mansion at Marian College

Cost: \$5.00 per person

The trends that change musical expression in the worship of the Church also change the visual expression. This study session is intended to assist persons responsible for decoration of churches for liturgy by introducing those trends in the context of artistic principles and current liturgical directives.

The Gospel of Luke

by Rev. Richard Rohr, O.F.M.

10 Video/Lectures

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Tuesday Mornings — 9:30 to 11:30 a.m.

or

Tuesday Evenings — 7:30 to 9:30 p.m.
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Facilitator: Msgr. Raymond T. Bosler

Cost: \$20.00 per person for the series

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Father Rohr's teachings on Luke are excellent, combining the latest biblical scholarship with rich spiritual applications. Beginners or experienced readers of the Bible will benefit from these lectures and the comments and discussions that follow them.

The comments by Msgr. Bosler will lead into a sharing of spiritual insights by the participants.

Registration Form

Check: Gospel of Luke

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☐ Friday, Sept. 25 ☐ Saturday, Sept. 26

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THE ACTIVE LIST

Sept. 11

The Indianapolis Curiallo Community will have an Ultreya at 7:30 p.m. in the community room at St. Thomas Aquinas parish, Indianapolis.

Sept. 12

The athletic department of St. Paul parish, Sellersburg, will sponsor a dance at Father Gootee Hall beginning at 9 p.m.

Sept. 12, 13, 19

Single Christian Adults have the following events scheduled during the coming week: Sept. 12, wallyball at Racquets Four,

Southport. Contact John Stobaugh, 787-1675. Sept. 13, meet at Southern Plaza at 1 p.m. for picnic at Indianapolis Power and Light Company Park. Call Karen Seal for information, 535-9764. Sept. 19, general meeting at Mac's Family Restaurant, 7 p.m. For more details call Dennis Hutchinson, 542-7826.

Sept. 13

Grandparents will be honored at a special liturgy at St. Rita parish, Indianapolis, at 10:30 a.m. Every grandparent will receive a special blessing and a butterfly, the symbol of a new, free life.

The Indianapolis Chapter of the United Ostomy Association will meet at 3 p.m. in conference rooms A, B and C at Winona Hospital, Indianapolis.

A Pre-Canva Conference for couples preparing for marriage

will be held from 12:30 to 6 p.m. at the Beech Grove Benedictine Center, 1482 Southern Ave., Beech Grove. Pre-registration is necessary.

A Monte Carlo night, sponsored by St. Francis de Sales parish, 2191 Avondale Pl., Indianapolis, will be held from 6:30 to 10:30 p.m.

The annual fall festival at St. Mary parish, Fifth and Perkins

St., Rushville, will be in progress from 9 a.m. to 6 p.m. Ham and chicken dinners will be featured along with other festive activities.

An evening of prayerful music will be presented by Father Carey Landry and Carol Jean Kinghorn at St. Rose of Lima parish, 114 Lancelot Dr., Franklin, at 7 p.m. Write the parish or call for tickets, phone 317-738-3929 or 317-738-5600.

ABBC sets conference

A lay leadership conference hosted by Archdiocesan Black Catholics Concerned (ABBC) will take place from 9 a.m. to 3 p.m. Saturday, Sept. 26, at St. Rita Parish, Indianapolis.

Purpose is to present, especially to Black lay people, those issues of particular concern to Black Catholics and "to foster more active leadership participation by

Issues in their local churches." Issues will include evangelization, liturgy and Black music, social and criminal justice, Christian awareness within lay leadership, family and youth and lay parish ministry.

The conference is open to all, according to ABBC spokeswoman Lillian Hughes. She noted that the organization's fundamental purpose is "to ensure the presence and persistence of Black lay leadership both within the church and society," adding that Pope Paul VI's call to contribute the "valuable and unique gift of Blackness which she (the Church) needs especially at this moment" underscores the importance of this conference.

For further information, contact Ms. Hughes, 241-1042.

Plan liturgy workshops

Three Evenings of Reflection for Liturgical Ministers, featuring Benedictine Father Noah Casey, have been scheduled in various parts of the archdiocese.

On Thursday, Sept. 24, the first evening will be held at St. Anthony Church, Clarksville. A second is set for Tuesday, Oct. 13, at St. Pius X Church, Indianapolis, with a third planned for Tuesday, Oct. 20 at St. John Church, Bloomington. Registration at all sites will be at 6:30 p.m. with the program from 7-10 p.m.

Father Casey, associate spiritual director at St. Meinrad College, holds a master's degree in Religious Studies from Indiana University and a doctorate in spiritual direction from Weston School of Theology, Weston, Mass.

According to the Office of Worship, program sponsor, the evenings are intended to foster continuing growth and enrich the lives of those who serve as liturgical ministers.

Cost is \$2 per person, payable at the door, or \$20 for a parish group (unlimited number).

St. Matthew parish at 4100 E. 56th St., Indianapolis, will hold a parish picnic beginning at 2:30 p.m. Reservations are necessary for the catered dinner to be served from 4 to 6 p.m. Call 317-545-8221.

Sept. 15

Mrs. Therese Maxwell will conduct the program for Leisure Day at Fatima Retreat House, 5363 E. 56th St., Indianapolis. Call Fatima for details.

Sept. 16

The Catholic Widowed Organization will meet at 7:30 p.m. at Catholic Social Services, 623 E. North St., Indianapolis. All widows and widowers are invited.

Sept. 16, 17, 19

Separated, Divorced and Remarried Catholics (SDRC) in Indianapolis will have the following activities during the coming week:

►Sept. 16: East side meeting, 7:30 p.m., teachers' lounge, St. Simon parish.

►Sept. 17: West side meeting, 7:30 p.m., audio visual room, St. Gabriel School, 6000 W. 34th St.

►Sept. 19: 1960's dance party, Oakbrook Apartments Clubhouse, 4980 Oakbrook Dr., 60th and Georgetown Road, beginning at 7 p.m.

Sept. 18-20

A Central Indiana Marriage Encounter weekend will be held at St. Joseph Convent, Tipton. For details call Joe and Beth Kuczkowski, 317-251-5998.

A Serenity weekend for women is scheduled at Fatima Retreat House, 5363 E. 56th St., Indianapolis. For information and/or reservations call 317-545-7681.

Sept. 21

The Women's Association of St. Mary parish, Madison, will have its fall meeting in Pope John School cafeteria beginning with a pitch-in supper at 6:30 p.m. The group will be marking the 130th anniversary of the founding of the parish.

Party set for singles

All single Catholic adults are invited by the Catholic Alumni Club to attend a party and auction Saturday, Sept. 19 at 8:30 p.m. at Wycombe Green Apartments Clubhouse at Road 37 and 71st Street, Indianapolis.

The CAC will provide entertainment and refreshments, according to Mary Zeiger. Contact her at 255-3841 for further information.

An Evening of Prayerful Music

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NEW CYCLE—Parish boards of education get ready for the second educational planning cycle at workshops given by Superintendent Frank Savage and Mike Kenney, OCE consultant. At left, Kenney explains the Educational Planning Supplement he developed to participants at Our Lady of Providence High School, Clarksville. At right, participants at Immaculate Conception, Rushville, include Father Bill Cleary and Margaret (Peggy) Gels of Liberty, president of Connersville Deanery District Board. (Photos by Frank Savage)

OBITUARIES

† **GOOD, Mary Josephine**, 33, St. Paul, Greencastle, Sept. 4. Wife of William P. Harman; mother of Benjamin Harman-Good; daughter of Dr. Richard and Josephine Good; sister of Marjorie Good and Catherine Abbot.

† **KANE, Helen F.**, 61, Terre Haute, Sept. 4. Mother of Joyce Exline, Robert, Terry and David Kane; sister of Robert Selby.

† **KLEIN, Frank P. (Doodle)**, 78, Holy Family, Oldenburg, Sept. 3. Brother of Hilda Kruthaupt, Elsie Ox, Edwin and Leo Klein.

† **LINGG, Henry J.**, 85, St. Gabriel, Connersville, Sept. 4. Husband of

Adelaide Marie; father of Ruth Amrhein, Francis, Louis and Howard Lingg; brother of Elizabeth Timester and Ida Lingg.

† **STAFFORD, Judy Lee**, 39, St. Anthony, Indianapolis, Sept. 5. Wife of Walter; mother of Penney Wolfer, Stephen, Beth Ann and Chester Stafford and Jeffrey Smith; daughter of Chester and Mary Anderson; sister of Mary Downey, Stephen, Donald, Vickie and Clifford Anderson.

† **STROTHMAN, Mary E.**, 86, St. Andrew, Richmond, Sept. 2. Mother of James; sister of Winnifred Geiser and Helen Renfroth.

† **SULLIVAN, James D., Jr.**, 24, St. Matthew, Indianapolis, Sept. 1. Son of James, Sr., and Yvonne Sullivan; brother of B. Karen Lamm, Jeffrey, Steven and Tina Sullivan.

† **THOMPSON, Joe G.**, 60, St. Gabriel, Connersville, Sept. 4. Husband of Betty; father of Colleen Beth Brandenburg, George, Joe and John Thompson.

Agnes Mahoney rites held

The Mass of the Resurrection was said Wednesday at St. Susanna Church, Plainfield, for Agnes Mahoney, who died Saturday, Sept. 5, in a Plainfield nursing home.

Miss Mahoney, 85, had a long a distinguished career in teaching and social service work, and was awarded the Pro Ecclesia et Pontifice medal by Pope Pius XII in 1945. Other honors she received included the B'nai B'rith Americanism Award "for outstanding work in service to humanity," an American Legion Distinguished Service Award and the Principal School Award from the Freedoms Foundation.

Principal for 27 years at School 9 in Indianapolis, Miss Mahoney also taught religion at the Indiana Boys School, Plainfield, and served on the boards of St. Mary Child Center, American Red Cross Indianapolis chapter, Noble School for the Retarded and the Marion County Parent-Teacher Association.

She was a member of the Indiana and National Conferences on Social Work and the National Catholic Social Work Conference. Miss Mahoney served on the Governor's Conference on Crime and Juvenile Delinquency and helped organize the Riley Cheer Guild. In 1958, she was named one of the top 10 career women in the city by the Women's Council of the Indianapolis

Chamber of Commerce.

Retired in 1961, the educator held bachelor's and master's degrees from Butler University and was a member of Phi Kappa Phi scholastic fraternity.

Miss Mahoney is survived by several cousins.

NFP classes announced

Archdiocesan Social Ministries announces five classes in Natural Family Planning. These programs are done co-operatively with teaching couples from the Couple-to-Couple League.

Steve Kramer, ASM Family-Life convener, reports these classes are part of an effort that has trained more than 1,200 couples in the past two years.

St. Boniface Parish, Fulda, Monday evenings from 7-9:30 p.m., Sept. 28, Oct. 12, Oct. 26, Nov. 9. To pre-register, call 812-357-2483, teaching couple, John and Charlotte Sterret.

St. Paul's Parish, Tell City, Monday evenings from 7-9:30 p.m., Oct. 19, Nov. 2, Nov. 16,

Nov. 30. Pre-register at 812-547-7994, teaching couple, John and Charlotte Sterret.

St. Bridget's Parish, Liberty, Sunday afternoons from 2-4:30 p.m. Pre-register at 317-458-5465, teaching couple, Larry and Marilyn Grutt.

Our Lady of Perpetual Help, New Albany, Saturdays from 10 a.m.-3:30 p.m. Sept. 26 and Oct. 24. Pre-register at 812-944-1184, teaching couple—John and Charlotte Sterret.

St. Joseph's Parish, Corydon, Wednesday evenings from 7-9:30 p.m. Sept. 30, Oct. 14, Oct. 28 and Nov. 11. Pre-register at 812-738-2742, teaching couple, John and Charlotte Sterret.

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YOUTH CORNER

Autumn season brings rush of CYO activities

by RUTH ANN HANLEY

Summer's over. And the school year brings a rush of CYO activities.

An opening youth Mass and dance at St. Ann's Parish in Indianapolis, football and kickball, freshman and sophomore retreats and planning for the national CYO convention usher in a new school year.

On Sept. 27, St. Ann's will play host for all the Indianapolis deaneries with a Mass at 6:30 p.m. and a dance to follow. According to a CYO spokesman, this event is one of a continuing series bringing families together to share the liturgy. Afterwards individual parishes will choose group activities of games, discussions and entertainment. About 100-150 persons are expected to attend.

Girls' kickball with 99 teams

from five leagues is getting underway with the usual enthusiasm. More youth take part in this sport year round than in

any other, reports Dennis Southerland, CYO assistant executive director.

But 1700 boys are donning

pads and helmets and weighing in for a sport that's a little more rough and tumble. Football begins Sunday, Sept. 13 for 6 cadet teams, 25 '56 teams and 8 '56 B teams.

The fourth archdiocesan Quest Retreat for freshman and sophomores will have as its setting the hills of Camp Rancho Framosa. About 30 retreatants are expected for the Sept. 25-26 event.

Through the years, local CYO members have often contributed at the national level.

In 1973 and 1975 national presidents came from this archdiocese. Bill Sahm from Immaculate Heart and Gregg Gallo from St. Charles, Bloomington, established the role of leadership on a national level, according to Southerland.

This year a recent graduate of Chatard, Bob Schultz is a candidate both for the National Board of Directors and for the presidency which is the only elected office of the board members.

Schultz, whose father is deceased, is the son of Alyce

Schultz and the youngest child in the family. As a parishioner of St. Lawrence, he has been active on all levels in the CYO.

Southerland says that Schultz who is enrolled at

Purdue, will be sorely missed when he leaves CYO. "He is one of those rare kids who comes along every few years. And lucky for us he took an interest in C.Y.O."



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Our feelings need to be explored

by JENNIFER PETRONE
Illustrated by VIRGINIA POWELL

Feelings are often a puzzle to people and it helps to explore them so it is easier to understand and cope with them. For this reason "Kids' Kingdom" is going to discuss various feelings in this and the next three columns. Negative feelings will be paired with positive ones in the hope that you can learn to channel the unpleasant feelings into more pleasant ones.

The first feeling is that of chaos, which can hopefully be channeled into the feeling of contentment. If such a change is possible, living with others will be a more joyful, pleasant experience. Certainly Christ would encourage a change for the better, too.

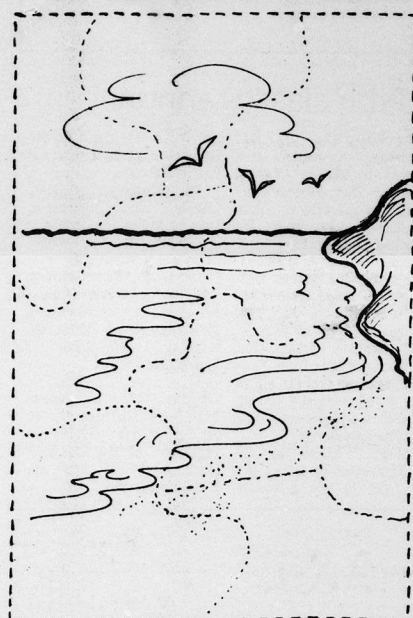
The perfect picture of chaos is a storm at sea. It seems to illustrate quite vividly the way chaotic feelings can rage about within a person. Such negative feelings occur in everyone at one time or another. The feelings may be caused by a major incident in a person's life, or by something so small it is really insignificant to anyone else and a wonder that it caused any disturbance at all.

When chaos rages inside of you, try to discover why the

feeling exists. Covering it up without knowing the cause is like running away from the problem. Why do you feel like a storm inside? What can you do to prevent such a feeling from happening again? Maybe you always feel stormy because of a particular person's behavior or words. If this is the case, sit down and talk with that person. Try to understand his feelings and help him understand yours. See if you can work out a solution to your problem.

After you know the reason why you feel stormy inside and you have tried to figure out a solution to prevent further feelings, think of the sea after a storm. It is the picture of calm contentment. Realize that during your whole lifetime there will be many things which will upset you and that the less time you spend being upset, the better. So, concentrate on a calm sea—a sea full of contentment and try to make yourself feel as content and peaceful as possible inside.

Today's artwork shows a picture of a calm sea after a storm. Color the picture, glue it on cardboard and cut around the edge and on all the other dotted lines. Now, see if you can master the puzzle of the feeling of chaos. Save the puzzle till the feelings series is over, because at the end, all the puzzles will fit together!



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TV PROGRAMMING

'Model' looks behind high fashion gloss

by HENRY HERZ

NEW YORK—An annual event on the PBS fall schedule is a new documentary by Fred Wiseman. This year the latest Wiseman offering is "Model," a sharp look at the mundane realities behind the glossy and seductive surface of high fashion advertisements. The program is to air Wednesday, Sept. 16, 8-10 p.m., (EDT) on your local PBS station.

Never mind that you have absolutely no interest in fashion models, let alone the fantasies they help sell along with their ads' high-priced products. If you are at all interested in people and their diverse ordinariness, "Model" is a fascinating film well worth your attention.

What is distinctive about any Wiseman film is his intense, uncompromising approach to subjects. He uses no narration to explain what is being shown or why—no omniscient voice-over providing background information or drawing conclusions. In Wiseman's world, you are on your own to encounter a filmed reality head-on, unvarnished by background music or even color.

In a recent telephone interview, Wiseman explained that he shot his films in black-and-white simply "because it's very hard to get good color unless you light it properly. It might take up to four hours to light a particular scene and in filming people in spontaneous action, there is no time. You can't plan ahead because nothing is staged and you have no way of knowing where the next set-up will be."

Besides its impracticality, however, Wiseman said that he didn't use color because he preferred black-and-white film. "I happen to like the way it looks—it has a density and play of light, contrast and shadings, that are quite different from what's possible in color."

To a film audience accustomed to seeing its contemporary world only in color, Wiseman's insistence on monochrome amounts almost to culture-shock. In effect, it seems to require an extra effort on the part of the viewer to look a little closer, a little more objectively, at even the most familiar of environments.

WHEN IT WAS suggested that the black-and-white photography in "Model" served to deglamorize its subject, Wiseman replied, "The whole film does that. It shows modelling as a job like any other profession. They are placed within the context of different cross-sections of everyday life in New York. It is not a particularly glamorous part and it's certainly not the idealized world that television commercials try to sell us."

Wiseman does not believe that a narration would be of any help to the viewers of "Model." He said, "It doesn't require any specific background or information. All one has to do is think of the implications of what's happening on the screen

amounts because the maker is over a barrel."

His body of work has often been described as being devoted to the study of American institutions. Wiseman said that sounded too "grand." He explained, "I select places where ordinary people do their everyday, routine work. What interests me is to see their world within our own world and the connections this has to the rest of us."

The world of "Model" is skin-deep, seemingly without a spiritual dimension. It's one in which people are turned into objects, depersonalized into images that sell products. Wiseman's success is in showing this and yet still finding the humanity beneath all the make-up and false smiles.

and not just listen to the words."

"When I sit down at the editing table," he continued, "my assumption is that the people who are going to watch my film are neither smarter nor dumber than I am. People aren't dumb and it's patronizing to think they need simplifications. That's the standard Hollywood trap of watering things down in order to reach large audiences. It's a totally demeaning, self-defeating attitude."

Wiseman has made a career out of that conviction. In 1961, as a young lawyer, he got involved with a film production, found it more satisfying than what he was doing and by 1967 had made his first independent feature, "Titticut Follies," a documentary about a state prison for the criminally insane. Received with high critical praise at the New York Film Festival, Wiseman's reputation grew with each succeeding film.

IN 1971 he signed a five-year contract with WNET-New York to produce five films for airing by PBS. The contract was renewed in 1976, with "Model" being the fourth under it. This relationship with PBS has allowed Wiseman to remain independent, free to work on what he decides to do, without the precarious search for production funds or a buyer for the broadcast rights.

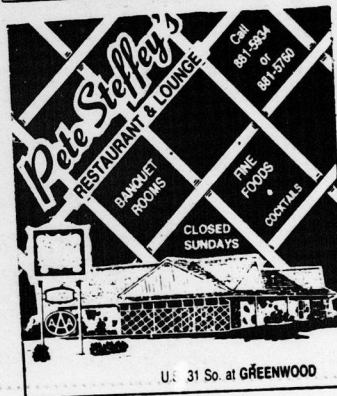
Wiseman acknowledged that he was in a more fortunate situation than that of most independent filmmakers. "The independent works for the marketplace. He has to persuade people to invest in it and then has to sell the rights for a profit or he's out of business. Most buyers—including PBS—wait until a film is finished and then bid ridiculously low



BERNSTEIN MASS—Leonard Bernstein's "Mass, A Theatre Piece for Singers, Players and Dancers," inaugurated the opening of the John F. Kennedy Center for the Performing Arts in Washington a decade ago. Pictured are dancers from that production. "Mass" has now been recreated for the 10th anniversary celebration and will be telecast live Saturday, Sept. 19, at 7 p.m. (EDT) on PBS. (Check local listings for exact time.)



A Guide to Superior Dining



Pressure put on stores to sell anti-Catholic comics

NORFOLK, Va. (NC)—Fundamentalist Christians who agree with the message contained in a series of anti-Catholic comic books are pressuring Christian bookstores which stopped selling the comics to resume their sale, according to a Norfolk newspaper.

The newspaper, The Virginian-Pilot, in a lengthy story on the comic book controversy, also reported that the publisher of the comic books, Jack T. Chick, in an apparent new marketing strategy, is attempting to sell the comics directly to fundamentalist churches.

The series of comic books, including "Alberto" and "Double Cross," first discovered in Christian bookstores about two years ago, purport to tell the story of Alberto Rivera, who claims to have been ordained a Jesuit priest in Spain and assigned to infiltrate and destroy Protestant churches.

Rivera says he eventually became a "Christian" and set out to prove that the Catholic Church is the Antichrist and the "whore of Babylon" of apocalyptic biblical lore.

Since their appearance Catholic Church groups have been urging individual booksellers not to stock the comics.

According to the newspaper, a list of stores which have decided not to sell the comic books is being published by

In the meantime, the newspaper said Chick Publications has been mailing samples of the comic books directly to churches along with an order form for additional copies.

One minister, the Rev. Hugh Litchfield, pastor of Azalea

Baptist Church, said he never had heard of the comics until a copy of "Double Cross" and an order form arrived in the mail at the church.

"I don't doubt their sincerity," he said. "They just don't interpret things correctly. In difficult times we look for

easy solutions ... If we can blame the Catholics and rock music, it makes it simple."

The newspaper also reported that Chick has been sending letters to Christian bookstores which include the testimonies of Catholics whom he says were "converted" after reading

"Alberto" and "Double Cross."

And in an interview with the newspaper Rivera said another comic book in the "Alberto" series is being published: "Godfather," which he says links the Catholic Church to the governments of Mussolini, Hitler and Franco.

Rivera in the newsletter of the Anti-Christ Information Center which he runs in California.

Readers of the newsletter are being asked to write or call the bookstores to have the comics reinstated, said the newspaper, which also reported that some bookstore owners already are receiving such calls.

"It would be much easier to sell them (the comic books) than to take the abuse from people who want them," said Shelby Sekeres, the owner of a religious supply store in nearby Virginia Beach who says she has no intention of returning the comics to her shelves.

"I had one man who said he was a Baptist minister call me and want to know why we didn't carry them," Mrs. Sekeres told The Virginian-Pilot. "When I told him, he hung up on me."

'Jumping Frog' leaps next weekend

by HENRY HERX

NEW YORK—One of the few Saturday shows for youngsters that is generally worth their time, and often that of their parents, is the "ABC-Weekend Special," whose second offering of the new season is "The Notorious Jumping Frog of Calaveras County," airing Saturday, Sept. 19, 12 noon-12:30 p.m. (EDT) on ABC.

Mark Twain's durable tale has been adapted with some care and imagination to bring its young viewers into the story and to find a moral in it as well. This is accomplished by setting up the original piece with a modern story about a group of kids having a bike race on their way to school.

In class, the boy who tricked the others to win the bet is told to read aloud Twain's story of another kind of bet and its duplicity. As he reads, the scene fades into 19th-century rural America with the kids themselves in the parts of the adult characters. It works splendidly,

it has a great sense of fun and its message against betting goes down painlessly.

If your youngsters haven't discovered the "ABC Weekend Specials" yet, "The Notorious Jumping Frog" is a good one to suggest that they try. And if you

suggest it, why not enjoy it with them—it might become a family habit.

Sunday, Sept. 13, 8-10:30 p.m. (EDT) (CBS) "Emmy Awards." The 33rd Annual Emmy Awards, honoring individuals and programs for the 1980-81 prime-time television season, is broadcast live from the Pasadena Civic Auditorium with Edward Asner and Shirley MacLaine as hosts.

Sunday, Sept. 13, (ABC) "Directions" presents the second of two programs on unemployment in "California Here I Come." The end of the rainbow for many upwardly mobile Hispanics in the Salinas

Valley is examined in this report. (Please check local listings for exact time in your area.)

Sunday, Sept. 13, (CBS) "For Our Times" with CBS News correspondent Douglas Edwards returns for a new season. Alcoholism among young people is an issue of rising importance to religion. "For Our Times" went to the Catholic University of America to see what this school is doing about excessive drinking among its students and reports on therapy options at the Maxwell Institute in Bronxville, N.Y. (Please check local listings for exact time in your area.)



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VIEWING WITH ARNOLD

'First Monday in October'

by JAMES W. ARNOLD

Admirers of Jill Clayburgh won't be surprised that she becomes a Supreme Court justice in "First Monday in October." As standard-bearer for contemporary woman in films of the last five years, this intelligent 37-year-old superwoman has progressed steadily through the ranks in landmark movies, with her last stop as a mathematics professor in "It's My Turn" (which it clearly is).

The next step is obvious. The question is whether she's a Democrat or Republican. In "October," as the "mother superior of Orange County," she is about as Right as Ronald Reagan.

This is the movie version of the Jerome Lawrence-Robert E. Lee comedy play about the first woman justice, and depending on your viewpoint, the life-imitates-art appointment of Sandra O'Connor either blunts its cutting edge or makes it even more fascinating. The play's gee-whiz-a-woman attitude seems dated now. It was first produced in 1975, then opened in New York in 1978 with Jane Alexander as Justice Loomis and Henry Fonda as Justice Snow, her acerbic liberal antagonist. That role is now Walter Matthau's, and it's his meatiest in years, allowing him (at least part of the time) to be somebody other than sour-dour Walter Matthau.

For all its hype as a battle-of-the-sexes, "October" isn't really about the issue of female entry into a previously exclusive male enclave. If one accepts the fact there is no sexually relevant difference between brilliant legal minds, how could it be? The situation is exploited for some mild jokes about spitoons behind the bench and the old-fashioned gallantry of the judges. But nobody is upset by Clayburgh's femininity, least of all Matthau, presumably the court's hard-line doctrinaire liberal.

THE ACTUAL conflict, dazzling in its own way, is between liberal and conservative interpretations of the constitution, centering on two familiar major issues—obscenity and freedom of speech, and the growing power of faceless multi-national corporations. Writers Lawrence and Lee have kept almost all of this from the play. The sexual element is a kind of entertaining device to make digestible some rather profound debates you wouldn't ordinarily find in a popular movie.



The verbal fireworks are spiced, as on stage, by a cross-examination game played by the contending justices. E.g., Matthau wryly pretends to be a pornographer grilled by Clayburgh; later, she takes on the role of a corporation president under attack by Matthau.

The end effect is the exciting repartee of courtroom drama on a witty philosophical level. (This liberal-conservative argument has long fascinated Lawrence and Lee, who dealt with it both in "Auntie Mame" and "Inherit the Wind").

The combat results mostly in a standoff. If Matthau seems to have the edge in his distrust of corporations, and Clayburgh in her scorn for the rights of dirty movies, it's probably because their respective sides currently reflect the public mood. The film's benign point is that we need both deeply-held positions on the High Court, and that both are deep in the American grain.

"OCTOBER" gets its R rating because it shows scenes from the disputed porno film (a sendup titled "The Naked Nymphomaniac," shot for the movie by Dave Friedman,

president of the Adult Film Association). On the stage, we heard the ludicrous soundtrack, but saw only the justices watching the film, plus their embarrassment at having a "lady" present.

The point is the same, except that the audience can see for itself that the film is trash: the issue is whether it has a right to exist. The sequence is unlikely, in this context, to disturb mature viewers.

Clayburgh is formidable as both person and actress, but there is no doubt that her relative youth and good looks somewhat undermine any

strong feminist message: she still functions in the movie at least partly as a sex object, and at the end romance is strongly implied. Matthau fits the part in nicely with his image as a feisty misogynist, but ready-to-be-converted.

Among the few changes from the playscript are locale scenes in Washington, including a touching military funeral at Arlington, and director Ronald Neame's use of Sousa march music as patriotic background. There are helpful performances from James Stephens (of "Paper Chase") as Matthau's law clerk, Bernard Hughes as the chief justice, and Jan Sterling as Matthau's sadly neglected spouse.

(Satisfactory for mature viewers).

NCMP rating: A-III, morally unobjectionable for adults.

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
Amazing Grace	A-1
American Werewolf in London	C
Arthur	A-3
Backroads	A-3
The Big Red One	C
Blowout	A-1
Bobby Joe & the Outlaw	B
Born Again	B
Caddy Shack	A-3
The Cannonball Run	A-3
Caveman	A-3
Chooch & Chung's	A-3
Nice Dreams	B
The Cannonball Run	A-3
Circle of Iron	B
Death Hunt	A-3
The Dogs of War	A-3
Dragonlayer	A-3
Dressed to Kill	C
The Electric Horseman	A-3
The Empire Strikes Back	A-2
Enter the Dragon	B
Escape from New York	A-3
Eye of the Needle	B
Excalibur	B
Fade to Black	B

The Fan	C
Final Countdown	A-2
First Monday in October	A-3
Fists of Fury	C
Five Fingers of Death	A-3
The Fox	B
For Your Eyes Only	B
The Four Seasons	A-3
The Fox and the Hound	A-1
Furberhouse	C
The Great Dictator	A-2
The Great Muppet Caper	A-1
Heavy Metal	B
History of the World, Part I	C
Honky Tonk Freeway	C
Hound of the Baskervilles	A-2
The Howling	C
Just You and Me, Kid	A-2

Kentucky Fried Movie	C
Last House on the Left	C
The Legend of the Lone Ranger	A-3
Meatballs	A-3
Modern Times	A-1
Nighthawks	A-3
Once Upon a Mouse	A-1
Outland	A-3
Penitentiary	B
Popeye	A-2
Raiders of the Lost Ark	A-3
Scanners	B
Secrets	C
The Seventh Seal	A-3
S.O.B.	B
Star Trek	A-1
Stripes	B
Superman II	A-3
Take this Job & Shove It	A-3
Tarzan, the Ape Man	C
Thelma	A-3
Under the Rainbow	A-3

Up in Smoke	A-2
Zorro, the Gay Blade	A-2

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