

THE CRITERION

Open house, dedication set at center

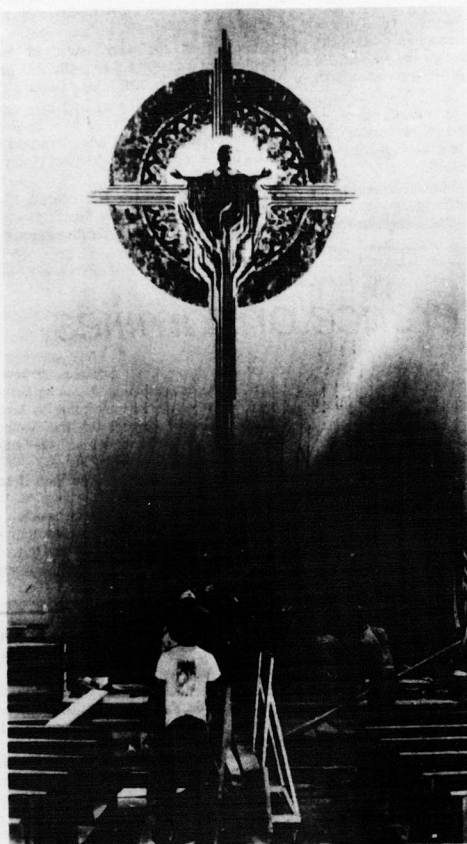
Twenty months after it began, a major step in the archdiocese will be completed Aug. 29, when Archbishop Edward T. O'Meara presides over dedication ceremonies at the new Catholic Center.

Plans to renovate the old Cathedral High School, vacant since 1976, were announced by the archbishop on December 29, 1980. The building, at 14th and Meridian Streets, is now called the Catholic Center and houses nearly all agencies serving 200,000 people in the archdiocese.

Dedication will be at 2 p.m., followed by open house until 6 p.m. Staff members of all agencies in the Catholic Center will be present during the open house to explain the services their agencies provide.

Two additional open house dates have been scheduled. On Sept. 19, an Open House for Leadership will be held, 3:30-6 p.m., in conjunction with the Leadership Conference of the Office of Catholic Education. Those in leadership positions in the archdiocese—for example, pastoral associates, parish council members and those in education—are invited to learn how certain agencies can meet their needs.

An evening open house is planned for Oct. 6, 5-7 p.m., for those who may not be able to attend during the day.



THE OLD AND THE NEW—Work nears completion around the altar in the new church at St. Luke parish, at left. In the old church, right, a mural remains where the altar stood. The first Masses were celebrated in the new church last weekend, with dedication planned for October. The old church will become a parish center. (Photos by Jim Jachimlak)

Black role important, speaker says

HOUSTON—"If we blacks cannot make our contributions, if we cannot... see our culture, and our men in the hierarchical positions as bishops, then let's not continue to call this a catholic church," said Father Giles Conwill, keynote speaker at the Biennial Conference of the National Office for Black Catholics.

"Call it Irish, or call it Italian, but don't perpetrate the lie and call it catholic—universally open to all—if all cannot feel an integral, organic part of it," explained the priest, whose talk focused on effective evangelization among black people. He is former vocations director for the NOBC.

Evangelization was one of the topics discussed at the conference which attracted close to 300 people from throughout the country Aug. 4-7. Theme of the gathering was "Spiriting the Good News: Black Catholics Furthering the Movement through Network Development."

Father Conwill, a priest in the Diocese of San Diego now doing doctoral studies at Emory University in Atlanta, Ga., previewed the scope of the meeting in his keynote address which he gave at the first general session Aug. 5. On the theme itself, he said that networks of communication were needed to enhance unity among black Catholic priests, Religious, and the laity. "The black Catholic movement," he

observed, "can't be effective without all the elements united."

He also told the audience that black Catholics need to learn about their faith, the dogmas and doctrines of the church, to be effective leaders.

But he said that "the first step toward effective evangelization would be the appointment of more black bishops as ordinaries and auxiliaries who can give direction, guidance, and leadership to and for their people."

Among the other speakers at the conference was one of the six black bishops in the U.S., Bishop Eugene A. Marino, auxiliary of Washington, D.C. Bishop Marino was principal celebrant of the opening Mass Aug. 4 and spoke during a drama presentation and gospel concert Aug. 5.

A second keynote speaker, Rep. Walter E. Fauntroy (D-D.C.), highlighted the need to "rebuild black families" in his speech Aug. 6.

Fauntroy, a Baptist preacher, said that "now is the time we need to turn to one another and not against one another," exhorting his audience to "support the black church. The church is the hope of our people for rebuilding the family and making progress." This support for the church is the first element in the Family Plan for Unity of the Congressional

Black Caucus, of which Fauntroy is chairman.

The congressman outlined the CBC's Family Plan for Unity in his address, saying that along with a strong religious element, the second feature of the plan is support for the elderly and the young. The third feature of the CBC plan concerns mutual financial support among blacks. It calls for the initiation of a "Black Development Fund" through which every black American contributes \$1 a month to one of 12 black organizations. "Within one year," explained Fauntroy, "we would have \$1.5 million in our struggle for unity." The fourth aspect of the plan is to build a network for the election of more blacks to Congress.

According to James Henderson, executive director of NOBC, all but one of the participants in the closing session Aug. 7 voted in favor of a close relationship between the NOBC and the CBC. Henderson said he was surprised at the strong support for this proposal.

Henderson spoke at the conference, giving his assessment of the impact of the policies and directions of the Reagan administration and of strategies which black Catholics should adopt "to make a significant difference on emergent issues of the day."

"The Reagan administration and its allies," (See BLACK ROLE, page 2)

the criterion

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Indianapolis, Indiana

Southerland to join Noble Centers

After more than eight years with the Catholic Youth Organization, Dennis Southerland, assistant executive director, is leaving his post today.

He is taking a new position as assistant to the president of Noble Development Centers, a non-profit support group for retarded citizens.

Southerland calls his departure from CYO "a real bittersweet kind of thing." Reluctant to leave the organization, he said that he tried to think of reasons not to make the move.

But "for my long range plans and personal growth, the move at this time was imperative."

His position at CYO will not be filled, according to Southerland. "To the best of my knowledge Bill Kuntz (director of CYO) will realign staff assignments," he said.

During his years with the organization, Southerland said, "We've made significant strides and we've had a lot of failures."

But he sees his involvement with the CYO staff and volunteers as the biggest asset in his work. "A volunteer in CYO is the most generous person I've ever met... To make the commitment and the contribution they're making to our children cannot be measured," he said.

Southerland, a graduate of DePauw University, was a salesman in South Bend before joining CYO. He took the job with the organization because of his association with Kuntz.

It will be difficult to leave Kuntz and others on the staff, he said. Though his work at CYO was demanding, "The hardest thing is leaving people I really love," he said.

His new job with Noble Development Centers will involve public relations and fund raising for the retarded citizens organization.

"Retarded citizens' issues have been

neglected for too long," he said. "Government cutbacks are going to hurt people no matter what their position in the world. We as a community must make more of a commitment to them."

"There's going to be a lot of people looking for help... as more government money is pulled out."

Looking at the work ahead of him, Southerland said, "It will be easily measured what success or failure I have because I'm starting at zero."

Southerland, the father of four children, said he could not predict what he would be doing in five or 10 years but he plans to stay in Indianapolis.

A celebration was held at Roncalli High School Aug. 14 honoring Bill Kuntz's 25 years with CYO. Kuntz has been executive director of CYO for nine years.



SWITCHING JOBS—Dennis Southerland, who has worked with Catholic youths for eight years as assistant executive director of CYO, will become assistant to the president and development at Noble Development Centers, a non-profit organization, helping retarded citizens in Marion County. In his new position, Southerland will be developing a program to expand the financial base and community involvement of the agency.

Vatican urges conference on families

by JEFF ENDRST

VIENNA, Austria—The Vatican delegation to the World Assembly on Aging has suggested that the United Nations sponsor a conference on the family "in the near future."

Some U.N. observers said a conference on the family could become a delicate issue for the Vatican as it could provide a platform for many groups, such as homosexuals, whose concepts of the family are opposed to Catholic teachings.

The informal proposal was made by Chilean Bishop Francisco Jose Cox Huneus, secretary of the Vatican's Pontifical Council for the Family.

William Kerrigan of the United States, who was secretary general of the U.N.-sponsored meeting, expressed nominal support for the idea, calling it "an interesting and timely subject." But there was little public comment from the delegates to the two-week conference, which ended Aug. 6 in Vienna.

Among the Vatican delegates, however, there was considerable discussion on how to present the suggestion, according to Msgr. Charles Fahey, member of the Vatican delegation and director of the Third Age Center at Fordham University in New York.

On the one hand, Pope John Paul II has repeatedly stressed the importance of the family in today's convulsive world, he said.

On the other hand, Vatican representatives recognized that the subject could lead to great controversy regarding "what is the proper definition of family," added Msgr. Fahey.

As a result Bishop Cox did not present a proposal based on a developed examination of the theme and the delegation did not actively campaign for its acceptance, Msgr. Fahey said.

Kerrigan said, however, there was no reason why the Vatican suggestion should not be considered as the United Nations already has sponsored conferences on family-related themes such as children, women, the disabled and population. He added that many international conferences developed around informal ideas.

Some U.N. observers said that a conference on the family could have negative effects for the Vatican as it would give world publicity to groups and governments with ideas on the family contrary to those of the Catholic Church.

Homosexual and lesbian couples, for instance, could argue that they should be allowed to adopt children on the basis of the claim that they are "married" and thus constitute a "family."

The action plan adopted at the assembly on aging includes extensive references to the family. It recognizes the family as the basic unit of society and notes that with increasing longevity, four-and-five-generation families are becoming common in many parts of the world.

The plan also says that changes in the status of women have reduced their role as caretakers of older family members. It says women are often caught between the desire and need to work and earn income, and the responsibility of caring for the elderly.

The assembly recommended that efforts be made to "support, protect and strengthen" the family in agreement with each society's cultural values as a means of responding to the needs of its elderly members.

Governments should promote social policies encouraging the "maintenance of family solidarity between generations, with all members of the family participating," says the assembly plan.

The plan encourages continuity of "the vital role of the family and the dignity, status and security of the aging."

OFFICIAL APPOINTMENTS

Effective September 1, 1982

REV. CARLTON BEEVER, from pastor of St. Joseph, St. Joseph Hill, and chaplain of the Newman apostolate, Indiana University Southeast, New Albany, to co-pastor of American Martyrs, Scottsburg, and co-administrator of St. Francis Xavier, Henryville; Our Lady of Providence, Brownstown; St. Mary, Mitchell; St. Patrick, Salem; in a team ministry with residence at American Martyrs, Scottsburg.

REV. MICHAEL HILDERBRAND, from in residence at Our Lady of Perpetual Help, New Albany, to in residence at Sacred Heart, Jeffersonville, and continuing as a full-time instructor of Religion at Our Lady of Providence High School, Clarksville.

REV. HAROLD KNUEVEN, from pastor of St. Gabriel, Connersville, to pastor of St. Simon, Indianapolis.

REV. JOHN MAUNG, from associate pastor of St. Lawrence, Indianapolis, to associate pastor of St. Gabriel, Connersville.

REV. GLENN O'CONNOR, from associate pastor of St. Gabriel, Connersville, to associate pastor of St. Simon, Indianapolis.

REV. GERALD RENN, from co-pastor of American Martyrs, Scottsburg, and co-administrator of St. Francis Xavier, Henryville; Our Lady of Providence, Brownstown; St. Mary, Mitchell; St. Patrick, Salem, in a team ministry, to pastor of St. Gabriel, Connersville.

REV. HENRY TULLY, from associate pastor of Sacred Heart, Jeffersonville, to administrator of St. Joseph, St. Joseph Hill, and chaplain of the Newman apostolate, Indiana University Southeast, New Albany.

Rites held for Father Ballard

Benedictine Father Athanasius Ballard, 66, a monk and priest of St. Meinrad Archabbey, died Monday, Aug. 16 at Memorial Hospital in Jasper following a long illness. The Mass of the Resurrection was offered at the Archabbey church on Wednesday, Aug. 18.

A native of Bardstown, Ky., Father Ballard entered St. Meinrad in 1939 pronouncing vows as a monk the following year. He was ordained a priest in 1945.

Father Ballard served as house prefect for the seminary schools from 1946 to 1955. He also served as guest master of the monastery until



his appointment as first chaplain at St. Paul's Hermitage in Beech Grove in 1960. In 1961 the monk was appointed associate pastor at St. Rita's, Indianapolis. In 1972 he was associate pastor at St. Christopher's in Speedway before returning to St. Paul's Hermitage as chaplain. From 1978 until his retirement to St. Meinrad in 1980 he was associate pastor of St. Mary's in Indianapolis.

Father Ballard is survived by two brothers and one sister.

Black role (from 1)

said Henderson, "seem determined to re-establish a 'black underclass' in this country... We are highly concerned about an administration that drastically cuts students loans and grants in aid programs, and we are concerned about many other... policies which have more devastating effects on the poor and minorities."

Characterizing the present situation for blacks and minorities as a "time of crisis," Henderson said that what was required was an organized response. There are several different groups in the United States that are aimed at promoting black concerns through the Catholic church, he said. But he questioned whether those groups work in concert on issues that are national and international in scope.

Henderson and other officials of the NOBC said after the meeting that there have already been concrete results from the conference. They have begun to receive evaluations of the gathering from participants, and they will soon start work on developing various networks of communication and support in accordance with the theme of the meeting.

(Contributing to this story were Robert Giles in Houston and Charles A. Wood in Washington.)



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THE CRITERION

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Vatican bank president 'categorically' denies wrongdoing

VATICAN CITY—U.S.-born Archbishop Paul C. Marcinkus, president of the Vatican bank, has categorically denied any wrongdoing in a 1973 securities counterfeiting scandal and promised that the facts in a current controversy involving the Vatican and the now-liquidated Banco Ambrosiano will eventually be made clear.

In a telephone conversation with NC News Aug. 13, the 60-year-old archbishop confirmed comments made earlier to a Wall Street Journal reporter but declined to talk further about the 1973 case or about the Banco Ambrosiano situation that is still under investigation.

Archbishop Marcinkus described as "absolutely fantastic" the allegations that he or the Vatican bank was involved in a scheme nine years ago by organized crime figures to borrow money on counterfeit stocks and bonds of U.S. corporations.

"There is no foundation to this in any way," he said.

He confirmed that he was interviewed at the Vatican in early 1973 by William Aronwald, then head of the New York office of the U.S. Justice Department's Organized Crime Strike Force, in relation to the investigation. But he said he had "never heard of any of the names" of those involved in the case.

Aronwald, who entered private law practice

in New York after leaving his government post, said recently that none of the allegations implicating the Vatican bank, formally known as the Institute for Religious Works, was ever substantiated.

THE JUSTICE Department's investigation eventually led to eight federal and 18 New York State indictments of people involved in a scheme to counterfeit \$950 million in American securities. All Americans indicted pleaded guilty. Several Europeans could never be extradited to stand trial. No charges were ever filed against any Vatican official.

"There is no possible way in which we could have been involved," Archbishop Marcinkus told the Wall Street Journal. "I never knew that this case existed before the moment Mr. Aronwald came here."

The archbishop, a native of Cicero, Ill., who has headed the bank since 1971, declined to discuss specifics on the relationship between the Vatican bank and the Banco Ambrosiano, which was liquidated by the Italian government Aug. 6.

The Vatican bank owned 1.58 percent of the Banco Ambrosiano, which had been Italy's largest private bank. A seven-member banking group, which does not include the Vatican, has taken over the Ambrosiano's business in order to guarantee deposits.

In July, Italian magistrate Pier Luigi dell'Ossio, who is investigating the Banco Ambrosiano for possible fraud regarding \$1.4 billion in dubious loans, issued judicial communiques advising Archbishop Marcinkus and two other officials of the Vatican bank that they are under investigation. The other officials were Luigi Mennini, 71, the bank's top lay official, and Pellegrino de Strobel, 70, the bank's chief accountant.

A JUDICIAL communique is a formal notice that a person may be called for questioning regarding a specific investigation and usually contains accusations made against a person which could lead to the filing of formal charges.

The Vatican refused to comment on reports that the formal notices had been turned away by the Vatican.

The Vatican contends that the notices should be delivered through diplomatic channels under Italian law, since Archbishop Marcinkus is a non-Italian and a top official of Vatican City, an independent state with full sovereignty, the reports said.

"There will be a time when that will be explained," said Archbishop Marcinkus of the Vatican bank's financial dealings with the Ambrosiano and its former president, Roberto

Calvi, who was found hanged in London June 18.

"I have never done anything that could be considered, even in the slightest way, fraudulent," he added.

In the Wall Street Journal interview, Archbishop Marcinkus also criticized the press treatment of him during investigation of the Ambrosiano. "I can say I have a very difficult time recognizing myself in some of these descriptions," he said.

"All my life, I have tried to avoid publicity, and now I get clobbered," he said.

The Vatican and the archbishop have consistently declined comment on reports quoting Italian investigators as saying that the Vatican bank gave the Banco Ambrosiano "letters of patronage" that were used by the Italian bank in making some high-risk loans through its overseas subsidiaries. Many of the loans were reported to have been made to Panamanian finance companies.

These letters of patronage put the Vatican bank's prestige behind the loans, but did not legally require the Vatican bank to guarantee the loans. Some news reports have quoted Italian investigators as saying that the Vatican bank owned or operated the Panamanian companies which received loans. But the Wall Street Journal quoted an unnamed "high Vatican source" as denying that allegation.



PUZZLED YOUTH—A Danbury, Conn., policeman tries to answer a youth's question about the Ku Klux Klan during a KKK rally in the city. After a discussion with the policeman the boy and his friends left the area. Later at the rally a couple renewed marriage vows beneath a burning cross. (NC photo from UPI)

USCC views immigration reform 'with concern'

WASHINGTON—The U.S. Catholic Conference views "with grave concern" many of the amendments to the Immigration Reform and Control Act of 1982 passed in the Senate Aug. 17, said Msgr. Daniel Hoyer, USCC general secretary.

In votes Aug. 12, Aug. 13 and Aug. 17 the Senate modified parts of the bill, then passed the measure 81-18. The act, which limits immigrants to 425,000 a year, was sent on to the House for debate.

Msgr. Hoyer said he hopes an improved compromise bill can be passed as a result of House changes.

The Senate, by a 86-14 vote, modified amnesty provisions for illegal aliens, setting back the residency date for permanent and temporary resident status.

Msgr. Hoyer said in a statement Aug. 17 that by prolonging the periods required to establish permanent and temporary residence, "we are only putting off to another day the time when the problem will ultimately be resolved even for those who may qualify."

"As for those disqualified simply by date of residence—and their number may indeed be large—the government is still saddled with the insurmountable burden of apprehending and expelling them, while the undocumented themselves face continued exploitation by unscrupulous employers. Surely the head and heart of America can do more," he said.

The amnesty amendment accepted by the Senate was a compromise drawn up by the Reagan administration and introduced by Sen. Charles E. Grassley (R-Iowa). It would provide a cut-off date for eligibility for permanent residence status for those who arrived before Jan. 1, 1977, a cut-off date for temporary residence status for those who arrived before Jan. 1, 1980 and a three-year waiting period for those in temporary status to apply for permanent status.

Legalized aliens under this program would be ineligible for any federal assistance programs but if states already had such assistance programs they could receive federal block grants.

Msgr. Hoyer said, "We view with utter

dismay the erosion of the family reunification foundation of our system of selecting immigrants."

As the bill stands, he said, "the immediate relatives of U.S. citizens are included under the annual numerical ceilings, the families of permanent resident aliens are weakened by the disqualification for relative preference of adult unmarried sons and daughters, no family units are divided by the new cut-off date for temporary residence."

Several amendments introduced by Kennedy were defeated. Those amendments would have restored some categories which give residency rights to family members of U.S. citizens and permanent residents.

"For the first time," Kennedy said, "this bill places the admission of the immediate relatives of United States citizens—spouses, children and parents—under a rigid annual ceiling."

Religion educators to convene here

The Association of Parish Administrators of Religious Education (APARE) of the Archdiocese of Indianapolis will hold a convention at the Beech Grove Benedictine Center Aug. 25-26.

Jim DeBoy, archdiocesan director for religious education for Baltimore, will deliver the keynote address Aug. 25. Matt Hayes, archdiocesan director for religious education for Indianapolis, will address the convention on the theme, a vision of catechesis Aug. 26.

Following Hayes' speech, Archbishop Edward O'Meara will celebrate Mass at the convention.

The afternoon sessions on both days will feature workshops on communications, programming, Bible study and confirmation. The convention is open to professional religious education administrators and volunteers.

For more information call APARE at (317)-875-0475.

EDITORIALS

Richness in diversity

Why is a black Catholic? What is a black Catholic today?

More than 10 years ago such questions interested the white liberals of the archdiocese. Coming at the end of the revolutionary era of the 60's, the answers enlightened those who felt guilty about the injustices whites had committed against blacks. It is only in the past few years, however, that a tremendous effort for evangelization has been made within the black community in the Indianapolis area. Earlier isolated efforts notwithstanding, the importance of the black community for the church of tomorrow remains a challenge often sidestepped.

This week the National Office of Black Catholics ended its annual convention in Houston with a call for greater participation of blacks in the white dominated church structure. At the same time a meeting in the Detroit area of black priests, Religious and seminarians heard a call for fraternity and sorority resulting from an awareness of the problems of stress in inner city ministries. Both meetings are important to the Indianapolis archdiocese.

Why give attention to the black community? As a group, the black community has barely been reached by Catholicism. In the Indianapolis archdiocese, for example, Archdiocesan Black Catholics Concerned can point to a doubling in the number of black Catholics in a 10 year period. But the total is less than 8,000 in a population of more than half a million blacks.

Blacks are among the poorest in our communities. And the church which seeks to interest them is largely white and middle class both in numbers and in values. It can hardly be said that our church has much appeal to those who do not share its socio-economic structure. The need for priests and sisters to serve the materially poor should be shared by the laity as well.

In the 15th and 16th centuries, the first missionaries to the Orient recognized the importance of presenting the Catholic faith in terms recognizable to the Oriental. Much was lost to those early efforts because Rome, tied to the political and material rulers of Europe, eventually succumbed to economic and warlike interests. The church should have learned by now to welcome cultural differences even in our own local churches.

The church is rich in the diversity of its people. That diversity is an asset. Our oneness is in our faith not our cultures.—TCW

Sacrificing to keep dignity

As riot police used water cannon and tear gas on Polish supporters of Solidarity this week, the official military newspaper of that country warned, "The authorities will be uncompromising in defending the values of supreme significance to the state."

Polish workers have demonstrated their lack of interest in 'values of supreme significance to the state.' Like any group of people whose humanity is ignored and whose rights are trod upon, the Poles care not a whit for the values of a state which refuses to recognize what is inherently theirs—the dignity of being human. Thus, the Poles join the ranks of people the world over who again and again have sacrificed material gains—jobs, position, etc.—in order to remind those who try to suppress human values of the most basic of values—human life itself.

Whether it is in the communist world or the Western world, the values of the state have little significance if they do not respect the dignity of the human being. Men and women were not made to be sacrificed at the altar of government and military ruthlessness. Governments are made to safeguard the rights of people and the military is a means of self-defense not oppression or aggression.

It is not likely that the Poles will be able to topple the political and military might which enslaves them. But neither is it possible for that might, or any other, to keep captive the spirit of those human beings who refuse to sacrifice their dignity for government and military idolatry.—TCW

We'll miss you, Denny

The man whose name is synonymous with the Catholic Youth Organization in this archdiocese second only to that of its director announced his leave taking of the organization this week.

Denny Southerland has left the ambience of the CYO for the ambience of even more special youngsters.

In taking a position with Noble Development Centers, Southerland continues a pattern of working with compassion and idealism. He has not given up his devotion to the young but merely broadened his concern for them. His move simply underscores the former associate director's interest in people of all ages.

Southerland will be missed not only by CYO but by all who knew him in the archdiocesan structure. He is a fellow Christian whose sense of faith in God and belief in the best of all that is human impressed all who worked with him as well as all who came into contact with him. Good luck, Denny!—TCW

WASHINGTON NEWSLETTER

Peace academy may become reality

by JIM LACKEY

WASHINGTON—As the 97th Congress winds into its final weeks one legislative item which many hope is not left by the wayside is the proposed establishment of a National Academy of Peace.

The idea of establishing such an academy for the study of peace and conflict resolution has been around Washington for a long time. But this year advocates of the academy may be closer than ever to seeing their dream become a reality.

The academy, according to its supporters, would be a non-profit national center using both federal and non-federal funds for research and training in what one advocate termed "the ancient art of peacemaking and the newly emerging social science of conflict resolution." Postgraduate educational opportunities would be available, with an emphasis on research in the resolution of international crises.

Given the current budget-cutting climate in Washington and the Reagan administration's opposition to the peace academy, it might seem unlikely that the proposal could pass this Congress. But more than half the Senate—hawks as well as doves—plus a substantial portion of the House is co-sponsoring the proposal, giving it a better than average chance of final passage.

One reason for the broad support is the submission last year of a report by a special federal commission urging establishment of the peace academy. The commission, appointed in 1979 to study the various proposals for a peace academy or a cabinet-level Department of Peace, concluded almost unanimously that an academy could serve to stimulate and focus attention on a broad range of endeavors for international peacemaking.

THE COMMISSION said peacemaking knowledge and skills exist but have not been adequately recognized or utilized by the federal government.

Though the peace academy has broad support, opponents of the concept, led by Sen. Jeremiah Denton (R-Ala.), say there are several reasons to oppose the idea.

One is the cost. According to Denton the \$21 million needed to launch the academy in its first year, while not much when compared to the total federal budget, is equal to the amount spent on some entire federal educational programs. Rather than pour the money into a completely new program, says Denton, the money should be used to support existing peace efforts within the educational system.

"What business does the federal government have in creating a new graduate school, lavishly funded by taxpayers' dollars, to teach students from the general public the same things that are already taught in our educational system . . . ?" asked Denton.

Denton, in recent testimony at a House hearing, also belittled the claim that a group of conciliators from the peace academy could have stopped the Falkland Islands crisis from escalating into a full scale war. Other countries would view the academy as "nothing more than an instrumentality of the American government" to be no more trusted than the State Department itself.

SUPPORTERS OF THE peace academy contest the claim that it would duplicate



current efforts. They envision it as something similar to the Smithsonian Institution, channeling funds to established institutions while at the same time providing practical peace training.

The supporters also contend that while much of the academic community currently limits its peace curricula to the study of international relations, the peace academy could emphasize practical training in negotiating as well as examine ways of limiting violence not only between nations but by terrorists and revolutionary organizations as well.

The academy, according to its supporters, also could maintain a computerized data bank of existing treaties and could conduct seminars for Congress and the administration on current crises.

And while U.S. support for Britain probably doomed any chance that it could have been a successful negotiator in the Falklands crisis, peace academy supporters say it still could have provided invaluable information both to the United States and to the international community on the best means of avoiding violence.

Supporters of the peace academy, in their effort to show its widespread support, like to point to Sen. Roger Jepsen (R-Iowa) as an example of a legislator who sees no contradiction between support for both the current military build-up and the establishment of a peace academy. Though peace academy graduates will not be able to stop all wars, notes Jepsen, if they manage to prevent just one small conflict from breaking out the investment will have been worth it.

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LUNCHEON FROM GARBAGE—At a House office building, Washington's Community for Creative Non-Violence serves congress members a luncheon consisting of foods scavenged from Washington-area supermarket dumpsters. Making remarks are, from left, Reps. Dennis Eckart (D-Ohio), Pete Stark (D-Calif.) and Tony Hall (D-Ohio). The CCNC served the meal to demonstrate that good food is being thrown out that could be used to help feed the hungry poor. (NC photo from UPI).

Success of private schools lies in environment

Study examines reasons for choosing private schools

MILWAUKEE—Inner-city private schools succeed not by taking the cream of the student crop but by creating a distinctive educational environment, according to a study conducted by the Catholic League for Religious and Civil Liberties.

Nearly 4,000 parents of students in 54 elementary schools completed a questionnaire that sought to measure the reasons why they had chosen to send their children to private schools.

The four-year research project included schools with at least 70 percent minority enrollment in eight cities: New York, Chicago, Los Angeles, New Orleans, Milwaukee, Detroit, Washington and Newark, N.J.

Jesuit Father Virgil Blum, designer and supervisor of the project, called the schools "islands of hope in the poorest areas of the nation's urban landscape."

Researchers said their findings help disprove one of the most pervasive myths about Catholic schools—that they are elitist.

According to the league's report, 80 percent of the sample schools accept academically weak public school transfer students frequently or sometimes and 56 percent of the schools reported accepting public school transfers with disciplinary problems frequently or sometimes.

In a typical year, 61 percent of the schools expelled not a single student, and no school in the sample expelled more than two students in any year.

"Perhaps the most striking finding of our survey was the degree to which the inner-city private schools opened their doors to public school transfers, even in cases where the transfers were clearly not the most desirable or ideal students," according to the study.

"Our study of inner-city private schools found that background factors do not overwhelm the effects of the schools themselves. In other words, even when family backgrounds are considered, the individual schools were found to make a difference."

"The data indicate that school factors appear to actually compensate for family background deficits," the study continued. For example, it showed that the school has the greatest impact on improving behavior for children from poor homes.

"Also it was found that teacher attitudes and experience at a school are important factors in determining whether a school performs well or poorly."

To maintain standards of performance which permit them to carry out a distinctive mission the inner-city schools "have taken on the goal of attempting to shape the behavior and attitudes of their pupils," the study continued.

There exists in the private schools a broad and powerful consensus over goals and policies between the schools and the parents, according to the survey, and a strong element of parental involvement and commitment.

Seventy-five percent of the parents surveyed reported that the school encouraged their suggestions and 71 percent reported that the school requires their involvement. Ninety-five percent of the parents reported that they are treated by the school as if their opinion matters.

The survey also showed that most inner-city parents chose private schools not because of a bias against public schools, but because of positive attitudes toward the education offered in the schools of their choice.

The survey report said there was no evidence for the allegation that the schools help foster increased racial or class segregation or encourage "white flight" from urban public schools.

Finally, the researchers said that "present education policy is in dire need of change if the education provided by inner-city private schools is to continue" and called tuition tax credits or education vouchers ways to "make the future more secure both for the schools and for the families who use them."

NCCW develops goals, plans for national convention

The National Council of Catholic Women has issued a communique outlining goals on which the organization will be working between now and its biennial convention scheduled in Denver in October 1983.

The communique was released after Mary Meismer, president of the NCCW, met with the organization's executive committee in Memphis, Tenn., several weeks ago. NCCW officers, commission chairpersons and province directors are part of the executive committee.

An effort to increase active membership to one million was targeted as one of NCCW's goals. The committee also agreed to improve communication with women on provincial, diocesan, regional and parish levels.

Seeking for stronger ties to minority Catholic women, the NCCW has approved a questionnaire developed by the Ethnic Outreach Committee of the organization. The questionnaire is intended to provide a better understanding of minority women.

On the issues of women's rights, the NCCW has authorized a study on "Justice for Women," a paper examining various laws, especially in southern states, that are unfair to women. The NCCW also reaffirmed its commitment to work for a human life bill.

Margaret Lawler, president of the Archdiocesan Council of Catholic Women, applauded the NCCW communique and noted that since Mrs. Meismer became president of the organization last year, communication has improved between the national level and local levels.

Mrs. Lawler said she plans to attend an NCCW meeting of diocesan and provincial leaders in October in Hyannis, Mass. near Cape Cod Bay. At that meeting, the officers will be discussing specific ways to accomplish the goals stated in the communique, she said.

The officers will work on rights for military wives and the aged. Participants at the national meeting will also discuss how to elect more women to political office and examine ways to draw more ethnic groups into the organization.

Stressing that more minority women should be involved in the NCCW, Mrs. Lawler said, "I think we should do more for our sisters (in minorities)—not only blacks but other ethnic groups."

The goal to boost active NCCW membership is needed, she said. Though all Catholic women are NCCW members, the active membership is far below the total number of Catholic women in the United States.

She also voiced concern that not enough women are active "on the grassroots level" in

parishes. "There is a (NCCW) representative from each parish, but not all parishes participate," she said. "We send a lot of materials to them, but sometimes it ends up in the wastebasket."

Part of the problem is that women in the

higher levels of the organization are not actively spurring involvement on the parish level, according to Mrs. Lawler.

But she added, "We do accomplish more than people realize . . . We just need better public relations."

First day of school is not easy, but parents can help

ROCKFORD, Ill.—Parents can help make that very important first day of school more enjoyable and easier for their youngsters, suggests Dorothy Webb, a psychologist for Rockford Diocesan Catholic Charities.

"Just taking the youngster for a walk to the school building and then back home—before the building is open for the year" is a good idea, she said. "Talk with the child about the kinds of things that go on inside the school building."

The psychologist believes this gentle introduction to the school, without the usual crowds and confusion of the first day of class, can help youngsters feel more confident about the place.

"Children can also be prepared through

their daily activities," Mrs. Webb said. "Invite other children over to play and encourage the kind of interaction that takes place in the classroom. Teach children the value of sharing and getting along with others."

Mrs. Webb thinks some youngsters might benefit by spending a few hours away from home each day in some day camp where they would take part in directed activities with other children.

"Independent actions should be encouraged," the psychologist said. "Youngsters should know their names and addresses."

At the same time, Mrs. Webb says parents should help children to get ready for the kinds of group activities they will encounter in kindergarten.

church in the world

Bolivians cite corruption

LA PAZ, Bolivia—The National Convention of the Laity in Bolivia complained that two years of military rule have been marked by corruption and drug trafficking. In a statement released Aug. 9 at the end of the convention, blame was put upon international economic interests as partly responsible for the poverty of the majority of Bolivians. The statement called for popular participation in the shaping of a future government. This marked the first such convention of lay Catholics.

Political activity urged

SANTIAGO, Chile—The bishops of Chile have released a statement which asks for greater popular participation in the country's political life and says that they will continue defending human rights and helping the poor. At the same time, the bishops warned against trying to politicize the church and church organizations along partisan lines. The lack of popular participation in politics has caused

many people to "mistakenly look to the church" as an outlet for partisan political activity, said the bishops. Chile has been under military rule since a September 1973 coup, and since then Catholic agencies have been responsible for gathering much of the human rights data which has given the Chilean government a bad international image and has caused tense church-state relations. About 85 percent of Chile's 9.3 million people profess Catholicism.

Mother Teresa honored

BEIRUT, Lebanon—Red Cross officials praised Mother Teresa of Calcutta for her help in evacuating 37 retarded and handicapped children from a bomb-damaged mental hospital in Beirut Aug. 14. "She saw the problem, felt to her knees and prayed for a few seconds and then she rattled off a list of supplies she needed," said one Red Cross official who helped in the rescue operation. The hospital, Dar Al-Ajaza Islamiya Mental Hospital, had been hit at least five times; there

was no water, and the two top floors had been blasted apart. John DeSalis, head of the International Red Cross delegation in Lebanon said that Mother Teresa "was the answer to a prayer. We told her, 'you must come and see these children.' She came, she saw them and said: 'I'll take them'."

Bishop prays for peace

SEATTLE—Archbishop Raymond G. Hunhausen of Seattle, Bishop William Skylstad of Yakima, Wash., and an interfaith group of religious leaders held a prayer session for peace Aug. 11 in Puget Sound in anticipation of the arrival of the Trident class nuclear submarine, USS Ohio. The submarine, however, did not arrive until a day later; none of the religious leaders were present at the time. Demonstrators had set up a blockade of two large boats with rowboats in tow to protest the Ohio's arrival Aug. 12. Several demonstrators were washed overboard as the Coast Guard used water hoses to disperse the blockade, and 12 people from one of the main protest ships were arrested.



CONDUCTING WORKSHOP—Carol Reinberger, a specialist in Catholic youth ministry will conduct a workshop on communicating with adolescents Saturday Aug. 21 at St. Christopher parish in Speedway. She has worked with the religious education program in the Los Angeles archdiocese. The workshop runs from 9 a.m. to 5 p.m.

TO THE EDITOR

Opposes establishment of diaconate

I am sure that many readers of the Criterion and priests as well, will disagree with the Aug. 6 editorial captioned "To deacon or not to deacon." Priests should object to a diaconate as it is neither necessary or desirable and for the further reason that it would strip a priest of many of his sacramental privileges for which he became a priest.

It might fill up the sanctuaries still more but it would empty the pews. Consider the man who, after hearing sermons all week from his wife, is forced to listen to a sermon at Mass by his neighbor's wife.

Pope John Paul II has emphatically insisted on the retention of a celibate clergy from which women are excluded. The proposal of a lay diaconate is simply an attempt to circumvent the pope and open the door to a married clergy

including women. Our church has already become too Protestantized since Vatican II. Lack of vocations, empty pews, priests leaving the priesthood, indifferent and fallen away Catholics are all the fruits of radical changes and ill-considered adventures. Catholic grade schools, which were once the well head for vocations, are now as much as 90 per cent non-Catholic. No vocations there.

Because Protestant churches have lay deacons and married ministers is no reason for us to copy them. In fact, it should be the other way around. There aren't so many of us old timers around who were brought up on the Baltimore Catechism with Sunday afternoon vespers and benediction. However, I believe we have a right to be heard. Joseph A. Wicker Indianapolis

Offers prayer to Mary for home

How about printing a copy of this prayer? Haven't ever seen it in any of the Catholic papers. Sure would beat some of the other news. Enjoy seeing all the church pictures. Hope you continue that paper.

Mr. and Mrs. Mark Bedel
Faithful Readers

Oldenburg

"Oh, sweet and gentle Lady Immaculate Mother of God. We choose you this day, this night and always to be the mistress and Lady of our house and property.

Guard our house and property, dear Mother, from fire, pestilence, lightning, tempests, tornadoes, cyclones, hurricanes and high

Wants hospitality

If there is any effort to develop a hospitality house here in Indianapolis, I would want to join in and offer my commitment and assistance.

Through reading I know of the Catholic Worker movement and Dorothy Day has been one of my models and heroes.

Hopefully your article may create an interest here in the city to serve the people of the streets through Christian community.

Carol Schwab

Indianapolis

winds. Guard it from burglars, the depredation of the malice of enemies and from floods. Guard it from evil persons, places and things. Protect its inmates, Sweet Mother. Watch over their going out and their coming in. Preserve them from sudden death and keep us from all sin and harm.

Pray for us to God that we may tire this life in His grace, and remain with Him forever in heaven. Amen."

Differs with letter

I would like to address my comments to Linda Wiskes, who wrote the letter on not ordaining women to the priesthood (Aug. 6).

Who said that "God made man first, and woman second, for the purpose of reproducing and keeping man company?" These are fine vocations indeed, but please don't limit this narrow scope of occupations to all of us.

I also feel that because a tradition has been carried on for years, the fact that it has been around for so long does not keep it right. Perhaps that is what is wrong with today's church. In order for our church to grow and mature, we must be open and accepting of change, and that change must start with us.

Rose A. Gehring

Beech Grove

Critics oppose Destro

WASHINGTON—Robert A. Destro, a Catholic nominee to the U.S. Commission on Civil Rights, told his Senate confirmation hearing Aug. 11 that he was only trying to point out the commission's lack of interest in religious and ethnic discrimination when he said in 1978 that the commission "would not be missed. Destro, 31, former general counsel for the Catholic League for Religious and Civil Rights, has come under sharp attack from civil rights groups for his criticism. His opponents were not satisfied with his explanation of the comments, calling him "inflexible and extreme" in his focus on religious discrimination. Among Destro's critics is the 5,000-member Catholics for a Free Choice, a national group opposed to the church's teaching on abortion.

Doctor pleads innocent

MIAMI—Dr. Egar Gonzalez, a Miami physician, has pleaded innocent to a charge of manslaughter in the abortion of a fetus, at about seven months' gestation, whose mother was a 12-year-old girl. Police arrested Gonzalez July 2 after the girl was rushed to South Miami Hospital following Gonzalez' operation. At the hospital, physicians removed the fetus and performed a hysterectomy and colostomy to save the girl's life. Apparently, the girl's mother, wishing to spare her the hardship of having a baby while still a child herself, paid \$1,000 for the abortion at the Gonzalez Clinic after two other doctors said the pregnancy was too far advanced for an abortion.

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CORNUCOPIA

Who can turn down Mary?

by RUTH ANN HANLEY

"For behold, henceforth all generations will call me blessed..."

—Luke 1:48

Devotion to Mary has suffered in post Vatican II years, and yet, just as God gave us his only son, so did she.

It's a lot easier imagining that when Jesus went to the cross, God the Father could see the divine plan and his giving never wavered.

How much more difficult for Mary. How many times did she ask: "Why?" and "What's it all about?" How would any of us like waiting for "a sword of sorrow?"

In modern times we have become increasingly aware of Jesus' humanity. He walked and ate and worked. He met those who could never accept Him though his charismatic gifts had to be phenomenal.

Somehow, somewhere, we've lost Mary's humanity. She is still out there on a pedestal, not having any difficulties, serene and unperturbed. A good lady to pray to if you want an "in" with Jesus, but practically speaking, not much aware of what life is really about.

And yet... think how difficult it must have been to hang onto God's promise in the light of what was really happening. Remember that it was in Jesus' home town that he was most disparaged. How did it feel when Mary heard her neighbors belittle that son? Was it hard to remember the angel's words? Did they seem more and more like a dream, less and less believable and real?

Another thing—I admire her quietness when Joseph found out about her pregnancy. How tempting, how compulsively tempting to deny wrongdoing, to defend herself. But she didn't. He found out after an angel.

When I'm in a "discussion" with my teenager, I pray for wisdom, the right thing to say. And, amazingly, I don't get an answer. I could look at that as a heavenly refusal. But I've come to see that my words of wisdom are not half as valuable as my silence. It's neat and humbling at the same time. But I hope in my case as in Mary's, it gives God's grace a chance to grow in the other person.

When I was 16, I'd say 15 or 20 rosaries each time my favorite football team won. In high school I had the idea of using Mary as a lever. Put a little pressure on the Almighty. The sisters used to say that Jesus couldn't turn her down.

After the death of our oldest child in 1978, we needed something special to do together. When the children were younger, we prayed together every night. But school, work, and football games destroyed that daily evening time.

Archbishop O'Meara's Schedule Week of August 22

SUNDAY, Aug. 22—National Lay
Celebration of Evangelization, Minneapolis.

WEDNESDAY, Aug. 25—Installation
ceremonies of Archbishop Joseph L. Bernardin as Archbishop of Chicago, Chicago. NCCB Ad Hoc Committee on Evangelization meeting, Chicago.

THURSDAY, Aug. 26—Association of
Parish Administrators of Religious Education Convention, Benedictine Center, Beech Grove, 11 a.m.

So after Chris died, we began saying the rosary on Sunday night after supper. Sometimes it was good. Sometimes it got a lot of complaints: it was interfering with the movies, homework, TV... How about reading Scripture instead?

Actually there are very few rules in our house. If you live here, you will have to wear a shirt to dinner. You'll have to take turns on the dishes and the car, and a few household chores. And if you are Catholic, you'll be expected to go to Mass on Sunday.

To this long list we now added the Sunday night rosary.

We always had a lot of young guests. They didn't have much trouble joining in the rosary; once in a while they had to be coached on the Hail Mary or Our Father. Very few knew the mysteries.

That made our once a week offering seem all the better.

From our beginnings when I said the rosary with the family just as something good to do, I have grown to at least enjoy the togetherness of it all. It's bringing happiness for those moments and a real blessing into my life. I'd like to honor Mary and ask her to help me look after the children. I still don't put the rosary under my pillow or say it by myself. I like the community of saying it together.

But I have a nagging suspicion that I'd do well to get started with the heavenly pillow talk. People that I visit in nursing homes get shifted from place to place. When their possessions gradually diminish until all they have are those items on the top of a dresser or in a purse they carry, they somehow hang onto a rosary. When their hearing begins to go so that they don't take in what's happening around you... when their eyes are too dim to read, their fingers can still make the rounds.

Certainly for them it's something to hold on to. It's something simple and inexpensive, not likely to be stolen, able to be fashioned from the simplest materials. Evidence the beads of rope on some monastic robes.

I worry about what my generation will have to replace that rosary when we come to our very last years.

I remember a friend of mine who died a few years ago best for the rosary beads twined around her fingers in the coffin. She always prayed for her children. The rosary was a constant companion when her own turmoil drowned out the usual joys of life.

Joan looked right with that rosary. And I think those children for whom she prayed will be blessed. It's probably true what the sisters used to tell us: "He can't refuse her anything."

check it out...

Charles Brumleve has completed a year of novitiate training and made a three-year pledge to St. Meinrad Archabbey on Aug. 6. He selected Matthew as his Benedictine name and is referred to as a "junior," but will be addressed as "brother." Benedictine Father Aelred Cody, master of novices, led Brumleve before Benedictine Father Timothy Sweeney, archabbot, who presented an exhortation on being a Benedictine monk. Brumleve then read aloud and signed the three-year pledge. After three years as a junior, he may make final vows if accepted by the community. He is the son of Mr. and Mrs. Walter Brumleve Sr., of St. Joseph parish, St. Joseph Hill. He received a B.A. in philosophy from St. Meinrad College in 1981 and will enter St. Meinrad School of Theology this year.

An increase in enrollment at Marian College will cause an expansion of residential facilities when classes resume Aug. 24.

Alverna Hall, the former priest-faculty residence, will reopen for use by 28 coeds. A new seven-unit apartment building will accommodate married students, faculty and staff. Registration for day students will end Monday. Evening registration continues through next week.

Providence Sister Alexa Suelzer, trustee emerita of St. Mary of the Woods College, will teach Scripture and philosophy there this fall and do further scriptural research. Sister Suelzer was formerly vicar for women religious and director of the office for ecumenical and interreligious affairs in the Archdiocese of Oklahoma City. She received a bachelor's degree from St. Mary of the Woods in 1940 and a Ph.D. from the Catholic University of America, Washington, D.C. She is the author of two books, "Pentateuch: A Study in Salvation History" and "Chronological Table of Salvation History."

Robert and Susanne Sperback of Indianapolis attended last month's biennial convention of the Couple to Couple League (CCL), a volunteer organization promoting natural family planning (NFP). They joined more than 150 other couples at the Omaha convention to hear some of the nation's pioneers in NFP. Speakers included Dr. Edward F. Keefe, who designed a basal body thermometer in 1948 and instructed women in the observation of cervical mucus and the cervix as indicators of fertility. The Sperbacks, who teach NFP under direction of CCL, will teach their next series beginning Aug. 28. For more information call Mrs. Sperback at (317) 247-5847.

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Franciscan Sister Mary Amy Schreiner is a new pastoral associate in the pastoral care department at St. Vincent Hospital and Health Care Center. She was formerly a pastoral associate at Trinity Memorial Hospital in Cudahy, Wis. She received her clinical pastoral education at Fairview and St. Mary's Hospitals, Minneapolis and Moose Lake State Hospital, Moose Lake, Minn. She has a master's degree in religious education from Seattle University and a bachelor's degree from St. Joseph's College, Rensselaer.



The Vocations Office and CYO are sponsoring eighth grade vocations retreats for parishes and schools. Retreats can be scheduled any week day, Sept. 27-Dec. 10 or Feb. 28-April 15, except Holy Week. Parents and pastors are also encouraged to attend. Arrangements should be made by pastors, principals or DREs before Sept. 10. For more information, call Jean Sutherland at the Vocations Office, (317) 236-1490, or Carl Wagner at CYO, (317) 632-9311.

The advisory council of the Central Indiana Health Systems Agency has unanimously recommended approval for two projects at St. Francis Hospital Center, Beech Grove. One is the establishment of adult cardiac catheterization services, which would eliminate temporary transfer to other hospitals for diagnostic testing. The other is expansion of the hospital's Bonzel Tower from seven floors to 10, which would provide additional beds. The board of directors of the health systems agency will consider the recommendation Aug. 28 and the final decision will be made by the State Board of Health. If approval is received, construction would begin early next year.

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THE QUESTION BOX

Why has the church changed?

by MSGR. R. T. BOSLER

Q Don't you ever get questions from old-time Catholics who long for the church as it used to be before women and theologians were telling the pope how to run things and parish councils were trying to introduce democracy into our parishes? Until Vatican Council II, there was only one kind of Catholic. Now, sadly, we are divided into conservatives, progressives, liberals and I don't know what else.



A Honestly, I haven't received questions for some time about changes in the church. From personal contacts, however, I am aware that you have lots of company among the clergy and laity who are still unhappy with a changing church.

A greater knowledge of history would help all of us live more comfortably in these changing times.

The church that calls herself Roman

Catholic has attempted through the centuries, with varying success, to follow the advice of St. Paul to be "all things to all men."

No Christian body other than the Orthodox has held so tenaciously to tradition, and yet no other has changed more in structure and the manner of explaining what was revealed in Jesus Christ than our church, which adapted her structure, discipline and teachings to changing civilizations and the ever-growing knowledge of the human race.

First it was the Roman empire, then feudalism, the Renaissance and the absolute monarchy.

Each change was a traumatic experience for those who lived through it and usually spawned splinter groups who broke away from the mother church because she seemed no longer the same.

We are going through another change today as the church at last is slowly adapting to the Western democratic way of life. And we should not ignore the fact that the civilizations of Africa, Asia and South America will also bring about enormous changes—as the struggle with communism has and will continue to do.

The church that eventually emerges will not

look, think or act like the church of the Middle Ages or of the 18th century. There is no life without change and growth. Vatican II and its aftermath are satisfying proof that the old church is alive.

It is not correct to say that until the council there was only one kind of Catholic. There have always been progressive and conservative thinkers in the church, and progressive popes have succeeded conservative ones.

There have always been several theologies and strong theological differences in the

church, and these surface during general councils. There were vast theological differences at the Council of Trent, and practically all of the decisions that the council reached were compromises. The same was true of Vatican Councils I and II.

Those of us who grew up in the first half of this century lived in an unusual period of church history, when a strict censorship was imposed on theologians and biblical scholars because of the heresy of modernism, which was considered by Rome a mammoth threat to Christianity. As this censorship was gradually lifted and theological and biblical speculation was permitted, the way was prepared for Vatican Council II.

(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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Mother's work interferes with raising children

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: Both my husband and I work full time. We have two children, ages 10 and 8. They spend the time after school with my mother, and we pick them up after work. I am often tired and irritable and fear I am neglecting them. I want to be a better parent.

Please don't tell me to stop working. I need to work. We need the extra money. I also need to have a career of my own. I think I was a worse parent when I wasn't working. Please help me.

Answer: You are not alone in having limited time to be with your children. The non-custodial parent in a divorce or separation and the single parent who must work face similar problems.

The first suggestion is a caution. Be careful of your tired times. It is very easy to view the children as inconsiderate nuisances.

Children sometimes sense their parents' low points and ask for attention at the hardest possible moment. You will be tempted to react angrily. Don't. If you find you cannot be civil, then leave the scene and let your husband take over for a while.

Plan some good times. You need not sit back and pray that you always have strength enough to handle what comes. Take the initiative. Arrange for quality time to be with your children.

Take them shopping with you. Have a picnic lunch in the park. Plan to watch a few special TV shows with popcorn and lemonade.

Learn something together. Take drawing

lessons. Work on a craft as a team. Plant a window box full of flowers or a garden.

You may want to improve your discipline skills. Read about child discipline with your husband. Here are some general books which should be especially helpful: "How to Discipline With Love," Fitzhugh Dodson, New American Library; "How to Really Love Your Child," Ross Campbell, Victor Books; "Whole Life Parenting," James and Mary Kenny, Continuum.

The best parenting skill is to arrange matters so that correction and punishment are unnecessary. Prevention is a good skill for any parent, particularly those with limited time. Ideally you want to arrange situations so that trouble spots never occur.

Suppose everyone gripes and is short-tempered in the hour before dinner. You might put your 10-year-old in charge of making a simple cheese and crackers appetizer. Perhaps the 8-year-old could make salad while dad sets the table.

Start dinner with a blessing. Plan conversation at dinner time. Insist that each person have his or her say without interruptions or put-downs.

Is bedtime a problem? You might make the hour before bedtime a special time to be with your children. A boy might like to play a game or show you a magic trick. A girl might like to have mom's help in fixing a new hairstyle.

By being available to your children in an unhurried way, you make bedtime a highlight of the day instead of a hassle. This hour with your children may be even more important than the time you spend on household chores.

Be careful that your job does not lead you to resent your children. Look for opportunities to improve the quality of the limited time available with your children. And work to improve your skill as a disciplinarian in achieving the results you want. This is the way to make the best use of your parenting time.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box 872, St. Joseph's College, Rensselaer Ind. 47978.)



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LIVING YOUR FAITH

Failure to understand faith makes Catholic youth vulnerable to religious cults

by JOHN ROSALES
NC News Service
(Second of a two part series)

Most Catholic youths don't have enough of an understanding of basic Christianity to defend their faith against cult challenges, according to Kurt Van Gorden, a counselor and researcher with Pace Ministry of Santa Ana, Calif., an interdenominational organization of Christians helping former cultists.

"Parishes and schools are not teaching the basics," he said. "Our Catholic youth today do not have the necessary background to argue their Christian beliefs and as a result are being fooled by cult scripture twisting."

Van Gorden said for example that The Way International—like many cults as defined by youth counselors, clergymen and psychologists—denies the Trinity and other central Christian doctrines. But The Way also teaches members to speak in tongues.

Victor Paul Wierwille, founder and leader of the 40-year-old Christian sect, "teaches his followers to speak in tongues through the Power For Abundant Living class," said Van Gorden.

The biblical and teaching class, presented on 13 three-hour tapes at a cost of \$200, outlines Way doctrine. The tapes are heard at member homes and no interruptions or questions are allowed until the final tape is played.

To speak in tongues, "The student is told to open his mouth wide and breathe in deeply," said Van Gorden. "While he is breathing

deeply, he is told to thank God for the sounds that come out. Anyone can learn how to do it."

THE ACT OF tongues, according to Way spokesman Cathy Crawley, is spiritual proof of the Christian authenticity of Wierwille's teachings. "It is a manifestation of the spirit available to any born-again Christian."

Critics say this is but one example of the subtle differences between "cults" and established religions.

"A cult member will say, 'We're a Christian group and believe Jesus is God's son, the same as you believe as a Catholic.' But what they're saying is not that Jesus Christ is God the Son, but that he is God's son. It's a play on words," said Barbara Conroy, a counselor with the Ministry of Cult Awareness in Baltimore, and whose daughter is a former cult member.

"My daughter, then 18 years old, thought she was attending a bible study group," said Mrs. Conroy. "The young man who called her told me, 'We're studying the Bible.' I had no way of knowing... and I didn't know who to contact about it."

Many Catholic educators are becoming as concerned about cult activity among young people today as they have traditionally been about drugs and alcohol. But like many teenage afflictions, the problem may go undetected until often times it is too late.

"The problem of cults demands immediate attention from church, clergy, parents and youth," said Father Lawrence Gesey, associate pastor at St. Anthony of Padua in Baltimore and youth minister with MOCA. "The diocese needs to set up educational programs and a referral service."

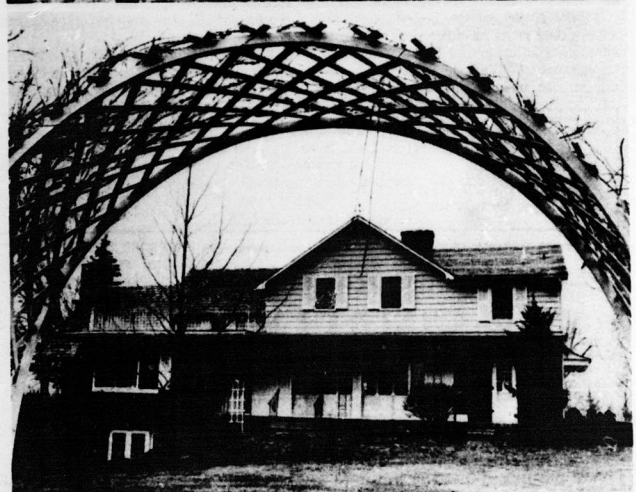
THE WAY OFFERS an intense religious experience, a loving atmosphere and a simplistic lifestyle, said Father Gesey. As a preventative measure to keep young adults from joining a cult such as The Way, Father Gesey said, "always ask questions. Never accept anyone that has answers for everything. And realize there are mysteries in life that can never be solved."

Based on reports from sociologists and former Way members, followers of Wierwille are particularly active in recreational areas, college campuses and the military.

In 1971 Wierwille introduced the Word Over The World ambassador program, which is a one-year commitment for members who "want to share their knowledge with others," according to a Way fact sheet.

Members are to "accept an assignment anywhere in his native country to live with two or three other volunteers and run Twig (local-member home residences) fellowships in addition to working a secular job."

During their ambassadorships, Way members will "witness" at shopping malls, school campuses, military bases and other public areas where they are free to preach about the Power For Abundant Living course—for 48 hours a week in addition to their jobs. WOWers also send at least 10 percent of their



POINTING THE WAY—On Wierwille Road near New Knoxville, Ohio, a sign points to the headquarters of The Way. Victor Paul Wierwille, founder and president, lives in this house at The Way headquarters. (NC photos by Bill Garlow)

income to the group's headquarters in New Knoxville, Ohio, while receiving no financial support from the organization.

UNLIKE THE HARE Krishnas with their shaved heads, exotic robes and hard-sell approach, Way members present a neat appearance and follow instructions set forth by the WOW ambassador handbook.

The handbook says: "Truth never has to be defended. The best offense is to answer a question with a question." And under a section titled "technique," points noted are: "Show the person you love him: compliment him—reinforce his good points... tell him the answer to his questions are in the PFAL class, tell him to act, sign up and make the donation (register)."

"Cult members are not weirdos," said Mrs. Conroy. "The majority are idealistic, intelligent, single, middle-class young people, many of them searching for the Lord."

But social scientists agree that more than

any other factor, the need for love and friendship during the transition from adolescence to adulthood is what lures young people into cults.

"Who isn't looking for love and acceptance," commented Mrs. Conroy. "Adolescence is a time of growth and pulling away from parents. But young people have to be better informed about their faith and need a better understanding of what is right and wrong."

Father Gesey points out that the church too needs to be better informed. "There is an extreme ignorance on the part of the church in dealing with the dangers and implications of cult membership. But the church cannot be blamed since cults are so sophisticated and devious at keeping a low profile."

Dennis Neal, director of Youth Services at the Catholic Pastoral Center in Denver, and a leader in youth ministry for 21 years, said, "We in the Catholic church can say we have positive Christian programs and center ourselves on Jesus Christ."

Centers help family deal with cults

In connection with our two part series on The Way International, here is a list of centers which have been established to inform and advise parents, youth, pastors, educators, and others on the various aspects of non-traditional religious movements.

The American Family Foundation's Center on Destructive Cultism, P.O. Box 336, Weston, MA. 02193, (617) 893-0930

Ministry Of Cult Awareness, P.O. Box 20051, Baltimore, MD. 21204, (301) 321-1377

Citizens Freedom Foundation, P.O. Box 1246, Springfield, VA. 22151, (703) 347-3755

Sanctuary Inc., P.O. Box 4591, Boulder, CO. 80306, (303) 443-1486

Catholic Pastoral Center, Office of Youth Services, 200 Josephine St., Denver, CO. 80206, (303) 388-4111

PACE Ministry, 1944 North Tustin Ave., Suite 118, Orange, CA. 92665, (714) 855-9926

Christian Research Institute, P.O. Box 500, San Juan Capistrano, CA. 92693, (714) 855-9926

Freedom Counseling Center, 1633 Old Baysshore Highway, Suite 265, Burlingame, CA. 94010, (415) 692-1403

Catholics differ on church's spiritual, political roles

by FR. RICHARD P. McBRIEN

I begin this week a series of five essays on the church and politics.

In the previous two columns I have been commenting on a new phenomenon in the contemporary U.S. Catholic Church; namely, the increasing measure of dissent against the hierarchy emanating from the Catholic right.

The essence of the Catholic right-wing attack against the U.S. bishops is that the bishops have become too political in their public pronouncements and have thereby exceeded their missionary mandate. The church's mission, it is argued, is spiritual, not political.

Accordingly, the bishops may denounce sin when it comes in the form of abortion, pornography, illicit sex, drug abuse, drunkenness, failure to attend Mass on Sundays and holy days of obligation, and so forth, but not when it manifests itself in racism, sexism, indifference to the plight of the poor, militarism, suppression of human rights, consumerism (the excessive accumulation of material goods), and the like.

I have challenged the Catholic right to acknowledge one of the implications of its new adversarial posture toward the hierarchy: If it is legitimate for Catholic conservatives to criticize the magisterium, then it is also

legitimate for Catholic progressives to do so.

"Loyalty to the magisterium" can no longer be proposed as the final standard of Catholic orthodoxy. It is possible, in other words, to be a faithful Catholic and, on some infrequent occasion, to find oneself in opposition to the official teachings of the Church's bishops, including its chief bishop, the pope.

BUT IT WOULD be irresponsible—and pastorally useless—to leave the argument there. The fundamental point is not whether it is ever legitimate to disagree, even publicly, with the hierarchy, but whether the disagreements are based on sound principles and strong arguments.

The Catholic right is raising two very basic questions: (1) What do we mean by "the church"? and (2) What is the scope of the church's mission?

It is crucial to our understanding of this growing controversy that we take both questions into account. The Catholic right itself is divided.

The more extreme view (which I shall only mention here and then leave aside) holds that the church—in any and every sense of the word—has no place at all in the political order. There are no moral implications (at least none that Catholics can ever agree upon) in such political issues as nuclear disarmament, U.S. foreign policy toward El Salvador, or the economic policies and programs of the Reagan administration.

Therefore, both lay Catholics and their ordained leaders have a right to form their own opinions about such matters as citizens of the



BLACKS MEET—Activist Dick Gregory talks with Father George Clements, pastor of Chicago's Holy Angels Parish, during a break in activities at the joint meeting of the National Black Catholic Clergy Conference, National Black Sisters Conference and National Black Catholic Seminarians Association in Plymouth, Mich. In his talk, Gregory told participants that they must be bold in addressing hypocrisies even if it means being "kicked out of the church." (NC photo)

United States, but no Catholic—lay or cleric—can presume to associate such opinions with the Gospel of Jesus Christ.

THE GOSPEL SHEDS no light at all on political and economic problems. It is concerned only with saving us from this sinful world, not with reforming it.

The more moderate right-wing view concedes that there are indeed social, political and economic implications of the Gospel. This view would not deny that war poses moral dilemmas or that blatant racial prejudice is sinful.

But those who adhere to the more moderate approach insist that the task of applying the Gospel to questions of war and peace or racial justice is the responsibility of the laity, not the clergy.

More precisely, it is the responsibility of the

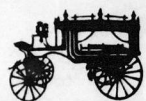
lay person acting precisely as an individual lay person, in his or her own particular area of competence, and not acting in concert with other Catholic laity to constitute some kind of corporate Catholic witness.

This is the first assumption of the Catholic right; namely, that "the church" is divided into two separate parts: the laity which lives in the world and which alone has the responsibility of applying the Gospel to the temporal order, and the clergy which lives in the sanctuary (both literally and figuratively) with the responsibility for governing the affairs of the church and for leading the laity to their spiritual fulfillment in the kingdom of heaven.

This is, as I suggest, the Catholic right's first assumption—and its first major theological error.

More about that next week.

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The word

by PAUL KARNOWSKI

There is an old saying about apples and oranges; comparing the two, it seems, is ill-advised.

Any botanist worth his chlorophyll could endorse the soundness of the saying by writing a treatise which points out the many differences between the two fleshy fruits. What's confusing, though, is that the same botanist could repudiate the saying by composing a discourse that discussed the common traits of the apple and the orange.

Today's second reading, although it is not concerned with spiritual fruits, does make a comparison that reminds us of the apple-orange dilemma. St. Paul advises husbands and wives to model their relationship with each other on the relationship between Christ and the church.

"Husbands," Paul says, "love your wives as Christ loves the church." Furthermore he says, "As the church submits to Christ so wives should submit to their husbands."

Any theologian worth his kerygma could endorse the soundness of Paul's teaching by writing a treatise on the sacramental nature of

marriage. But the same theologian could also write a discourse that discussed the differences between the two relationships.

"Marriage," he might say, "is a relationship of equals, while the relationship between Christ and the church is decidedly lopsided in favor of Christ."

Most of us tend to see the differences between things before we see the similarities. Hence the popularity of the apple-orange saying has not diminished in time. This tendency also explains why most newlyweds, when confronted with today's second reading, feel that the church is asking them to be oranges when they perceive themselves as apples.

But the church asks no such thing. The church asks its married couples to deepen their commitment to each other as the years go on. The deeper a couple delves into their own relationship, the more they will begin to see the similarity between what they have and what Christ and the church have.

The similarity, although it may be small, is central to both. The similarity is a seed, and the seed is love.

AUGUST 22, 1982
21st Sunday in Ordinary Time (B)
Joshua 24:1-2, 15-17, 18
Ephesians 5:21-32
John 6:60-69

LIVING THE QUESTIONS

Get off the freeway—discover the joys of city driving

by Fr. THOMAS C. WIDNER

I have never thought of driving a car as anything more than a means of getting from one point to another in a short amount of time. I could never tell the difference between one make or model of car nor could I ever explain what year the machine was produced. I have often fantasized about living in places like New York where there is a public transportation system, however overburdened, which frees the enslaved automobile owner from being held captive inside its steel body.

In my first parish assignment I drove daily from Greenwood to downtown Indianapolis to teach at the Latin School. In 1969 the route was a choice between Madison Avenue and U.S. 31. It made little difference which one chose except for the slowdown on one stretch of Madison Avenue which was about a half mile of two lane asphalt. The pace there changed considerably.

When I gave up on teaching high school, I found myself at St. Andrew's and therefore had to drive only short distances in order to get around the parish. Longer drives were for days off or vacations. But no commuting. Once I got to The Criterion, however, my residence changed to St. Susanna's at



Plainfield and that meant a daily round trip of 30 miles via the new interstate 70. Of course, in 1975 it wasn't completely finished and there was a certain amount of city street driving which made the trip longer. That was okay but how boring was freeway driving.

After a couple of years my residence again changed and from St. John's downtown each morning I simply walked next door to work when The Criterion was located on West Georgia Street. In 1979 I returned to St. Andrew's and began trekking nine miles one way east on 38th Street to Emerson avenue, and south to I-70, thus once again making freeway driving a regular habit. What a habit.

Now that we are settled at the Catholic Center, and I'm driving west on 38th to Fall Creek Parkway to Meridian Street, I've discovered once again the joy of city traffic. I'm quite serene.

Freeway driving is a real bore. Oh, you think you see the city because you see a few ugly buildings sticking up here and there. But all cities look alike from their freeways. Indianapolis on a freeway isn't any different from driving through Peoria or St. Louis or Chicago. It's just the number of tall buildings you see that makes the difference.

The first thing I noticed since my route has changed was people. Who are these strange two-legged beings that walk, I wondered? If one sees people on a freeway, they are either hitchhikers you don't dare pickup (it isn't safe, you know), or people who have run out of gas or have stalled cars, or

motorcyclists. Once in a while going through a city you see some brave person who defies the concrete ribbon that destroyed their neighborhood jumping a fence to cut across the highway to get to their neighbor who used to be just the next street over. Now you have to go at least two miles to some overpass or underpass to get to them.

It's apparent to me that the reason we have freeways is so we don't have to see people. That way we can get to wherever we are going much faster. Seeing people means opening up the possibility of feeling something for them and that might take time.

Now I see people going to work, loafing, riding bicycles and waiting for buses. I actually see their faces. One morning I saw a man wearing a pair of bright purple pants with a matching tie walking down the street. No shirt. Just the pants and tie. I wondered if he was trying to be noticed or just be comfortable or what. People I've passed on freeways (you know, hitchhikers and the like) whiz by so fast I don't get a chance to see their faces. And anyway, I'm usually much too concerned about my speed or watching for an exit or passing somebody.

Freeways, you know, were created to get people out of cities fast in case of an enemy attack. But they've changed our whole attitude toward people. Now we don't have to wait for pedestrians at stoplights. Automobile drivers hate waiting for anything. Most cars are in a terrible hurry to get somewhere we've never been from places we haven't seen.

Raising a family means being in two places at once

by DOLORES CURRAN

"I really feel torn," said the young mother-to-be. "I want to stay home with my baby but I also want to keep my job. Is it possible to do both?"

This recurring question among young couples calls for sober reflection and education today. In our age of rapidly shifting cultural attitudes toward parenthood and professional life, many are struggling with a situation unheard of in earlier generations—a decision fraught with guilt, deep feelings of personal need, financial need, and desire to be in two places at once.

I don't believe we've helped young couples sufficiently in making this decision. The



question is not what is possible but what is healthy for the family. There are many needs to be considered—the health of the newborn, of the mother, of the couple, of the siblings, and of the family as a unit.

Of primary concern is the effect on the newborn. The important word here is "bonding." Erik Erikson, the widely-respected authority on children and society, claims that early bonding is crucial in fostering an infant's lifelong ability to develop trust in others. The infant needs a loving and consistent adult around for the first several months, one that he or she can trust to be there for survival and love needs.

Numerous studies have been done on infants deprived of this consistent adult in their early lives and the results aren't pleasant. Their physical and emotional health can suffer to such a degree that they are unable to compensate for it, becoming emotionally stunted in later life. The same thing is demonstrated when young animals are taken from their mothers and placed in a warm fuzzy environment and fed regularly but deprived of the comfort of their mothers. Most simply give up and die.

Babies don't do that, of course, but the fact is that the longitudinal data just aren't in on the long range effects of early bonding deprivation on large groups of infants being reared by parents today who go back to work within weeks of the baby's birth.

This isn't to imply that emotional deprivation is a given. We all know well-adjusted and loving adults who were reared in similar circumstances and we know others who are emotionally stunted in spite of a caring and loving infancy.

But the possibility remains. Professionals themselves disagree on the basics: how long a baby requires bonding and which parent or adult is essential. Some hold that six months are needed, others two years. Some believe the mother is the only acceptable early nurturer while others stress that any loving and consistent adult will do.

Most agree that bonding is necessary, however. Because of professional differing, I believe that parents need to hear and read what is written on the subject and make their own decision. If a loving grandparent or other

consistent adult is available, the decision is easier. Or if a couple can arrange work schedules so that one of them is there most of the time, bonding is possible.

If, however, a couple is limited to a variety of sitters, they should be aware of possible emotional deprivation. Jobs are important but so are babies and those brought into the world deserve more than haphazard care. They won't

have a second chance at bonding in infancy and their parents will have a second chance on working.

I would like to see the bonding topic an integral part of pre-parenting education in our church, particularly in prenatal and pre-baptismal classes. Our young parents would benefit from it and so will their newborns.

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Greeley lawsuit may take years

CHICAGO—A \$3-million libel suit against Father Andrew Greeley could take up to four years to go to trial, said a lawyer for the plaintiff, James Winters, managing editor of Notre Dame Magazine, the alumni publication of the University of Notre Dame. Winters sued the nationally known priest, sociologist and author after Father Greeley had accused him on national television of stealing private files and then lying about it. Among the files were notes and tape recordings which outlined an alleged "plot" by Father Greeley to embarrass the now-deceased Cardinal John Cody of Chicago and have him replaced by Archbishop Joseph L. Bernardin, then of Cincinnati. Archbishop Bernardin was named to head the Archdiocese of Chicago after Cardinal Cody's death. Father Greeley claims the "plot" was a mere flight of imagination and that Winters lied about having permission to see and use the files.

St. Joseph Parish

Corydon, Indiana

Fr. Ernest Strahl, pastor

by JIM JACHIMIAK

St. Joseph parish, Corydon, is one place where "the people had to fight for their faith," says Father Ernest Strahl, pastor. "As a result, their faith is their life" as the parish works toward two goals: keeping its school open and erecting a church building.

Corydon is only three percent Catholic, Father Strahl notes, with most of St. Joseph's 900 parishioners coming from outside the city itself. Father Strahl, who has been in Corydon since 1961, notes that prejudice against Catholics is less common in the area today.

"When I came here I was scared to death," he says. However, "the thing that I am particularly proud of is that we are able to work well within a Protestant community."

Therefore, Father Strahl says, "we have a good many converts. I can't take the credit for that. The people are responsible." As many as 15 each year take instruction in the faith, in classes which last from September through Holy Week.

The parish moved into its present quarters when a school was built in 1952 to serve St. Joseph's, Most Precious Blood at New Middletown and St. Peter near Buena Vista. Mass is celebrated in the basement of the school, while the old church building has become the school cafeteria.

Despite economic hardship in the area,

parishioners are determined to build a new church without going into debt. Father Strahl established a building fund several years ago with a goal of \$400,000, and contributions now total nearly \$300,000.

THE SCHOOL IS "the heart of the parish," according to Father Strahl, "but the hardest thing to finance."

Benedictine Sister Mary Benedict Livers, principal and teacher, appreciates "a lovely group of dedicated teachers and cooperative parents—and I wouldn't want to leave out our loyal students." She notes that parishioners "wanted a school so badly that when they finally got one, they held on to it tenaciously."

With enrollment ranging from 150 to 165, and six classrooms for eight grades, the school is filled to capacity. Sister Livers points out that "we already have a waiting list for our Catholic people," so non-Catholics are not accepted. She looks forward to construction of the church, which will open up more space in the school building.

Sister Livers, who begins her 19th year at the school this fall, serves on the board of education with two representatives from each parish. "It's a very comfortable, workable situation," she says.

Father Strahl believes "the school is our future. Every desk we have is full and we have marvelous teachers. We have kids who work and the public school officials tell us they can recognize them all through high school."

The school "has done more for the Catholic community than anything else," Sister Livers says. Three of its five lay teachers are not Catholic. "They project a beautiful picture of the Catholic community in their own churches."

IN ADDITION, "the public school sector never omits us." The Corydon school system provides bus transportation and sends its band director to St. Joseph's School for eight hours each week, at no charge. St. Joseph's pupils can participate in athletics at the public school. Participants from St. Joseph's have won athletic awards from the public school.

Father Strahl has helped keep costs low in the school by making most of the furniture, other than desks, in his own wood shop. The major source of financial support for the school is a picnic sponsored by the three parishes each year. It is held at the Harrison County fairgrounds to accommodate crowds from the New Albany-Louisville area. Most proceeds support the school, while the parishes each receive part of the funds.

"It's so well-organized that there is com-



paratively little work," Father Strahl says. Parishioners "do the work willingly and happily."

He adds, "The picnic is a life and death thing for us." The picnic and the school lead to unity among the three parishes. "That is the important part of Christianity—to be giving all the time."

As for administrative duties, Father Strahl admits, "I'm a czar." But parishioners take part in a number of activities. After Mass each Wednesday, a Scripture study group meets. About 15 parishioners are members of the Blue Army, and they also meet on Wednesdays to attend Mass and pray the rosary.

The Altar Society is involved in several areas—"everything in the parish is done through their help," Father Strahl observes. Through Church Women United, many women in the parish also work with those of other faiths.

While there is no parish organization for

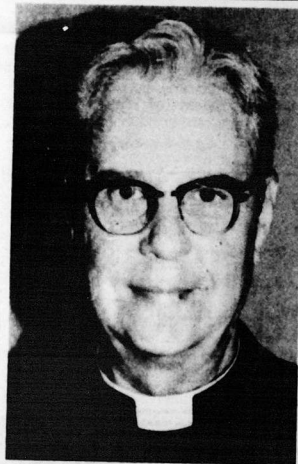
men, many are active in the Knights of Columbus at nearby Lanesville, Joseph Fey points out. Fey has completed one year at St. Meinrad College, and if he continues his studies will become the first from St. Joseph's to be ordained to the priesthood.

The parish CYO plans social activities "about every two months," according to Father Strahl.

St. Joseph's is working toward its future and construction of a church and Father Strahl now sees "a good relationship and cooperation" within the community."

Threats of arrest for gambling at the parish picnic were once common, and Father Strahl remembers that one year the county sheriff and prosecutor left town during the picnic to avoid being pressured to make the arrests.

But the current county prosecutor patronized this year's picnic. "I saw him carrying a turkey," Father Strahl says, "and the only way he got that was by gambling."



Father Ernest Strahl



Sister Mary Benedict Livers



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Singer moves from chewing gum ads to Christian music

by GINA JUNG

She started her career singing jingles for Wrigley's chewing gum, banks and restaurants. But gospel singer Sandi Patti did not want to be a voice on commercials all her life.

"I liked it," she admits, "but I wished I could use my music in a special way. I wanted that to be for the Lord instead of other crazy things."

And Sandi has fulfilled her wish. After graduating from Anderson College a few years ago, she devoted her time to recording contemporary Christian music.

Her devotion to music earned her the highest honors in the gospel music industry. Last March the soft-spoken singer received two Dove awards, an honor similar to winning an Oscar for motion pictures. Sandi is this year's Gospel Artist of the Year and Female Vocalist of the Year.

The song she recorded that hit the top of Christian radio charts, "We Shall Behold Him," brought a Dove for composer Dotty Rambo.

"I was very shocked and very happy," Sandi says about winning the awards. "It's quite a responsibility. The gospel music industry was telling me: 'We like what you're doing. Keep doing what you're doing. Keep sharing what you're sharing. Don't get too big for your britches.' I have to do my part."

She received her Doves at an awards ceremony in Nashville, Tenn., last March.

LIKE MANY COLLEGE students, Sandi did not end up in the profession where she began her studies. Her plans to be a school teacher turned into a music career instead.

She studied opera and did some choral projects for Singingspiration, a recording company in Grand Rapids, Mich. Her first album was released by the company between her junior and senior years at Anderson College.

While at Anderson she began dating her husband, John Helvering, who was an accounting major. By the time they married during their senior year, Sandi was already doing concerts part time with John's help in

bookings. When they graduated they decided to devote all their time in music.

"I was planning to be a school teacher and my husband was going to be a CPA. I had no idea we were going to do this full time," Sandi says.

The concerts keep Sandi and her husband busy. In the past year Sandi has performed 180 concerts appearing in Florida, Washington state and Canada. "It keeps you on the road quite a bit of the time," Sandi says.

But Sandi says she grew accustomed to the traveling when she was young. Her father was a minister of music for the Church of God in Oklahoma City and later in Phoenix. She traveled with her family, giving Christian concerts as the Ron Patti family.

"Music has always been part of our family," she says. "In college I just started doing things on my own."

HALF OF SANDI'S success is due to her husband who handles bookings. He heads their small staff which includes a promotions director, a booking assistant and a secretary.

"The daily decisions I leave to John," Sandi says. Letting her husband handle the business of music allows her to concentrate on the music itself, she adds.

Her music, she describes, is "adult contemporary" rather than rock and roll. Though she does some composing, most of her songs are written by other composers. "Right now, I'm relying on other people sending me songs," she says.

Her award winning hit, "We Shall Behold Him," was written by an established Christian composer, Dotty Rambo, but another current hit, "Majestic Is Your Name," was written by a lesser known composer, Michael Smith. Smith, who is relatively new in Christian music circles, is now on the brink of breaking into the industry, Sandi says.

Sandi has released three albums. The fourth, a live album, will be released in the fall.

Responding to critics of Christian rock music, she says that though her music cannot be classified as rock and roll, there is certainly a place for it.

"There can be a message in rock music,"

she says. "We all have a place with the Lord in our hearts."

HOWEVER SHE ADDS, "Sometimes we confuse our personal task with what the Lord wants us to do."

Sandi says she enjoys audience participation in her concerts. "When you are just by yourself, there's just so much you can do. It gets boring."

"The audience sets the mood for the concert. When I see an audience is singing and smiling, that's good. An audience will help me give a better performance."

When the audience leaves a concert, "I want them to feel encouraged about being a Christian. Just because you're a Christian doesn't mean you don't have problems . . . I want to leave them feeling: 'Hey, I've got something to be the happiest person in the world about.'"

She says the biggest asset in her music is "feeling like I'm using that which the Lord has given me to give back to Him and to others."

In late June Sandi performed for a benefit concert at Arlington High School for Young Life, a Christian group helping youths in the inner city.

She lived up to her claim of drawing audience participation as she invited a group of little girls to the stage and taught them how to sing backup to one of her songs. The audience chuckled at the sounds of the small voices echoing: "You're such a comfort to me."

She also taught the audience how to sing "Jesus Loves Me" in sign language.

She would like to offer more for the deaf in her concerts, Sandi says. "Right now I would like to include more things with sign language. I need to learn more sign language and to get more information on it."

She adds, "Music has a way of communicating that mere words can't. Music can break down walls that words in a sermon can't."

For the next few years, Sandi says, she and her husband will continue in the music business. "I just really like what I'm doing now. I'm really glad to have a while that I don't have to do anything I don't really want to do."

She says they definitely plan to start a family, but will keep on traveling.



Sandi Patti

In the fall Sandi will be traveling to another hemisphere to do concerts. She has been invited by a major promoter to tour Australia for two weeks. Her husband, who travels with her directing the production for her concerts, will accompany her.

"I wouldn't like traveling as much if my husband didn't travel with me," she says.

Though content with being on the road and performing concerts, she admits "If I could change anything, I wish I could just pop into a concert without being in a van or a plane. But all the other things make that so insignificant."

Organization sees growth in resistance to abortion

by TRACY EARLY

NEW YORK—Pressures for abortion are intense around the world, but resistance is growing, leaders of Alternatives to Abortion International said Aug. 12.

AAI is a federation of "pro-life emergency pregnancy service centers," agencies that provide counseling, housing and other services for girls and women involved in problem pregnancies.

At a press conference before its annual meeting, held at La Guardia Marriott Hotel Aug. 12-15, AAI's executive director, Lore Maier, said that although attendance this year would be only about 200, less than at previous meetings, the movement itself was growing rapidly.

Since she and others founded AAI in 1971, she said, the number of centers had grown from 80 to 2,500 in 57 countries, including 1,100 in the United States.

"We are seeing advances in our work all over the world," said AAI's chairman, Mary Winter of Pittsburgh.

AAI leaders emphasized that the pro-life movement should not only express concern for the unborn child, but also show care for the mother whose pregnancy creates extraordinary problems.

The chairman, director and many other AAI

leaders are Catholics, but the federation has substantial and growing Protestant participation, leaders said.

"THE PROTESTANT churches have been coming in on this very fast in the past five years," said Social Service Sister Paula Vandegaer, editor of the AAI magazine, *Heartbeat*. "I think we're getting to be outnumbered."

Dr. Margaret White, an Anglican and an AAI trustee, came from England to attend the meeting and give the banquet address. At the press conference, she reported meeting a rabbi who was concerned about abortion in Israel and planning to organize a pro-life movement there.

Ron Ailken, a Scottish Presbyterian now working in London for the Society for Protecting Unborn Children, reported that abortion has been steadily increasing in England and Scotland. He also said 3,000 to 4,000 women from Ireland go to Liverpool, England, each year in a "package deal" that includes a flight over, abortion and return.

Though the AAI as an organization takes no stand on legislative issues, Ailken predicted that Ireland would vote against abortion in an upcoming referendum on a constitutional amendment. "That could start a world swing away from abortion," he said.

Two Catholic priests came to the AAI meeting from Colombia—Father Pierre Primeau, a Quebec priest serving the Latin American Bishops' Council (CELAM) as secretary of the family life department, and Father Gilberto Gomez, who holds a comparable position with the Colombian Bishops' Conference.

THEY SAID ABORTION was increasing in Colombia as a result of outside pressure, particularly from the International Planned Parenthood Federation.

Father Primeau said U.S. economic assistance from the Agency for International Development had been made conditional on reducing the birth rate through contraception, sterilization and abortion. These conditions were conveyed verbally and not in writing, he said.

In the beginning, Father Primeau said, the Catholic Church was joined in opposition by communists, who interpreted the pressures as an expression of the "capitalist mentality." But he observed that similar measures had been introduced by the Cuban government, and said the position of leftist politicians elsewhere in Latin America is now unclear.

Father Primeau and Father Gomez said they expected the new government in Colombia to offer more resistance to U.S. pressures than

previous officeholders.

Another participant in the AAI meeting, the Rev. Daniel Overduin, a Lutheran from Australia, reported an "enormous increase" in abortions there among girls under 18.

He said increasing numbers of pregnancies among teen-age girls were due to the influence of those who tell them "sex is just fun" and to the desire of many girls from broken homes to find some sense of intimacy.

The pro-life movement, he said, must concern itself with the integrity of family life in a total way.

He said many pregnant girls are responsive when someone offers them help in working out alternatives to abortion. "It is abhorrent to a high number of them," he said. "They are instinctively against it."

Another Lutheran present was Bente Hansen, who directs a pro-life center in Oslo, Norway, the only one in that country though another is planned.

"We have to show young girls what love is," she said. "They think it is sex, but they will be sad when they don't find what they are wanting to find."

Participants in the meeting received greetings from Pope John Paul II, conveyed by Cardinal Agostino Casaroli, papal secretary of state, through Bishop James Hoffman of Toledo, Ohio, headquarters of AAI.

The Active List



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by Friday prior to the week of publication.

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

August 21

The Fifth Wheeler Club for widows and widowers will attend the 5 p.m. Mass at Sacred Heart Church, Indianapolis, followed by dinner at the Southside K of C. For information call Mary Stout, 356-3771, or Ruth Teipen, 638-5452.

August 21, 22

St. Lawrence parish, 542 Walnut St., Lawrenceburg, will have its annual picnic beginning at 6:30 p.m. on Saturday and 11:30 a.m. on Sunday.

August 22

The annual picnic sponsored by Kevin Barry Division 3, A.O.H., will begin at noon at the east side K of C, 1313 S. Post Road. Members and their families are invited.

St. Monica parish, 6131 N. Michigan Road, Indianapolis, will mark its 25th anniversary with a Mass and pitch-in supper. The event will be from 4 to 7 p.m.

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August 23, 25

Classes sponsored by St. Vincent Wellness Center include the following: Aug. 23, Maternity Physical Fitness, six Mondays and Wednesdays, between 5:30 and 6:15 p.m., Carmel Center; Aug. 23, Cesarean Birthing, between 7 and 10 p.m., Carmel Center; Preparation for Childbirth, five locations; Aug. 25, Our Growing Family—A Sibling Preparation Class, between 6 and 7:30 p.m., St. Vincent Hospital and Health Care Center, Indianapolis. Call 317-946-7037 for information.

August 25

The Indianapolis city-wide group of Separated, Divorced and Remarried Catholics (SDRC) will meet at The Catholic Center, 14th and Meridian, Indianapolis, at 7:30 p.m. Enter the Center by way of the 14th Street gate.

August 25, 26

APARE will hold its annual convention for directors of religious education at the Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove.

August 26

"Beginning a Walk, Jog, to Run Program" will be held at the Riverview/St. Vincent Health Promotion Center, 7210

E. 118th St., Noblesville, at 7 p.m. The one-session class acquaints participants with techniques of beginning a fitness program. Call 317-946-7037 for information.

August 27-29

Worldwide Marriage Encounter will sponsor an Encounter weekend at Canyon Inn, McCormick's Creek State Park. Interested persons may call 812-332-0164 or 317-241-8765 for registration or information.

A Togetherness weekend for married couples will be directed by Franciscan Father Martin Wolter at Alverna Center, 8140 Spring Mill Road, Indianapolis, phone 317-257-7339.

August 28

St. Roch Men's Club will sponsor a German outdoor dinner and dance at 3500 S. Meridian St., Indianapolis, from 7 to 11 p.m. \$15 per couple. For reservations call Bob Annee, 784-9167; Carl Brun-smann, 784-2964; or Joe Spitz-nagel, 788-1004.

The annual Mount Saint Francis picnic, eight miles from New Albany will begin at 11 a.m. Food, fun and refreshments.

August 29

St. Monica parish, 6131 N. Michigan Road, Indianapolis, will celebrate its 25th anniversary with a picnic on the church grounds from 2 to 4 p.m.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.
TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m.
THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUN- DAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



BRUNCH BUNCH—Chataud athletes helps advertise the Trojan Brunch, Aug. 29, 11 a.m.-2:30 p.m. at James Tavern at Keystone at the Crossing. Cost is \$7.95 for adults, 2 cents per pound for children. Tips given to Chataud's volunteer waiters will support athletic programs at the school.

OBITUARIES

† BURSLEY, Nellie, 71, Sacred Heart, Jeffersonville, Aug. 5. Mother of Shirley Wright and Charles Bursley.

† FITZGERALD, Gertrude, 73, St. John, Bloomington, Aug. 11. Wife of Thomas; mother of Mrs. Gerald Marschick, Mrs. George Geyer, Mrs. Walter Kapinski, Thomas and John Fitzgerald; sister of Elise Sezrobes, John, Walter and Carl Klein.

† FOX, Norbert J., 91, Christ the King, Indianapolis, Aug. 2. Father of Patricia Fox and Jacqueline Sheerin.

† HOWE, Louis Sr., 55, Our Lady of the Greenwood, Greenwood, Aug. 7. Husband of Sally C.; father of Judith Tindell, Diana Prosser, Mary Williams, Donna Haggard, Jean Pavey, Sally A., Michael, Mark, Christopher, Joseph, Martin and Louis Jr.; son of Marie and Cornelius Howe.

† HUMMEL, Patricia L., 47, Sacred Heart, Indianapolis, Aug. 7. Wife of Charles; mother of Terri and Charles A. Jr.; daughter of Helen Rist.

† KIEFER, Carl E., 75, Our Lady of the Greenwood, Greenwood, Aug. 6. Husband of Mary Kiefer.

† LAMB, Albert E., 88, Christ the King, Indianapolis, Aug. 6. Father of Maryanne Murray, Rossalyn Gale and Albert Lamb.

† LENAHAN, Marie V., 84, Christ the King, Indianapolis, Aug. 7. Mother of Marianne Murphy and Peggy Cook.

† MCGUNNESS, Bernard H., 82, Lincoln Memory Cemetery, Indianapolis, Aug. 2. Husband of Anna; father of Bernard and

Patricia McGunness; brother of Loretta Donovan.

† NITZSCHER, Marion P., 78, St.

Andrew, Richmond, Aug. 11. Wife of Harry; mother of Mary Ellen Williams and Rita Mae Mohr.

† STRICKLAND, Mildred R., 83, St. Mary, Greensburg, Aug. 13.

† WARD, Asuncion Mendez, 60, St. Bernadette, Indianapolis, Aug. 10. Wife of Patrick E. Ward.

Franciscan Sister Nieman buried

OLDENBURG, Ind.—The Mass of Christian Burial was celebrated for Franciscan Sister Regina Marie Nieman at the chapel of the Sisters of St. Francis here on Aug. 5. Sr. Nieman, 81, died on Aug. 3.

A native of Cincinnati, she was born Oct. 7, 1900, and en-

tered the Franciscan community in 1922.

She served as an elementary school teacher in Kentucky, Ohio and Indiana including archdiocesan schools at St. John, Enochsburg; St. Louis, Batesville; and Little Flower, Indianapolis.



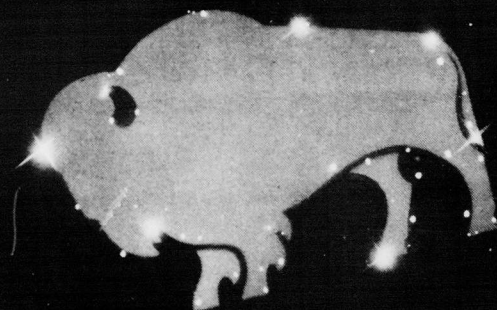
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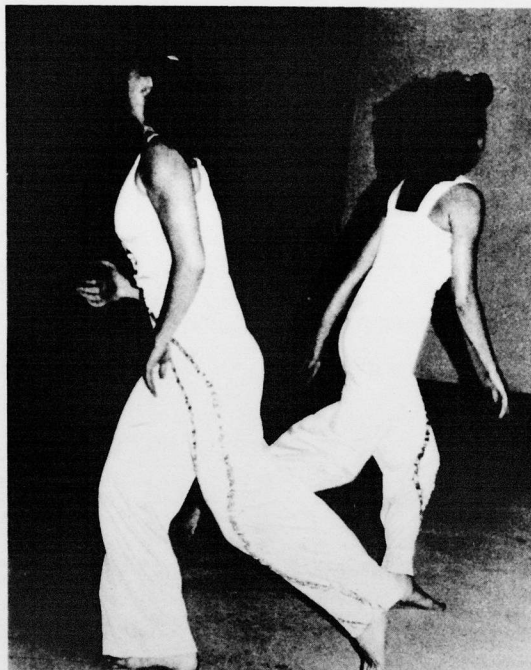
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TALENT ABOUNDS—Clockwise from top: Karen Bayte and Maria Monfreda (St. Ann) won best overall act with "Dance" at the annual CYO talent show at Garfield Park Aug. 15; Jazz Unlimited (St. Gabriel) opened the show; Nancy Thompson (St. Roch) won second in the dance division for tap dancing; St. Michael's "Three Hand Reel" took first for dance; Mid-Summer Band (St. Ann) was first in variety; St. Mark's Sue Hillan won first in vocal; Jon Thibo (St. Ann) was second in vocal; Theresa Wilson's (Christ the King) piano solo captured first in instrumental. (Pictures by Gina Jung)



DORIS ANSWERS YOUTH

Chain letter from pen pal worries youth

by DORIS R. PETERS

Dear Doris:

A couple of days ago I received a chain letter from my California pen pal. I've received chain letters before but not like this one. The letter tells me to make and give 24 copies of the chain letter and if I don't something dreadful is going to happen to me. Well, that didn't intimidate me one bit except for the rest of the letter. It says a lot about St. Jude, the patron saint of hopeless cases, and Our Lady of Mount Carmel. It also says that a priest from Colombia started the whole thing. Would a priest start this? Do you think my friend has something wrong with her? I don't know what to do. Should I give in and write these letters? I'm afraid I

might be starting this chain if I do so but I'm scared. Please answer soon.

Mauvis

Dear Mauvis:

There is nothing to be scared about. The contents of a letter like that are just idle threats intended to force you into writing, or carrying on the chain. Chain letters, of all kinds, have been around a long time but usually die out when intelligent people are not intimidated.

There may be nothing wrong with the pen pal who sent the letter; she is just one of the many who fell for the threats.

I would be doubly suspicious about this letter calling on Our Lady and the saints. So follow your instincts, don't continue it. And don't worry about it either.

Dear Doris:

I am so disappointed in the Catholic Church. Being a Catholic in this parish means going to church on Sunday and listening to a terrible homily which is often contrary to how our pastor behaves. Often homilies do not have anything to do with the Gospel, and sometimes disagree with the Gospel.

Many of my friends don't go to our church anymore, because there is nothing for us. We had a priest who held weekend retreats but the pastor locked him out. The pastor also kicked out three organizations that had youth involvement.

My Protestant friends all belong to church groups. These groups have something called youth ministry. I've never

heard of that in the Catholic Church.

Our pastor is only interested in people who can help him financially. So that leaves us kids out. I understand that some people complained about our pastor but he only got worse. Some of my friends go to youth meetings at the Protestant churches and have a good time.

Depressed Too

Dear Depressed:

Don't stay away from church. And there is no need to go to a Protestant church. Go to another parish. There are many with youth oriented programs—and great homilies! Try one. And remember we are all human—even priests. And we can't please everyone all the time.



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CRITERION CLASSIFIEDS

in the MEDIA

He's going ape over ABC schedule

by JAMES BREIG

Breig's First Principle of TV Criticism states: "If they don't know what to call it, it probably stinks."

Which is why I am worried about ABC's new fall series. Already, they have changed the names of two of the shows. One of them went from "The Brass Monkey" to "The Golden Monkey." I'll bet it's really "The Leaden Turkey."

But let's not go into the new season with a negative attitude. Let's give them the benefit of the doubt. Let's be generous. Maybe it will be "The Zinc Ape," but that's as far up the metallurgical and evolutionary scales as I am currently willing to put it.

For 1982, ABC is presenting America with seven new programs to replace its 1981 clinkers (including "Strike Force" and "Open All Night"). The new comedies are:

—"Star of the Family" is the 16-year-old daughter of a fireman (Brian Dennehy). She wants rock stardom; he wants her home. She writes suggestive lyrics; he orders her to her room.

—"It Takes Two" was originally titled "For Better or Worse." Then ABC got wise; such a title is too inviting to critics. Richard Crenna plays a doctor and Patty Duke Astin is his wife. Everything is fine until



she "asserts her independence by pursuing a budding law career as an assistant DA" (these and all quotations come from network press material).

THEIR children, a college

student and a teenager, are typical TV kids (one of them is played by an actress named Helen Hunt, to whom I have often been told to go).

I seem to recall Mr. Crenna playing in a similar series a few years back with Bernadette Peters. It lasted no longer than a routine physical or cross-examination. "It Takes Two" may only last one-week, that is. (Want to change the title again?)

—"The New Odd Couple" has got to be the strangest show on TV this fall. It takes the old series about Felix and Oscar, and makes them black. Period. What an idea! And it makes up for all those honkies who have played Othello.

Along with those laugh-provokers, ABC will offer four new adventure series:

—"The Golden (nee Brass) Monkey" is a rip-off of "Raiders of the Lost Ark." Described by the network as "wide-eyed adventure in the South Pacific," it features "a daring cargo pilot who battles sinister Nazis, a villainous but beautiful Eurasian princess and larcenous rogues." Also on hand are a one-eyed dog and a gorgeous American spy.

—"The Quest" is about "four unlikely blueblooms from

the U.S. who vie for the throne of Glendora, a tiny kingdom in the heart of the Mediterranean." The quartet includes a photojournalist, a con artist, a retired cop and a department store buyer.

NOW GET this because it's complicated: each of them must complete certain tests to prove he or she is worthy of the crown. Overseeing the tests are Sir Edward and—oh, forget it. By the time I explain it, "The Quest" will be at rest.

—"Matt Houston" could be called Matt Dallas because it's about a rich Texan who "controls everything from diamond mines to soybean futures. He's handsome, dashing, earthy and has a heart as big as his home state." Guess what? He's also a detective. (Do soybeans have a future?)

Finally, ABC has one of those "reality" shows along the lines of "That's Incredible."

—"Ripley's Believe It Or Not," if you have seen the syndicated "In Search Of" series, is nothing new, believe it or not. TV cameras go around the world filming weird stuff and then the narrator, Jack Palance, tells you it's weird. You can get the same effect by visiting your cousins.

ABC also has up its corporate sleeve three series which premiered during the last winter: "Joanie Loves Chachi," "T.J. Hooker" and "9 to 5." The first is a "Happy Days" spin-off while the second is a cop show starring William Shatner. The last one is a comedy based on the movie about secretaries.

Among ABC movies for TV are multi-hour presentations



WINNING NOTES—Luciano Pavarotti and Lella Guimaraes sing in Puccini's tragic opera "La Boheme." Winners of the Opera Company of Philadelphia-Luciano Pavarotti International Voice Competition will be featured in the opera on Aug. 28 on PBS. (NC photo)

based on "The Thorn Birds" and "The Winds of War." Elizabeth Taylor, an entire town that went on a diet, and Grace Kelly will be the focus of other movies. (An interesting trio, no?) An interesting duo are Prince Charles and Di, who will be the subjects of a TV flick. If you are not that snooty, you'll

probably be more interested in the new children's series for Saturday morning called "Pac-Man."

Lined up for specials are Marlo Thomas, Miss Piggy and Dom DeLuise (an interesting trio, no?).

(Next week: A look at the new shows from CBS.)

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- Registration on Aug. 31/Sept. 2 from 5:30-8:30 PM in Room 105.

For additional information Call:

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Donald A. Gienn, Principal—Warren K. Jackson, Director

Novel about life in convent school enjoyable

"Felice" by Angela Davis-Gardner. Random House (New York, 1982). 302 pp., \$13.50. Reviewed by Gina Jung for NC News Service

Growing up in a convent school can be rough, as demonstrated in Angela Davis-Gardner's novel, "Felice."

The story centers on a 12-year-old orphan, Felice, and events in a Nova Scotian convent school. The cast includes a resident priest who is described as "a fly serenely caught in molasses among the sisters," an aging, senile nun with an unrestrained imagination for martyrdom and other glories, and a passionate mother superior.

On the brink of womanhood, Felice is not sure how to handle her newly developing sexuality and its accompanying temptations. Adding to the conflict is her eagerness to identify with the martyrs in "The Lives of Saints," and her inclination to enter the sisterhood.

Felice also wants to break away from her contemptible guardian-uncle whom she has failed to convert or reform from drinking.

Such ordeals would devastate most 12-year-olds,

but Felice leans on her vivid imagination to take them on. Concerning her desire for men, she sees herself nearly giving in but in the end remaining chaste. Concerning her vocation, she dreams of a life of glory as a nun.

The senile Sister Agatha, with whom Felice has a fond relationship, frequently announces visions of her bridegroom Jesus coming for her. Her life ends in a leap over a cliff.

Felice's dream of bringing her uncle to God also ends, though less dramatically. When she tries to read the missal to him, he grabs it from her, tears the pages out and eats them.

Her plans for glory in the sisterhood are also thwarted. During a group confession, she lies about how she resisted temptations from lust and then breaks into hysterical laughter at the sight of her dumbfounded friends with their mouths open. The incident not only ends her days at the school but also her would-be career as a nun.

The young girl chooses to bury her problems in illusions rather than deal with them realistically. When Felice tells the mother superior of her

desire to join the order, the nun replies bluntly that "the life of a nun is not adventurous. It is a life of routine, obedience and denial."

Though Felice says it is the kind of life she wants, she runs from mother superior's office after she is dismissed.

The novel is rich in character and conflict. No convent should be without a Sister Agatha claiming Christ is coming for her at any minute. Nor should any convent be

minus an administrative struggle between its resident priest and mother superior.

But for the imaginative Felice, the difficulty of separating reality from fantasy causes her downfall and departure from the school.

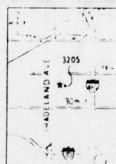
"Felice" is a fairly enjoyable novel, though some may find the central character and her unceasing fantasies irritating. Still, there are some humorous and ironic incidents that readers will find delightful.

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VIEWING WITH ARNOLD

'An Officer' is romantic drama

by JAMES W. ARNOLD

One of the traditional roads to success in this bubbling democracy has been, as Grandma might have said it, "to marry above one's station." That is, poor girls go after rich guys, and poor boys go after the boss's daughter. If you must fall in love, why not with someone who can do you some good?

Cynicism aside, that doesn't happen as much anymore, because in increasingly segmented America, the chances of upper crust meeting lower crust are as good as finding a real waterfall in a shopping mall. Besides, such practical plotting seems to go against the popular ideal of romantic love, as well as liberation of the sexes, which discourages grubbing off the success of one's spouse.

But exceptions remain, and "An Officer and a Gentleman" has found one of them: elite military bases where lonely cadets struggling to become jet pilots are besieged by local working class beauties hoping to catch onto high status, world travel and early pensions as officers' wives.

Ex-officer Douglas Day Stewart has set this romantic drama at a navy base in the Seattle area.

By day a typical movie class representing most demographic possibilities—a couple of Navy brats (a non-corn's son, an officer's son), a black, an Hispanic, a woman, etc.—endure the torment of basic training under a mean Marine D.I.

BY NIGHT they are encircled by the charms of girls from a nearby paper plant who

gamble for earning an engagement ring before the 13-week cycle ends.

That is, of course, the males are encircled. The female's problem is convincing the hardnosed D.I. she deserves her chance to fly—and win officer status on her own merits—a hurdle symbolized by an insurmountable wall on the base obstacle course.

"Officer" earns credit for

providing a touch of social reality in an otherwise fantasy-filled movie summer. But it hedges, hems and haws, cops out, throws in a few cupfuls of soapsuds, and ends up being a modern variation on the old flight school movie formula.

Tough-but-selfish loner hero learns compassion. Best friend ends tragically, done in by a greedy woman. Others persevere or flunk out. Ultimately they all realize that they have come to love the sadistic sergeant who forced them to polish-and-pushup their way to responsible officerhood.

The triteness is partly redeemed by a careful adult script by writer Day and a convincing production by young director Taylor Hackford (last film: "The Idolmaker"), and impressive acting in the well-developed major roles that lifts them occasionally beyond the expected.

That is especially true of Louis Gossett Jr., whose despicable D.I. eventually becomes a symbol of the virtues of discipline and "tough love." He steals everything in the picture except the producer's gold fillings. Gossett's performance is so far one of the top five movie delights of 1982.



LINE-UP—Drill instructor Louis Gossett Jr. reviews and reviles the line-up of new officer candidates for whom he will be responsible in Paramount Pictures' "An Officer and a Gentleman." Richard Gere, left, stars in the film which the U.S. Catholic Conference says is marked by good acting but heavy on sex. The R-rated film is classified O by the conference. (NC photo)

dynamism charges the film. Ironically, his character is also a status-climber, the unloved son of a boozier-and-wencher who tells him "officers are not like you and me."

He overcomes his terrific hubris with the help of ambitious-but-sincere girlfriend Debra Winger, and the prodding of Gossett, whom he has to fight (for some dim macho reason) in a brutal climactic

kungfu/karate brawl.

His friend (David Keith) is less fortunate, since his girl (Lisa Blount) tries to con him into marriage with the traditional false pregnancy. ("Abortion? She's Catholic and won't even talk about it.")

The scene where Keith tells her he loves her and has resigned from the Navy to take her back to Oklahoma and a job at J. C. Penney's is full of wry

poignance. Love is a dangerous weapon, the film suggests, and you can't really climb to success without helping and being helped by others.

(Often moving and complex drama, somewhat confused, vulgar and oversexed, but above average in its real-world connections; not recommended for general audiences.)

USCC rating: O, morally offensive.

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NOT SO classy is the general moral level, which is mired from the start in a positive relish for the cadences of flat-out obscene GI language. While that at least has realism as a (lame) excuse, the use of very physical sex to visualize the various love relationships is tawdry and overdone to the edge of absurdity. I'm not sure if the producers are trying to give the audience what they think it wants, or if they just don't know what else lovers do that might be worth watching or listening to.

The story is built around Richard Gere, who with Robert DeNiro is the current actor most in the neurotic lower-class Garfield-Brando tradition.

At 33, Gere seems over-age as a pilot officer-candidate still troubled by mixed feelings about his parents, but his

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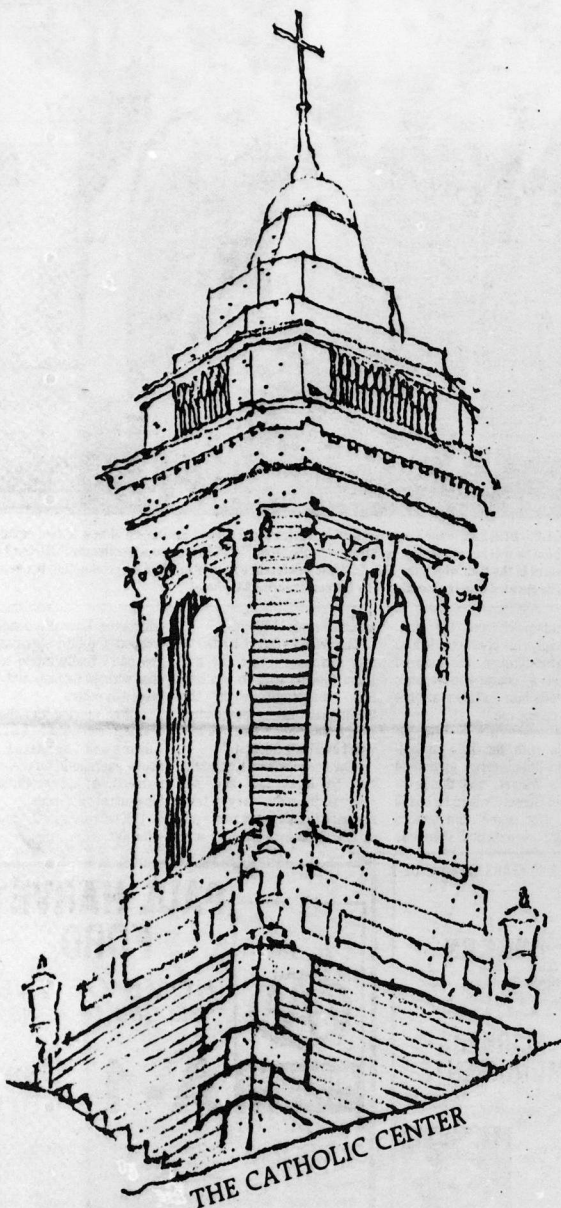
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