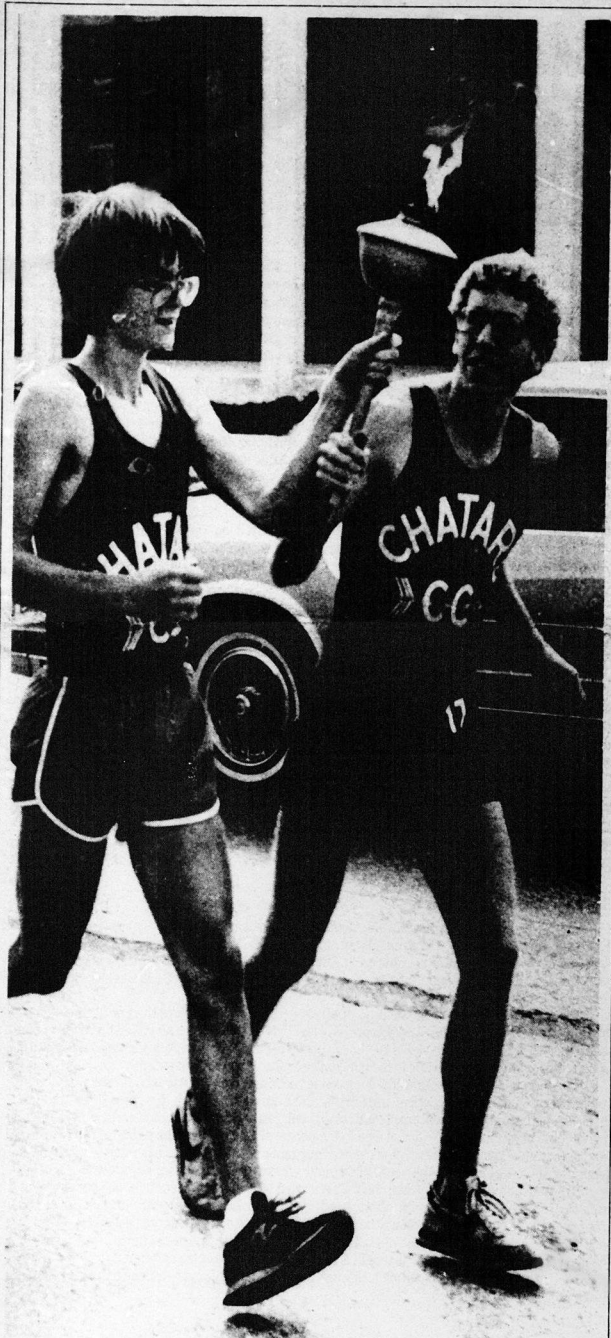


THE CRITERION



PASSING THE TORCH—Chatard's Cross Country City Champs helped "open up this year's Greek Food Festival, Sept. 11, with a relay-type run from the War Memorial to Holy Trinity Greek Orthodox Church, 4011 North Pennsylvania. Passing the torch at 12th and Meridian are Tom Wadelton, left, and Mike Skehan who were later honored with the team as the first to eat at the festival. The event also called attention to the coming summer '82 Olympic Sports Festival. (Photo by Ruth Ann Hanley)

New papal encyclical extols human labor

VATICAN CITY—New forms of socio-economic organizations are needed by workers to avoid the evils of capitalism and Marxism, says Pope John Paul II in the third encyclical of his pontificate, "Laborem Exercens" (On Human Work).

The encyclical also criticizes economic imperialism, whether by multinational companies or by managers in socialized societies, which adversely influences the relationships between workers and management in many countries.

The 99-page encyclical was issued Sept. 15 at the Vatican and dated May 15 to mark the 90th anniversary of Pope Leo XIII's encyclical "Rerum Novarum," the first papal social encyclical of the modern industrial era.

In the encyclical the pope writes that he initially planned to issue the document on May 15 but was not able to "revise it definitively" until after his recent stay in the hospital.

On May 13 the pope suffered several gunshot wounds during an assassination attempt in St. Peter's Square.

Highlights of Pope John Paul's text

Pope John Paul's encyclical takes a broad view of work, defining it as "any activity by man, whether manual or intellectual" and relates past church teachings on the dignity of workers to current situations.

The church has always taught "the principle of the priority of labor over capital," says the pope in criticizing abuses of a "rigid capitalism" which places profit above the well-being of the worker.

Although "the proper position of labor and the worker in the production process demands various adaptations in the sphere of the right of ownership of the means of production," the encyclical emphasizes that Marxism, which advocates class struggle, is not the answer to overcoming the evils of capitalism.

Marxism also places the worker in subordination to production and does not see that the answer lies in cooperation between labor and capital, says the encyclical.

As examples of cooperation, the pope says Catholic social teaching supports "proposals of joint ownership of the means of work, sharing by the workers in the management and/or profits of businesses, so-called shareholding by labor."

Benefit of people

The pope stresses that any new forms of labor-capital relationships must keep in mind that the principal aim is to benefit people.

"When we speak of opposition between labor and capital, we are not dealing only with abstract concepts or 'impersonal forces' operating in economic production. Behind both concepts there are people, living, actual people."

The Catholic Church "diverges radically from the program of collectivism as proclaimed by Marxism and put into practice in various countries in the decades following the time of Leo XIII's encyclical.

"At the same time it differs from the program of capitalism practiced by liberalism and by the political systems inspired by it."

Regarding capitalism

"The difference consists in the way the right of ownership or property is understood.

"Christian tradition has never upheld this right as absolute and untouchable. On the contrary, it has always understood this right

within the broader context of the right common to all to use the goods of the whole creation."

However, the "deeply desired reforms" of capitalism "cannot be achieved by an a priori elimination of private ownership of the means of production." This is not enough to insure "satisfactory socialization" because the new managers form another special group "from the fact of exercising power in society.

"This group in authority may carry out this task satisfactorily from the viewpoint of the priority of labor; but it may also carry it out badly by claiming for itself a monopoly of the administration and disposal of the means of production and not refraining even from offending basic human rights.

"Merely converting the means of production into state property in the collectivist system is by no means equivalent to 'socializing' it."

A way to satisfactory socialization "could be found by associating labor with the ownership of capital, as far as possible, and by producing a wide range of intermediate bodies (See NEW PAPAL ENCYCLICAL on page 3)

the criterion

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Indianapolis, Indiana

Reawakened retreat spirit finds Alverna ready

by RUTH ANN HANLEY

To listen to Franciscan Father Justin Belitz, Director of Alverna, is to hear of many things. Of Chardin, Aquinas, and Norman Vincent Peale, of rosary and mantra, porch swings and self-hypnosis.

These subjects tumble through his courses in mind control and successful living. And together with scripture reading, retreats for men, women, engaged, married, and the separated and divorced, they fill the calendar at the retreat house.

According to Father Justin the retreat movement is expanding with no end in sight.



Fr. Justin Belitz

Doors which were closed after Vatican II for lack of retreatants, are swinging open again to those seeking prayer, momentary refuge, and a more positive, prayerful and successful life.

Retreat houses are specializing, and beginning to refer participants to each other.

According to Father Justin, Fatima "is known for diocesan retreats and special days." Our Lady of Grace "has fabulous facilities for youth with swimming, basketball and soccer."

And of course Alverna has gone way beyond its original programs for men.

In a large room in a beautiful chateau enhanced by walls, walks, woods and hills, Father Justin conducts his Successful Living Course. He assures a class of about 25 persons that if they will "look at silence" they can find solutions to problems in the six major areas of life: social, financial, learning, health, faith, and family.

WITH AN entertainer's clarity and gestures (he comes from a family of entertainers) he advises "You can create your own reality. You can see yourself as kind, patient and loving, and become that. Paul said 'I can do all things in Him who strengthens me.' And you can too if you will allow God's power to strengthen you."

According to this priest who has taught meditation courses throughout the states, getting in touch with your own mind powers and eventually with God's power can come through self-hypnosis, or as the Western mystics found it, through meditation.

According to Father Justin it can come through understanding your own mind "as it functions in the four areas of brain function."

He asserts that every item of information ever learned is stored on brain cells, and can be tapped for use as a person slows down physically and mentally and enters his subconscious.

That's kind of what used to happen on the old porch swing. According to Father Justin, that swing and the fishing pole, the stroll along the river bank, "all helped another generation slow down and get in touch with themselves."

But in today's busy world, those activities are scarce.

THE ROSARY is a traditional method of slipping into meditation. Father Justin calls it a "powerful prayer." He equates the slowdown inherent in that repetitious prayer with the Hindu experience of mantra, repeating the same phrase over and over.

Both are a way of quieting people down.

After the break in the evening class a lady participant revealed that her pastor was upset with her for attending the class.

"You should come to God through theology, not psychology," he had argued.

Father Justin, however, debated that:

"In his day St. Thomas Aquinas was distressed... He used the Aristotelian terms of his day to convey theological reality... And Chardin does the same thing. He uses scientific language to convey a whole body of theological thought... Truth is valid for anyone."

Today, Father Justin claims science is investigating meditation. "Again the scientists have the language, but the people in religion have so much more than they."

His solution is "to put the language and reality together for unlimited potential."

Because of the unlimited potential in every human being ("Einstein used maybe 10 per cent of his brain."), he believes Norman Vincent Peale has something to say. And he also believes the "type of give away programs we have had, have destroyed human beings."

HE HITS alcohol as extremely debilitating of conscious and subconscious functions. "Our brain is a unique organ which controls all life



PORTUNCULA—This "little chapel" recently converted from a greenhouse, reminds the friars at Alverna of the chapel given to St. Francis 800 years ago.

functions. But if someone drinks to intoxication it starts to kill the brain cells. They can never reproduce."

Marijuana, "which many once saw as less dangerous, is more so. Alcohol buildup dissipates in 24 to 48 hours, but marijuana stores in the system. Those who trap themselves in this habit can ruin their lives. They can't set life goals. They cannot even make an appointment for lunch."

But the class before him has come to attain goals and find solutions.

In that way they fit a retreat pattern.

If the persons in this class are like the others, and like Rosalie Londry, secretary, some of them will go on to the Silva Mind Control method of meditation billed as a method "to help you dip into the more creative state of inner consciousness." The next step might possibly be an individual retreat. A one-on-one experience in the spiritual life guided by Father Eric Kohn, scripture scholar with degrees in Latin and Greek.

THESE "guided and directed retreats" are mostly for this type of person experienced in the spiritual skills of prayer and meditation. They are for nuns and priests and lay people who can meet with a counselor once a day for "clarity and direction."

Father Anton Braun and Father Martin Wolter conduct retreats for healing, and fellowship among divorced, separated and remarried persons.

Besides these offerings the retreat house has special weeks or days available for groups, and the possibility of overnight accommodations for up to 50 persons.

Father Justin is proud of Alverna's peaceful atmosphere, the beauty from the dining room windows, and especially the little chapel outside. "It is so beautiful at night when prayers are said by candlelight." It is the same chapel used for Mass every morning at 7:30 by the friars, neighbors and the small community organized on the grounds by internationally known musician John Michael Talbot. "We converted it from a greenhouse, says Father Justin. "It is like the first chapel that was given by the Benedictines to St. Francis."

The chapel represents something very special this year as the Franciscans all over the world celebrate their 800th anniversary.

And with the renewed strength of the retreat movement hopefully they will help people find practical solutions to their problems. Happily they will teach through a combination of ancient Western mysticism and scientific thought that "it's fun to be disciplined. It's fun to be an adult."

Letter from the Archbishop

My dear Family in Christ:

Sunday, September 20, has been designated as Catechetical Sunday by the bishops of the United States. On this day, the Archdiocese of Indianapolis joins with other dioceses throughout the country to focus on one of the Church's most important functions—the ministry of catechesis. It is through this ministry that the Church strives to nurture the faith of all its members, adults as well as children.

The theme for Catechetical Sunday, "Called to Share in the Work of the Lord," flows from the Readings of the day. The Gospel especially reminds us that we are all called by virtue of our baptism to work in the vineyard of the Lord. However, the call to work in the vineyard carries with it the assumption that while in the vineyard we must labor and not loiter.

Catechetical Sunday becomes the occasion to recommit ourselves to labor in the vineyard of the Lord through the catechetical ministry of the Church. Therefore, for those of us who are priests and pastors, let us continue to affirm and call forth the gifts from the community. Let us present the challenge of the word of God to the people of God through the power of our teaching and preaching. Board members, plan realistically and diligently for the educational ministry of your parish. Be attentive to the needs of Catholic education. Educational administrators, bring your training and experience to bear on the formation of a vision of education for your parish or school. Be enablers of those with whom you work. Catechists, be witnesses of the Gospel and representatives of the Church. Share the richness of your faith with those you catechize. Parents and the whole community, embody in both word and deed the mysteries of faith. Catechesis will be most effective if the faith that is taught is evidenced in the life of the community.

The Lord has accomplished much through the work of our hands—let us continue the good work He has done through us.

Sincerely yours in Our Lord,

Edward T. Chinea

Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis



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Canon law issues clarified in Cody case

by STEPHENIE OVERMAN

WASHINGTON—A series of stories in the Chicago Sun-Times has raised questions about whether Cardinal John Cody of Chicago acted properly according to canon law and federal law in his financial dealings.

The Sun-Times, in articles beginning Sept. 10, said a federal grand jury in Chicago is investigating whether Cardinal Cody illegally diverted as much as \$1 million in tax-exempt church funds for the use of his stepcousin, Helen Dolan Wilson.

U.S. Attorney Dan K. Webb acknowledged that his office received allegations of improper diversion of church funds by Cardinal Cody and said that he would have the responsibility of determining the accuracy of the allegations and whether any federal laws have been violated. His office declined to make any other comment on the case or to identify the source of the allegations.

The Sun-Times story stated: "Canon law, the church's own legal code under which dioceses and religious orders operate, requires bishops such as (Cardinal) Cody to keep personal expenses and possessions separate from church-owned property and forbids any commingling of funds."

THE NEWSPAPER also said, "Unless otherwise designated, however, substantial gifts to clerics are considered church property under canon law..."

Canonist Father Frederick McManus, vice provost and dean of graduate studies at the Catholic University of America in Washington, said that although canon law does call for the separation of personal and church property, a churchman legitimately could have considerable wealth in his own name.

"There is the obligation to always distinguish the property of the individual from church funds," he said. "They are separate and you can't move one from another. It would violate canon law to use funds wrongfully."

However, any cleric who does not take the vows of poverty may own property. Cardinal Cody was ordained a diocesan priest rather than a Religious order priest and diocesan priests do not take the poverty vow.

"They can earn money, be given money, inherit money," Father McManus said, adding that there is no limit. "If a millionaire gives you a million dollars, you can accept it—a bishop can too."

"I imagine that Cardinal Cody has a personal checking account or savings account," Father McManus commented, and he added that clerics do pay taxes.

THE KEY issue, according to Father McManus, is the purpose of the money a bishop receives. An individual or foundation could donate money to the diocese, to the bishop for his personal use or to the bishop to use at his discretion for the diocese.

The problem would come, he said, if a

bishop used money designated for church use for his own personal use.

Father McManus also noted that many dioceses, including the Chicago Archdiocese, operate under a "corporation sole" concept of holding church property which means that a bishop governs all day-to-day financial and legal affairs of the diocese.

Under "corporation sole" the bishop is made the owner for legal purposes of all land, buildings and other assets belonging to the diocese. The concept means that rather than allow control of church property to be spread out among many individual parish priests and lay people authority is placed in the hands of one person.

"Corporation sole" in the United States is subject to the same civil authority as all other religious corporations and private companies.

Father McManus said that some dioceses operate under the parish corporation concept in which each parish is a corporation.

According to Tony Bomba, public affairs officer for the Internal Revenue Service, churches are exempt from paying taxes by the separation of church and state clause.

But he said any investigation into the finances of Cardinal Cody and the Chicago Archdiocese would be handled by the Justice Department and come under the criminal code—Title 18 of the U.S. Code.

Justice Department officials would not comment on the case.

New papal encyclical (from 1)

with economic, social and cultural purposes; they would be bodies enjoying real autonomy with regard to the public powers."

Adverse labor conditions

Because the world is becoming more intertwined economically, Pope John Paul warns that international economic forces can become "indirect employers" adversely affecting domestic labor conditions.

"For instance the highly industrialized countries, and even more the businesses that direct on a large scale the means of industrial production (the companies referred to as multinational or transnational), fix the highest possible prices for their products, while trying at the same time to fix the lowest possible prices for raw materials or semi-manufactured goods."

Similar exploitation is also possible "in the case of a situation of 'socialized' ownership of the means of production."

"Evidently this must have an effect on local labor policy and the worker's situation in the

economically disadvantaged societies.

"Finding himself in a system thus conditioned, the direct employer fixes work conditions below the objective requirements of the workers, especially if he himself wishes to obtain the highest possible profits from the business which he runs."

"It is respect for the objective rights of the worker... that must constitute the adequate and fundamental criterion for shaping the whole economy, both on the level of the individual society and state and within the whole of the world economic policy and of the systems of international relationships that derive from it."

It adds that international organizations such as the International Labor Organization and the Food and Agricultural Organization, both United Nations bodies, should develop rules for international dealings affecting workers, "since the rights of the human person are the key element in the whole of the social moral order."

Current circumstances

Recalling that "Rerum Novarum" was written to apply church teachings to the industrial revolution, the dominant social determinant of that time, Pope John Paul says that his encyclical is an effort to apply the same teachings to current circumstances which, "according to many experts, will influence the world of work and production no less than the industrial revolution of the last century."

Among the current circumstances the pope cites automation, increasing cost of energy and raw materials, pollution, diminishing natural resources and "emergence on the political scene of peoples who, after centuries of subjection, are demanding their rightful place among the nations and in international decision-making."

"Unfortunately, for millions of skilled workers these changes may perhaps mean unemployment, at least for a time, or the need for retraining. They will probably involve a reduction or a less rapid increase in material well-being for the more developed countries."

"But they can also bring relief and hope to the millions who today live in conditions of shameful and unworthy poverty."

"The church considers it her task... to help guide the above mentioned changes so as to ensure authentic progress by man and society."

Purpose of the encyclical

The purpose of the encyclical is to highlight "the fact that human work is the key, probably the essential key, to the whole social question, if we try to see that question really from the point of view of man's good."

Other main points of the encyclical include:

► Technology is meant to be the workers' ally but can become his enemy when mechanization supplants him or takes away "all personal satisfaction and the incentive to creativity and responsibility," thus reducing "man to the status of slave."

► "Work constitutes a foundation for the formation of family life" by providing the economic means necessary to maintain a family.

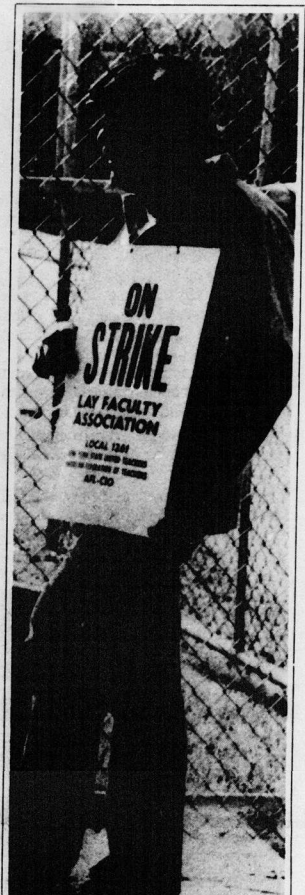
► Through work people fulfill God's command to "subdue the earth."

► "The obligation to provide unemployment benefits... is a duty springing from the fundamental principle of the common use of goods or, to put it another way, the right to life and subsistence."

► "A disconcerting fact of immense proportions" occurs on the world scene: "While conspicuous natural resources remain unused, there are huge numbers of people who are unemployed or underemployed and countless multitudes of people suffering from hunger." This means that there is "something wrong with the organization of work and employment" on the national and international levels.

► "A just wage is the concrete means of verifying the justice of the whole socioeconomic system and, in any case, of checking that it is functioning justly."

► "A 'family wage' is needed which could be 'a single salary given to the head of the family for his work, sufficient for the needs of the family without the other spouse having to



TEACHER PICKETS—An unidentified teacher remains in place after an all-night vigil in front of St. John's Preparatory School in Queens, Astoria, N.Y. About 400 members of the Lay Faculty Association are striking around the clock at six Catholic high schools in Nassau and Suffolk counties and Queens. (NC Photo)

take up gainful employment outside the home—or through other social measures such as family allowances or grants to mothers devoting themselves exclusively to their families."

► Workers have the right to form a union to protect their vital interests and to be "a mouthpiece for the struggle for social justice."

► "Union activity undoubtedly enters the field of politics, understood as prudent concern for the common good" but unions should not engage in partisan politics, otherwise "they become an instrument used for other purposes."

► Workers should be assured the right to strike without being subject to personal sanctions, but have the responsibility not to strike if a strike "is contrary to the requirements of the common good."

► Society should provide work for disabled people in keeping with their physical abilities. Failure means "a serious form of discrimination, that of the strong and healthy against the weak and sick."

► People have a right to emigrate in search of work and "the person working away from his native land, whether as a permanent emigrant or as a seasonal worker, should not be placed at a disadvantage in comparison with the workers in that society in the matter of working rights. Emigration in search of work must in no way become an opportunity for financial or social exploitation."

Senate committee confirms O'Connor

WASHINGTON (NC)—By a vote of 17-0, with one vote of "present," the Senate Judiciary Committee Sept. 15 confirmed the nomination of Sandra O'Connor to be a Supreme Court justice.

Sen. Jeremiah Denton (R-Ala.), who had sharply questioned Arizona Appeals Court Judge O'Connor about her views on abortion, cast the vote of "present."

Sen. John East (R-N.C.) also had reservations about Mrs. O'Connor but believes that she is "a conservative woman of conservative instincts."

"I feel down in my heart of hearts" that she would not have supported the court's 1973 ruling legalizing abortion, he said, then voted "yes" for confirmation.

The full Senate may not vote on the O'Connor nomination until the week of Sept. 21.

EDITORIALS

Political activism calls all Church people

(The following editorial from The Catholic Witness of Harrisburg, Pa, was written by Father T.R. Haney, executive editor.)

The president of the National Conference of Catholic Bishops, Archbishop John R. Roach of St. Paul-Minneapolis, urged the Knights of Columbus to become "political activists."

What did he mean?

He meant that the Knights should get involved in influencing "public policy, because it is by that policy that the moral order is frequently established."

Therefore, he warned, with "your members and influence you cannot afford to stand above the political scene and merely be spectators." It's a warning applicable to all of us, not just the Knights.

Political activism, he emphasized, means that the church's role is to call people to "an understanding of social responsibility" and "to identify moral elements in the way government formulates solutions to . . . problems."

According to the archbishop, the full teaching authority of the church must be brought to bear on political issues affecting our moral climate "in the interest of human salvation."

What instrument at the disposal of that authority is better equipped to call people to "an understanding of social responsibility" and to identify "moral elements" in public policy than the Catholic press?

There are "moral elements" in the construction of the neutron bomb, in the continuing murders through abortion, in the escalating arms build-up. There are "moral elements" in an economic program that could deprive the poor of the essentials of human dignity, in the profit-making of multinationals which disregards the dispossessed of foreign countries, in the financial and military support of repressive foreign governments.

And these "moral elements" must be identified.

The Catholic press has an obligation to call people to an understanding of social responsibility by indicating how turning the other cheek can be applied to worldwide preparations for war, how walking that extra mile can influence international and national policy decisions, how giving a cup of cold water in his name can reduce world hunger and malnutrition.

The Catholic press is in a position to ask some necessary fundamental questions: can we separate what world governments, business, industry and the military are doing and planning for "human salvation" (or eternal salvation, if you will)? Can we separate "public policy" by which "... the moral order is frequently established" from the insights and value system our faith affords us?

Can my personal eternal salvation be separated from the eternal salvation of the world—a world, as St. Paul reminds us, that "will be freed from its slavery to corruption and share in the glorious freedom of the children of God"?

By continually focusing on the "moral elements" of "public policy," the Catholic press emphasizes the fact that our faith is not some kind of anesthetic inducing a pious stupor which keeps us from recognizing what's going on and what's going wrong with and in our world.

The Catholic press is able to ask in a variety of ways whether, with theological honesty, we can enter our churches and leave our lives behind—lives influenced, formed, buffeted and maintained by the world we live in—a world still to be "freed from its slavery to corruption."

The Catholic press must speak to eternal salvation. Always. But it must speak in terms of our pilgrimage through this life in this world. It must speak in terms of all that affects us on this pilgrimage: all that challenges and consoles us, all that dehumanizes and inspires us, all that stretches us to the edges of despair and fills us to overflowing with hope.

To identify the "moral elements" of "public policy," as Archbishop Roach urges, requires the Catholic press to place that public policy under the scrutinizing judgment of the Gospel "in the interest of human salvation."

Teens divided—parents united

A few years ago, after a less-than-successful attempt to move the Young Life approach into a main line Protestant church, the very charismatic Indianapolis director, Arnie Jacobs, came to some striking conclusions.

He found that teens divided themselves into groups and that mainly these groups were determined by goals. That persons from all groups experimented with drugs, alcohol and pre-marital sex. And that he could interest any of these groups in a Young Life set-up, but that they would not mix with another group. They would not cross lines.

This summer at Chatard High School a very small group of parents have taken the cue. Anxious to know their children's friends' parents, they have formed a group composed of the same.

Because they include parents of all the kids who recreate together it is beneficial to discuss curfew, concerts, cars, and parties in common. The sense of parent isolation is gone. And incidentally, the parents are finding it's not all that bad letting their kids "pick" their friends. —RAH

Church's wisdom offers ministry of love to all

by FR. LEONARD KAYSER

Do people really become wise with age and experience? I pondered that many times in my youth. It was usually after some foolish blunder in social behavior when I wanted to die rather than suffer the embarrassment.

Some older folks do reveal a wisdom when they are in a reflective mood. I think, for example, of the man who said: "Oh yes, we could have bought that farm over there and added it to our operation some years ago. However, we decided we wanted neighbors more than we wanted land." At that very moment, three children were boarding the school bus from that farm home.

On the other hand an elderly man, when reminded that he couldn't take his wealth with him, said, "I know that, but it's sure going to be nice to say good-bye to."

No one is all wise. We reserve that to our God. However, there is a collective wisdom to which we have access. It is the wisdom of the church. It seems to me that sharing that wisdom is what ministry is all about.

We accept in faith that the ministry of Jesus continues in our midst through the church. Every Christian shares in that ministry which culminated in his death and resurrection.

"From the beginning till now the entire creation has been groaning in one great act of giving birth. We too groan inwardly as we wait for our bodies to be set free. It is something we wait for with patience." (Romans 8/22-25). The church's reservoir of wisdom is the fruit of much patience.

BASICALLY AND essentially, the church's wisdom translates into a ministry of love. Yet we know well that there is no love unless it is rooted in justice. Liberation and salvation hinge on that.

Our relationship with God in the sacramental system is one of justice. The sacraments are contracts. We in turn have sacramental and justice relationships with one another—"Am I my brother's guardian?" (Genesis 4/10).

The church's wisdom, rooted in Word and Sacrament, includes a reservoir of philosophical and scientific learning. We have access to that reservoir but no one person embodies all of it. One generation does not give flesh to all of it. Added to this human reality is the fact that a new generation is always being born, which must learn that wisdom and try to share it fully through ministry.

So the church patiently exercises her ministry. She preaches the Gospel; she invites all to the sacramental life of the church and to prayer; she speaks of sacrifice and resurrection; she invites participation in social ministry.

At the same time another gospel and wisdom claims its followers with a very different system and set of values. This system, formulated over the past several centuries, has given us control over our world, but we have lost control of our lives. This wisdom is based on mathematical formulas and scientific research in the laboratory. It has no space for transcendental or spiritual values and qualities. It deals only with matter and quantity. This mechanistic view finds the wisdom and ministry of the church enticing but impractical.

So now we must learn again how to bring spiritual value to our labor and our world. Our best hope lies in a deliberate break with the system, and an attempt to reconstruct science and technology on a new basis with the

church's ancient wisdom. Our Western world will have to undergo a radical change of consciousness.

MANY SAT BACK with tongue in cheek when the hippies and drop-outs told us that our God is dead. The self-righteous said: "They'll learn and come around after a while." But now the whole world has begun to discover the disastrous effects of the system which fragments creation. The exhaustion of the earth's resources, the pollution of earth and air and water, the questionable development of nuclear power, are all threatening to destroy the planet.

A new beginning must be made. Science and technology must cease the exploitation of nature and we must learn to live in harmony with nature and one another. Human relations are of more importance than material progress and efficiency, and quality of life is more important than a plethora of consumer goods and physical comforts.

The church's wisdom and justice ministry call us to a unified vision of life, in which persons and nature are seen to be parts of a single whole. Such a conversion, revolution, rediscovery of wisdom, will not be a mass movement. The discovery has to be made by each individual on his/her own. Wisdom is not an abstraction. Wisdom is each person's discovery of God, of Christ and of our profound relationships with each other and all of nature.

The church has been speaking her wisdom. The golden thread of wisdom is precious and fragile but it is also collective and patient. The rural church and the National Catholic Rural Life Conference have a unique opportunity for justice ministry at this time. The hungers of the human family, the emptiness of so many lives, these are a special call to the church to feed our people and not send them away hungry.

The needed rediscovery of goodness, wisdom and wholeness must happen first in the countryside or it will not happen at all. God formed Adam and Eve out of the soil and we return to it. During our years on earth our wholeness depends on that relationship. Our ministry must also be based on that relationship.

Yes, there is wisdom born of age and experience. It may be that after almost wishing we were dead rather than face the embarrassment of our social blunders, we can now take our place in the world with a ministry which will set us free.

Father Kayser is acting director of the National Catholic Rural Life Conference, Des Moines, Iowa.

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FIRE—Fire erupted Friday, Sept. 11 at the Hispano-American Multi-Service Center at a most inopportune time, coming the day before the start of the First National Hispanic Heritage Week, Sept. 12-19. According to Director Alfredo Garcia, the destruction at the facility was contained within a storeroom and two classrooms and will not blunt the celebration which ends Saturday with a folk festival at Obelisk Square (on Meridian Street between North and Michigan). Pictured cleaning up after the fire are volunteers Joe Castillo (left) and Agustin Gonzalez. (Photo by Ruth Ann Hanley)

WASHINGTON NEWSLETTER

Upcoming bill on abortion already dividing pro-lifers

by JIM LACKEY

WASHINGTON (NC)—A major new proposal for Congress to deal with the abortion issue is dividing the pro-life movement even before the proposal is laid on the table.

Sometime before he opens long-sought hearings in October on proposals for a human life amendment, Sen. Orrin Hatch (R-Utah) is expected to introduce his own proposal for a "federal rights" amendment giving both Congress and the states the power to enact new abortion restrictions.

Some pro-life leaders are summarily rejecting Hatch's proposal, saying it is little more than a "state's rights" amendment. That approach has been opposed in the past because rather than fully establishing the right to life for the unborn it would only permit states to reenact their previous abortion restrictions, thus allowing some states to continue as abortion "havens."

But Hatch has protested that his yet-to-be introduced amendment will be far more than a state's rights proposal. And one pro-life group,

American Citizens Concerned for Life (ACCL), has circulated copies of an un-introduced draft of Hatch's amendment and says it supports Hatch because his proposal would allow passage of a uniform national abortion law.

Rumors that Hatch would suggest a "two-step" amendment approach—first the "federal rights" amendment followed in a few years by the full human life amendment—have been circulating within the pro-life movement since shortly after Hatch announced in early July that his subcommittee on the Constitution would hold amendment hearings in the fall.

HATCH DECIDED to hold the hearings after questioning the constitutionality of this year's other major pro-life legislation, the human life bill, which by simple majorities in Congress would attempt to overturn the Supreme Court's 1973 abortion decision by making the unborn legal "persons" subject to the protection of the Fifth and 14th Amendments.

By holding the hearings Hatch said he wanted to give the full Judiciary Committee the opportunity to consider two options—both the human life bill and an amendment—possibly early next year.

According to Joseph Lampe, executive director of ACCL, a Minnesota-based group, Hatch's "federal rights" amendment would give Congress the power in subsequent legislation to establish national restrictions on abortion which individual states could then tighten if they choose.

For instance there might be follow-up legislation by Congress allowing abortions across the nation only in life-of-the-mother cases or in cases of rape or incest. While the so-called abortion "haven" states would be forced to accept that proscription, other states could tighten the restrictions even further by banning abortions in the cases of rape or incest as well.

But other pro-life directors, such as Paul Brown of the Life Amendment Political Action Committee and John P. Mackey of the Ad Hoc Committee in Defense of Life, said in separate interviews that they are "totally opposed" to Hatch's idea.

Mackey said there is no support for "anything that smells of states rights" and remarked that he fears Hatch's approach means the human life bill, which he said has almost universal pro-life support, is being held "hostage."

BROWN, MEANWHILE, noted that the human life bill needs only simple majorities in Congress while Hatch's amendment would require two-thirds votes in Congress and ratification by 38 states.

Another disadvantage cited in Hatch's amendment is that it would do nothing by itself and would only set the stage for possible enactment of new abortion policies by Congress and the states. But Lampe, who says he supports both the human life bill and Hatch's amendment, said ratification of the amendment would make it much more likely that the Supreme Court would declare a human life bill constitutional since the amendment would specifically empower Congress to pass such bills.

According to the un-introduced draft, Hatch's amendment would give Congress the power to set "minimal standards of protection" for human life and give states concurrent power to protect human life "at every stage of biological development."

Supporters of the "two-step" approach say there are not yet enough votes in Congress for the full amendment which would make the right to life equal to such a constitutional right as free speech.

TO THE EDITOR

Reader applauds struggle against drugs

I applaud Mr. Goldsmith, the Criterion and all who give of themselves in the struggle to combat drugs. (Sept. 4)

The issue of drug use/abuse is one of courage vs. cowardice, and far more. It is an issue of freedom vs. enslavement to the powers and evil forces at work within our culture.

The scope of the drug problem among our youth is symbolic of the scope of the drug problem in our entire culture. We, of all ages, teach and learn from one another. And we, brothers and sisters, we so called adults have taught our youth well. Consider the fact that alcohol, the most devastating of all drugs, is commonplace in most of our homes. Consider the fact that many of our Catholic fund raising events, especially at the parish level, count on the sale and consumption of booze for their profits, playing on its power to cloud judgement and loosen purses. And the list goes on and on.

We all know that to merely state that we care doesn't make it so. We need to show it, to demonstrate it, to live it, either in what we do, or by something we stop doing. In short, if we are to be effective in dealing with drugs, we need to change.

The place to start is with ourselves. We need to stop using drugs ourselves. Our younger brothers and sisters in Christ are crying for our

help crying out for us to show them, not tell them. I pray we all hear their cries and respond to them.

Let us all pray to Jesus, to give us the strength and courage to be different from the world, to put aside our worldly 'crutches' whatever they might be. That He make us holy.

Jim Brickley

Sellersburg

'Gun laws will make crime safer'

Yes, by their bumper stickers ye shall know them and it will come to pass that the anti-gun people will be glad they knew them. In the last analysis it will be God, guns and guts holding off the lawless and other invaders of our peace and security.

Without privately owned guns there would not have been an American Revolution. The founding fathers realized the importance of an armed citizenry and wrote the right to bear arms into the Constitution. Only in this century has that right been challenged and by good people who don't understand why anyone would want to own a gun.

You may say that in today's civilization there is no need for privately owned guns. Our civilization today is proving itself to be the reason for owning guns.

When the British were pushed into the Channel at Dunkirk, they found themselves facing a possible invasion of their island and the people had no guns to defend themselves. Their gun laws had made this possible. They called on Americans to share their guns with them, which we did and once again the people of Great Britain were armed and able to defend themselves.

Making it difficult for the law abiding to own guns will not deter the criminal use of guns. Gun laws will make crime a safer profession.

David O. Jackson

Knightstown

Mark Quire

Jeffersonville

Fries praises Criterion content

Wouldn't you know? Just after I had decided that the debacle is indescribable, Alice Dalrymple comes up with an accurate, blow-by-blow account (Sept. 4) of the treatment involved in checking out a bag of groceries! A very funny column.

Incidentally, your annual Education Special was a real masterpiece—chock full of locally oriented stories and pictures. (Ruth Ann Hanley's Page 1 photo of four young fishermen and a dripping dog has Pulitzer qualities!) There is enough worthwhile reading material for the traditional month of Sundays.

Keep up the good work.

Fred W. Fries

Indianapolis

Education issue 'was superb!'

Bravo!! The Education Issue was superb!! You and your staff are to be commended on the excellent treatment of a variety of educational concerns and points of issue.

I'm proud that we were able to collaborate with you on this project.

Frank Savage
Superintendent of Education
Archdiocese of Indianapolis

Reader requests cancelled stamps

May I ask your readers if they would send their cancelled stamps to:

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Empty nests being replaced by full ones

by ANTOINETTE BOSCO

Is there anything good to say about grown children living at home? After 31 years of raising children, I'm now finished with the day-in, day-out chores of it. But to hear people talk, a terrible thing may be in store. Some of my grown children may decide to move back home!

Apparently the empty nest syndrome has been replaced by a new problem: the full-nest syndrome.

Parents who yearned to be set free are now finding that their children aren't leaving. Or, if

they leave, it's temporary. They return again for bed and board. Or so I'm hearing.

Take this recent conversation:

Friend: "I heard that your 18-year-old joined the Army and now you have no one left at home. How do you like being alone?"

Me: "I really don't know yet. I've only been alone three days so far. My daughter Mary just graduated—from Harvard (slight bragging)—and stayed with me until she could get her apartment. Then Frank was home for a week. He likes to get away from the city. And Paul was with me last weekend."

Friend: "Oh, you poor thing. They like

home too much. Just wait and see. You'll have them moving back in with you."

Me, doing rapid calculations: "Considering that four of them pay a total of \$1,500 a month for one-room city apartments, maybe that wouldn't be a bad idea. Too bad I live 60 miles away."

Friend: "You've got to be kidding. There's nothing worse than grown children living at home."

Me: "Why?"

Friend: (astonished silence).

I've had other, similar conversations, and they leave me baffled. All I can conclude is that the perceptions people have about family life must lie somewhere between horrible and gawdawful. I can't see what the fuss is about.

My daughter Mary, 27, was with me most of June—a delight to have around. She shared the cleaning and cooking. She entertained me at the piano. We had great talks and walks. True, she borrowed my car a few times, but she picked me up at work. I missed her when she left.

I read one article by a 22-year-old college graduate, single and living at home. Her friends can't understand how she could give up

her freedom. They ask how she can stand living with her parents. She writes, "Maybe that's the trouble... I like my parents."

Coming from an Italian background, all this hullabaloo about the disaster of grown children living at home is alien to me. In my culture, children stayed home until they got married. Young children got to know their older brothers and sisters, their aunts, uncles and cousins—and not just as distant people seen occasionally. We didn't have to discuss or define family. We lived it.

When was it decreed that older children living at home had become something of an evil? And who had the authority to decree this? Who did the research and concluded that parents make lousy housemates, or that grown children come back to take advantage of mom and pop?

The young woman I mentioned earlier is Laura Flynn whose article appeared in Newsday. She expressed a mature viewpoint worth repeating. She said: "It is not the individual who lives at home who should be ashamed, but the society which criticizes... This 'full nest' does have a silver lining—the opportunity for family to strengthen the bonds between its members; the chance for the individual in transition to discover that one doesn't have to discard childhood to enter adulthood."

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Religious commitment Mass to be celebrated by archbishop

Archbishop Edward T. O'Meara will celebrate the annual Mass of Commitment sponsored by the Association of Religious of the Indianapolis Archdiocese (ARIA).

The Eucharistic liturgy is scheduled for St. Joan of Arc Church on Sept. 23 at 7:30 p.m. All priests, brothers and sisters serving in the archdiocese are invited to participate.

Special guests will be those celebrating jubilees of religious profession in 1981. A reception in their honor will be held following the liturgy.

Originally the event was organized to promote collaborative efforts among congregations and institutes of Religious serving the Archdiocese of Indianapolis.

However, ARIA members approved changes in the organization's constitution last spring which broadens its collaborative efforts. An associate membership is now available to diocesan priests and members of the laity.

Associate members receive the ARIA newsletter and constitution, may take advantage of a reduced fee for ARIA programs and are invited to serve on ARIA committees such as Vocations, Spiritual Life and Social Justice.

Those interested in ARIA membership are invited to contact any members of archdiocesan congregations or Providence Sister Nancy Brosnan, president, at Nativity Convent, Indianapolis.

Program set for 'sight loss' adults

The program for Visually Impaired Elderly, a not-for-profit organization under the auspices of the Church Federation of Greater Indianapolis, is sponsoring a three-part information series for older adults experiencing problems related to sight loss from 2-4 p.m. on Wednesday afternoons in the Cropsey Room of the downtown Indianapolis Public Library.

The series will provide help for persons 60 and older in "adapting to sight loss and learning the skills needed to remain independent and active."

Topics include: Oct. 7—"Sight loss—what it means and what it does not have to mean," Oct. 14—"Resources available locally and nationally to assist the visually impaired person," Oct. 21—"Aids and appliances that make life easier for a sight limited adult."

There will be no fee for the series, but as space is limited, advance registration is required. For further information or to make reservations, call Joyce Archer at 317-635-2116.

Gospel to rock

The Cornerstone Coffee House is offering an evening of Gospel Rock on Sept. 19 from 6-9 p.m. immediately behind the Cornerstone Coffee House, North of U.S. 31 and Southport Road in Indianapolis.

Harvey Jet, formerly lead guitarist of Black Oak Arkansas, will be the special guest of a program offering "The Chosen Generation of North Vernon," "The Jericho Band of Lafayette," "The Sonlight Band of Indianapolis," and "The Sonship Band of Connersville."

Archbishop O'Meara's Schedule

Week of September 20

SUNDAY, September 20—Centennial of the dedication of the Church of St. Pius, Troy, Mass at 11:30 a.m.

MONDAY and TUESDAY, September 21 and 22—NCCB Committee on Evangelization meeting, Chicago.

TUESDAY, September 22—Society of St. Vincent de Paul, Council of Indianapolis, Mass at 7 p.m., St. Christopher Church, Indianapolis.

WEDNESDAY, September 23—A.R.I.A. Commitment Mass, St. Joan of Arc Church, Indianapolis, Mass at 7:30 p.m.

Silva training offered at Alverna

The Silva Mind Control class, taught by Franciscan Father Justin Belitz will again be offered at Alverna on two successive weekends, Oct. 2-4 and Oct. 9-11. This represents a change from a previously scheduled time.

The program which has been in operation throughout the U.S. and foreign countries for over 14 years, is described as "a simple, effective method of mental training which can be used to develop conscious control of your subconscious mind."

Possibilities it holds out to participants include: "better physical and mental health," "relief from insomnia," "control of smoking habits," "relief from tension," "improved memory and concentration," "increased learning capacity," and "greater energy and vitality."

Father Belitz, who is certified with Silva, has been teaching the 40-hour course for four years and describes it as "a most practical approach."

Black Catholic conference to be held

Archdiocesan Black Catholics Concerned will host a Christian Lay Leadership Conference from 9 a.m. to 3:30 p.m., on Saturday, Sept. 26, at St. Rita's Parish, with a special invitation to all black active, inactive and alienated Catholics.

The purpose is to present issues of concern to black Catholics and to bring about more active participation in parish and community leadership.

Workshops include: Evangelization, Liturgy and Black Music, Social and Criminal Justice, Christian Awareness Within Lay Leadership Roles, Family and Youth and Parish Lay Ministry.

Facilitators for the workshops include: Judge Webster Brewer, Criminal Court Division II; Father Arthur Kelly, Director of the St. Nicholas Youth Organization; Father Clarence Waldon, Director of Evangelization for the Archdiocese, and pastor of Holy Angels;

Dr. Mwalimu Imara, Director of the Methodist Hospital Hospice; Mrs. Amanda Strong, R.N., president of Holy Angels parish council, and Michael Hubbard, director of the Holy Angels choir.

CYO views 'drugs'

A program on drugs will be an added attraction for the Indianapolis Deaneries Youth Council which meets on Sept. 21 at 7:30 p.m. at the CYO office, 580 Stevens St., Indianapolis.

Working with the Marion County prosecutor's office the group will present two speakers: Dr. Steve Abel, Assistant Director of Pharmacy for Clinical and Educational Service at Indiana University Hospital; and Dr. Michael Cohn, Prevention Programs Consultant, Indiana Department of Public Instruction.

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LIVING YOUR FAITH



CATHOLIC EDUCATION—In the past, religious education meant sacramental preparation and religious instruction for youth. But today's parishes aim for "total Catholic education," a life-long commitment to learning and living the good news. (Photo by Ruth Ann Hanley)

Parishes establishing leadership groups

by MATT HAYES

Total Catholic Education means learning at all ages, including adulthood. But the achievement of this goal has long challenged the church.

For the last two years, the Office of Catholic Education has been working with parishes to establish leadership groups for parish adult education efforts. This parish leadership group is called the Adult Catechetical Team (A.C.T.) and it's made up of parishioners interested in the continuing faith development of themselves and fellow parish members.

Team members spend some time developing a "vision" about the possibilities for parish adult education efforts by reading, reflection, and discussion. They also work to develop a "team of support" by building community among themselves. Finally, the team tries to develop programs of education and faith development that meet parishioners' needs.

The Guide for Adult Catechesis, published

by OCE after a pilot in several parishes, outlines a process to develop and maintain an Adult Catechetical team.

This approach was taken by OCE after consulting with those involved in different facets of parish adult education efforts. An Adult Catechetical Team produces "fruit" because the leadership for adult catechetical programs comes from the "target group" of those programs. Efforts at parish adult catechesis do not rely on an outside expert but on "homegrown," local leaders.

The Adult Catechetical Team enables a parish to meet, simultaneously, the diverse needs of parishioners. Because more than one person is involved in building the programs, they can be aimed at different "segments" within the parish at different times with different topics. The team also strengthens adult education over the years because programs don't depend on the presence of one person (like the Director of Religious Education) who might move on to another parish.

As envisioned by the Guide for Adult

Catechesis, the team works under direction of the DRE or CRE in the parish. However, some teams are active in parishes without such a person.

Right now there are 45 parish leadership teams within the archdiocese. A couple of leadership teams serve more than one parish. In most cases they are called the Adult Catechetical Team; they are also called such things as "Adult Faith Development Team," "Adult Learning Team," "Adult Education Committee." A number of the teams have developed a "logo" for their efforts, and all are building a new tradition of Catholic education that emphasizes that growth in faith does not end with 9 or 12 years of formal schooling.

As the U.S. Catholic Bishops document on catechetics points out, "The catechesis of adults must have high priority at all levels..." The Adult Catechetical Team gives evidence to the parish of this high priority.

(Matt Hayes, a member of the OCE staff, works with parishes in forming and developing parish adult catechesis.)

High school religious ed can succeed

by Sr. MARY MARGARET FUNK
(First of a two-part series)

Each year there seems to be an announcement that there will be a meeting for all those interested in religious education for high school.

Parents, catechists, maybe even some youth, show up and the discussion runs something like this:

"Last year we had 40% of our youth coming to a program. By the last session less than 10% attended. Did it fail? What did we do wrong? What can we do this year?"

A parent says, "I went and didn't think it was what I had in mind for my daughter. They were just talking among themselves. I want them to learn their religion. Soon they will be out of my home and into the world..."

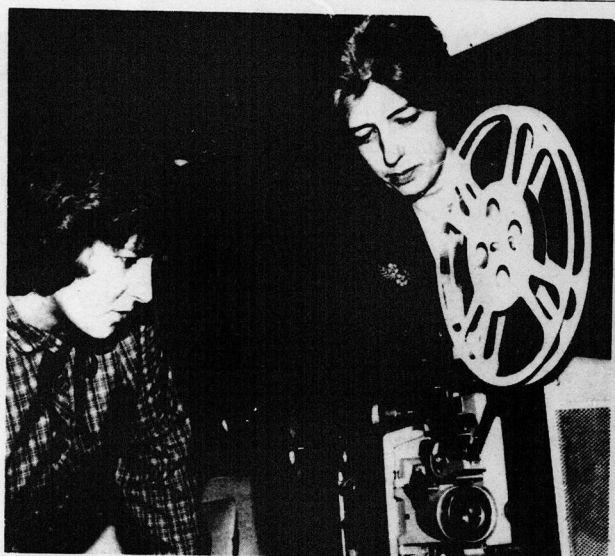
Being on the planning end with many DREs and sometimes Youth Ministers I hear both stories: The expectations and the disappointments. What we would like to share this week and next are that a parish can rightly say—we are teaching religion to our high school youth.

Three recommendations:

—Convene all those adults who are working with you and invite any number of students and parents. Ask the question: What already exists for youth in this parish? Get a good view of (See HIGH SCHOOL on page 8)

Did you know?

- There are 27 parishes in the Archdiocese of Indianapolis who have hired DREs (fulltime, Master Degreeed professionals) who are accountable for womb to tomb catechetics (excluding school)?
- That there are 74 parishes that have Coordinators of Religious Education?
- That 30% of the CREs are fulltime?
- That about 30 CREs are working toward being a DRE?
- That 16 parishes have hired a Pastoral Associate who has accountability for catechetics? And that of these 16, fourteen have master's degrees in Religious studies or its equivalent?
- That there are 75 school principals in the archdiocese; 6 of them also directly coordinate the out-of-school catechetical program?
- That 31 parishes list the pastor as the Director of Religious Education?
- That six parishes have more than one full time paid administrator to coordinate the out-of-school religious education programs?
- That 80% of the parishes' boards of education have hired and/or designated an administrator for catechetics (outside of the school)?
- That shared responsibility is a fact in the Archdiocese of Indianapolis?



UPGRADING SKILLS—Judy Corbett, left, DRE at Saint Luke's and Joel Schmigel, chairman of the Liturgy Committee at St. Andrew's find that working to upgrade mechanical skills is a necessity for presenting the gospel. (Photo by Don Kurre)

High school religious ed (from 7)

what the parish already has going for it. Challenge leadership in the parish to offer a unified approach to youth ministry.

► After determining the needs of youth in the parish and checking with the mission statement for education in the parish, develop a curriculum for adolescent catechesis. But think in terms of multiple settings, programs and activities.

► Be specific about what is the catechetical

dimension of youth ministry. The DRE can be quite helpful in articulating what catechetics can do: prepare for Confirmation, reflect on the tradition of Catholic moral values, prepare and reflect on Christian service, prepare to reach out to share the Catholic faith and reflect on how faith grows in the telling, study Scripture and learn a lifestyle of personal prayer. Catechetics can do all of this and the list can be expanded.

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Providence finds lively p

by Sr. AILEEN DOYLE

Just 30 years ago, on March 21, 1951, a ground breaking ceremony officially marked the beginning of what is now Our Lady of Providence High School in Clarksville.

In 1973 the 18 parishes of the New Albany deanery purchased the school from the Sisters of Providence of Saint Mary-of-the-Woods.

Many things within and outside of the school have changed in those 30 years since its founding—dress standards, classroom subjects, styles of teaching, etc. But one thing at least has remained constant: Providence has consistently stressed belief in the uniqueness and dignity of every person as a child of God.

As a center of Catholic Christian education, the school has placed great emphasis on the unique spirit alive in each person which needs to be expressed and shared.

Academically, Providence tries to deliver a solid education. Growth is fostered in knowledge, attitudes and skills, according to each student's individual abilities.

By means of extra-curricular activities, Providence offers students opportunities for personal, social and spiritual development.

But as a Catholic school, it is the religion curriculum which parents express greatest concern and interest. What is the nature of this program?

In short, catechetics is education into the church. It is not the whole of the Christian way of life, but a preparation or conversion process.

When you think of Youth Ministry as the entire support system for youth in a parish and when you think of catechetics as the total educational effort of the parish for youth, you would assess your effectiveness by summarizing all the parish activities that include youth and evaluating the outcomes, not just one program or a designated weekly class for youth.

Youth span the amazing chasm between childhood and adulthood. Children need to be provided for and adults hopefully are self actualized learners. We need to provide some of both types of learning experiences: group instruction, peer learning, individualized guidance. Many parishes are already doing this, but are not aware. There is sometimes a monthly lecture series (group instruction) some weekly Bible sharing groups (peer learning) and spiritual direction and/or counseling (individualized guidance).

Each year instead of feeling you are starting all over again, I hope DREs and parents can see that the programs are shifting normally, just as any good teacher would develop fresh lesson plans each year.

The Office of Catholic Education has always been involved in youth catechesis and has lived the questions. We have been through the short-circuited answers that have yielded less than desirable results. One such solution has been to hire a Youth Minister (which is a good idea), but they have been hired to "provide youth ministry for youth" (not a good idea). After some years we clearly understand that a parish can't hire a DRE or a Youth Minister to be church to adolescents. They can only call the church (parish community) to be church for youth.

On the staff of the Religious Education Department, we have hired Mike Carotta to be the support person for DREs, Youth Ministers, priests, catechists who work with youth. In the next segment Mike will take up the issue what does it mean for a parish "To Be Church for Youth."

(Sister Mary, Margaret is Director of the Department of Religious Education and a Benedictine Sister.)

First Year

During the first semester the freshmen participate in a course entitled "You and Your Relationships." This course introduces the image of God as loving parent and friend. Using Jesus as model, four aspects of our relationships as Christians are addressed: Relationship with God, relationship with self, relationship with others, relationship with the universe.

In the second semester course, "Christian Heritage" we build upon our image of God as friend. Jesus is shown as the root of our Christian heritage. The beginning and growth of Catholicism as a religion and church are explored.

Parish finan

by DOLORES CURRAN

One of my students at St. Norbert's College last July shared with the class an exciting program she had developed as coordinator of religious education in her parish in Ohio. When I asked her about its future, she replied that she wasn't returning. "Why not?" I asked, knowing from her presentation that she loved the people and they returned the compliment by showing up a hundred a week 20 weeks out of the year to learn more about their faith on an adult level.

"Well," she hesitated, "the new parish council was looking for ways of cutting down the budget and they decided they could get a nun cheaper."

I thought of Andrew Greeley and his annual column on the "ignorance, arrogance, and rigidity" of the CCD program, all of which, in his opinion, have led to failure. I thought of this woman who has an undergraduate degree in education, a graduate degree in religious education, three summers at St. Norbert's Theological Institute, and nine years of creative religious education coordination. I thought, most sadly, of her former parishioners who lost one whom they came to trust and from whom they learned to learn.

All because they could hire a nun for less. This woman was single, dedicated to teaching laity how to enrich their faith, creative in developing programs to meet the needs of

The wor

by PAUL KARNOWSKI

There was a lot of baseball played last summer—although most of it was off the field. The conference table replaced home plate during the months of June and July, as the two sides exchanged curve balls galore. When the final pitch was thrown, when the dust was settled, it was unclear who had won the game.

However, one thing became crystal clear: major league baseball is a game—in the worst sense of the word. The rules and regulations governing contracts, free agents and trade agreements begin to boggle the mind. The baseball strike demythologized the game once and for all, as the players and owners joined the great American circus of labor-management dispute.

Baseball players, we learned, are just like us: they want their fair share of the profits. And the owners are no longer the great public servants we once pretended they were. The whole affair offended our old-fashioned, Joe DiMaggio-Willie Mays sense of justice.

In today's gospel Jesus tells a story that is guaranteed to offend. It seems that the owner of a vineyard went out to hire some workers at

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arent interest in full religion curriculum

Second Year

As the students move into their sophomore year, they begin to study Scripture. The Scripture Studies course is a general survey of the Bible. Interpretation, Genesis, Salvation history and the development of the Jewish people into Christianity are central issues.

As second semester sophomores, the students study morality. Christian morality is defined in the light of modern psychology as well as traditional Catholic thought. Major topics include freedom, responsibility, sin, conscience, and individual moral standards.

Third Year

As juniors the students take two courses—

Social Justice and Prayer, Liturgy, Sacraments. In the Justice course the students are asked to examine more closely Christ's vision for us and how we should best respond. The student is also made aware of the injustices in our society today.

In the prayer class, the students are exposed to both private and public forms of prayer as well as Catholic liturgy and the sacraments of the church.

Fourth Year

In Philosophy of Faith, the seniors review and evaluate their own faith experience. The

students are helped as they sort out the beliefs they have acquired about God, the church and purpose in life.

The final course a student would take at Providence is "Christian Lifestyles." Christian Lifestyles has been designed to provide information and opportunities for reflection on alternatives in Christian living: married life, single life, the religious life.

After 20 years Providence continues to excel in Christian education. This year the school theme is "building a faith community." As Christians striving to share the message of love, the community of Providence is alive and still growing.

(Sister Aileen is a Providence religion teacher.)



ial solution—cut the budget and hire a nun

many people in the parish, and out of work. What injustice.

As saddened and angered as I was at her predicament, though, I was more saddened at the cost of the attitude that caused it. Nobody gains by this tradition of the religious stipend. What the parish saves in money, it loses in value. The sister who replaces her knows she's being hired primarily because she is a sister.

The parish who will be supporting her will inevitably put less worth on her because she's being paid less. It's the American way of valuing. And Andrew Greeley and others, once again trying to prove that Catholic schools deserve their continued consumption of 80 percent of parish resources for 20 percent of the parish learners, will gleefully point out that other parish efforts have not been effective.

Religious and clergy are worth as much as laity. They should be paid as much. They shouldn't be hired because they're cheaper. It's an insult to their training, their expertise and their value as persons. A parish like this one that exchanged a trained, talented and trusted coordinator for a sister—any sister—to meet the budget demands of the parish school has failed, even if it has followed an honored tradition in the church—a tradition that says we can't pay for services rendered.

I submit that most parishes can pay; they just aren't trained to pay. CCD has not been tried and found wanting. It hasn't even been

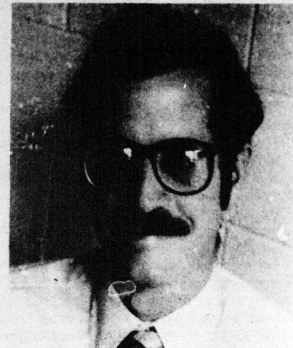
tried professionally. Catechesis outside of the schools has been a volunteer effort. Let's give CCD the school resources for just 10 years and see how it fares.

Considering that CCD has existed on little monies, trained its own people and fought to use the school blackboards, I think it's accomplished wonders. Clarice Flagel, author of the recently published "DRE Book" (William Brown and Co.) wrote in response to Greeley's

acid words that CCD has been the most effective adult education program in our church. It has taken thousands of laity and—without seminaries, adequate budgets, or school support—trained them, energized them, and given them an experience of ministry. All we have failed to do is support and thank them.

My student will find a job but it will be in a parish that has its values straight.

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What is the degree of difference?

What is the difference between a Director of Religious Education who has a master's degree and a Coordinator who does not?

Is experience proving that parishes need to hire DREs, if possible, and not CREs?

In 1968 St. John's Parish, Bloomington, hired Providence Sisters Barbara Ann Linton and Kathleen DeSauteis to be DREs. Records indicate they were the first paid and qualified DREs in the archdiocese hired by a parish to do catechetics through the board of education. Since then, 75 percent of the parishes have hired either a DRE or a CRE as catechetical administrators.

At a symposium sponsored by the Department of Religious Education at St. Meinrad in 1976 there was a consensus that a graduate degree really doesn't seem to make any difference in the performance of an administrator of religious education. Now, five years later, according to Benedictine Sister Mary Margaret Funk, there is a growing need for the degreed professional. Sister Mary Margaret cites several case studies that in her dozen years of service in the Office of Catholic Education, she has verified through observation.

The main reasons cluster around the complexity of the Catholic tradition and the broad effort to communicate it authentically and in its entirety. She says, "It would be easier to have taught Catholicism 1900 years ago before it got layered by centuries and centuries of interpretations and pluralistic expressions." The DRE needs thorough training in theology, she explains.

A second observation the nun makes is that as the science of learning has advanced, we cannot teach as we were taught. Adult educators have opened the new and exciting field of andragogy (the science and art of adult education). DREs need training in how to facilitate the learning of the adult as an individual and as a group. The DRE simply cannot rely on personal experience since she or he most likely was taught as a child.

The skills of managing volunteers, designing curriculums and programs, being a resource for textbooks and audio-visuals is a large order for the non-degreed administrator.

The Catholic tradition is too sacred to leave to chance, says Sister Mary Margaret. "It needs to be carefully handed on from one

generation to the next. It is an appropriate investment for a parish to assure its catechists, its adult catechetical team a skilled, faith-filled and informed Director of Religious Education."

GUEST COLUMNISTS—Sister Mary Margaret Funk and Matt Hayes from the Office of Catholic Education write of their specialties on page one of this Living Your Faith Section. (Photos by Ruth Ann Hanley)

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SEPTEMBER 20, 1981

25th Sunday in Ordinary Time (A)

Isaiah 55:6-9

Phil. 1:20-24, 27

Matthew 20:1-16

dawn. After the men agreed to the usual wage, they went to work. At midmorning, the owner hired some more men to work and sent them on to his vineyard. He did the same at noon, and again at midafternoon, and late in the day.

When the day was drawing to a close and it was time to be paid, the owner gave the same amount of money to all of the men—regardless of when they had started. The first group to be hired was understandably upset. After all, why should they settle for the same amount as those who had only worked one hour. The owner tells them, "My friends, I do you no injustice. You agreed on the usual wage did you not? Take your pay and go home. . . I am free to do as I please with my money. . . Or are you envious because I am generous?"

Of course, we know the parable is not about labor relations. Jesus tells us that God gives his love generously to all men and women, whether we "earn" it or not. It is gift, pure and simple. God, we see, plays by a different set of rules. For him, three strikes do not make an out. He's like the patient father teaching his children to play ball—he'll keep pitching his love our way until we connect. All he asks is that we step into the batter's box and take a swing.

St. Joseph's Parish

St. Joseph Hill, Indiana

Fr. Carlton J. Beever, pastor

by RUTH ANN HANLEY

The winds of change have blown so hard about the hilltop church of St. Joseph in Clark County, its people have taken it under wing.

As they celebrate the 100th anniversary of their church with their eighth priest leader in 10 years . . . begrudgingly admitting more and more homes into a rural landscape . . . being threatened by more and more industrialization . . . and harboring wistful memories of a school closed last year, the people nonetheless cling to the solid roots of a 128-year-old faith tradition and the evidence of their own hard labor in buildings and programs.

Outside the church in a hillside cemetery lie their ancestors, visible commitment of preceding generations. Even a former pastor, Father George Sebastian who died in 1957, chose to be buried there.

The new pastor of eight weeks, Father Carlton J. Beever is not new to the parish.

Seven years ago he spent his diaconate at St. Joseph's.

He is in sympathy with a parish which has seen so many priests come and go, two in death (the last Father Thomas Stumph, ordained in 1970), and four through leaving priesthood.

He can understand that both priest and people face an "unusual situation," that the people have "needed to take responsibility."

One of the difficult decisions for this traditional parish of 275 families was to accept the loss of the school from church property. The school was county owned, but taught by the Sisters of Saint Benedict for many years. After 81 years of having a school, it was traumatic when the county consolidated and withdrew its support at St. Joseph's.

Maurice Popp whose grandfather cut the logs for the church roof agrees with the pastor "that it would have been easier to start a new Catholic school 10 years ago" when the children from Floyds Knobs were still allowed to cross county lines to attend.

But according to Father Beever, it takes an estimated 70 percent of parish weekly income today to operate a Catholic school. With close to 20 acres belonging to the parish—church, rectory, school building turned religious education center, parish hall, convent, soft ball diamond, and cemetery—he says he "can't understand how we can maintain all the parish property on the Sunday collection now. But so far we're doing it."

And although secretary Ann Eckert says, "I missed that hollering and screaming out there on the first day of school," religious education courses and C.Y.O. activities collect the parish children.

THE CYO HAS local and deanery activities that involve 10 or 15 parishes in campouts, cruises, and field days. The parish group meets once a month and contributes service, especially through cleaning the parish hall after dances.

Volunteer Monica Graf coordinates religious education for 131 children from pre-school through Grade 12.

Helen Meyer, whose husband Louis has been caring for the church property for 42 years, says St. Joseph's "is a very social parish. The people like to get together" for such things as a turkey shoot, dances and a flea market which "offers the best chicken/ham dinner around. In fact," laughs Mrs. Meyers, "Father Gerald Renn told me, 'You people have more dances out there than anyone.'"

Perhaps that's because for such a long time it was a rather isolated rural area and everyone knew everyone else. The Germans and the Irish built St. Joseph's on a grant of land given to George Rogers Clark men in 1784. There is evidence of someone buried in an old family graveyard west of the church as early as 1815.

But the first frame church was completed between 1843 and 1850 on the site of what is now the education center.

Tradition has it that the first Mass was said by Father August Bessonies around 1853.

Priests at that time came from Floyds Knobs and New Albany, and according to a parish history, "it is believed they were chosen for fluency in languages" because they came to multilingual people.

Finally, when the people had 70 families, they petitioned for a resident pastor, which was granted with the arrival of Father Andrew Michael, a native-born priest who built the original brick parsonage, and according to the same history probably worked as a laborer quarrying stone.

In 1865 the people received a pastor from Westphalia, aged 23, who built a combination school and convent for the Sisters of St. Francis of Oldenburg.

FINALLY IN 1881 the present church which Popp's grandfather helped build was erected. Popp says the family tradition is that his grandmother then aged 12 also helped by "packing the mud in the molds to make bricks."

By 1888, 125 families called St. Joseph's their own. By 1893



there was a twin-turreted convent school. And soon there were white walnut altars, railing and pulpit.

The Benedictine sisters had taken over teaching chores from the lay people who in their turn had followed the Franciscans.

And until last year these sisters taught in the county school and were paid by the state. Two of them maintain a presence still.

The sermons in those early days were in German with a monthly "feeler" in English. Gradually the Irish population dwindled until the ethnic make-up today is mostly German. Father Beever says he is "one of the only Irishmen left."

But a real tribute to the sociability of St. Joseph's parish is the pair of statues on the main altar. In that not so long ago era of ethnic battles between churches, an era where quite often the German family attended the German church and the Irish its own, this church dared to honor both St. Joseph and St. Boniface on the same altar.



UNBREAKABLE—Though they've been living through years of community and parish changes, the people at St. Joe Hill hold fast to their faith commitment. Pictured here with their pastor, Father Carlton Beever, are left to right, Maurice Popp, Helen Meyer, and Ann Eckert.

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THE QUESTION BOX

Reader hits Bosler column on remarriage

by Msgr. R. T. BOSLER

Q How narrow-minded can you be? You advised a reader not to send congratulations to a couple on their wedding anniversary because one of them had been divorced and might not want to make much of the second marriage.

A You and several other readers who have taken exception to what I wrote seem to have misunderstood the problem I was discussing.

What attitude should we Catholics take toward Catholic friends of ours who have entered marriages not sanctioned by the church?



We sympathize with those whose first marriages fail and do the very human thing and marry again, outside the church as we say. We support them in every way possible, even though we feel we must uphold the official attitude of the church that what they did was, objectively at least, wrong.

Would we be condoning the marriage outside the church by congratulating a couple on the anniversary of such a union? That was the problem proposed to me. I presumed the person asking the question had troubles with it or else would not have inquired.

I suggested the sending of seasonal greetings, etc., and implied that maybe the couple did not want to call public attention to the anniversary of an event that they wished could have happened in another way—namely, in the church.

I know couples who regret they are in marriages that keep them from receiving the

sacraments, but are happily and successfully married. They celebrate their anniversaries privately, thinking it best not to call public attention to their situation by involving others.

Regular readers of this column know that I am not narrow-minded on this issue. I have made it clear that I do not think that all couples in so-called "bad" marriages are in sin. I have promoted in the column the use of the internal forum solution, which makes it possible for some couples in this situation to receive the sacraments.

I think that the authorities of the church must search for some solution, comparable to what the Orthodox and Anglicans have found, to the growing problem of second marriages. Meanwhile, as a loyal member of the church, I

feel constrained to support its official position and help others live with it.

Q The Gospels tell us that Christ was placed in a tomb, not buried. The Latin has it accurately: "Et sepultus est." Shouldn't we read "entombed" in the creed?

A The word "bury" can mean entombed. According to Webster, "bury" comes from an Anglo-Saxon word meaning "put in safety, preserve, conceal." Its first meaning today is "to put (a dead body) into the earth, a tomb, the sea, etc., usually in a ceremonial manner." I rest my case.

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

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OBITUARIES

† **BAILEY, Elizabeth C.**, 73, formerly of St. Joan of Arc, Indianapolis. Funeral in Pensacola, Fla., Sept. 16. Wife of Maurice; mother of Mary Dillard, Dorothy Washam, Margaret Beach, Jane Dalby, Esther Caldwell, Virginia Brady, Paul, Joseph, Richard and James Bailey.

† **BEANBLOSSOM, Barbara A.**, 70, St. Mary, New Albany, Sept. 2. Wife of Wilbur; mother of John; sister of Frances Leaf, Frank and John Oberhausen.

† **BOEHLER, Doris**, 69, St. Lawrence, Lawrenceburg, Sept. 9. Mother of Charles Boehler.

† **BRAUN, Mary (Ward)**, 76, St. Augustine, Jeffersonville, Sept. 12. Mother of Juanita Crawford, Margaret Hendricks, Martha Massey and Bernard J. Braun; sister of Margaret Sewey, Deloris Samples, Robert and Eugene Ward.

† **BROCK, Anna Marie**, 79, Holy Family, New Albany, Sept. 3. Sister of Mrs. Frank J. Shimota.

† **CAVANAGH, Anna E.**, St. Joan of Arc, Indianapolis, Sept. 14. Sister of John, Michael, Sister Clarence Marie and Mary Cavanagh.

† **CURL, Mary D.**, 78, St. Paul, Tell City, Sept. 9. No immediate survivors.

† **DEAN, Donald E.**, St. Christopher, Indianapolis, Sept. 9.

Sister Margaret Alma Kelly dies

ST. MARY-OF-THE-WOODS, Ind.—The Mass of Christian Burial for Providence Sister Margaret Alma Kelly, 89, was held in the Church of the Immaculate Conception here on Thursday, Sept. 3. She died on Sept. 1.

The former Margaret Helen Kelly was born in Helena, Mont. She entered the Congregation of the Sisters of Providence in 1936 where she made her first profession of religious vows in 1939. She taught in schools in Indiana, Illinois and California.

She is survived by one niece and two nephews.

Husband of Jeanne; father of Kathy Pokolk, David, Donald and Robert Dean; son of Maude Brown; brother of Alberta Heidenreich.

† **DESAUTELS, Leon E.**, 77, St. Joan of Arc, Indianapolis, Sept. 12. Husband of Josephine; father of Marianne Mahaffey, Sister Kathleen, Robert, George and Joseph Desautels.

† **DEZELAN, Louis F.**, St. Michael, Indianapolis, Sept. 8. Husband of Dorothy; father of James and William Dezelan; brother of Mary, Theodore, Henry and Joseph Dezelan.

† **DIETZ, William F.**, 72, SS. Peter and Paul Cathedral, Indianapolis, Sept. 10. Brother of George E. Dietz.

† **DREW, Daniel G.**, 69, St. Luke, Indianapolis, Sept. 14. Father of Mary Ann Campaigne, Jane Pollom, Marie Louise Donovan, Theresa, Dr. Daniel C., William, Stephen and Michael Drew; brother of Mary Louise O'Malley, B. Cecelia, William, Edward and Richard Drew.

† **EAGAN, Margaret B.**, 85, St. Mark, Indianapolis, Sept. 8. Sister of Mary Laube, Bernadette and Bridget Eagan.

† **ESTES, Mae L.**, 70, St. Paul, Tell City, Sept. 12. Wife of Robert; sister of Eva Falls, Helen Winchell, Ida Baumeister, Katie Quinlin, Floyd and George Thiery.

† **FLANNAGAN, Patrick L.**, 30, St. Joseph, Indianapolis, Sept. 15. Father of Bridget and Jeffery Flannagan; son of Betty Duncan; step-son of Leroy Duncan; brother of Debbie, Susan, James and Timothy Flannagan; half-brother of Ada Banks, Erma Kellogg, Michael, Bernard and Charles Duncan.

† **GRANTZ, Rose (Wismann)**, 98, St. Mary, New Albany, Aug. 31. Mother of Mrs. Pat Quinkert, Mrs. Bernard Day, Mrs. Jack Bottorff, Sister Rose Geneva, Sister Carmelita, Maurice and Vincent Grants; sister of Mrs. Harvey Miller and Phillip Wismann.

† **GREBEZ, Bronislava**, Holy Name, Beech Grove, Sept. 14. Wife of Janis; mother of Kristine Grebez; sister of Felicia Vilums.

† **HOPP, Leonore (Ash)**, 48, St. Luke, Indianapolis, Sept. 11. Wife of

James; mother of Terry Stark, Mike and Jeff Hopp.

† **KEMPF, Elmer G.**, 82, St. Paul, Tell City, Sept. 8. Husband of Grace; father of James, David and Phillip Kempf; brother of Mona Reynolds and Helen Walk.

† **LAMMERS, Dorothy**, 73, Mother of Karen McCrary; step-mother of Philip and Ralph Lammers; sister of Janet Perkins.

† **LAWRIE, John A.**, 70, St. Catherine, Indianapolis, Sept. 14. Husband of Ruth (Kraesiz); father of Margaret Schoening, Toni, Doug, John, Chris and Jeff Lawrie; brother of Notre Dame Sister Corrine, Josephine and Joseph Lawrie.

† **LOWE, Lillian L.**, 60, Little Flower, Sept. 9. Wife of Joseph; mother of James, Robert and Walter; sister of Florence Duvall.

† **MAHONEY, Agnes**, 85, St. Susanna, Plainfield, Sept. 9.

† **MARIETTA, Julia**, 69, Sacred Heart, Clinton, Sept. 12. Wife of Joe; mother of Donald Marietta; sister of Pauline Harding, Mary Chapman, Margaret, Nick, Steve and Mike Senko.

† **MOORE, Charles E.**, 51, St. Margaret Mary, Terre Haute, Sept. 12. Husband of Freda; father of Penny, Tom and Kenrick C. Moore; son of Edith Ascherman.

† **PALMER, Cleopha (Borders)**, 74, Henryville, Sept. 2. Mother of Helen Gray, Betty Jessie, Edward Borders, Charles, James and Robert Palmer; sister of Marie Daut, Mae Poole, Joseph and Marion Borders.

† **RICHARDS, Emma**, 65, St. Paul, Tell City, Sept. 7. Mother of Mary Ann Hollinden and Paul Munier; sister of Albert and Leo Haug, Frances Lehr and Elona Waninger.

† **SPALDING, James N.**, 60, Little Flower, Indianapolis, Sept. 9. Husband of Virginia; father of Thomas Spalding; brother of Catherine Strange, Margie Berkholz, Eileen Braun, John, Delbert, Donald and Edward Spalding.

† **WALSH, Patrick Joseph**, Holy Name, Beech Grove, Sept. 14. Father of Patricia Gamble and Joyce Bunch; brother of Helen Kennedy.

† **YATSKO, Eva Bidwa**, 88, Sacred Heart, Terre Haute, Sept. 9. Mother of Adeline Voit.

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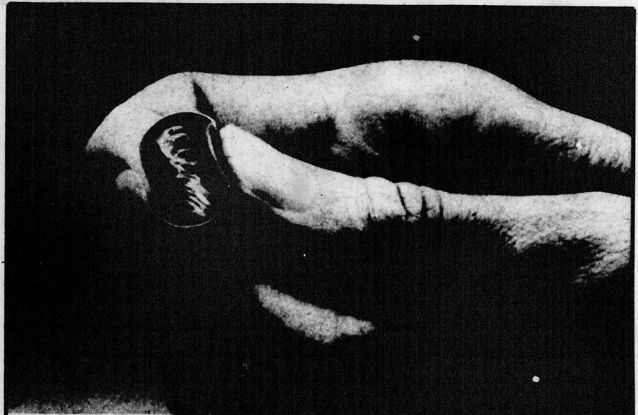
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THE ACTIVE LIST

Sept. 20

The Women's Club at St. Patrick parish, 636 Prospect, Indianapolis, will sponsor a card party in the parish hall at 2 p.m. Admission: \$1.

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.

Our Lady of Everyday Circle, Daughters of Isabella, will meet at St. Elizabeth Home, 2500 Churchman, Indianapolis, at 7:30 p.m.

Sept. 22

The Christian Leadership Center at Marian College, 3200 Cold Spring Road, Indianapolis, will sponsor a 10-week video-lecture series on the Gospel of Luke for consecutive Tuesdays to Nov. 4. A morning session begins at 9:30 a.m. and an evening session at 7:30 p.m. in

the library auditorium. Advance registration requested. Call 317-924-3291, extension 206.

Sept. 23

A city-wide meeting of Separated, Divorced and Remarried Catholics (SDRC) will be held at St. Luke School, 7600 Holliday Dr., Indianapolis, at 7:30 p.m. JoAnn Karnitz of Catholic Social Services will speak on "Dealing with Children—Parenting and Step-Parenting."

Sept. 24

The Office of Worship in the archdiocese will sponsor an evening of recollection for liturgical ministers at St. Anthony parish, Clarksville. Registration begins at 6:30 p.m. The evening's program under the direction of Benedictine Father Noah Casey of St. Meinrad will be from 7 to 10 p.m.

Sept. 25

The PIC (Parents Interested in Children) will serve a spaghetti supper at St. Susanna

School hall, 1210 E. Main St., Plainfield, from 5 to 8 p.m. The public is invited.

A turtle soup supper and fish fry will be served at St. Nicholas parish, three miles west of Sunman, beginning at 5:30 p.m. (EST).

Sept. 25, 26

"Visuals for Liturgy: Becoming Aware" is the theme of a liturgical arts workshop to be held at Marian College, Indianapolis. The repeated program is scheduled from 9:30 a.m. to noon. This same weekend the College Campus Ministry will host the Indiana Newman Student Conference with its theme, "How to Become a Catholic, Even if You Already Are One." The opening session begins at 8 p.m. Friday with Father Cosmas Raimondi as the keynote speaker. The event is open to all college-age students.

A \$5 registration fee is requested for each of these programs.

Sept. 25-27

A Serenity weekend for women will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. For details call the Retreat House, 317-545/7681.

Sept. 26

The St. Thomas More Knights of Columbus Council at Mooresville will sponsor a '50s dance in the parish auditorium from 8 p.m. until midnight. Advance tickets are available by writing the Council at Mooresville or calling 317-831-6730 or 317-831-4426.

The Booster Club at Secena High School, Indianapolis, will

have a "September Stomp"—a dinner/square dance. The dinner, at \$7 per couple, will begin at 7 p.m. Dinner reservations needed by Sept. 20. Call Rita Barras, 545-1908, or Hazel Quinn, 356-4967. The square dance from 8:30 to 11:30 p.m. is \$5 per couple.

Sept. 26-27

St. Simon parish in Indianapolis will sponsor a pilgrimage to Our Lady of the Snows. A bus will depart from St. Simon's, 8400 Roy Road, at 7 a.m. and from St. Christopher's, 5301 W. 16th St., Speedway, at 8 a.m. Call Rose Quellette, 897-9627, for more information.

Sept. 27

A shooting match at St. Mark School on Highway 145 in Perry County will be held from 11 a.m. to 6 p.m. The match is for beef, pork, ham and turkey.

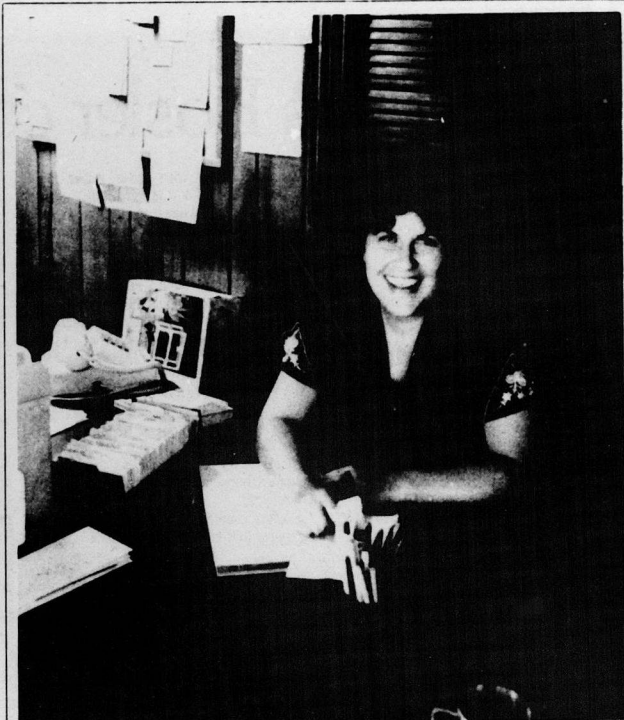
The SDRC group in southern Indiana will have a Mass and pot-luck dinner at the home of Mrs. Kiesler in Greenville at 7:30 p.m. Members and their children are requested to meet at St. Mary School, New Albany, at 4:30 p.m.

An Italian spaghetti dinner will be served at St. Francis de Sales parish, 2191 Avondale Place, Indianapolis, from noon

until 7 p.m. Carry outs available. Adult tickets: \$3.75; children under 12, \$2.50.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 1306 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



NEW LOCATION—Indiana Right to Life has moved its state office to a northside location, 7172 North Keystone, directly east of the St. Pius X Knights of Columbus Hall. The new phone number is 257-8811. Pictured in the reception-library area is office manager, Marcia Weigle. (Photo by Ruth Ann Hanley)

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Instructors: Carol Frances Jegen, BVM, director, Graduate Program in Religious Studies, Mundelein College. Sister Carol Frances is active in the causes of peace and social justice; teaches courses in liturgy, spirituality, and religious education; and is known for her work in the Hispanic community. Thomas P. Emmett, executive director, ELI Associates, consultants in religious education and pastoral ministry, and Outreach coordinator, Mundelein College Religious Studies Department. He has also taught philosophy and theology and served as a parish director of religious education.

Cost and Credit: 3 graduate credit hours—\$390; 3 undergraduate credit hours—\$384; noncredit—\$60.

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For further information: Call: Sister Eleanor Holland, Office of Catholic Education, (309) 673-6637, or

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YOUTH CORNER

How does one make lots of money without working?

by TOM LENNON

Question: Last summer I turned 16 and got a job at McDonald's. I like the money I earn, but there's one thing wrong with having a job. It takes up so much time. I think it would be awful to work 50 or 60 hours a week like my dad does. Do you have any thoughts on this?

Answer: Not any practical ones. The best way to get out of work is to inherit a lot of money. That doesn't happen to many teen-agers or adults.

Some people, of course, steal but that would involve not only sin but the likelihood of dismal years in prison. If you saw Robert Redford in "Brubaker," you know that's far from fun.

So—if you want to eat, have some nice clothes to wear, have a roof over your head, enjoy some fun, and take nice

vacations now and then, you'll have to work hard in the years ahead.

Most adults would thoroughly agree with you that work takes up an awful lot of time. And I know of no adults who have found a solution to that problem.

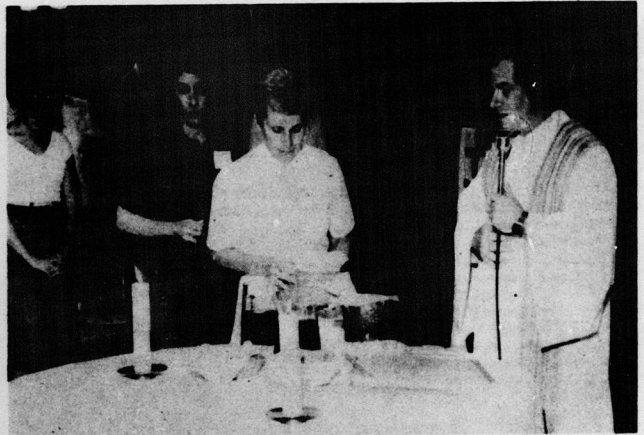
A few other items can make work unpleasant. On occasion it is monotonous. The boss may be unfair or mean. A co-worker may be unpleasant or downright nasty.

Still, work is not all a bad scene—far from it. In a job you not only get a paycheck but also the opportunity to develop some of your abilities.

You'll likely make new friends and meet interesting people.

You can find satisfaction in working with others in a common venture.

And sometimes you'll get a real thrill as you meet a



MINISTRY TO YOUTH—Father Don Kimball celebrated Saturday evening liturgy with about 200 persons at last week's youth ministry workshop at the Essex House. Included in the day's presentations was a slide show on how teens relate to themselves and others and a tape presentation on drugs, drinking and abortion gathered and assembled by teen reporters. (Photo by Don Kurre)

challenge successfully. Perhaps one day in the future you may experience a deep joy in knowing you were courageous enough to keep on going to work even when it was most difficult.

When work is boring or hard,

some people give themselves a lift and find greater meaning in their jobs with these words of the Psalmist: "Serve the Lord with joy." They view their task, whatever it may be, as a service to God.

Some others find a unique

meaning in their job through the words from the letter to the Ephesians in the New Testament that urge us to work in order "to earn an honest living . . . and to be able to help the poor."

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Nature can help solve puzzle of feeling of hostility

by JENNIFER PETRONE
Illustrated by VIRGINIA POWELL

This week "Kids' Kingdom" will try to help you solve another puzzle—the puzzle of the feeling of hostility. We will try to explore the ways in which hostility can be channeled into happiness. Again, we will look to nature for help in solving this puzzle.

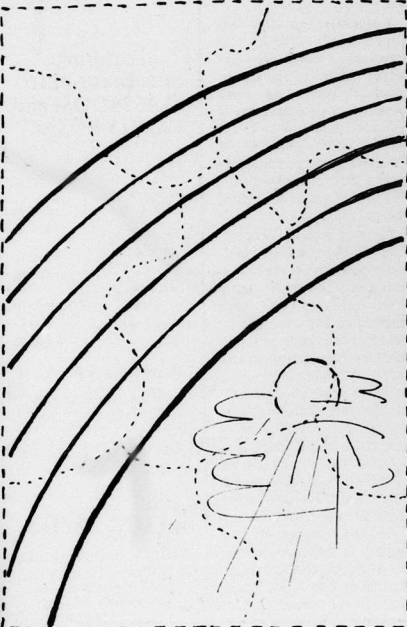
Have you ever felt truly hostile toward someone? Perhaps you have after an argument with your parents or a fight with your best friend. It is not pleasant to have the feeling of hostility inside you. In

fact, the sooner it is gone, the happier most people are.

What can you compare the feeling of hostility to in nature? Perhaps rain and lightning is a good example. You may have felt like you could simply shatter like a streak of lightning. Hostility in nature is like a fight between rain and the sun. It's like an argument you might have with a friend and, like the rain and sun, each of you wants to win.

Arguments, however, are usually senseless, and more can be accomplished by talking a problem out and, if possible, compromising. Compromising means both people give in a little and therefore come to an agreement of some kind. What happens when rain and the sun compromise? That's right, a rainbow is born. A rainbow is like a compromise and can be your symbol of one, reminding you to avoid arguments and hostility in order to seek happiness. The time people spend being hostile is valuable time that could be spent on happiness, which is so much more enjoyable.

At times it may not seem possible to prevent a feeling from occurring. Remember, though, that feelings can always be coped with in a positive way. Try to figure out the cause of your hostility or angry feelings and see what you can do to try to make them more positive. Talking about feelings with a parent or friend may also help you discover something about yourself and why you feel the way you do.



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PROGRAMMING

Film festival picks winners

by MICHAEL GALLAGHER

NEW YORK (NC)—I had the interesting experience of being a member of the five-person Ecumenical Jury at the World Film Festival held in Montreal Aug. 20-31.

We gave our award for best picture to the Swedish film "Sally and Freedom," directed by Gunnel Lindblom. And we also singled out for special mention the American film "The Chosen," the winner of the Festival's Grand Prix, calling it a "drama of religious and cultural identity that brings the viewer into the little-known world of Hasidic Judaism."

"Sally and Freedom" we cited for being a "critical yet compassionate examination of a society that puts a premium on personal freedom without realizing that freedom has its price."

Although I much admired "Sally," as I'll explain in a moment, my personal favorite was the Yugoslav film "Who's Singing Over There?" which also got a special mention from us as well as winning the Festival award secondary to the Grand Prix.

"Who's Singing Over There?" which we called a "bleakily comic but humane look at life in microcosm" is about a bus journey from the Serbian countryside into Belgrade on the spring day in

1941 when the Germans unleashed their blitzkrieg against Yugoslavia. The passengers are an oddly assorted lot, including a vain, untalented singer on his way to an audition in the capital; a just-married peasant couple; a feckless boy and a strong-minded girl (whom the singer tries to seduce); a pompous and racist intellectual, a truculent old man who shows his war medals when crossed; and two despised gypsies who introduce the action and comment on it at intervals with lyrics incorporated into a ballad on the

sorrow and absurdity of life, which they nonetheless sing with a joyous and passionate abandon.

DIRECTED by Slobodan Sijan, doing his first feature film, this spare, often convulsively funny, 86-minute picture tells us more about the absurdity and horror of war than several dozen "Deer Hunters" and "Apocalypse Now's." Sijan makes you realize in vivid fashion that the large-scale evil of war is able to exist because the small-scale evil of day-to-day strife and hostility flourishes among us.

The scope of "Sally and Freedom" is somewhat narrower, but its vision is no less penetrating. Both films are intensely moral, though the morality in both cases is put in the form of a critique.

In "Sally" the critique is of the status quo of Swedish society, where abortion, divorce, self-seeking and sexual promiscuity have become an integral part of daily life.

The picture begins and ends in an abortion ward, and while here there is no explicit criticism directed at abortion as such, the presentation is such that director Gunnel Lindblom and writer Margareta Garpe, both women, obviously mean for us to be appalled at the apparent equanimity with which abortions are performed—a methodical, assembly line procedure, marked by good manners and civilized amenities all around.

SALLY, the heroine—played by Ewa Froling, winner of the Best Actress award at Montreal—is a young social worker, financially secure, who breaks out of a marriage with a weak young lawyer and attempts to make a new life for herself and her daughter. She soon learns, however, that human relationships do not easily remain casual. They become inextricably bound, moreover, one with another. She learns also that commitment, however risky it



HOPPING TALE—Billy Jacoby plays the conniving Jimmy Smiley in "The Notorious Jumping Frog of Calaveras County," the modern adaptation of the classic Mark Twain tall tale which airs as an "ABC Weekend Special" Sept. 19. (NC Photo)

NBC to highlight getting high on self

by HENRY HERX

NEW YORK—Throughout the week of Sept. 20-27 NBC will mount a public service campaign focused on the anti-drug theme: "Get High on Yourself." During this week every prime-time program will open with one of its stars or a personality involved in the campaign introducing one of 40 musical messages offering positive alternatives to the harmful euphoria of drugs.

Sunday, Sept. 20, 7-8 p.m., (EDT) (ABC) "Please Don't Hit Me, Mom." Patty Duke Astin stars as a troubled parent in a story about child abuse which centers around the dilemma of a teen-age babysitter who must decide whether or not to report the battered condition of her 8-year-old charge.

Sunday, Sept. 20, 8-9 p.m., (EDT) (NBC) "Get High on Yourself." Some of the top names in show business, sports and public life will talk with young people, 8 to 18, about how

to enjoy life and feel good naturally and without a need for narcotics in this entertainment special launching NBC's week-long anti-drug campaign.

Tuesday, Sept. 22, 8-9 p.m.,

(EDT) (NBC) "How to Eat Like a Child." Dick Van Dyke is the only adult in this humorous musical special, based on Delia Ephron's best-seller. It takes a look at the manners, language and logic of the young "adults-in-training" we like to call children.

Wednesday, Sept. 23, 4:30-5:30 p.m., (EDT) (ABC) "She Drinks a Little." After being publicly humiliated by her alcoholic mother, Cindy finally faces what she has long denied to herself and takes her first step in getting help from her mother and herself in the season premiere of the "ABC Afterschool Specials."

Wednesday, Sept. 23, 8-10:30 p.m. (PBS) "Live from Lincoln Center." Danny Kaye, the multi-talented entertainer beloved by several generations of Americans, will conduct a gala Pension Fund Benefit performance of the New York Philharmonic under the watchful eye of Maestro Zubin Mehta. (Please check local listings for exact time in your area.)

Wednesday, Sept. 23, 9:30-11 p.m., (EDT) (NBC) "An American Adventure—The Rocket Pilots." Reported by Lloyd Dobyns, this news documentary tells the story of the experimental X-15 rocket plane program initiated as World War II was ending and of the test pilots who risked their lives to help propel the United States into space.

Tuesday, Sept. 22, 9-11 p.m., (EDT) (NBC) "Oh God!" God, looking just like George Burns, chooses a California supermarket manager, who looks just like John Denver, to tell the world that he is alive and well. This is a gentle comedy with its heart in the right place, and it has some effective moments. But there are some problems involved for younger viewers since writer Carl Reiner's idea of God—a God who denies original sin, does not know the future, says that Jesus is his son only in the sense that everyone is his son and pronounces morality to be entirely subjective—is not one that most Christian parents would like to have their children exposed to. For mature viewers only.

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VIEWING WITH ARNOLD

Filmmakers, viewers lack balance

by JAMES W. ARNOLD

The human body is under distressing attack today in movies, and the attack comes from opposing directions.

One assault is from the New Puritans, who seem to assume that the body is chiefly a source of temptation. They are against nudity, period. They are against "sex," period, although what "sex" means is never quite clear. Unfortunately, they are not so much against violence. Many of the New Puritans are (figuratively speaking) Clint Eastwood fans, or have season tickets to watch the Dallas Cowboys.

The influence of the New Puritans on movies themselves is obviously not very strong. But they are infiltrating Catholic groups, hassling educators and messing up the psyches of a new generation of children. Politically, they wax strong, they sound clout. As puritans always have, they sound "good" and "holy." But they confuse the Good, and turn it into something bizarre and obsessive.

The second assault is from a new wave of anti-intellectual boob filmmakers who are making big bucks by desecrating the human body on the screen in ever more inventive ways. Their technology allows them to "appear to" blow it up, tear it apart, disfigure and mutilate it in endless variations, usually in loving slow motion.

Some secular critics complain, but not too loudly. It often seems to depend on whether the mutilations are done with panache and style.

Other critics seem to think it's great stuff. Referring to "An American Werewolf in London," Life Magazine is quoted as saying, "A knock-

your-sox-off, fantastically frightening and lusciously gory monster movie." Fred Yager, critic for the Associated Press, described it as "an old-fashioned rock and roll horror movie with solid humor and enough jolts to keep you bolted to your seats. More than



anything it's a lot of fun." I wonder how this guy would have reviewed Auschwitz. Ah, you say, but that was real—indeed, who measures the distance in the human mind between what is real and what is not, between what is horror and what is "fun."

THE NEW Puritans represent an influence from Protestant fundamentalist denominations which have been opposed to "entertainment" and "art" from the Year One. (Our country has emerged from 13 colonies which at one time or another all banned public theater—except for Catholic

Maryland). They assume nudity is always immoral, and something like the pope's recent statement on the place of nudity in art is lost on them.

They assume the portrayal of the act of love is always wrong. Simplistic absolutes are their strong suit. They have little understanding of the concept of pornographic treatment (display that intends to seduce) or any other qualifications. They concentrate of the sinning, without considering what the film says about the sinning. They are offended even by scenes of lovemaking between married lovers.

The New Puritans have no sense of balance. They believe a few seconds of whatever-they-object-to corrupts an entire movie, no matter what else that film may have to say about the human condition. They fail to understand the Catholic mainstream tradition of tolerance and nurturing of art—the attitude of reasonable co-existence between the flowering of the human imagination and faith and morality.

THE HORROR film manufacturers are equally perverse. Lowbrow necrophiliac directors like John Landis, George Romero and Brian De Palma become celebrated by catering to adolescent nightmares with ever-new visions of decay created by the skills of makeup

artists who have become the industry's new superstars. (They are slobbered over on such trash-hype shows as NBC's "Tomorrow".)

How marvelous for Dick Smith to go down in history as the man who discovered a convincing way to explode heads, or Rick Baker for perfecting man's transformation into an animal! Even in the movies, the point of art is to struggle in the opposite evolutionary direction.

It's a difficult time to be sane, to love reasonableness, civility and beauty-in-art. One side insists we can't have beautiful bodies, the other insists we have them torn and skewed.

It's a time when success is achieved in "religion" by a retreat to the morality of know-nothings and dunderheads, and when success is achieved in "art," not by bold and outrageous ideas, but by dumb—direct, brutal appeal to the fascination of the Disgusting and Ugly.

Film festival (from 14)

might seem, is something that you avoid only at still greater risk.

And when she finds herself willing at last to make a commitment—out of desperation, I think, rather than out of conviction—the lover she has taken abandons her.

The climax of the film is a scene in which an older woman (played by the director herself)—Sally's superior at work, who has acted as a kind of surrogate mother for her—loses patience, not just with Sally but, it seems, with Swedish society in general.

SHE TELLS Sally in a very calm voice that she's fed up with neurotic, vacillating, self-centered people and if she doesn't meet somebody soon who is normal—someone, moreover, who is able to derive some simple joy out of living—she herself is liable to slip over the edge.

These two pictures, together with the lesser but still worthy "Chakra," an Indian film about slum-dwellers in Bombay, and "Christiane F-7," a grim German film about youthful drug addiction, are light years removed from even the more serious American pictures. They show a willingness to come to grips with the reality of their times and their societies. There is no slickness here, no sentimentality, no facile half-truths.

I am happy to see that the

world cinema is capable of doing such work. But as an American, I can't help but feel sad at the prolonged adolescence of the home product.

The Last 10 Films Reviewed by James Arnold
(Ranked for overall quality from best to worst)

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To: Father Norman — St. Therese Mission
Cromwell, Connecticut 06416

Please send me your FREE Prayer Card and Scapular in honor of St. Therese. I understand that there is no further obligation on my part. And please include me in your Masses.

My Name _____ T-7
Address _____
City _____ State _____ Zip _____