

the CRITERION



SEEKING A NEW LIFE—Chau Chan, clutching a welcoming bouquet of flowers, looks to the Catholic community for help in his search for a new life for himself, his wife Sakham, and little daughter San Sotha. They are one of 22 families newly arrived in Indianapolis—refugees of a war-torn Cambodia. (Photo by Tuan Phung)

Archbishop seeks support on Respect Life Sunday

My dear Family in Christ:

For the past ten years the Catholic Church in the United States has had as one of its important pastoral priorities the deepening of human awareness for the value and dignity of human life itself.

Under the direction of the National Conference of Catholic Bishops, programs of education and motivation have been developed to help the Catholic community and indeed all persons of good will to appreciate the many differences and often difficult circumstances of human life. All have been asked to be supportive of those who lead their lives under heavy burdens over which they have no control; all have been asked to defend the lives of those who are limited in their ability to do this for themselves.

The vastness of this segment of our population is gradually becoming known to us, a necessary first step in the process of making things better. It includes the aging and the aged, the physically, mentally and emotionally handicapped, neglected and battered children, those caught in a cycle of recurring economic deprivation, the dying and the unborn.

No one denies that we have only begun the task, but the beginning has been a solid one. There is a consciousness of life issues and their many dimensions that did not exist at the time of the decision by our Supreme Court that judged all state laws concerning abortion unconstitutional.

Here in the Archdiocese, as nationally, much has been accomplished, but so much more cries out to be done. Before the end of the year, I hope to be able to announce some new initiatives in this field which I ask you to welcome and support.

One more point, at the present time there is real hope for the passage of a Human Life Amendment that would give constitutional authority to our national and state legislative processes to make laws concerning the whole range of abortion-related issues. I urge you to study this question; it is worth your attention and the issue deserves your work and support.

In all of this we seek to know God's mind and to do His will concerning His marvelous gift of life to the human family. This Sunday, I ask you to make this the object of your prayer as you worship. I invite as many of you as possible to join me this Sunday morning, October 4, at 11 a.m. in St. Peter and Paul Cathedral for a Liturgy that will emphasize the glory and dignity of life.

Sincerely yours in Our Lord,

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

New refugee influx challenges Catholic community

by VALERIE R. DILLON

Wanted: Help, homes and some loving concern for 22 families seeking a new life of freedom in Indiana.

The families, Cambodian refugees which number 63 persons, have been arriving daily in Indianapolis under care of the Archdiocesan Resettlement Office of Catholic Charities. Most of them, driven from their homeland by war, have been in Thailand refugee camps for four or five years, waiting for a chance to settle somewhere and call it home.

The local Resettlement Office, together with the Cambodian Association of Indiana, assured the United States Catholic Conference (USCC) they would find sponsorship for these families. At the national level, the USCC Migration and Refugee Service is handling the entry of nearly 9,000 out of some 20,400 Southeast Asian refugees entering the U.S. during September to fill this year's quota.

As in other parts of the country, the 22 families in Indianapolis need sponsorship by individual families or by parishes—a commitment to assist the refugees as they attempt to become self-supporting.

Three weeks ago, Father Lawrence Voelker, archdiocesan Catholic Charities director, sent a letter to all parishes seeking sponsors. He noted that the refugee situation "is a staggering one. Millions of people all over

the world are homeless and hungry due to no fault of their own." He called for a generous response even as he acknowledged that sponsorship "is a difficult commitment, more difficult in these economic times."

BUT DESPITE HIS plea, no one has offered to sponsor one of the refugee families, and only one offer of employment has been received.

Because of this, several families are being put up at the resettlement office on Holmes Avenue in Indianapolis. Father Larry P. Crawford, pastor of Holy Trinity Parish, across the street from the agency, has allowed his parish convent to be used for emergency housing. Also, members of the Cambodian Association have taken six families into their own homes. A very few families have already moved into apartments on their own.

Sponsorship and housing are only part of the need. The refugees own only what they brought with them and were able to keep during the years of waiting. Said Sue Ley, resettlement director, "The needs are great, to say the least. Households need to be furnished, clothing supplied, medical needs met—you name it and they need it." She praised the help of St. Vincent de Paul Society which she said has been "extremely helpful to the agency, especially with mattresses and beds."

Mrs. Ley, who also coordinates social services programs for refugees for the five dioceses of the state, said most of the families

are small units of three members, most are young and some of the men understand English.

"Any assistance with material goods, volunteer time and especially sponsorship would be greatly appreciated," stated Mrs. Ley. "Working with these people is a most rewarding experience, as well as a humbling one."

HER VIEW WAS reiterated by Joyce Overton, assistant resettlement director, who said the families "are just glad to be here, and ready to start working on their English and finding jobs."

Miss Overton emphasized that a big need for refugees is transportation—someone to drive them to doctor and dentist appointments and to English language classes, sponsored by the resettlement office for the past two years.

Since 1975, the archdiocesan office has helped to settle about 1,200 refugees, including Cambodians, Vietnamese, Laotian, Cuban and Mong.

According to Miss Overton, refugees could live in Indianapolis but also outside the city where others have settled. There already are Southeast Asians resettled in Greencastle, Greensfield, Columbus, Richmond, Greensburg and Greenwood.

"What we're looking for are sponsors who can do as much or as little as they choose. We need people willing to make a moral com-

mitment to help our refugees get adjusted to American life."

Anyone wishing to offer assistance of any kind may contact Mrs. Ley or Miss Overton at the Archdiocesan Resettlement Office, 1-317-634-1913.

the CRITERION

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Indianapolis, Indiana



BLACK CATHOLICS CONCERNED—At last Saturday's meeting at St. Rita Parish, approximately 90 Black Catholics expressed their concerns for "daily living the gospel" and "for making Christ real and helpful in our children's lives in order to free them from drugs and crime." Charles Williams, President of Archdiocesan Black Catholics Concerned addresses the group in the left photo. At right Christina Ross from St. Bridget parish and Ted Goodson from St. Andrew parish discuss a workshop. In lower photo are Father Kenny Taylor, St. Monica and La Brentha Anderson, St. Andrew's.



Franciscans begin celebration of patron's 800th anniversary

Proving that the gentle friar/saint of Assisi has lost none of his appeal, archdiocesan Franciscans will begin this month a year-long celebration in honor of the birth of St. Francis 800 years ago.

In so doing they will be joining a world-wide commemoration including special liturgies, pilgrimages to Assisi and a tour by the Assisi choir through some major U.S. cities.

In the archdiocese one of the first events will be a Central Indiana celebration for sisters, priests, secular Franciscans and families at Sacred Heart Church Oct. 4, 4-9 p.m.

Sister Marie Werdmann, chairman of the committee from the Franciscan motherhouse at Oldenburg, says ceremonies will begin in late afternoon with a 4 p.m. "transitus" or para liturgical ceremony. This service will commemorate St. Francis' death and passage to eternal life. Homilist will be Franciscan Father Brendan Rosendall of St. Simon Church.

At 5 p.m. there will be a brown bag supper (drinks provided), followed by a song and worship service by John Michael Talbot, a member of the "little portion" group of the secular Franciscans at Alverna. The day will close with vespers at 8 p.m. Sister Marie

estimates that 300 to 400 people will participate. Other Franciscan observances in the archdiocese include:

—Oct. 1, 7 p.m., convent chapel of the motherhouse of the Sisters of the Third Order of St. Francis, Oldenburg, transitus or prayer ceremony and reception for priests, sisters and parishioners of Holy Family.

—Oct. 3, 6:30 p.m., St. Anthony's Parish, Clarksville, a Falls City celebration of transitus for Louisville, New Albany and Jeffersonville.

—Oct. 4, 9 a.m., St. Joseph, Terre Haute, liturgy on the South lawn with a blessing of all God's creatures. Movie on St. Francis and refreshments between Masses with a 5:30 p.m. parishwide community meal of families and students from campus center, formerly Catholic Student center of Indiana State University.

—Oct. 4, festive parish Masses at 9 a.m. at Saint Roch Parish and 10:30 a.m. at Sacred Heart.

—Oct. 4, 10 a.m., St. Benedict, Terre Haute, a special birthday Mass with children's offertory procession of donated food items for Catholic Charities.

—Oct. 4, 7 p.m., Mount St. Francis, solemn sung evening prayer at the chapel with an outside blessing of a new marble statue of Francis and the wolf from the novitiate at Auburn.

Rosary March slated for Sunday

An International Rosary March will be held Sunday, Oct. 4, rain or shine, beginning at 2 p.m. from the State Office Building on Senate Avenue, Indianapolis. Marchers will pray the Rosary for family unity while walking to St. John's Catholic Church. Father William Stineman, pastor, will officiate at Benediction of the Blessed Sacrament and St. John's Choir will sing.

The public is invited to bring their families to the march, being sponsored locally by the Knights of St. Peter Claver, 4th Degree, assisted by the Knights and Ladies Auxiliary of St. Peter Claver and by the Legion of Mary and the Blue Army of Our Lady. Those unable to march may pray the Rosary with a group at St. John's Church at 2 p.m.



Letter from the Archbishop

My dear family in Christ:

For the past eight years we in the Indianapolis Archdiocese have participated, at the request of the National Office for Black Catholics, in their National Fund Drive to finance their activities and programs on the national and local levels.

During these years our local affiliate of the N.O.B.C., Archdiocesan Black Catholics Concerned, has proved very successful in their organization of the campaign in this Archdiocese. In fact, their efforts have kept them in one of the top four places in the nation.

Again this year the representatives of our Archdiocesan Black Catholics Concerned will be calling upon you to assist you in making this year's campaign more successful than any previous year. I am confident that you and your parish will give your support to the goals and objectives of N.O.B.C. and our Archdiocesan Black Catholics Concerned.

While this appeal is directed primarily for a response from Black Catholics, all Catholics are invited to participate. Whatever consideration you and your people can give to this appeal will be greatly appreciated. The appeal, in keeping with the tradition, will be made on the weekend of October 3-4, 1981.

Sincerely yours in Our Lord,

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

'Use substitutes for delayed envelopes'

Envelopes for this weekend's collection for the National Office of Black Catholics have not arrived at many parishes around the archdiocese.

Charles Williams, president of Archdiocesan Black Catholics Concerned, has asked that parishes without the regular NOBC envelopes substitute plain white

envelopes for the collection, then subtract the cost of these envelopes from the NOBC collection.

According to Williams, if there is no better alternative, a second collection should be made to separate the NOBC collection from the regular Sunday collection.



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Salvadoran human rights record remains key problem

By AGOSTINO BONO
An NC News Roundup

The ongoing controversy about U.S. policy toward El Salvador was brought sharply into focus when during the same week El Salvador's top government leader backed the U.S. position while the Senate voted tough restrictions on the Reagan administration's aid proposals.

The events showed that the human rights record of the Salvadoran government continues to be a key problem for supporters of the ruling civilian-military junta.

The Senate vote came after Bishop Thomas C. Kelly, general secretary of the U.S. Catholic Conference, sent a letter to Senate members reiterating the U.S. bishops' "repeated requests" for an end to military aid to the combatting forces in El Salvador from all foreign sources.

The activities took place at a time when Reagan administration officials said public support in the United States is lukewarm toward the Salvadoran government. In an effort to enhance public support Jose Napoleon Duarte, president of El Salvador's junta, left for the United States Sept. 18 for a 10-day trip.

In a series of press interviews and public statements Duarte asked Americans to pray for his war-torn country and he supported the U.S. position that the guerrilla war in his Central American nation is being fomented by communist governments.

"THE SALVADORAN problem is not a local problem. It is a geopolitical problem. It is an attempt by the communist groups to take over South America," he said. Duarte added that his government is ready to negotiate a political solution with its domestic opponents if they abandon violence.

"We are eager to find a solution, a political solution. We are not waiting for a military solution," said Duarte.

If his domestic opponents "believe in democracy . . . then we have a chance to sit down, talk and solve all the detailed problems," he said. Regarding U.S. military aid, Duarte said intervention of U.S. forces is not needed, but his government does need radar, radios, trucks and helicopters to prevent the flow of arms to guerrillas and to protect farmlands from economic sabotage.

A White House official said that Duarte in answer to questions about the human rights situation told Vice President George Bush that his government had dismissed 600 National Guardsmen, including more than 20 officers, and imprisoned 64 others for abuses against civilians.

DUARTE'S RESPONSE came after Bush asked about the frequent human rights criticisms of the Salvadoran security forces, said the White House official.

Duarte also met with President Ronald Reagan, lobbied with congressmen for Reagan's aid proposals and spoke to the United Nations. Also lobbying with Congress was Thomas O. Enders, assistant secretary of state for inter-American affairs, who strongly backed the Duarte government.

Enders told the House subcommittee on inter-American affairs Sept. 24 that U.S. embassy reports from El Salvador indicate that "the level of violence has apparently decreased over recent months" due in part to Salvadoran government attempts to end security abuses.

If the flow of arms for guerrillas from Nicaragua and Cuba, including Soviet weapons, were halted, the violence would be

further stemmed, added Enders. He also criticized the guerrillas and their political allies for refusing to participate in negotiations to arrange for elections.

Enders said that the number of U.S. military advisers in El Salvador is not expected to exceed 55.

ON SEPT. 23 a Pentagon spokesman said 31 non-combat U.S. advisers are now in El Salvador and American advisers will remain for the "foreseeable future." Last March the Defense Department said that the original advisers would be recalled by September, but it left open that possibility that "some others might be sent in." In March 56 U.S. military advisers were sent to El Salvador.

During Duarte's visit the Senate approved tough restrictions on further U.S. aid to El Salvador. The restrictions were opposed by the Reagan administration and Duarte wrote a letter urging the restrictions be defeated.

The Senate restrictions, voted Sept. 24, would require Reagan to certify twice a year that El Salvador's government is making progress in human rights and political reform, otherwise the aid would be cut off.

The House of Representatives was

examining similar conditions and must pass the restrictions before they become law.

SEN. CHARLES Percy (R-Ill.), chairman of the Senate Foreign Relations Committee, defended the restrictions, saying they were needed to satisfy Americans that U.S. aid is being used properly. The restrictions include:

—"A concerted and significant effort" by the Salvadoran government to halt human rights violations, including indiscriminate torture and killings of citizens by security forces.

—Government progress in implementing economic, political and land reforms.

—Government commitment to hold free elections and to negotiate with all parties renouncing violence.

The restrictions, however, fell far short of those recommended by the U.S. bishops. In a letter to Senate members a week before the vote Bishop Kelly said the U.S. bishops support the position of Bishop Arturo Rivera Damas, apostolic administrator of San Salvador, El Salvador, that all foreign military aid to the government and guerrillas be stopped.

Prior to Duarte's arrival in the United States, a Salvadoran Catholic Church agency

said the government was responsible for the disappearance of 1,026 people.

SOCORRO JURIDICO, the legal aid office of the Archdiocese of San Salvador, said the government is violating constitutional rights by arresting Salvadorans without warrants, keeping them under police custody without proper transfer to the courts and then denying in most cases that they were arrested. The legal aid office also said that many detainees had been tortured.

"We prepare documented, objective cases with names, dates and places, including those responsible for the detention, since in most cases it happened at homes in front of the family or other witnesses. If we have reasons to believe the victim is innocent, we request his or her release; if there are charges, we ask that the defendant be transferred to a competent court," said a statement by the legal aid office.

Spokesmen for the armed forces denied the accusations, saying they were "an attack including false statements, lacking all truth" and that the Socorro Juridico list omitted "security agents and citizens abducted and missing by actions of subversive groups."

About 30,000 civilians have been killed in the last two years in the political violence.

Vatican supports nuclear energy research

VIENNA, Austria (NC)—The Vatican backs continued research into nuclear energy but says that nuclear weapons have become "an oppressive burden on the conscience of humanity and an open affront to those suffering from underdevelopment and hunger."

Msgr. Mario Peressin, permanent representative of the Holy See to the International Atomic Energy Agency, presented the Vatican position in a speech Sept. 22 to the 25th regular session of the agency's general conference in Vienna.

"The conference is being held at a time when humanity is asking ever more searching questions about the value, significance and use of atomic energy and its consequences, not only for the present time but also for the generations to come," Msgr. Peressin said.

Noting that the total installed nuclear capacity in the world increased by about 11 percent in 1980, the Vatican diplomat said that the debate on nuclear energy "demands to be tackled on a worldwide scale, on the basis of rigorous scientific research, with alert awareness of the human values involved, and with responsible political orientation."

He praised a program which is designed to ensure that nuclear energy does not involve "unacceptable risks," especially "to man and his environment."

"This principle . . . must constantly be borne in mind in all nuclear choices and activities, and must prevail over all other considerations of the purely economic, industrial and political order," said Msgr. Peressin.

The Vatican intervention also contained a thinly veiled criticism of the recent Israeli attack on a nuclear reactor site in Iraq.

"Such an event is apt to put in jeopardy the function of the International Atomic Energy Agency as the supervisory institution under the non-proliferation treaty of 1968," Msgr. Peressin said.

After the destruction of the nuclear installation the Israeli government claimed that the Iraqis had planned to use the facility to build an atomic bomb. The Iraqi government and the International Atomic Energy Agency said that the plant would have been used only for the production of energy.

"If the safeguard system controlled by the agency is beyond all reasonable doubt, no state should be permitted, on whatever allegations and invoking whatever national interests, to make a military attack on another state, destroying human lives and industrial installations," the Vatican representative said.

Two days after the Vatican intervention, 14 Third World and non-aligned countries backed a draft resolution which would suspend Israel from the agency because of the bombing. The

resolution was proposed by several Arab nations.

Approval of the suspension would require a two-thirds majority vote of the 91 countries attending the conference.

Regarding nuclear arms, Msgr. Peressin said, "there is no other rational and profitable path than that of disarmament and the banning of nuclear weapons by means of worldwide agreements supported by effective guarantees."

Catholic Conference names Short administrative assistant

Linda Short, formerly an attorney with the Legal Services Organization in Indianapolis, has been named administrative assistant of the Indiana Catholic Conference.

The appointment was announced by M. Desmond Ryan, executive director of the ICC, which represents the bishops and church in the public policy arena.

Mrs. Short, an attorney, will have primary responsibility for the research and development of "position papers" on issues addressed by the ICC in the state legislature. These papers are presented to legislators and sent to 1,600 Catholics who make up the ICC Information/Action Network. They offer theological, moral and legal rationale for the ICC's position on a wide range of social and moral issues.

A member of St. Thomas Aquinas Parish, Indianapolis, Mrs. Short was director of the Advocacy Project while working for the Legal Services Organization. She also served on a national steering committee for the Rural Advocacy group. Prior to this, Mrs. Short worked with the Indiana Center on Law and Poverty and with AMOS, a migrant farm workers' organization.

She holds an undergraduate degree in sociology from Douglass College, New Jersey, and a law degree from Rutgers. She and her husband, Lloyd, both were admitted to the practice of law in Indiana in 1976.

In commenting on her appointment, Mrs. Short stated, "The church has to be the leader in challenging us to form a truly Christian

society," noting that "this means integrating the gospel message into our everyday lives."

She chairs St. Thomas parish's community relations committee.



CRS Linda Short

EDITORIALS

Yes to nuclear energy; no to arms race

It is not likely as some would wish that nuclear power can be made to halt its encroachment upon the energy scene. Not unless it comes to a question of dollars and cents as seems to be the case. A number of years ago nuclear power was the great Messiah of the energy issue. It was predicted that nuclear power was the wave of the future for it was the cheapest source of power available. That seems to be the case no longer. At least in terms of initial outlay of funds. The high cost of building nuclear reactors appears to be one important reason deterring power companies from investing in them at the moment.

Should nuclear energy be praised or cursed? This past week the Vatican made an official pronouncement on its view (see story on page 3) at the International Atomic Energy Agency meeting in Vienna. "The more one reflects . . . the more convincing is the argument that the search must continue, the scientific exchange must go on, the advance in our mutual knowledge about the uses, the safety, the capacity of nuclear fuel must be continued," stated Msgr. Mario Peressin, permanent representative from the Vatican to the agency.

At the same time other church representatives and groups have been in the past few weeks condemning the use of nuclear arms for destruction. Bishop Anthony Pilla of Cleveland, for example, argued that Christians must question themselves and authorities in power concerning the morality of the arms race in light of the power of modern weapons to destroy life on earth completely. Pilla said that arguments calling for the necessity of atomic weapons to maintain peace merely rationalize the arms race but do not morally justify it. Ultimately, Pilla called on Catholics to oppose modern war and weaponry "as strongly as we oppose abortion, racism and poverty."

The Catholic bishops of Texas issued a joint statement calling for a halt to the nuclear arms race. The National Conference of Catholic priests in England likewise called for a strong condemnation of nuclear weapons by the Church.

These outcries in no way conflict with the Vatican's call for continued research into nuclear energy. What we learn with each modern discovery in science is the simultaneous potential for good and evil. Msgr. Peressin's address to the International Atomic Agency recognized this. Indeed, he pointed out the overriding principle that nuclear energy programs must be absolutely certain that unacceptable risks will not be taken against humanity and the environment in which people live.

Opposition to the arms race must speak louder to a nation whose president would develop a neutron bomb and the MX missile system. It would do well to remind ourselves that despite the continued outflow of Washington propaganda on the dangers of the Communist nations to the Western world, it is the United States and the United States alone which in the 36 year history of atomic weaponry has used atomic power to destroy human life. The only atomic weapons ever used in war were the bombs dropped by America on Japan at the close of World War Two.

Research in nuclear energy, we believe, must continue but for the purposes which will make humanity's world a more humane one. Nuclear energy, we agree, for the purpose of pursuing the arms race must be opposed.—TCW

Tale of a spoiled child

Once upon a time there was a little Irish-American boy from Chicago who got a swelled head because his teachers taught him that an unbeatable combination for influencing others in life was to be an Irish-American Catholic priest. The little boy took full advantage of his chosen occupation and clobbered all non-believers of this doctrine as frequently as he could with his magic wand. His wand was truly magic for it contained the marvelous wonder of the written word. The little boy seasoned his magic wand with the exactness of the science of sociology.

What did it matter that he used it sloppily and indiscriminately? He had messages to proclaim and he was going to be d—— if anybody was going to interfere with his angry mission.

One day a snoop investigative reporter from a megalopolitan newspaper stumbled onto the hidden treasure of the little boy's secret notes for a new work of fiction. Publication of the story of the secret notes added turmoil to the chaos of an already melodramatic investigation of the little boy's spiritual father who reportedly had some human failings in his checkbook. The little boy, it is said, was jealous of the power his spiritual father held. For one thing the father lived in a bigger house than the little boy did and consequently had more status. (The little boy tried to remedy this by moving into an expensive apartment high in the sky but this didn't work because it was just like a lot of other expensive apartments owned by rich people.) The boy, of course, denied all this but he still didn't get the power his father had. So he thought and thought and continued to publish his thoughts (every one of them) in the hope that somehow one of them would make all his dreams for power come true.

The little boy proclaimed he simply wanted to be an ordinary parish priest. No one was sure, however, when the last time was he even remembered what a parish looked like. He was too busy growling and throwing tantrums and waving his magical sociological wand. And the beat goes on.

It is time for Andrew Greeley to grow up. What he seems to have lacked for a number of years is a parent with the fortitude to turn him over a strong knee and provide his backside with a reverential meeting of a firm and swift hand.—TCW

TO THE EDITOR

Mother objects to Arnold opinion

I feel I must respond to the "Viewing with Arnold" article of September 18, dealing with the depiction of sex and nudity in our films of today.

Mr. Arnold seems to feel that certain "love scenes" depicting the sexual act are "art" and should not be viewed as sinful. I disagree. No one can convince me that watching people have sexual intercourse is fine. It is simply not moral, since he enjoys attacking that word, to watch, or read about, or look at people fornicating, be they depicting a married couple or not. Not even including pornography, films today insert nude scenes which have no bearing whatsoever on the story being told in the film. Some filmmakers simply want the "R" rating.

In my opinion, the so-called "rights" of our people are being abused. Pornography is flourishing in our country. It is so widely accepted that so-called decent church-going people buy it and have it in their homes. Children are abused in the most horrible ways imaginable, and people pay their hard-earned wages to look at these abuses. Women are abused. Just recently in a southern Indiana murder/rape case, pornography was listed as a cause for the crime. Apparently the murderer/rapist thought women enjoyed being beaten and raped. That's what he had seen in the movies.

I guess I do have simplistic attitudes. It seems pretty obvious to me what is right and what is wrong, and taken nudity and obvious, explicit sexual acts in movies, films, magazines and books, I believe, are wrong.

By the way, I'm not an "old fogey." I am a

Kennys didn't answer question

I must take exception to the syndicated Question and Answer column in the Criterion's Aug. 2 edition.

Dr. James and Mary Kenney did not respond to the request for information and suggestions on how to get small children to behave in church. They more or less dismissed the desirability or sometime necessity of children coming to church with their parents with the statement that "Our celebration of the Mass is designed for adults."

So also are "company" meals, airplane trips, most shopping expeditions and many sporting events, to name only a few. One does not deny these occasions to small children because they are "designed for adults" so why church services?

Children of 4 to 6 are not toddlers. Indeed 6 and 7 year olds are usually successful first or second graders who can very well behave for an hour and more. Many five year olds attend kindergarten and children who are even younger attend pre-school classes on a day-to-day basis. It is not too much to expect them to behave properly, even though not perfectly, in church.

Florence Miller

Indianapolis

Credibility quizzed

It must have come as quite a shock to Father Buchanan to see the headline on an article in *The Criterion* (Sept. 4), proclaiming that he had died.

You are going to have trouble maintaining your credibility after such a display of careless journalism.

Joseph M. Francisco

Indianapolis

Ed. Note: Mea culpa. It was Father Buchanan's father who died.

25-year-old mother who hopes that her children have a decent world to grow up in. I intend to screen movies and television shows until my children are able to distinguish what is real and what is being shown. I do not consider that censorship. I consider it as common sense.

Teresa Merkel

Columbus

St. Magdalen thanks Jachamiak

I would like to thank Jim Jachamiak and the editors of the Criterion for their recent article on St. Magdalen Parish at New Marion.

Although we are a small rural parish we are proud to be a part of the diversity of the Archdiocese of Indianapolis.

We look forward each week to read about a different parish in the archdiocese and hope you will continue until we have learned a little bit about each parish. Thanks again.

John Meisberger
Member of St. Magdalen

New Marion

Many people try to help others'

Certainly hope Father Theo (Sept. 4) will come to realize there are many good Christian people in the United States that contribute to charities to help others, not to pacify their conscience.

At St. Jude Church in Indianapolis, Father Colin Kidd was most grateful for the donations he received (and continues to receive) after an earnest plea to help in his mission work to feed the children in South Africa.

I hope Father Theo will realize there are many people in the U.S. who are trying to help others in the spirit of Christ.

Susan Moormann

Indianapolis

Message helped

On behalf of the Board of Directors of Talbot House, I want to express my gratitude for the publicity you gave to our yard sale of Sept. 12-13. We believe that message helped in making the event the success it was and we are very grateful.

Alfred J. Teare

Indianapolis

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LIVING THE QUESTIONS

Friday fast could involve Catholics in hunger issues

by Fr. THOMAS C. WIDNER

Could we reconsider the return of the Friday fast? Meatless Fridays and all that? For those old enough to remember the routine of the discipline, memories may be more humorous than reverent. Thus I suggest we briefly consider what a return to the Friday fast could mean.

Earlier this month the twelfth annual meeting of the National Conference of Priests of England and Wales called for parishes in those countries to undertake specific projects designed to aid Third World nations by contributing definite percentages of their gross income to development aid. A parish, for example, might allocate one per cent of its annual income toward a farming project in Latin America. One specific recommendation made by the priests was keeping Friday as 'days of true self-denial.' The idea, however, is to go beyond the former requirement of abstaining from meat. Money saved would go toward development programs.

The Pilot, newspaper of the archdiocese of Boston, ran an editorial recently commenting on the need for strengthening efforts to aid people living in famine areas of the world. The Pilot noted a growing tendency to return to "lifeboat ethics," i.e., a view which says that famine situations are so "bleak in afflicted areas that, since no amount of immediate help can prevent mass famine, the have nations are justified in denying aid to the famine-threatened countries."

A CHILLING COROLLARY to such an ethics is the view of the United States Secretary of Agriculture who is known to favor the political use of food as a weapon. Since the United States can potentially feed much of the world, this theory states, our government should consider not participating in

programs to help feed those nations which might be affected by famine but which might not be in agreement with American political goals.

What does all this have to do with Friday fast?

The value of my sacrifice lies in someone else's benefitting from what I give up. Too often in our Church 'giving up' means simply my doing without something. There is rarely a sense of loss attached to it because most of us give up things we don't need anyway.

I recall, for example, keeping one eye on the clock while experiencing the horrors of "Nightmare Theatre" so that I could snack at the stroke of midnight on Fridays. I can't really recall ever learning any value to not eating meat on Friday other than that it was one of those things one was supposed to not do. Had I been pressed to explain this doctrine as a child, I could have offered an explanation but it would have been a rote answer I learned yet had little personal feeling for or against.

MY SPIRITUALITY AS a child encouraged me to give things up. It was as if doing without was in itself a virtue. With that kind of thinking, the poor are really in luck. They already do without, so how could they possibly enjoy the same spiritual benefits I could?

The fact was that I never really suffered much in giving up meat on Friday or giving up things during Lent. I could never identify with the starving as a result of Friday fast. Ultimately, Fridays were an American Catholic cultural experience rather than a religious one. And meaningless at that.

So now some British priests are suggesting a return to what? Not the cultural experience, but the sacrificial one. Instead of just giving up eating meat, make it a year round practice to do what many do during Lent. If there is really a sacrifice to be made then something has to be given away that one needs for oneself. What I would recommend would be putting both money and time into Bread for the World, a

Christian citizens lobby which strives to influence our national legislation in hunger issues. Or another organization which works to both educate the rich and/or feed the poor.

OCTOBER 16 IS World Food Day. Unlike Mother's Day, Father's Day, etc., it is not a commercially created day for sending flowers to starving people. World Food Day is an attempt to improve the awareness of Americans and other rich nations of the annually increasing problem of an inadequate food supply for the world. Bread for the World is one organization in particular which will sponsor awareness programs on this day.

Why could parishes not take advantage of the day and sacrifice time to educate themselves about the needs of the hungry? Why not encourage parishioners to sacrifice food on that day and see that it goes to those who do need it? Why not begin re-educating Catholics about the value of continuing fast and abstinence each Friday? All with an object toward making visible sacrifices of time and money toward projects and programs for the hungry.

Bread for the World, for example, offers an educational dimension through its church covenant program whereby an individual church or parish can begin educating its members about hunger issues. Founded by Arthur Simon, information concerning Bread for the World can be found in a paperback book of the same title. It is available through the organization or can be found in bookstores. Bread for the World can be contacted through its international headquarters: 32 Union Square East, New York, New York 10003.

Participation in an organization such as this seems to me a much more effective way to put one's Friday fast to a meaningful use. Sacrifice for its own sake is like an intransitive verb. With no direct object, a sentence is not only brief, it seems incomplete. Sacrifice takes on meaning when someone else benefits from it. If I'm the only one getting anything out of it, it becomes an exercise in selfishness.

Is hunger an 'inevitable destiny' for most of the world?

by Fr. LEONARD KAYSER

Acting Director

National Catholic Rural Life Conference

The 1974 World Hunger Conference in Rome made it clear that hunger is a crisis of civilization and of solidarity. Pope Paul VI told that Conference: "The threat of hunger and the burden of malnutrition are not an inevitable destiny."

Despite such awareness, the World Bank predicts that the 750 million now living in absolute poverty will be joined by another 100 million during the 1980s. This prediction applies to Third World Countries but also to industrialized countries.

It seems to me that we in the United States need to take these warnings more seriously. I hear folks saying: "What's all the fuss about food and saving the family farm? The grocery shelves are full. Lots of people are overweight. We're feeding a starving world with our surplus agricultural production. Don't tell me to worry about a food crisis here."

Food problems are distribution problems, not production problems.

Take Poland for example. The people there have known hunger before, but we would not have expected them to be without food now. Yet 950,000 Solidarity Union members blockaded a major street near Community Party headquarters in Warsaw recently, protesting food shortages. Over 100,000 workers in other cities also demanded more food.

EARLIER demands of Solidarity and its rural companion union brought about elections previously unheard of in a Communist satellite country. The Party leadership maintains that Poland's economic crisis is created by union disruption. Union leaders counter that

"Solidarity is about bread and meat and the government is talking about ideology."

What first appeared to be a food shortage in Poland seems in fact to be food being withheld in an attempt to break the union. That puts quite a different light on things.

Poland is receiving a \$670 million loan from our Commodity Credit Corporation's 1981 allocation to purchase American agricultural products. On July 28, another \$55 million was allocated under the Food For Peace program.

Some other things become clear in all this. No nation can feed its people with imported food bought with borrowed money.

Is there a lesson in this for us here in the United States? I think so.

According to the reports of the Farm Credit Administration, the U.S. farm debt for 1980 was \$160 billion (compared to \$12 billion in 1950). Gross income was \$154 billion and net income was \$22 billion. Farm borrowers cannot pay 18 percent interest and stay in business. The land debt has been increased annually by inflated land prices. This allows farmers to survive by borrowing more, but it simply cannot continue.

ECONOMIC and political power are being concentrated more and more in the hands of corporate interests because of this. Transnational corporations have no allegiance to the people of the country where they happen to be doing business. Their allegiance is to their stockholders.

Those who make political decisions are those who also have economic power. Increasingly, food is available or withheld on the basis of political power.

Military control of "disruptive" citizens is policy in many countries and is already a fact in the United States. A president who can fire 11,000 air traffic controllers to break their

union and replace them with military personnel can do the same with any other "unruly" segment of society. Military solutions to social problems rather than due process seems to be the coming thing.

Yes, we have a food and agriculture

problem in the United States. People are increasingly aware of it. One very hopeful sign is that 50 percent of our families have gardens this year.

A saying, wise and true: "When handed a lemon, make lemonade."



FARM AND FAMILY—A Polish family plows a field in spite of a lack of modern machinery. Food shortages have become a major problem in Poland and recently the Solidarity Union staged a major protest over lack of available food." (NC Photo)

check it out...

✓ Dr. Edgardo M. Sayoc, radiation oncologist at St. Francis Hospital Center, Beech Grove, recently supervised the unloading of the hospital's new linear accelerator for treatment of cancer. Installation of the equipment is expected to take several months. Dr. Sayoc hopes to be treating patients with the new machine by Christmas.

The linear accelerator is a relatively new type of therapeutic x-ray equipment. It will replace the 13-year old betatron currently in use at St. Francis. The linear accelerator sends a concentrated beam of x-rays to a cancerous part of the body to destroy the tumors and affected areas. The purchase of the machine is part of the hospital's overall effort to improve range and quality of service.

The \$700,000 linear accelerator will be a partial beneficiary of funds to be raised from this year's Chrysanthemum Ball. The fund-raising event is set for Saturday, Oct. 10, at the Hyatt Regency-Indianapolis. Admission price for the Ball is \$100 a couple. For reservations call the community relations office at St. Francis, 317-783-0300.

Scripture offered

Franciscan Father Eric Kahn will teach a Scripture class on the prophet Isaiah at Alverno Center beginning Oct. 21.

Focus of the class will be on the last part of the Book of Isaiah entitled "Consolation," which deals with the Lord's glory in Israel's liberation, the expiation of sin and spiritual liberation of Israel and the return of the first captives.

According to Alverno sponsors, this course would be an excellent preparation for the celebration of the birth of Christ because Isaiah is so important in the liturgical readings which prepare the Christian world for Christmas.

Father Eric is a new member of the Franciscan community at Alverno. He received a master's degree in Latin from Notre Dame University and a doctorate in Latin and Greek from St. Louis University. He has spent the past 13 years in seminary teaching and in contemplative living.

The course will be given for eight consecutive Wednesdays, ending Dec. 9. Class hours will be from 7:30 to 9:30 p.m. Cost is \$50. Registration and reservations can be made by calling Alverno (257-7338) or by sending a \$10 deposit to Adult Education, 8140 Spring Mill Road, Indianapolis, IN 46280.



GIVING PUBLIC THANKS—The approximately 250 religious men and women gathered at St. Joan of Arc Church for the ARIA (Association of Religious in the Indianapolis Archdiocese) Mass of Commitment last week, heard diamond jubilarian Providence Sister Mary Blanche Murphy offer her petition of thanks "for this opportunity not to drop our torches but to pass them." Sister Blanche was among the jubilarians honored at the Mass. Pictured here with Archbishop O'Meara they are: left to right, row 1, Providence Sisters Consuelo Bertschi, Brigid Boyle, Mary Blanche and Francis Angela Kolb. Row 2, Franciscan Sister Mary Stella Gamper, Daughter of Charity Sister Theresa Peck, Franciscan Sister Bernice Roell (silver jubilarians), and Jesuit Brother Kenneth McCauley (diamond jubilarian). (Photo by Ruth Ann Hanley)

✓ Benedictine Father Hilary Ottensmeyer, director of continuing education for the St. Meinrad School of Theology has announced two week-long courses in the continuing education program. The first course, "Liturgy for a Changing Church," is set for Oct. 26-30. "The Challenges of Christian Ministry: A Multi-Faceted View," is the course title for the week of Nov. 9-13.

Both programs are designed for priests, religious and laity. For more information or registration, contact Bro. Isaac McDaniel, School of Theology, St. Meinrad, IN 47577.

✓ Two young women from the Indianapolis Archdiocese have received \$600 scholarship awards from the Alumnae Association of Marian Heights Academy, Ferdinand. The

scholarship recipients are Kathleen Gibbons and Julie Fessel.

Kathleen, an academy junior, is the daughter of Mr. and Mrs. Donald R. Gibbons of St. Joan of Arc parish, Indianapolis. She received this same award last year as a sophomore. Julie is a freshman at Marian Heights. Her parents are Mr. and Mrs. Douglas Fessel of St. Mary parish, Floyd's Knobs.

✓ Included among the nearly 1,500 semi-finalists in the 18th annual National Achievement Scholarship Program are: Outstanding Negro students are James H. Howard and Monica L. Williams. They are students at Brebeuf Preparatory School in Indianapolis. According to L.C. McMillan, who manages the achievement program, "these semi-finalists represent motivated and able black youth from all parts of the nation. It is our hope that recognition provided through the program will assist them in attaining their educational goals and subsequently pursuing careers in which their talents can be fully utilized."



✓ Charles and Virginia Lawler will celebrate their 50th wedding anniversary on Sunday, Oct. 4, with a Mass of Thanksgiving at St. Mary Church, Richmond. Charles married Virginia Buche on Oct. 5, 1931, in the St. Meinrad Archabbey Church at St. Meinrad. They are the parents of Father Richard of Tell City; Father David of Indianapolis; Jane Spille also of Indianapolis; and James of Cincinnati. The Lawlers have five grandchildren.

Clergy fitness program announced

A Health and Physical Fitness Program has been developed for diocesan and religious clergy in the archdiocese of Indianapolis through the cooperation of the Office of Priestly Spirituality and the staff of St. Vincent Hospital, it was announced in a letter to all priests from Archbishop Edward T. O'Meara this past week.

The program, developed through the initiation of the Priests' Senate, is an annually ongoing one. It involves a comprehensive health assessment conducted by St. Vincent Hospital combining clinical testing, a wellness assessment, an optional psychological phase and follow-up educational programs designed to aid the individual priest in making specific health decisions about his life. Educational sessions following completion of the health assessment may include setting life style objectives in the areas of wellness, nutrition, physical fitness and stress.

According to information sent to all priests by Daughter of Charity Sister Theresa Peck, St. Vincent administrator, it is a basic belief of the Wellness Center "that each person must participate in his own health care. We believe it is important that the health system assist individuals in achieving self-responsibility." To that end the Health and Fitness Program was designed for archdiocesan clergy.

The program is voluntary. In his letter to priests, however, Archbishop O'Meara stressed his hope that it "will help us all become more responsible for the inestimable

gift of health which Our Lord has given us. As a result, we will be able better to serve the People of God in a more responsive ministry."

Archbishop O'Meara's Schedule

Week of October 4

SUNDAY, October 4—Respect Life Sunday (Anointing of the Sick) Mass at 11 a.m. in SS. Peter and Paul Cathedral, Indianapolis.

WEDNESDAY, October 7—Clergy/Principal/DRE Day, Southside Knights of Columbus, Msgr. Downey Council #3660, Indianapolis, 11 a.m.

FRIDAY, October 9—International Conference of Building Officials Convention, Hyatt Regency, Indianapolis, 7 p.m.

SATURDAY, October 10—Parish Visitation and installation of new pastor, Holy Family Parish, Richmond. Mass at 5:30 p.m. with reception following.

Catholic Communications Center presents Televised Mass



WTHR-TV, Channel 13

Indianapolis

**Sundays
7 a.m.**

The Catholic Communications Center is offering TV Mass viewers a copy of the prayer booklet "Daily Prayer." For your free copy, send your name and address to: Catholic Communications Center, 136 West Georgia Street, Indianapolis, IN 46225 317-635-3877.

Date	Celebrant
Oct. 4	Fr. Albert Ajamie
Oct. 11	Fr. Stephen J. Banet
Oct. 18	Fr. Mark Svarczkopf
Oct. 25	Msgr. Francis Reine
Nov. 1	Fr. Gerald Gettelfinger
Nov. 8	Fr. William Pappano
Nov. 15	Fr. John Beittans
Nov. 22	Fr. John Ryan
Nov. 29	To Be Announced

Congregation
St. Monica Parish, Indianapolis
St. Michael Parish, Greenfield
CYO Members & Staff
Indianapolis Chapter, K of C
St. Peter & Paul Cathedral Parish, Indianapolis
St. Malachy Parish, Brownsburg
St. Michael Parish, Indianapolis
Indianapolis Area Scouts

the question box

What is the Day of the Lord?

by Msgr. R. T. BOSLER

Q Listening to the preachers on radio and TV, one comes to the conclusion that Jesus is coming back soon and doomsday is around the corner. Are wars and famine signs that the Day of the Lord is coming soon? What is meant by the Day of the Lord?

A Since the first days of Christianity there have been prophets of doom finding biblical texts to prove the world was coming to an end.

What these people failed to realize is that Jesus spoke to his people with images and patterns of thought familiar to them. He was a Jew, and he communicated with his fellow Jews in terms of their thought pat-



terns and figures of speech and according to their knowledge; he could reach them in no other way.

The Jewish people firmly believed they were God's chosen people. They clung tenaciously to the hope that a day would come when, with God's help, they would bring about an age of peace and create a new world. This was called the Day of the Lord.

While a people of hope, the Jews were overwhelmed by a pessimism that arose from their long history of persecution and frustration as they were conquered time after time by their enemies.

To bolster their courage, the prophets reminded the Jews of the Day of the Lord while realistically warning them there would be trials and difficult times to live through before this day would come; they exaggerated these evils the better to stress the power of the Lord who would win out in the end.

The prophets used language such as "The

sun shall be turned into darkness, quakings of places, tumult of peoples, scheming of nations, confusion of leaders, disquietude of princes."

They developed a stereotyped threat-language. This is the language used by the author of the Book of Revelation (or Apocalypse); it is often the basis of today's prophecies concerning the end of the world or the second Coming.

This is the language Jesus used when talking about the Second Coming. The people who heard him understood what he meant and appreciated it for what it was: allegory or poetry not to be taken literally.

The preachers you listen to are interpreting the passages literally and, therefore, misinterpreting them.

Q What does the Catholic Church believe about the millennium? Will there actually be a thousand-year period in which Jesus Christ will rule the earth from Jerusalem?

A The belief that Christ will return to the earth to establish an earthly kingdom that will last for a thousand years is based upon a literal interpretation of Revelation (Apocalypse) 20:1-15.

The church long ago learned that such an interpretation contradicts other revelations in the Scriptures and concluded that the passage in the Book of Revelation must be considered an allegory.

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

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United Way

Rome oks church loans to \$1 million

by JERRY FILTEAU

WASHINGTON (NC)—The Vatican's Congregation for the Clergy recently allowed U.S. bishops or religious superiors to begin transferring church property or taking out loans up to \$1 million without prior permission from the Holy See.

The new limit will ease paper work slightly for religious superiors and bishops, who are the ones normally responsible under church law for sale of church property or incurrence of church debts.

The permission came in a letter from the congregation's prefect, Cardinal Silvio Oddi, to Archbishop John Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops (NCCB).

As recently as 1962 permission from the Holy See was required for a diocese, parish or religious order to sell a piece of property worth more than \$5,000 or to contract a debt or mortgage above that amount, according to canon law books.

Through a series of permissions and exceptions since then, however, the ceiling had been effectively raised to about \$15,000 per transaction for American bishops, according to several diocesan chancery officials.

According to Father Donald Skwor, executive director of the Conference of Major Superiors of Men (CMSM), the previous limit on an individual property sale or loan by a religious order in the United States without Vatican permission was about \$35,000.

The Congregation for the Clergy, which is responsible for rules governing church property around the world, agreed to the new ceiling in response to a joint request from the NCCB and the CMSM, which represents heads of male religious orders in the United States.

Archbishop Roach made the request in a letter to Cardinal Oddi last June.

Cardinal Oddi said the request was being granted after taking "into consideration the general worldwide inflation and local factors which support this request."

To ensure proper management of church-owned property, the church's Code of Canon Law has detailed instructions governing property "alienation"—meaning a sale, gift or other transfer of ownership or substantial control.

The limit set for alienation of property without Holy See permission also applies to the amount of debt that may be incurred for the purchase of property or for other purposes.

The limit also determines proportional limits for such things as renting church property without Vatican clearance, or the selling of property or incurring of debt by a bishop or religious superior without the consent of designated consultors.

American church lawyers and financial experts contacted by NC News said that the application of the church law to concrete financial dealings is quite technical and enormously complicated, but they agreed that the previous ceilings were unrealistically low for the situation in the United States today.



A Day
to
Remember

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SUNDAY

OCTOBER 18

Be Especially Generous
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LIVING YOUR FAITH

Is Francis the best of our saints?

by Fr. KENNETH J. DOYLE

Although speaking of saints in comparative degrees seems awkward and untheological, St. Francis of Assisi is often called among Catholics "one of the church's better saints."

The statement may lack theological accuracy, but it points to the fact that Francis is one of history's most popular saints.

One could quantify the argument by pointing to the religious orders which have sprung from Francis' work.

The four main orders of religious men which trace their origins to Francis—the Friars Minor, the Conventual Franciscans, the Capuchins and the Third Order Regular—have more than 45,000 members. (Two provinces of the Friars Minor are represented in the archdiocese of Indianapolis and the headquarters of the Midwest province of Conventual Franciscans is located near New Albany.) The Poor Clares are a large international order of nuns.

In addition more than 400 religious orders of women and 30 orders of men share a Franciscan spirituality and follow the Franciscan rule.

Add to that hundreds of thousands of lay Third Order members across the globe and you get a picture of the breadth and permanence of the work of the 13th-century saint.

There are other measures too. He is the saint most storied in film. Francis can claim the works of some of the world's most noted directors, such as Franco Zeffirelli, who was responsible for "Brother Sun, Sister Moon" several years ago.

Currently, playwright Frank Brittain, a Texan living in Rome, is writing the script of the life of St. Francis for a public television presentation next spring.

One could soon point, too, to the hundreds of thousands who will crowd the Italian mountain village of Assisi on Oct. 4 for ceremonies beginning a year of celebrations marking the 800th anniversary of the birth of the "poverello," the little poor man.

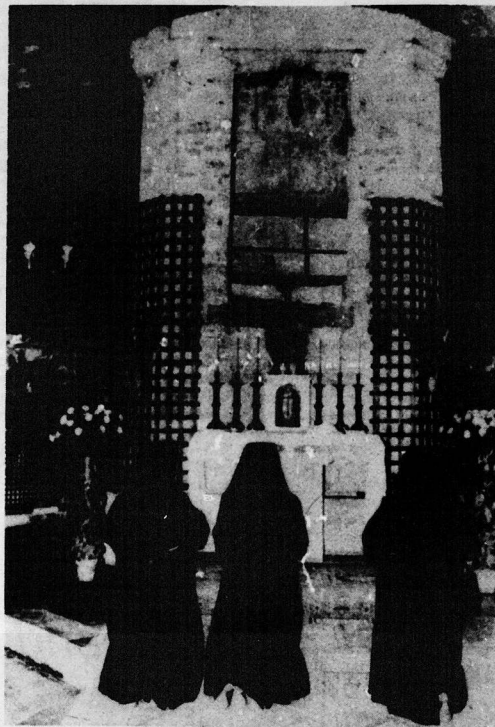
Francis, the adolescent warrior who rejoiced in drinking and singing with his wealthy friends, never lost his love for fun or the delight he felt in being with people.

EVEN AFTER HE had been taken as a prisoner of war by his enemies in the Italian city of Perugia at the age of 20 and had spent time rethinking and refashioning his life, he continued to attract people by his warmth and joy.

Francis never became a conscious and over-zealous reformer.

In a certain sense, Francis almost never preached and seemed uncomfortable when he had to play with concepts. It was real people that he longed to see, to talk with, to play with, to suffer with.

But this very human saint, a converted warrior, never lost his facility for anger. Returning from a trip once, he saw that his brothers, preparing for a general chapter, were constructing a new building for the convenience of the more distinguished members. Seeing this as a defilement of his ideal of poverty, he climbed atop the roof and in



HONORING ST. FRANCIS—Nuns pray at the tomb of St. Francis of Assisi in Assisi, Italy. A wall sculpture (right) of one of the church's most popular



saints hangs in the chapel of the U.S. Catholic Conference in Washington. October 4 marks the 800th anniversary of St. Francis' birth. (NC Photos)

a rage began to rip the new tiles off and throw them down.

His popularity with his contemporaries was, by any accounting, incredible. He once presided over a general chapter of his brothers to which 5,000 members came. Within 50 years of his death, there were 1,500 Franciscan houses across Europe.

His magnetism astounded even his closest friends. Brother Masseo asked him one day: "Why does all the world flock to you? Why does everyone want to see you, to listen to you?"

The short, thin bearded Francis, taken first as a quixotic troubador or a penniless outcast, came soon to be seen as an overpowering mystic. People who first as a joke threw mud on the unrelenting Francis and his followers returned to beg their forgiveness.

THROUGH FRANCIS, citizens of warring castled towns became peacemakers. The early Franciscans were the spark and center of the Hallelujah Peace Movement among northern Italian towns. Ancient feuds were healed, old adversaries reconciled.

Through Francis, too, great numbers of people discovered the Lord, some for the first time, as their personal friend.

To Francis the family of man was not a concept. It was a reality and a goal. Living at the time of the breakdown of feudalism, he became the champion of democracy—but in fact, not theory.

The British writer G.K. Chesterton said of Francis, "There never was a man who looked into those brown burning eyes without being certain that Francis Bernardone was really interested in him."

In an age when women were in a markedly

inferior relationship to men and often manipulated and frequently brutalized, Francis exalted them and took them into partnership, as he did with Clare, the woman who helped him found the Poor Clares.

For Francis all of nature was one, and all of it was God's. He insisted that, along with the flowers and the shrubs, even the weeds should be treated tenderly because they had a role in preserving the balance of nature. And when his brothers went to chop wood, he told them not to cut the whole tree, so that it could grow new shoots.

Because Francis' message has relevance for contemporary problems of environmental protection, Pope John Paul II in 1979 proclaimed Francis the patron of ecology and the current Franciscan year of celebration will be marked by the convening of an international ecological congress.

FRANCIS HAS OFTEN been referred to as a lover of nature, but in reality it was not nature that he loved. "Nature" would have been too conceptual for Francis. For him, love was always individualized. He loved the rabbit he freed one day from a trap, the lambs that he ransomed when he met their master leading them to slaughter, the worm that he picked carefully off the path so that it would not be crushed.

Francis said that if he ever got the chance to speak to the emperor, he would ask him to decree one thing: that on Christmas everyone should scatter grain and corn on the roads so that the birds could have an extra share on that day. This, said Francis, would be done in honor of the God who showed what he thought of the animal kingdom by being born between an ox

and a donkey.

This particularization of love marked Francis' way with human beings, too. He loved the leper, whom he hugged and gave money to; the man suffering from the cold to whose shoulders he transferred his own cloak; the robbers to whom he gave his goods. Each was worthwhile, because each had been carefully crafted by God, according to Francis.

Francis called himself "an ignorant man and an idiot," and in a certain sense he was a sharp critic of education. He ordered the abolition of the Franciscan house of studies at Bologna in 1220, and he once gave away to a poor woman the only book in the religious community in which he lived, the New Testament.

FRANCIS FEARED learning only for its danger of distracting the student from the knowledge that mattered most: the understanding of God and his love. In fact, his life has provided great sources of learning for others.

In a curious twist of history, an international cultural congress met in Rome Sept. 29 bringing together an international group of medieval scholars to discuss Francis of Assisi's influence on history, art and poetry.

For Francis poverty also was more than a concept. There were practical reasons for it. To begin with, this was how Jesus lived. But Francis had other reasons, too.

When the bishop of Assisi said to him, "Your way of living without owning anything seems to me very hard and difficult," Francis answered, "If we possessed property, we should

(See IS FRANCIS on page 10)

Trip to Colorado fulfills long-cherished dream toward the majestic and simple

by DON KURRE

The required medium-size suitcase was packed. The suitcase, along with a stuffed carry-on camera case, a sleeping bag, and a tent stood lined up at the door waiting to be taken to the bus.

In just a few hours, I would depart on a trip that would fulfill, for me, a long cherished dream. Since those seemingly far off days of college, when a few friends had journeyed to Colorado and only grudgingly returned, I had vowed that I—someday—would make that journey.

Now, the dream was almost fulfilled. All that stood between me and fulfillment was a 22 hour bus ride. Like all trips begun with great anticipation, the 22 hours seemed like months on my emotional clock. Slowly, almost as if they were teasing me, Illinois and Missouri stretched by. Some casual conversation and lack luster card games served only as momentary distractions.

The pain of eternally long but picturesque Kansas was broken only by the darkness of night which brought a few hours of interrupted sleep.

AS DAY BROKE over western Kansas, the chatter of early morning talk barely muffled the sound of the tires as they methodically



rolled over the road. We were close enough to Colorado now to begin focusing our eyes to the west, longing for a glimpse of the mountains that would be our home for seven days.

Finally, a solitary road sign announced we had finally made it to Colorado. The miles continued to tick off like hours on a grandfather clock. Then, like a screech on a deserted street someone yelled, "I see them." The blood flowed as eyes searched the horizon. The silence of searching was broken only by the question, "where?" asked randomly throughout the bus. There before us stood the partially veiled mountains.

Try as we might, we could only catch glimpses of the cloaked mountains. Like a seductress the clouds gave only a suggestion of what was really hidden. Were they really mountains, we wondered, or just hills? Were tired minds playing tricks to earn the reward of a moment's rest? The clouds seemed to be toying with us.

With growing excitement we continued to make our way toward the mountains. What at first was but a glimmer in the distance, gradually became an overwhelming presence. We had arrived.

THE ROCKY MOUNTAINS impressed me most with the contrast they are and they contain. The contrast was so stark and beautiful: from harsh cold rock to delicate fragile flowers, from bold and deformed trees to dainty grasses and wispy brooks. Park signs continually told us to stay on the trails lest we damage the frail terrain. How, I wondered, could that terrain, that rock, those plants—

which survive under such extremes—be destroyed by the likes of us? We are so small, so weak, and so unenduring when compared to the mountains.

Another contrast was found in the demanding nature of the mountains. Hikes that would only take a few minutes here took hours of slow determined walking. The mountains did not easily let one forget his frailty.

As I reflect on it now, that first veiled glimpse of the mountains through the clouds was to foretell my experience of the mountains. They were at once demanding and yet elusive. Their size was so large they always seemed to be on top of me and yet they always seemed so far away. I feel a strong companionship with the author of Exodus who said, "Thy own mountain the place, O Lord, which thou has made for thy abode."

With the mountains, also, there was a spirit of incarnation and a sense of salvation. Out of apparently barren rock would grow a tree. Even when covered with tons of snow, the mountains in spring gave birth to brilliant flowers. Flowers that shed some life where death ridden snow had lain. Everywhere signs of life were revealed in the face of what seemed to be desolation. How wonderful are the mountains. How wonderful is your house, O Lord.

My long awaited trip to Colorado taught me that God reveals himself in the most majestic and simple ways. To connect with him, I have but to experience.



Belief endures despite dist

by Fr. RICHARD P. McBRIEN

If you heard someone refer to a couple as "living in sin," what would you assume they were up to? Most people, I suspect, would conclude that the two were living as man and wife without benefit of marriage.

But why must "living in sin" always be a matter of sexual morality? Why isn't it just as likely that the couple are slumblers making money hand-over-fist without turning any of it back into the maintenance, much less the improvement, of their rental property?

One can apply the same line of reasoning to the issue of "orthodoxy." When someone raises a question about the orthodoxy of a book, why is it almost always assumed that the publication leans too far to the left?



Isn't it possible that a Catholic can distort the faith by too conservative an interpretation?

We all know that some far-left Catholics dilute or deny the primacy of the pope. But aren't there also far-right Catholics who so exaggerate the power and authority of the pope that they effectively deny the doctrine of collegiality?

We all know that some far-left Catholics reject the necessity of ordination for the celebration of the Eucharist. But aren't there also far-right Catholics who so exaggerate the role of the ordained priest that they effectively deny any legitimate role at all for non-ordained ministers of liturgy and for the worshiping congregation as a whole?

WE ALL KNOW some far-left Catholics who talk about Holy Communion as if it were "merely symbolic" (milk and cookies, and all that). But aren't there also far-right Catholics who exaggerate the Real Presence to a point where it is wrenching from the total Eucharistic action? Not so many years ago, for example, people would come to Mass on a First Friday,

Is Francis the best? (fr

need arms to defend it."

Francis and his early followers settled in huts of clay and interwoven branches, and they worked for their meager food or begged for it. Never did they store food, but depended daily on God and human generosity.

Poverty, for the little poor man, meant more than simply going without things for the sake of mortification. More important was the fact that it allowed him to share everything he had with others.

THE LESSON HAS carried through history. The mayor of Assisi announced recently that to celebrate the Franciscan jubilee properly, each Italian is being asked to give 1,000 lire

(about a dollar) and each town 100,000 lire (about \$100) to support starving children in Asia and Africa.

Francis' approach to God also was through the tangible. The first person known to have built a Christmas crib, Francis did so because he wanted to see God in a graphic, tangible way. And when he was about to die, he stretched himself out on the bare earth in the pattern of a cross, because he wanted to die the way his master did.

For Francis, the divine was never far away, always at one's fingertips. He wanted everyone else to know, too, that Jesus was more than a truth taught by family and tradition. Instead, Francis taught that the Lord was a friend to

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(Rocky Mountain photo by Don Kurre)

Portions of the left and right

receive Communion before Mass (distributed early for the convenience of those who had to go immediately to work), and then remain for the entire Mass.

We all know some far-left Catholics who regard Jesus of Nazareth as no more divine than you or I. But aren't there also far-right Catholics who so exaggerate the divinity of Christ that they effectively deny his humanity (his growth in wisdom and grace, his physical frailties, his sexuality, etc.)?

We all know some far-left Catholics who think that Marxism is the only effective instrument of social justice. But aren't there also far-right Catholics who so exaggerate the Church's defense of private property that they deny the church's teaching that none of us has an absolute right to our possessions, that we are not simply "free to choose" how we'll spend our surplus money?

We all know some far-left Catholics who think papal infallibility is nonsense. But aren't there also far-right Catholics who think the Pope is personally infallible, even when he is not in the act of defining a doctrine of faith and

morals, and, therefore, no good Catholic can ever publicly disagree with the Pope—on anything?

WE ALL KNOW that some far-left Catholics believe that all religions are equal. But aren't there also far-right Catholics who so exaggerate the "one, true Church" principle that they effectively deny the second Vatican Council's teaching that there are other Christian churches in the Body of Christ and there are other instruments of salvation even outside the Body of Christ?

We all know some far-left Catholics who deny any role at all for faith in the understanding of divine revelation. But aren't there also far-right Catholics who so exaggerate the element of faith that they effectively deny the role of critical reason in the understanding of revelation? The First Vatican Council, after all, rejected both rationalism and fideism.

We all know some far-left Catholics who look upon the Bible as if it were a completely human work, an extraordinary book of literature and no more. But aren't there far-right Catholics who so exaggerate the divine aspect of the Bible that they effectively deny it is also the work of human beings, to be understood and interpreted according to scientific principles which help us recover the original meaning of the human author, and only thereby discover the ultimate meaning of the divine Author?

We all know some far-left Catholics who deny the causality of the sacraments and make of them signs alone. But aren't there also far-right Catholics who so exaggerate their causality that the church becomes merely a filling station of sacramental grace, and the priest the one who mans the pumps?

In times like these one isn't surprised to discover occasional distortions—intended or not—of the Catholic tradition. What is surprising is the endurance of the belief that distortions occur only on the left.

The Word

by PAUL KARNOWSKI

"Okay, Rafferty. We'll go with it," grunts the ever-gruff and grumpy ad director. "But I'm warning you," he adds, "the client wants results!"

Rafferty, the new copywriter at the agency, escapes from the smoke-filled office and returns to her lonely typewriter. She may be the newcomer, but she knows how to get results for her clients. "Finally," she begins pecking at the keyboard, "a product that will give the results it promises . . ."

Rafferty knows that America is the "Result Capital of the World." Consumers will buy themselves broke in search of a product that gives good results. She knows that manufacturers such as her client dream of the day when they get the perfect result: 100 percent of the market. And even Rafferty herself is concerned with results: if she writes effectively then one day she'll be the one who is gruff and grumpy—and gets away with it.

If forced to deal with the gospel reading from today's liturgy, Rafferty would understand the disappointment of the landowner.

OCTOBER 4, 1981
27th Sunday in Ordinary Time (A)
Isaiah 5:1-7
Philippians 4:6-9
Matthew 21:33-43

The man goes through great pains to ensure the success of his vineyard. He erects a lookout tower to keep out intruders; he builds hedges to discourage stray animals; he leases it to farmers whom he trusts.

But when harvest time comes the results are negligible: there are no grapes to be had. The landowner's servants and son, sent to collect his fair share of the crop, meet with violence and death.

Rafferty would agree with the solution of the chief priests and elders. The landowner should "bring that wicked crowd to a bad end and lease his vineyard out to others who will see to it that he has grapes at vintage time."

"A person who invests that much time and energy," Rafferty would say, "has a right to expect results."

But Rafferty misses the point. She fails to see that the story is about her real boss. A Boss who is loving and compassionate. A Boss who gives her all the freedom she desires. A Boss who is concerned with her growth as an individual. A Boss who likes to see the results of His handiwork. A Boss who is disappointed with the number of us "Raffertys" in the world.

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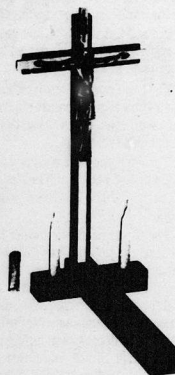
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learn from and count on.

The romantic troubadour who sang his way across Italy had far from an idyllic life. He suffered the stigmata, the wounds of Christ, though he was reluctant to let others know. Near the end of his life his sight failed him almost totally. Before he died in the year 1226, he anguished over the direction of his religious communities which were becoming property-bound and striving after formal education.

But he never lost his sense of the nearness of Christ or of the reality of Christ's support.

Shortly before his death his words to those who saw value in his way of life were these: "I have done what I had to do; may Christ teach you your part."

St. Anthony's Parish

Indianapolis, Indiana

Fr. John Ryan, pastor

by RUTH ANN HANLEY

On the Westside of Indianapolis in a neighborhood which developed around a local factory sits a parish which has outlasted the boom that spawned it in the late 1800's.

Like other early parishes St. Anthony's has seen its population rise and fall and its boundaries shrink as 13 additional parishes were carved from the original turf. A conservative estimate, according to a parish history, puts that first territory as far West as St. Malachy in Brownsburg, or about "at 30-50 square miles."

Today, as the history relates, a walk on Warman "between Vermont and New York is like turning back the pages of this century to its first days. The church properties haven't changed that much. The fields across from the church remain."

Once these ten acres were farmed by the patients of Central State Hospital, but today they are a public playground. In the early '50's Dr. Max Bahr, Superintendent of the hospital, and Father William Knapp shared a neighborly concern for the then unused land. Since the city of Indianapolis lacked development money, the parishioners of St. Anthony's raised the \$5,000 to equip it.

TODAY IT remains available to the children in a neighborhood which has grown older and to a parish with over one-half its household classified as single persons or couples. But it remains available in a parish which is beginning to see beyond the obvious signs of aging to an era of newly arriving young families and new city growth.

As pastor Father John Ryan predicts, "We're going to see a lot of growth; that new park along the White River will be a real plus for the parish, a real growth opportunity."

But at St. Anthony's, one gets the feeling the new growth will be absorbed much as the old decreases in a spirit of faith.

Thus the pastor can look philosophically at an all-time high in parishioners of 3,000 in 1949 and still speak enthusiastically of his 426 households today.

Father Ryan sees a strong faith evident and an inspiring people. "They are most willing," he says. "Just let them know what needs doing."

For 25 years the Legion of Mary has tended the sick and fallen-away Catholics. Sister Lucia Betz, pastoral associate, helps with the 45 Communion calls per week; home Masses are said for the sick; and "free-wheelers," a group of parish Samaritans with cars transport those without to doctors, shopping, and to church. Mrs. Marie Smith is known as the "ground traffic controller" for the group. An active Women's Society organizes a Christmas Boutique, raffles, and a newcomer's luncheon.

THE PARISH Council gets into the social area with two Smorgasbord dinners.

President Joe Kieffer reports that the seniors' club meets once a month and has a pitch-in dinner every three months.

Sister Lucia is in charge of adult education programs, including a Bible study and inquiry class.

Though down in numbers, the youth of the parish attend All Saints consolidated school on the premises formed from four parishes, Holy Trinity, Saint Anthony, Assumption and St. Joseph. There are 296 students (grade 1-8) in 11 rooms. Kindergarten is at Holy Trinity and Day care is both there and at Assumption. Religious education for public school children is on Saturday and Sunday afternoon.

A boy scout and cub scout troop offer activities for the youth. CYO activities involve high schoolers, but the high spot of CYO activities was in 1922.

At that time according to the parish history, "St. Anthony's Young People's Club had the most devastating football team in the archdiocese." They were so good that the Chicago Bears offered "to meet them as a pre-season warm-up." After much soul-searching the parish turned down the offer because it would have had to meet the \$1,000 expense for travel and living expense for the team.

THAT WAS THE heyday of the parish, the time of burgeoning growth, financial building, debt, erasure of debt, and rebuilding as the parish grew constantly to meet its needs.

The first of a series of parish festivals which have continued to the present, was organized by Father Francis B. Dowd, Aug. 1, 1889 to fund a church-school building. Together with funds from the Catholics in Indianapolis, a loan from the Archdiocese, and a non-Catholic neighborhood gift of \$204, it made the dream possible two years later.

During those first years a church-school, rectory, and convent for the Sisters of Providence were raised. But they were soon outgrown forcing the second pastor, Joseph F. Byrne to build a larger church in 1904.

In the late 1930's the old-school-church building was declared a fire hazard, but a replacement was not built until 1949. This is the property used as the consolidated school today.

Paradoxically it was also in the 1940's that the parish began to diminish. St. Christopher, St. Joseph and St. Michael were built. Holy Trinity was Americanized from its ethnic status as Eastern European.

Throughout St. Anthony's years it has maintained a watchful eye on the hospital across the street.

Father Ryan is the chaplain for the mental patients, and his parishioners join in preparing recreation programs.



Father Ryan has a schedule that makes his people tease that with all his chores they "wonder why he's here to help us."

Those duties include Administrator of Assumption parish, Dean of the West Indianapolis Deanery, scout chaplain, Archdiocesan priest counselor, and Campaign Coordinator of the Archbishop's Annual Appeal.

His people are used to meeting in the parish kitchen. Parish Council President Sandra Weaver suggests that the atmosphere is homey, that the parishioners "really care about each other."

Sister Lucia adds that "the parish is an excellent place for evangelization. There is no end to the needs of individuals parish-wise as well as the community at large."

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FIDELITY—Holding to the faith through changes in population, St. Anthony's parishioners continue to look upon their parish as a loving community able to adapt to whatever comes. Pictured here are, left to right, Benedictine Sister Lucia Betz, Sandra Weaver, Raymond Wolfe, Father John Ryan, Mary Wolfe, Tillie Kieffer, and Joe Kieffer.

Death takes on personal meaning in author's life

by ANTOINETTE BOSCO

Sometimes family members talk about their own mortality and death and the perspective is merely philosophical. When my brother Joe and I talk about that subject, it is deeply personal.

My brother has lived with a time bomb in his body for nearly 10 years—a malignant condition called hairy cell leukemia.

We live 250 miles apart and I visited him, his wife, Jody, and their two children, Joe and Julie, on a lovely late summer weekend. I realized again that these beautiful people are living proof of the reality and validity of courage.

I well remember that late afternoon in 1973 when I had a sudden urge to get in touch with my seven brothers and sisters. I called my older sister. She commented on my "vibes," then gave me the news that Joe, then 37, had just come out of surgery. His greatly enlarged spleen had been removed.

Then I learned the diagnosis. The doctor's prognosis was that without medication, Joe would live six months; with medication, maybe two years.

WE'RE A CLOSE family, unusually blessed with good

health. The fact that one of us had become vulnerable was shocking and unacceptable. We bombarded the Lord with prayers.

Joe recovered, enough to be called a medical marvel, and eventually was able to return to work and care for his family in spite of his condition.

Two years later, his wife, in her early 30s, was devastatingly stricken with cancer. She had radical surgery to remove a breast and lymph nodes. She needed chemotherapy for a year, treatments which left her physically ill.

Through all these years of repeated hospitalization, pain, and worry, Joe and Jody have never shown self-pity or complained. Hospitable to family and friends, they have kept a sharp sense of humor.

Early in his illness, Joe told me all he wanted was to live long enough to see his children started on lives of their own. Recently he said it looked like the Lord was listening. Joe Jr., is 15, Julie is 12. They're remarkably mature. "A few more years would do," Joe said.

My brother talks of death, but not of fear. When you have faced your own mortality as vividly and for as long as he has, death is no longer a stranger. It becomes almost personified, like a companion.

After you go through the shock and anger of discovering death's presence in your body, you can reach a stage where, strangely enough, you find a new peace.

YOU BEGIN TO live differently. You see power plays for advancement, success and money as senseless. You can't lavish your time on things that will end.

Joe was the first person in my life who stirred a new emotion in me that I later understood was love. His welfare was as important to me as my own. Still later, I realized this was the special heritage of being members of the same family.

I was 8 when he was an infant. I wanted to take care of him and protect him. When he had scarlet fever at age 7, I cooled his cheeks and never worried about the germs. My first creative writing, at age 9, was a poem to my brother.

I still am learning about love from him. And I am buoyed by his courage.

I have learned to call upon the Christian virtue we most often ignore—hope—that maybe tomorrow, or the next day, the researchers will find the cure that will bring physical health back to my brother.

© 1981 by NC News Service

Is the Church meaningful to youth?

by MIKE CAROTTA
(Second of a two-part series)

In order to talk about being church for youth we should first talk about youth.

Let's look at a simple exercise I've done with more than 500 young people in the last three years. The young people imagine what Jesus would be like if he was a teenager today. I write down what they say he would be like at the dinner table, in church, on a date, at home, in school, at work, etc.

Then the question is posed: "Do you think most teenagers today are like this?" Answer: "Nope." "Why not?" By far the answer most often given is two-fold: 1) peer pressure; 2) no parental support; that is no adult models.

GIVEN JUST that, it is clear what church should be for youth. Both answers (as well as Maslow's theory and Strommen's conclusions), indicate that youth: a) have very little self-esteem, therefore, low self-concept and b) can only be helped by relationships.

That's where the church needs to be. 'Relationships' is the name of the game. 'Relationships' is the name of the Christian church.

There are some misperceptions about youth:

—"They are cocky and know-it-all." They often do appear this way and that's because they are insecure about how little they know and they don't want anyone to discover this. Why not? Because it hurts their self-concept, which they are struggling with already. Young people, for the most part are searching for knowledge, for answers.

—"They are lazy." They sure seem to be, but could this be because they are un-directed, un-affirmed, and un-motivated. Remember what they said about lack of parental support and adult models?

—"THEY ARE INTO sex and drugs." Every poll I've ever taken indicates they are not very "into" either.

—"They hate discipline." They do reject immature discipline just for the sake of discipline. They do, if it is degrading (remember their low self-concept).

Actually they want order, boundaries, and discipline because the assumption is that if they stay within the relatively few rules, they will receive some positive feedback. It also implies that by having order and cooperation

more will be accomplished.

Problems develop when they are not "complimented" so to speak, for cooperation or the work being accomplished is ridiculously inappropriate. Ask yourself if folks who respect kids, and have interesting activities, classes, speeches, etc. ever complain about lack of discipline. Seems that those who complain the most about kids being undisciplined are those who never reinforce the young people for cooperating and are engaged in work that is not being done with the young people in mind.

Some youth are obnoxious. Some are really troubled. But should we let these few who have serious problems with their personalities and/or behavior color our view of youth in general? We don't let a few adults in the neighborhood, on the job, or in our church who have serious personality problems color our view of our other adult friends, do we?

I'M NOT proposing that we all become adolescents again and give up any adult convictions, responsibilities, or knowledge gained from experience so that we can "relate" to kids and have no problems with them. What being church for youth means to me is for us to be exactly who we are and what we are, but to be present to the young. Young people don't want you to be a "buddy" or a peer. They want you to be a Christian adult who likes them.

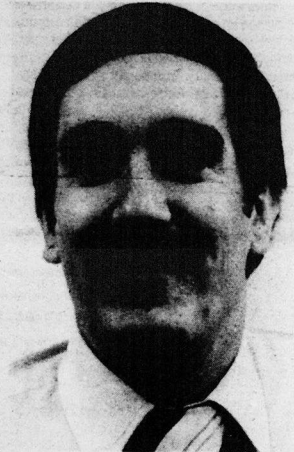
Being church means building relationships with the young people. To build relationships with them does not mean to "enlighten" them, "convert" them, or "make them grow up" but rather it means to enable them to see themselves as valuable, possessing talents and gifts, as belonging to the Family of God, and of having something worthwhile to say.

How do we enable? Enabling includes instruction. Enabling includes letting them participate in the work of the Lord. Enabling includes listening without judging. Enabling includes understanding without necessarily approving. Enabling includes trusting. It includes letting them participate in decision-making.

Enabling includes sharing the living faith we have in God. Enabling includes sharing the truth that Jesus Christ loves them just as they are, and died for them so they could be free to live like they were created to be. Enabling must include showing them that Jesus' act of love/death lifts the heavy load of guilt that they are carrying. Psychologists assure us that guilt is a major motivating factor in human behavior.

Eventually, enabling leads to challenging. The challenging of youth cannot come before building relationships with them. Young people know what you stand for shortly after they meet you. And before they allow you to challenge them they need to know what you think about them. They find out what you think about them largely by your actions and attitudes. They are quick to pick up the "vibes" you send out. They can tell if you are warm, strong, patient, curious, and if you respect and enjoy their company by the signals, verbal and non-verbal, that you give.

The challenging of youth must be a call to freedom from the slavery of peer pressure and a call to become an equal, important, and active member of God's family in which they have already been initiated. Why? Because it is through mingling with the believers in God's family, the church, that all of us, including them, can find the grace, love and courage to live like Jesus.



Mike Carotta



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THE ACTIVE LIST

October 2

A "Catch That Trojan Spirit" pep dance will be held in the cafeteria of Chataud High School, Indianapolis, from 8 p.m. to midnight. The dance is an adults-only event with admission at \$4 per couple.

The second annual "Country Fare" will be an all-day event at St. Malachy parish, Brownsburg, featuring a hog roast dinner.

St. Philip Neri parish, Indianapolis, will sponsor a rummage sale in the school, 545 N. Eastern Ave., from 9 a.m. to 3:30 p.m.

The Catholic Alumni Club will have a membership drive party at the Autumn Woods Party House, Indianapolis, at 9 p.m. All single Catholic adults

are invited. For information call Mary at 256-3641.

A rummage sale on the grounds of St. Peter Claver Special Ministry, 3052 Sutherland, Indianapolis, will begin at 7 a.m.

October 3, 4

St. Andrew Church, 4050 E. 38th St., Indianapolis, will have its second "Reach Out" open house for the northeast community. Special liturgies are planned and written explanations will be provided for those who are unfamiliar with the Catholic Mass. The general public is welcome to the weekend liturgies and to the open house after the 9 and 11:30 a.m. Masses on Sunday. More information is available by calling 546-1571.

October 4

A Monte Carlo/Las Vegas party will be held at the St. Peter Claver Center, 3110 Sutherland, Indianapolis, beginning at 1 p.m. and con-

tinuing throughout the afternoon.

A card party benefiting St. Elizabeth Home will be sponsored by the Daughters of Isabella, Circle No. 58, in Reidinger Hall, Little Flower parish, 1401 N. Bosart, Indianapolis. The games begin at 1 p.m.

The Ave Maria Guild's fall card party for the benefit of St. Paul Hermitage will be held at 2 p.m. at the Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove. Tickets may be purchased at the door.

St. Joseph Hill parish will hold its annual turkey shoot and fall festival on the church grounds, one mile west of highway 60 near Sellersburg and eight miles north of New Albany off S.R. 111. Activities for all ages will begin at 11 a.m.

The Trinity Club of Chataud High School, Indianapolis, will have a mother-daughter Communion brunch in the school gym. The concelebrated Mass will begin at 11 a.m. followed by brunch.

It's fall festival time at St. Patrick parish, 19th and Poplar Sts., Terre Haute. The festival will run from noon until 6 p.m.

A parish festival from the hours of 10 a.m. to 9 p.m. is scheduled at Holy Family parish, Oldenburg.

A celebration marking the eighth centenary of St. Francis of Assisi will be held at Sacred Heart Church, 1530 Union St., Indianapolis, from 4 to 8 p.m.

Fr. Coe Raimondo will speak on "Security or Peace" in the activity room of St. Christopher parish, Indianapolis, at 9:30 a.m. No admission charge.

October 6, 7

Two programs are scheduled at Fatima Retreat House, 5353 E. 56th St., Indianapolis. The Over Fifty day of recollection under the direction of Fr. John Ryan will be on Oct. 6 and Leisure Day on Oct. 7 with Fr. Robert Gilday as speaker.

October 7

Dr. Dan J. Brown, assistant professor of toxicology at the I.U. School of Medicine, will speak at Marian College, Indianapolis, on drug abuse. The free lecture begins at 7:30 p.m. in Room 251 of Marian Hall.

The Guardian Angel Guild will have its semi-annual Mass and luncheon with Mass at 10:30 a.m. at Our Lady of Lourdes Church, 5500 E. Washington. The luncheon will be at Secena High School. Reservations are \$8 per person. Call Ann Anderson, 848-3072, Kathy Hahn, 848-5170, or Louise Reynolds, 846-3639.

Swap and Shop Days on the square at Danville from 9 a.m. to 5 p.m. The parish has Booth No. 1.

October 11

A turkey supper will be served at St. Mary of the Rock parish, located between Oldenburg and Brookville. Serving will be from noon until 6 p.m.

October 9

The Indianapolis Curiallo Community will sponsor an Ulireya at 7:30 p.m. in the parish community room of St. Thomas Aquinas Church.

October 9-11

St. Christopher parish, Indianapolis, is having a series of Parish Renewal weekends. Registration for this second weekend in the series will be taken by Mike and Kathy Dryer, 271-6321, or Al and Ruth Zetzel, 241-7114.

A weekend program for separated, divorced and remarried Catholics will be held at Alverna Retreat Center, 8140 Spring Mill Road, Indianapolis.

A retreat for the Legion of Mary is scheduled at Fatima Retreat House, 5353 E. 56th St., Indianapolis.

October 10, 11

St. Mary, Queen of Peace parish will participate in the

Peace workshop offered

"The Church's Witness for Peace in a Changed World," a half-day workshop, is being sponsored by the Indiana Council of Churches Department of International Affairs, from 1 p.m. to 4:30 p.m. on Thursday, October 1 in the Krannert Hall of the Indiana Interchurch Center, 1100 West 42nd Street.

Speakers include: Bishop A. James Armstrong, head of the

Indiana Area United Methodist Church, who will speak on "The Church's Peace Witness in Today's World" and Dr. Richard Fredland, Chairperson of the Department of Political Science, IUPUI, who will address "Challenges to Peace in a Changed World."

The public is invited and noon luncheon by reservation is the only cost. Call 924-3674.

October 3

The annual fall festival at Immaculate Heart parish, 5902 Central Ave., Indianapolis, is set for the hours of 2 to 10 p.m. Public invited.

Catholic women to meet

Nine women from the Archdiocese of Indianapolis will attend the 40th National Convention of the National Conference of Catholic Women Oct. 5-9 in Kansas City, Mo.

A total of 30 women from Indiana dioceses will represent the state at the convention, to be attended by more than 2,000 delegates representing the NCCW federation throughout the United States.

Convention highlight will be

a celebration of the federation's 60th anniversary, with the theme "60 Years, Reflecting Christ: Remembering and Renewing." Also, national officers will be elected.

Archdiocesan representatives are Mrs. P. F. Lawley, ACCW president; Mrs. George Crossland, Mrs. Alfred Bruns, Mrs. John Nordmeyer, Mrs. Leo Kesterman, Mrs. Edgar Day, Mrs. Steven Walters, Mrs. John Thompson and Mrs. John Konkel.

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Education uses four syllables, if possible

by ALICE DAILEY

It's just about time for Parents Night Where you learn the truth of your children's plight.

Any resemblance of Parents Night of the 80's to the P.N. of a few years back is purely accidental. Remember when parents knew what the teacher was talking about? Education today never uses a two-syllable word if one of four syllables can be substituted.

A recent Parents Night to which I was in-

vited, opened with the school principal addressing the parentage.

"This year we're involved in identifying and prioritizing values which we hope to incorporate into a revised philosophy. But we're not so structured as to negate any innovative ideas about such prioritization." I was hoping she would run that by again, but after a few more such gems she shoosed us off to the classrooms.

Report cards were handed out in Room One, and that evoked more emotions than Academy Award night. A quick glance revealed whether to place your thumb over the C's or put the card into your purse. Some thumbs can't cover it all!

You soon learned whose kids got straight A's. Their mothers carried the cards up front. One seventh grade mother, a Mrs. Mealy-mouth, confidently revealed that her daughter led the school band, led the cheerleaders and led her class in achievement. When someone offered congratulations, Mrs. MM predicted "And she'll get the high school scholarship, too."

"How can you be sure?" Mrs. M set her mouth grimly. "I'll see to that." I wondered if that poor little bright girl was ever allowed to be a child.

Some people have an unparadonable practice of asking "what did your boy/girl get in math? In science?" To me that's a highly sacred area

ranking right up there with questions as, "How much do you put in the collection basket?"

One father, brave enough to question his son's grade, demanded "He shouldn't have got a C; science is his best subject!"

The teacher glanced at the card and laughed. "You're right. The infallible computer made a mistake! That should have been a D."

Social Ministries announces classes

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

Couples are asked to pre-register by calling the telephone number given with each class. Classes are:

St. Patrick's, Terre Haute, on two Saturdays from 10 a.m. to 3:30 p.m., Oct. 17 and Nov. 21. Pre-register in the parish, 1-812-232-6518. Teaching couple, John and Charlotte Stetett.

St. Paul, Greencastle, on

three Sundays from 2 to 4:30 p.m. Oct. 25, Nov. 8, Nov. 22. Pre-register with the parish, 1-812-653-5678. Teaching couple, Paul and Mary Ann Hamilton.

St. Michael's Parish, Madison, on four Sundays from 2 to 4 p.m., Oct. 25, Nov. 8, Nov. 22, Dec. 13. Pre-register with the parish, 1-812-265-4166. Teaching couple, Bob and Ann Decker.

St. Monica's Parish, Indianapolis, on four Saturdays

from 7 to 9:30 p.m., Oct. 24, Nov. 7, Nov. 21 and Dec. 5. Pre-register with Susanne Sperback, 1-317-247-5847. Teaching couple, Robert and Susanne Sperback.

St. Mary's Parish, Greensburg, on three Tuesday evenings from 7 to 10 p.m., Nov. 3, Dec. 1, and Jan. 5. Pre-register in the parish, 1-812-663-8427. Teaching couple, Richard and Diane Hoeng.

CYO hosts picnic

The CYO of St. Lawrence in Lawrenceburg will host a day of celebration Oct. 11 for the youth of the archdiocese. The day will start at 12 noon slow time (1 p.m. fast time) with "meet and greet" games. Following, Father Tom Amsden will celebrate a special youth mass.

The Lawrenceburg High School "Swing Choir" will entertain with a dance and musical presentation. Also, St. Lawrence youth will present a slide presentation, "All About CYO." The day will conclude with an old-fashioned country picnic including hot dogs, potato salad, and desserts. Departure will be at 5 p.m. (EST) (6 p.m. fast time).

All archdiocesan youth are invited. Cost will be \$2 and a reservation will be appreciated by Oct. 6. Call Sister Rosie, 812-537-3992.

OBITUARIES

† BECHTEL, Craig M., 27, St. Matthew, Indianapolis, Sept. 23. Son of Mr. and Mrs. Albert E. Bechtel; brother of Terrance, Charles and Stella Bechtel.

† BLAKE, Robert E., 50, St. Joseph, Rockville, Sept. 25. Husband of Naomi; father of Pamela Anstead, Roxann Jones, Loretta Case, Peggy Brown, Brenda, Melanie, David and Richard Blake.

† CAREL, Hilda, St. John, rural route, Greensburg. Wife of Archie; mother of Velma, Robert, George, Nelson and William Carel.

† CORDER, Ida Frances, Holy Name, Beech Grove, Sept. 23. Wife of Edward; mother of Therese Ann Coddington, Mark and Michael Corder; daughter of Beulah Kaninsky; sister of Patricia Kaninsky and Donnie Fralley.

† DUNLAP, John Barrett, Sr., 74, Holy Family, New Albany, Sept. 23. Husband of Elsie (Ellis); father of

Janet Edgerton, Richard and John Dunlap, Jr.

† EVANS, Edward Ray, 66, St. Malachy, Brownsburg, Sept. 24. Husband of Augustine; father of Carolyn Hensley, Gerald, Cleveland, Edward and Richard Evans; brother of Arminia Watson.

† FERGUSON, Eteral, 70, St. Joseph, Rockville, Sept. 23. Mother of Rosetta Sneath, Marceline Richardson, Dr. Edmund and Dr. Dennis Ferguson; sister of Marie O'Dell, Mary Crane, Faunille Booe and Barbara McFadden.

† FISHER, William, St. John, rural route, Greensburg. Husband of Loretta; father of Marjorie, Jeannette and Carol Ann Litner.

† GILLMAN, Carolyn, 40, St. Louis, Batesville, Sept. 24. Wife of Ronald; mother of Tom, Chris, Joan and Jennifer Gillman; daughter of Ruth Whisker; sister of Daniel Whisker.

† GOOTEE, Vada P., St. Mary, Danville, Sept. 21. Mother of Providence Sister Ann Jeannette, Patricia Dyer, Robert, Bernie and Burdane J. Gootee; sister of Marguerite Krome, Doris Smoot, Herschell and Hansel Owens.

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

† HANSEN, Alden, St. Luke, Indianapolis, Sept. 24. Sister of Jane Frechette.

† HOEMAN, Edward T., 85, St. Michael, Brookville, Sept. 23. Husband of Gertrude; father of Edith Volk; brother of Carrie Holman.

† HUEBER, James M., 28, Little Flower, Indianapolis, Sept. 24. Son of Mr. and Mrs. Robert Hueber; brother of Robert F. Hueber; grandson of Mrs. E.L. Hueber.

† KING, Robert Earl, 68, St.

Malachy, Brownsburg, Sept. 23. Husband of Rita; father of Marcia Ann Cleary, Marian L. Quinn, Robert and Philip King; brother of Lillie Shaw.

† KUNKEL, Lena, 88, St. Peter, Franklin County, Sept. 24. Mother of Rita Williams, James and Irvin Kunkel.

† LIBEL, Marie, 75, Sacred Heart, Clinton, Sept. 21.

† MILES, Thomas Michael, infant, Holy Name, Beech Grove, Sept. 25. Son of Patrick D. and Josephine Miles; brother of Amy and Patrick J. Miles; grandson of Mr. and Mrs. John Rizzi and Mr. and Mrs. Patrick E. Miles; great-grandson of Mr. and Mrs. Patrick L. Miles.

† RENE, Paul A., Sr., 89, St. Patrick, Indianapolis, Sept. 23. Husband of Elsie; father of Mary Ann Johnson, Kathy Mills, Paul, Jr., and Michael Rene; brother of Frank, Nick, Salvatore and Tony Rene.

† ROSENBERGER, Joseph E., 70, St. Mary, New Albany, Sept. 23. Husband of Eleanor (Peay); father of Elaine Blunk, Don and Larry Rosenberger; brother of Catherine Rake, Edward and Ray Rosenberger.

† SARTAIN, Violet C., 97, St. Ann, Terre Haute, Sept. 22. Mother of Ruby Carr, Hazel Walford, Alberta Hines, Georgianna Cook, Dorothy, John, Raymond and Charles Sartain.

† SHIELDS, Mary J., (Schoe), 63, St. Augustine, Jeffersonville, Sept. 25. Mother of Betty Jane, Charles and Robert Shields; sister of Martha Reed and Ollie J. Schoe.

† SPETTER, Harold (Pat), 59, St. Benedict, Terre Haute, Sept. 21. Husband of Alice; father of Bonnie Kilzer, Fay, Jerry and Skip Spetter.

† STRATTON, Elizabeth Ann (Totten), 52, St. Mary, New Albany, Sept. 23. Wife of Ross; mother of Catherine Golas, Karin, Kimberle and Ross Stratton II; daughter of Violet Totten; sister of Mary L. Matthews and James Totten.

† UTZ, James, St. Ann, Terre Haute, Sept. 19.

† VALLOISIA, Marguerite, St. Joseph, Universal, Sept. 25. Mother of Rose Mary Searing, Lillian Mooney and Ronald Valloisia.

† WELLS, Mary K., 80, St. Ambrose, Seymour, Sept. 22.

† WOLFORD, Nelle M. (Lancaster), 89, St. Anthony, Clarksville, Sept. 25. Mother of Suzanne Tyler; sister of Mrs. James Scott, Mrs. William Buchheit, Sister Ann Clare, Richard and Tommy Lancaster.

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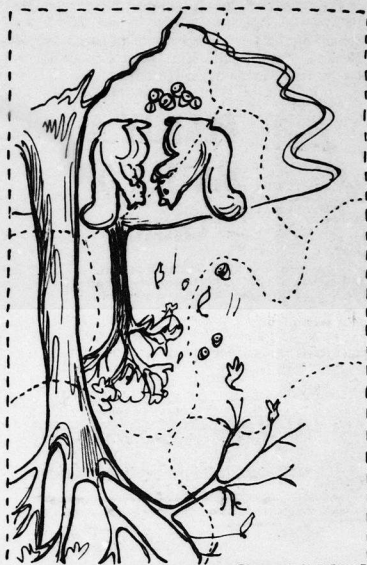
YOUTH CORNER

Try channeling selfishness into the feeling of sharing

by JENNIFER PETRONE
Illustrated by VIRGINIA POWELL

This is the last of the four column series on feelings. This week we will discuss the negative feeling of selfishness and try to see if it can't be channeled into the feeling of sharing. Sharing is a much more loving, desirable feeling. Again, nature can offer us an example so we can see how to better understand and cope with them.

Think for a few moments of the squirrels gathering acorns



in the autumn so as to have enough food for the winter. What would happen if there were a squirrel who was so selfish that he never let any of his fellow creatures gather any acorns? He fought over every last one of them and life in his area of the trees was far from pleasant. Because of one squirrel's selfishness, a whole community of squirrels was unhappy and in danger of not surviving the winter due to lack of food.

The only way it would be possible for the squirrels to survive was if the selfish squirrel learned to share. He had the feeling of selfishness in him for so long that he didn't realize he was endangering the whole community.

He soon discovered that it was because of his negative feeling that others didn't want to be with him or talk to him. He learned to change his ways and he started sharing instead of feeling selfish.

Sometimes people get selfish, too, and feel they should have everything for themselves. Maybe you have felt selfish at times. Perhaps you didn't want to share your toys with someone or give away a piece of your favorite candy.

Selfishness can result when someone feels that he is better than everyone else and that only he deserves what is good.



BLONDES HAVE MORE FUN—Lana and Tim Ricker, brother and sister at St. Monica School, show off Bubba, their entry in the school's pet show recognizing Responsible Pet Week of the National Humane Society. Schoolchildren spent a week seeing films and demonstrations and learning about the safety and training of their pets. (Photo by Fr. Tom Widner)

This kind of behavior will never help a person make friends and it may make someone lose friends. If you feel a bit selfish sometime try sharing and see if things turn out better.

Color the picture of the squirrels shown in today's artwork and then glue the picture to cardboard. Cut out along the border and around each puzzle piece. Mix up the pieces and then see if you can put the puzzle of selfishness and sharing back together again. Next, mix up the puzzle pieces from all four weeks and put them together to solve a giant puzzle of feelings.

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Youngster 'bugged' by mother's constant concern for his safety

by TOM LENNON

Question: My mother does something that really bugs me. Every time I leave the house, whether it's to go to a party or a football game or just on an errand, she says, "Be careful." Doesn't she know I'm not a kid any more? Doesn't she trust me? Why does she keep saying, "Be careful?" (New York)

Answer: Last July I talked long-distance with a young friend, age 22, about our plans for a get-together at his home, which is about 150 miles from mine.

I would make the trip up the interstate in my yellow Volkswagen. As we came to the end of our phone conversation, he said, "See you next Sunday." Then he added with warm sincerity, "Drive carefully, Tom."

The remark surprised me, and the concern and loving spirit behind it touched me.

About an hour later as I was cutting my front grass, something from my past caught me up short . . . and, in a way,

embarrassed me.

I suddenly remembered how my mother, like yours, used to say to me frequently, "Be careful," or "Drive carefully."

It annoyed me just as much as it does you. And she said it not only when I was 17 but even when I was 27. Often it is difficult for parents to stop parenting.

Sometimes I got hopping mad. I would wonder, as you are doing now: "Doesn't she know I'm not a kid any more?"

Doesn't she trust me?"

Both my parents are dead now and many years have passed since they left me. Seldom do I hear the phrase, "Be careful."

So, when a guy less than half my age says to me, "Drive carefully, Tom," I don't cuss him out. Instead my heart is warmed by his concern and loving spirit.

Could it be that this same fine spirit animated my mother in those long ago days of my adolescence? Maybe her heart was filled not with distrust but only with a love and concern that didn't want anything harmful to happen to any of her children, ever.

(Questions on social issues may be sent to Tom Lennon at 1312 Mass. Ave. N.W., Washington, D.C. 20005).

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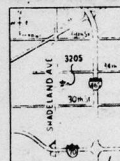
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TV PROGRAMMING

'Chariots' studies two kinds of heroes

by MICHAEL GALLAGHER

NEW YORK (NC)—My faithful readers may have noticed—both of them are very perceptive—that I've devoted a good deal of ink and passion over the past few months to lamenting Hollywood's long-standing love affair with the anti-hero. You know, the kind of disaffected, laidback sort of guy that Jack Nicholson has made a career of playing, though now young William Hurt bids fair to take the tarnished and dented crown away from him.

If these hotshot young directors knew anything about life other than the celluloid-filtered view of it they imbibed as callow teenagers, I wrote with my usual lack of charity, they would have noticed that heroic men and women are very much in evidence even today. Only in Hollywood's impoverished imagination, I write, is ours the era of the anti-hero.

Last week I saw a screening of "Chariots of Fire," which is scheduled to open the New York Film Festival. I'll review "Chariots" later. All I want to say here is that you've got to make every effort to see it if it comes within a hundred miles of where you live. That is, you've got to see it if you love movies but, like me, have almost given up hope of ever again being inspired by one.

"Chariots of Fire" is a true story. You'll meet a saint in it. At least I think he was one. The

Roman congregation in charge of this sort of thing would no doubt demur, but not as vehemently as he himself probably would have done. For not only was Eric Liddell a humble man, but the Catholic notion of sainthood had to have been anathema to his sturdy Scottish Presbyterian soul.

"CHARIOTS of Fire" is about two extraordinary and quite different young Englishmen, both of them winners of gold medals as sprinters in the 1924 Olympic Games at Paris, both of them, each in his own highly individualistic way, outsiders.

Eric Liddell, a Scot born in China of missionary parents, ran quite literally for God's sake. Harold Abrahams, a Jew, the son of a Lithuanian im-

migrant who attained wealth in his adopted land, ran, again quite literally, to beat the anti-Semitic Anglo-Saxon establishment at its own game, or at least one of its own games.

The dramatic tension of the film comes from two sources: Abrahams' struggle, under the tutelage of a skilled trainer, to gain an "extra two yards" after a demoralizing loss to Liddell—his first defeat ever—and Liddell's decision to forfeit his chance for an Olympic gold medal by refusing to participate in a preliminary heat scheduled on Sunday.

Liddell remained steadfast in that resolve even when the blimpish heads of the British Olympic committee recruited no less a personage than the Prince of Wales to persuade him to relent for the sake of national honor. For Liddell put his God ahead of his king, a scandalous choice of priorities in the eyes of any true English gentleman.

I FOUND Liddell's story much more fascinating, and obviously more inspiring, than that of Abrahams. Abrahams succeeded all too well in what he was attempting to do. The Anglo-Saxon establishment took him, a Cambridge graduate, to its bosom—a bosom that, from the evidence



PACIFISM EXPLORED—Popular country singer Kenny Rogers (bottom right) stars as a flamboyant Southern preacher during World War II and Fredric Leche portrays his pacifist nephew in "Coward of the County," a new movie airing Oct. 7 on CBS. (NC Photo)

of the film at least, he much preferred to Abraham's—and he died a few years ago, renowned as the elder statesman of British athletics.

Eric Liddell, on the other hand, remained an outsider to the end.

After graduating from the University of Edinburgh in 1925, he went back to China, the land of his birth, and worked there for 20 years as a teacher-missionary. Interned by the Japanese at the outbreak of the war, he died in a prison camp at Wehsien, Shantung Province, a few months before Japan's surrender.

Not the least of "Chariots of

Fire's" strong points is its perfect casting. Thanks, then, to a superb performance by Ian Charleson, Eric Liddell comes across as an intensely attractive man, unassuming and friendly, ever-dignified but capable of great warmth and humor. No archetypal dour and gloomy Scot he.

I've never been fond of muscular Christianity—the concept of a Catholic All-American football team, for example, dismays me—but if its priorities ever become as clearcut and its manifestations as pure as those embodied in Eric Liddell, I might be converted yet.

How good it is to see passion and force put into the service of God instead of self, to see it concentrated to achieve something great instead of dissipated in the narcissistic fashion so popular today: to smile

But go see "Chariots of Fire" and judge for yourself. And let's hope that filmmakers of the stature of director Hugh Hudson and producer David Puttnam will someday get around to Archbishop Oscar Romero, Bishop James E. Walsh of Maryknoll, and so many others who lived and died for their faith, Catholics and Protestants alike.

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Experiment goes awry in high school teleplay

by HENRY HERX

NEW YORK (NC)—A high school experiment in group psychology gets dangerously out of hand in "The Wave," a drama based on fact, airing Sunday, Oct. 4, 7-8 p.m. (EDT) on ABC.

In trying to help his students understand how the Nazi regime controlled the German people, a history teacher (Bruce Davidson) turns his class into a totalitarian society based on strict discipline, unquestioning obedience and the sense of belonging to an elite group, which he names The Wave.

His class responds with enthusiasm, other students ask to join and soon The Wave becomes a schoolwide movement. When threats of force are used to intimidate the few who resist the group, the teacher realizes that his classroom exercise has got out of control and must be stopped in a way that will help the students benefit from the experience.

The program provides a provocative lesson on how easily people can be swept up in a popular movement and trade their sense of individuality for identity in a group. It applies not only to the Nazi era but to such home-grown movements as the Ku Klux Klan, religious cults and even the peer pressure of much of our youth culture.

Unfortunately, the program never really faces up to the educational implications of its subject. Any school administration so blissfully unaware of the kind of student activity depicted in "The Wave" should find some other line of work. One suspects that the script has overdramatized the actual situation upon which it was based—at least, one hopes it could have happened only in the mind of a TV writer.

Country singer Kenny Rogers stars as the troubled preacher of a small Southern town during World War II in "Coward of the County," airing Wednesday, Oct. 7, 9-11 p.m. (EDT) on CBS.

As was "The Gambler," the most-watched TV movie of the 1979-80 season, Rogers' second effort is based on one of his own recording hits. The "coward" of the title is the preacher's nephew who promised his dying father that he would never

abandon. He raises child as she pursues career until marriage five years later takes her and child out of his life except for summer vacations and letters.

The comedy in this pilot film is a mixture of "The Odd Couple" with the old Hollywood chestnut of the "Bachelor Mother." The twist that is supposedly so funny is having the homosexual upholding traditional moral values against the materialism and promiscuity of the young woman. It's not funny and the series has nowhere to go but into cancellation.

Saturday, Oct. 3, 4:30-5 p.m. (EDT) (PBS) "I Am, I Cna, I Will." In the premiere program of an eight-part weekly series devoted to helping young children form healthy attitudes toward people with physical disabilities, Mister Rogers talks about handicaps both in oneself and in others.

Sunday, Oct. 4, (ABC) "Directions" Joint custody and how it works for children of divorce is the topic of this week's "Directions." ABC News correspondent Herbert Kaplow interviews family therapist Donald King and Ciji Ware, a joint custody mother. (Please check local listings for exact time in your area).

Sunday, Oct. 4, (CBS) "For Our Times" The Jewish high holy days are celebrated in a special Shostakovich concert. The New York Vocal Arts Ensemble under the direction of Ray Beegle perform Shostakovich's Jewish folk



BRAINWASHED?—Bruce Davidson plays a high school teacher grimly bent on an experiment which will prove that his class can be brainwashed into blind obedience, only to see his terrifying idea spread through the entire school in "The Wave," Oct. 4 on ABC. (NC Photo)

music composed in 1948. (Please check local listings for exact time in your area.)

Sunday, Oct. 4, 8-9 p.m. (EDT) (PBS) "Why America Burns." This "Nova" documentary examines why the U.S. has the highest fire death rate in the industrialized world and suggests how science could help cut the rate by 50 percent within one year.

Monday, Oct. 5, 8-9 p.m. (EDT) (PBS) "Ormandy Conducts." Maestro Eugene Ormandy conducts the Philadelphia Orchestra in a program which includes the Mussorgsky-Ravel "Pictures at an Exhibition" and Richard Strauss' "Rosenkavalier Suite."

Monday, Oct. 5, 9-11 p.m. (EDT) (CBS) "The Miracle of Kathy Miller." This TV movie is based on the true story of an Arizona teen-ager who overcame massive brain and physical damage and eventually won England's Victoria Award as the world's most courageous athlete.

Monday, Oct. 5, 9-10 p.m. (EDT) (PBS) "Pesticides and Pills: For Expert Only." The third season of "Non-Fiction Television" premieres with a documentary report on the marketing of potentially dangerous pesticides and medication in Third World countries by some multinational corporations. The concluding segment of this two-

part program airs Wednesday, Oct. 7, 9-10 p.m. (EDT)

Wednesday, Oct. 7, 8-9 p.m. (EDT) (PBS) "Stepping Out." This film follows the three months of rehearsals by a theater group composed of the mentally handicapped for a 1979 performance of mime and dance in Australia's Sydney Opera House.

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New book explores racism

Racism in America by Robert J. McClory. Video-Claretian (Chicago, Ill., 1981). 174 pp., \$7.95. Reviewed by Fred Rotondaro, NC News Service

Racism still exists in America, not as overtly as in the past, but still as a powerful and malignant force that tortures the soul of a great nation and hinders the social and economic progress of millions. This is a major theme of Robert McClory's "Racism in America," a volume in the excellent series on Christian social justice in the United States published by the Claretian fathers and brothers.

McClory argues that it is the responsibility of every Christian to combat racism in all its forms—to make individual gains. But he realizes the difficulty of this task and he knows that not all "racists" are innately evil people.

Through a series of individual studies he examines the multiple aspects of equality in America. One chapter deals with Joe Doyle, a decent, hard working family man from Boston who has come to feel through the years that black progress has been achieved at

the expense of middle class whites like himself. Doyle does not hate blacks, but he fears them.

In many ways Doyle resembles Charley McCord, a black man who, despite an excellent work and credit record, cannot get a loan to rehabilitate his new home. McCord was the victim of redlining, a practice in which financial institutions restrict the funds that they will lend for businesses or home purchases in specified geographical areas.

These are but two of many powerful tales of individuals reacting to or causing racism. Other chapters deal with whites and blacks developing positive programs to combat inequality.

Racism continues in America. It exists in whites who openly preach discrimination, but also it exists when whites, ignoring the hard facts about economic inequalities affecting blacks and Hispanics, argue that too much is now being given those people.

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VIEWING WITH ARNOLD

'Moscow' won't cry; shares its laughter

by JAMES W. ARNOLD

Modern life is as challenging for Russian women as it is for Meryl Streep and Jill Clayburgh, or at least so it seems in "Moscow Does Not Believe in Tears."

This is the Soviet production that won the Oscar for best foreign film, beating out such competition as Truffaut's "Last Metro" and Kurosawa's "Kagemusha." The prize was a mistake: "Moscow" is a pleasant, occasionally even touching comedy, reminiscent of competent Hollywood films of a generation ago. But it doesn't deserve to be enshrined.

It's much more interesting for its values than for its art, as it explores some of the same territory covered by "Kramer Vs. Kramer," "An Unmarried Woman" and others, from a different cultural perspective. The situation is women coping with and surviving life in the modern city, with its shifting morality and sex role demands and opportunities.

The Soviets are well-known for their conservative approach to personal morality, at least officially, and movies are still part of the official Russian establishment.

Thus, "Moscow" is considerably more moralistic than its American counterparts, not only in the way it handles bedroom scenes (which is almost not at all), but in its overall message. Women can

move ahead in the New Russia (the heroine becomes director of a factory) but happiness still requires Mr. Right (in this movie, he's a combination of Yves Montand and Charles Bronson).



The screenplay is in two parts, the first covering the 1958 adventures of three provincial girls, newly arrived in the capital and roommates at a workers' dormitory, which is presented as a warm and friendly place with a comically lovable housemother.

This section is mostly about their varying attempts to meet men.

The lively blonde ("Life's a lottery and I want to win.") pursues PhD's at the Moscow Library and ends up with a star hockey player who eventually becomes an alcoholic; the stolid homespun girl meets a stolid undramatic worker who becomes a good husband; and the smart, pretty brunet falls for a handsome TV cameraman, who seduces and leaves her, suggesting she arrange for an abortion at the factory clinic.

THE brunet (Katerina, played with intelligence and charm by Vera Alentova) becomes the main character in part two, which begins 15 or 16 years later. It's clear she's raised her daughter (now a teenager plugged into stereo headphones) on her own, and worked her way from the machines to boss at the factory.

But she's still lonely (there's a dim adulterous affair), and the film sensitively shows the plight of the city's single women, especially as they enter middle age. The comradeship of the three old friends, and their funny-sad attitudes toward their status, are intriguingly similar to those of the female group in New York in "Unmarried Woman."

Katerina, finally, does find her man—an attractive, witty proletarian named Goscha (Alexi Batalov) who gives a big lift to the film's final half-hour.

Goscha is not only Mr. Right and a take-charge guy who knows a man's proper role with women, but he's also gentle, kind, poetic, cooks dinner, a tough guy (he and a middle-aged pal destroy a gang of teenage punks) and Superworker. He could obviously have been an executive but prefers not to be; at a lyrical birthday picnic, a scientist extols him as the man who made the apparatus that makes all their wonderful research possible.

THAT wicked TV man comes back to produce some final suspense—after all this time, he wants to see his child—but there is compassion enough to go around. "God's already punished me," he says, childless and twice-divorced, "so save yourself the trouble."



DUNAWAY AS CRAWFORD—Faye Dunaway portrays legendary film star Joan Crawford in Paramount Pictures' "Mommie Dearest." The film is based on the harsh best-selling biography by her adopted daughter, Christina. (NC Photo)

The characters in "Moscow" obviously fulfill ideological purposes as well as dramatic ones. Audiences are meant to be impressed by Katerina and Goscha, and by the general morale and quality of life, despite the predictable human trauma, in their city. Good things do come to those who sacrifice and work hard—the myth is not unlike those of our own society.

More importantly, they are warm persons, mirror images of our best selves, a fact which goes beyond mere propaganda. If it is the role of art and cultural exchange to increase awareness of one's common humanity, then "Moscow" achieves it. We don't believe in tears, either.

(Charming, occasionally insightful but carefully calculated Soviet comedy of male-female relations; satisfactory for mature viewers).

(NCOMP rating: A-3, morally unobjectionable for adults).

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