

the CRITERION



DANCING FOR THE LORD—It's not just poetry in motion and it certainly isn't a white tornado. Ken and Susan Tolle, husband and wife who are part of the Hosanna Sacred Dance Company of Indianapolis swirl before Joseph Smith, Archdiocesan Board of Education president, Archbishop O'Meara, and Frank Savage, Superintendent of Catholic Education, during the Educational Leadership Convocation held at St. Peter and Paul Cathedral last Sunday. The dancers were part of a paratitury on the theme "Covenant of God." Educators from across the archdiocese renewed their own three-year 'covenants' for achieving goals and objectives for parish and deanery boards. In bottom left photo, Office of Catholic Education personnel and board leaders read from the Scriptures. They are: Rose McBride, Mike Carotta, Ellen Healey, and Bill Bruns. In the right photo three of several hundred archdiocesan leaders sign covenants at the altar. (Photos by Father Tom Widner)

Pontiff condemns killings of Palestinian refugees as sign of evil and violence

by Fr. KENNETH J. DOYLE

CASTELGANDOLFO, Italy—In strong and emotional language Pope John Paul II condemned the killings of Palestinians in refugee camps in Beirut, Lebanon, saying that such crimes "disgust the human and Christian conscience."

Initial Red Cross estimates said that more than 600 people died in several refugee camps in West Beirut. Many press reports cited eyewitnesses and Western diplomats who attributed the killings to Christian-led Lebanese militia groups which broke into homes and sprayed occupants with machine-gun fire. The killings occurred Sept. 17-18.

Speaking Sept. 19 to about 15,000 visitors who crowded into the tiny village square outside the papal summer residence in Castelgandolfo, the pope said, "With a soul filled with bitterness and deep sorrow, I learned the news of the horrendous massacre carried out in the Palestinian camps of Beirut."

"One hears reports of hundreds and hundreds of victims—babies, women, and elderly people—put to death in a ruthless way," the pope continued, his voice subdued and sad.

"There are no words adequate to condemn such crimes that disgust the human and Christian conscience," the pontiff observed.

"How can one not be seriously worried in the face of this terrible manifestation of the forces of evil and the spiral of violence expanding in the world?" he asked.

"I pray to the omnipotent God to grant eternal peace to the victims," the pontiff added, "and I ask the merciful Lord to have pity on our humanity that has fallen to such an excess of barbarism."

URGING NEW EFFORTS toward a Mideast settlement, the pope said, "I pray that God enlighten and lead the minds of people and of their responsible authorities so that they might succeed in breaking this chain of struggle and of rancor and begin again with renewed effort dialogue and negotiations to

reach a hoped for peace and reconciliation in the Middle East."

The pope's words came four days after he had met at the Vatican with Palestine Liberation Organization leader Yasser Arafat and called for the recognition of the security of Israel's borders, the right of Palestinians to a homeland and an end to terrorism and violence in the Mideast.

In the United States on Sept. 19 Cardinal Terence Cooke of New York, president of the Catholic Near East Welfare Association, and Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, issued a statement which also deplored the killings.

The massacres also increased the international criticism of the Israeli occupation of West Beirut with Israel receiving much of the blame, directly or indirectly, for the killings. Two days prior to the massacres Israeli troops had moved into the areas of the refugee camps, saying the move was to prevent bloodshed in the wake of the assassination Sept. 14 of Lebanese President-elect Bashir Gemayel. Many eyewitnesses, foreign journalists and Western diplomats said Israeli troops controlled access to the refugee camps prior to the massacres.

The PLO pledged to avenge the deaths.

"The murderers will have to give a hard and bitter account," said a statement issued by the Palestine Central Council, which incorporates the PLO.

"The massacre took place despite guarantees given by American special envoy Philip Habib," the statement added. "It shows that America is not qualified for an even-handed role."

Habib negotiated the PLO evacuation from Beirut.

Looking Inside

PATHWAYS TO THE SPIRIT continues with a discussion of decision making. Dolores Leckey leads off on page 9.

Gina Jung interviews a local man serving as a Comboni Missionary in the Sudan. See page 2.

Dolores Curran talks about "ditching" on page 8.

St. Thomas the Apostle Parish in Fortville gets noticed in this week's Parish Profile on page 12.

The Kennys answer a question from a mother about her adult children's lifestyles on page 13.

Political Responsibility Day set

Archbishop Edward O'Meara, recognizing the important link between faith and politics, has designated Sunday, Oct. 3 as Political Responsibility Sunday in the Archdiocese of Indianapolis and has asked all parishes to plan that date as a focal point of efforts to remind Catholics of their right and duty to take part in the organization and life of political society.

Each diocese in Indiana will be holding a similar observation sometime before the November 2 elections.

A brochure entitled "A Call to Political Responsibility," containing excerpts from the 1979 statement of the Administrative Board of the United States Catholic Conference

"Political Responsibility: Choices for the 1980s," will be distributed at many parishes Oct. 2 and 3. The subject will be offered by way of homilies and/or prayers of the faithful. Posters are being distributed to all parishes as well.

Archbishop O'Meara has asked that Catholics be aware of the need to be involved in the political life of their community as an expression of their concern for the welfare of all people.

Material and suggestions are being coordinated through the diocesan coordinators of the Indiana Catholic Conference.

Father Mike Barton stayed in the Sudan after others thought it too desperate

by GINA JUNG

Six Comboni missionaries arrived in southern Sudan in the summer of 1978. They saw churches desecrated. Houses were in ruins.

The people had abandoned their villages to hide in the bush to escape the civil war that had lasted more than a decade.

A few days after the missionaries arrived two left. The situation, they thought, was too desperate to stay any longer.

But four did not abandon the war-torn African country. They knew that God had called them to start building again—not only the villages, but the people and the church that had been absent for nearly 20 years.

Father Mike Barton, a Comboni Missionary and a native of Indianapolis, was one of the missionaries who stayed in Sudan. He has worked among the Sudanese tribes for four years.

Since early July he has been residing at St. Catherine rectory while on leave from his duties. He plans to return to his work in the African country next month.

While home Father Barton has traveled to Ohio and around the archdiocese, sharing his experiences of his work in southern Sudan.

"The two who left," the Comboni Missionary recalls, "thought it would be better to pull out and come back when we were better organized."

"The situation was bad—it really was and still is. Petrol, flour, food stuffs were difficult to find. The roads were hazardous. But some of us said 'no. We had to get started.'"

THE TASK that lay before Father Barton and the other Comboni Missionaries was enormous. The years of civil war had turned the southern Sudan into a waste land.

According to Father Barton the story of Sudan's civil war was one that the newspapers did not tell.

Sudan, just south of Egypt, is the largest country in Africa with nearly 20 million people. The British ruled the country until 1954 when it was granted independence. But Britain did not resolve the conflict between the Arab-dominated north and southern Sudan where mostly black Africans lived.

The Arabs wanted to make Sudan an Islamic state, but the southerners, who were non-Muslims, refused.

Sudan was "a time bomb waiting to go off," Father Barton says.

That time bomb went off in 1958 when an

Arab army general seized power. All foreign missionaries were expelled from southern Sudan and the native clergy was exiled to Uganda.

The Arabs wanted the missionaries out, says Father Barton, because they were educating southerners who could eventually become leaders and a threat to Arab rulers.

An on-going guerrilla war between the Arabs and black Africans was fought in the south. With no resolution in sight the two sides signed a peace treaty in 1972, putting an end to the civil war. The power and central government remained in the hands of the Arabs, but the south was granted some autonomy.

MISSIONARIES WERE permitted back to the southern Sudan in 1977.

Father Barton says he and other Comboni Missionaries came to the country in the summer of 1978 to find "debris and ruin" and churches desecrated and bombed. "Hospitals and orphanages that had flourished had become part of the bush," he says.

Father Barton was faced with a choice: to rebuild the structures that had been destroyed or rebuild the faith of the people.

It did not take him long to decide that the people needed pastoral care.

"I try to work with the local leaders on their own level. I'm suffering with them and living with them. I've had malaria several times. I do live with the people very much. I have to be part of their lives," he says.

Father Barton did not find the people in the south bitter toward their former Arab enemies. "The people there are very forgiving. They don't bear a grudge."

The southerners were happy to see the priests return and did not understand why they left, he says.

"The people wanted the priests to come back. They were very primitive and were angry that we had left them for all these years."

Father Barton knew Arabic, but he did not learn the language of the Sudanese Africans until he began living among them. After learning the language, he taught them to read and write.

"I'M TRAINING THE catechists. I have 100 now, but I need 100 more—if you know where any are," he laughs.

The Bari, he admits, is the most stubborn of the four tribes he works with. "They are very



Fr. Mike Barton

difficult people. They drink liquor and even their youths drink. They give you a hard time. The Bari want to be Christians, but they don't want to go to church."

But he insists that the Sudanese know the basic doctrines of their faith before their infants are baptized. The parents must take an examination, showing that they understand the Trinity. "I make sure they can recite to me the Ten Commandments and the seven sacraments," he adds.

Many Sudanese, though baptized Catholic, do not know the basics of the Christian faith, he says.

"Before the expulsion (of missionaries), thousands were baptized because the priests knew they were going to be expelled. Of course, back then, there was no salvation outside of the church. Now, 20 years later, I'm encountering people who don't have the basic concepts of Christianity."

Though Catholic rites such as infant baptism seem strange and may draw hostility from the Sudanese, Father Barton says he "tries to incorporate some of their customs" and "Africanize the sacraments." African music is used in the liturgies.

THE PROTESTANTS have made more inroads with the tribes than the Catholic Church, he says. "The Protestants are much closer to the people. Their training period for people becoming pastors is shorter. I would say some of their pastors qualify as our catechists. But they're good people and they do a good job."

Father Barton says there are times when

missionaries must struggle with personal difficulties. The biggest problems he faces in the mission field are loneliness and frustration he admits.

When the Comboni Missionaries arrived in southern Sudan, they began working in different areas. Father Barton has been working alone for most of his four years in Africa.

"I wish people would respond to our efforts," he says, "but they really don't. I try not to expect much. . . I have moments of anger."

Father Barton has found some comfort from Father Justin Ogen, a Ugandan Comboni Missionary, who started working with him last November.

While at home, the Indianapolis Archdiocesan Council of Catholic Women has given him financial support. Jane Bruggman of Tell City, chairperson of the ACCW International Committee, and Anita Long, former chairperson, have organized fund-raising activities for Father Barton's mission work.

The ladies' fund-raising efforts have paid off. Recently they collected enough money to buy a treadle sewing machine for a Sudanese boy. He is now making clothes for a leper colony.

Father Barton's work in southern Sudan is a fulfillment of a childhood dream. He says he has wanted to be a missionary since he was a little boy.

Following that dream led him to a high school seminary run by the Comboni Missionaries in Cincinnati. After high school he attended Sacred Heart College in Monroe, Mich. He later traveled to Spain to study theology.

Commenting on his stay home, Father Barton says, "It's good to be around people that you are close to and who love you. People are very concerned."

But he says he wishes that "people in the church would be more mission-minded."

"They (the Sudanese) need all kinds of things. They need medicine, but I don't know anything about it. The greatest need is in personnel—for people to come to work with the Sudanese."

Father Barton's goal in his work is to establish a grade school and a high school in the area he is working. A catechetical center has already been set up.

Some of the fruits of Father Barton's work is already beginning to show. Three men from the villages where he has been working are in seminary.

There are only about 40 native clergy in Sudan, Father Barton says, and more are needed.

And next month when the Comboni Missionary returns to southern Sudan, perhaps the Sudanese will not be angry about their priest being absent.

Father Barton just needed a vacation and visit to his home town.

Initiation rite will change face of church, says priest

DETROIT—The Rite of Christian Initiation of Adults (RCIA) "will totally change the face of the church," a Detroit archdiocesan official told more than 1,000 persons attending the fourth annual Detroit Conference on Worship.

"When the RCIA is fully implemented," said the official, Father Patrick Cooney, "the church will move from being acceptably static to being very much dynamic. We're going to see some great renewal take place. It's already happening in some parishes, although we're talking generations before the full effect is felt."

The RCIA is a renewed version of the process of receiving converts into the church. Modeled after the catechumenate of the early church when converts were received in large numbers, it has been updated by modern missionaries engaged in evangelization.

Archbishop Edmund C. Szoka of Detroit has asked that the RCIA be implemented in every parish in the archdiocese within three years.

Father Cooney, director of the archdiocesan Department of Worship, said he foresaw some

problems in implementing the rite. "The RCIA is asking some hard questions that have to and need to be asked," he said. "It will demand a reorganization of priorities in our parishes."

"Plus, we're so used to a private faith and the RCIA is saying that faith must be formed in community and lived in community. That's going to be tough to get used to."

Studies by anthropologists indicate that "a community is only renewed when it changes its initiation process," Father Cooney said. "When it allows its initiation process to become bland, then the society becomes bland."

"That's what we're latching onto with the RCIA," he continued. "It's going to take time for people to catch on; some may be overwhelmed. It's a great challenge to parishes."

Another conference speaker, Franciscan Father Regis Duffy, associate professor of theology at the Washington Theological Union, said he was "disturbed" by the current focus of the RCIA.

"We should be asking ourselves what the local churches should become because of this

new rite," he said. "Instead, the emphasis seems to be largely on the catechumens (persons receiving instruction). That's disturbing."

A local Christian community must be of a certain quality to receive catechumens, Father Duffy said. "I don't think a parish is qualified to receive catechumens just because it's listed in the Catholic directory of parishes."

"What is the depth of conversion you expect from all involved in the catechumenal process?" he asked. "We're not talking about just the catechumens in the RCIA, but the priest, the catechumenal team, the entire parish. How much do you expect the catechumenate to replace the annual mission, or is it going to be just another way to process people?"

Father Duffy continued: "What is the breadth of the mission you expect to see coming out of this? We should be asking ourselves, 'How dirty are people's hands getting because of the Gospel?' It's important to see how involved the people are becoming."



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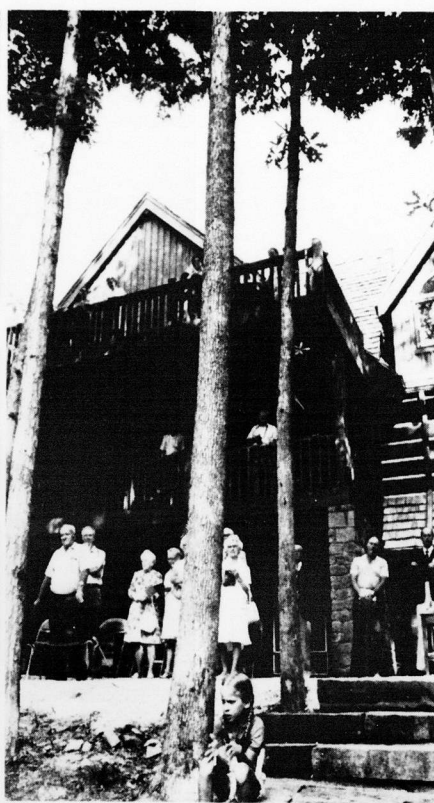
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RUSTIC DWELLING PLACE—Archbishop O'Meara led the congregation of St. Agnes Church at Nashville in a Mass dedicating the new addition to that tiny church which attracts tourists and visitors during Brown County's most popular months in the summer and autumn. Exterior of the addition is seen in the right photo as more parishioners look down the hill toward the parish grove where Mass was offered. (Photos courtesy of Barbara Sheehan, Sheehan Spectrum, Inc., Nashville)



church in the WORLD

Four Honduran hostages
released by gunmen

SAN PEDRO SULA, Honduras—Four of the hostages held by gunmen occupying the Chamber of Commerce and Industry building in San Pedro Sula were released Sept. 19 after the intervention of Archbishop Andrea Cordero Lanza de Montezemolo, apostolic nuncio to Honduras, and Bishop Jaime Brufau of San Pedro Sula. According to local officials, the gunmen, presumed to belong to the Cinchoneros guerrilla organization, as of Sept. 19 still held 82 of the 106 hostages they had captured Sept. 17 upon taking over the building. The gunmen threatened to execute their hostages if the Honduran government did not release political prisoners. The gunmen had released 16 hostages earlier at the request of Bishop Brufau, and others were able to escape. Although some reports said two U.S. citizens were among the hostages, the American embassy said no Americans were in the building.

Peace is set by Christ's
teaching, says bishop

WASHINGTON—"The content and context of our peacemaking is set, not by some political agenda or ideological program, but by the teachings of (Christ's) church," said Archbishop James A. Hickey of Washington at a day-long archdiocesan convocation on peace Sept. 18. The words of the archbishop reflected the tone and structure of the gathering as speakers and 1,400 participants representing all shades of opinion on issues of nuclear war, deterrence and peacemaking came together to consider their factual and moral dimensions. The archbishop called for the convocation in his June pastoral letter on the moral dimensions of nuclear weapons in light of Catholic teaching. Among the speakers at the convocation were William Colby, former director of the Central Intelligence Agency; Father J. Bryan Hehir, director of the Office of International Peace and Justice of the U.S. Catholic Conference; and Maj. James Keeley, assistant to the head of the U.S. delegation in the Strategic Arms Reduction Talks.

Call for reconciliation

WARSAW, Poland—The Polish bishops have called for "reconciliation, forgiveness and mutual concessions" between the communist government and the suspended Solidarity trade union. The bishops also condemned "the shedding of fraternal blood" during demonstrations that started Aug. 31 and criticized the treatment of demonstrators received from the police. "All sorts of crises are shaking Poland. There are no marked signs that the social situation is improving and one cannot see any convincing prospects," the bishops said.

Accepts resignations

WASHINGTON—Pope John Paul II has accepted the resignations of Bishop Edward J. Hermann, 68, of Columbus, Ohio, and Auxiliary Bishop John J. Pappalardo, 67, of New York.

Reports of Vatican bank harming church

by Fr. KENNETH J. DOYLE

ROME—Numerous press reports linking the Vatican bank to the collapse of Italy's Banco Ambrosiano are harming the church, and the Vatican would be wise as soon as possible to give a full public report on what is happened. Those are the two conclusions drawn from a dozen lengthy interviews conducted by National Catholic News Service in Rome during mid-September.

Interviewed were well-connected people. Some of them were Vatican employees, some were not. Some were clerical, some lay. Some were Catholic, some not. All had significant and regular dealings with the Vatican.

Most of those interviewed preferred that their names not be used because of the delicacy of the topic and of their own positions, and also because of what they said was the speculative nature of many of their observations given the scarcity of available facts.

All agreed that the church is suffering from the image being conveyed.

The issue revolves around the relationship between the Vatican bank—called the IOR, the Italian initials for the bank's official title, the Institute for the Works of Religion—and Roberto Calvi.

On June 18 London police found Calvi's body hanging under Blackfriars Bridge, located over the Thames River. They have ruled his death a suicide.

CALVI WAS THE president of Italy's largest private bank, the Banco Ambrosiano, which has since been declared bankrupt by Italian banking authorities.

A major factor in the Ambrosiano case involves about \$1.2 billion in unpaid loans which Calvi arranged from Ambrosiano subsidiaries on behalf of questionable Panamanian companies in which Calvi is said to have had significant investments.

Last year, the IOR signed letters of patronage approving of the loan of at least some of this money to the Panamanian operations. The letters were signed after Calvi had already been convicted by an Italian court of illegal currency transfers.

The letters apparently gave the impression that the IOR exercised some measure of control over the Panamanian operations, thus giving them an air of being creditworthy.

At the same time that the IOR issued the letters of patronage, it is reported to have received from Calvi an allegedly secret "liberating letter" absolving it from any financial responsibility should the loans go bad.

News reports differ on the chronology of the letters of patronage and the loans. Some say that the letters of patronage were issued after the loans were made, purely for the internal purpose of comforting nervous Ambrosiano directors who were beginning to wonder whether the Panamanian operations were going to come across with repayment. Other reports say that further loans were made following the letters and that the lending institutions relied, in part at least, on the IOR's judgment in granting those loans.

REPORTS ARE UNCLEAR and speculative as to how the money borrowed by the Panamanian institutions was put to use. What is clear is that Calvi was unable to pay back the money to the Ambrosiano subsidiaries and that this was the key element leading to the Ambrosiano collapse.

Letters of patronage have the legal standing of letters of reference and do not constitute guarantees, but some observers wonder why, if the IOR felt comfortable enough about the loans to issue letters of patronage it needed a companion letter absolving it of financial responsibility.

Among the larger questions raised by the Vatican-Ambrosiano affair are whether the

church needs to be involved in banking at all, and if it does, what guidelines should govern its activities.

In a recent interview Italian Bishop Luigi Bettazzi of Ivrea, president of Pax Christi International, voiced concern about churchmen "walking arm in arm" with questionable figures and suggested that "a more visible manner of meeting the financial demands of the Christian community without running these risks" should be found.

One American priest who has taught in Rome for many years said: "It's very simple. People feel uncomfortable about the idea of the Vatican running a bank."

Another person interviewed asked: "Wouldn't it be better if the Vatican simply deposited its money in an outside reputable commercial bank, the way anyone else does?"

Several sources, however, say the answer to this question is "no" because if the Vatican bank did not exist, the church would have to invent one.

According to this view, the Vatican bank is really not a bank at all, in the sense of a commercial institution open to all depositors. Instead, it more closely parallels the loan funds which exist in many dioceses, these funds hold interest-bearing accounts in reserve for more solvent parishes while loaning money to others which find themselves financially pinched or needing funds for new projects.

Since its inception in 1887, the Institute for the Works of Religion has existed to do what its name implies—to help religious orders and institutions carry out apostolic projects by husbanding for them their resources.

Defenders of the bank argue that it scorns speculative ventures, that it places its deposits in proven interest-bearing investments, that it rejects such potentially lucrative but high-risk opportunities as lending money to foreign governments, and that its track record over the years would make any businessman proud.

EDITORIALS

Searching for blame

The massacre of Palestinian civilians by Christian right wing militia in Lebanon not only sickens and disgusts the human conscience, as Pope John Paul noted, but also angers the soul of justice and saddens the heart of mercy. It must shame the conscience of all Christians.

Once the shock is absorbed and realized the grief thickens and then anger seeks scapegoats—we look for someone, anyone, to blame since we cannot be there in person to vent our frustration. Heads of state are full of blame for the Lebanese, for the Israelis, for the PLO, for the United States, for anyone and everyone who is involved in the terrible turmoil in the Middle East. And, yes, it is all true. Each in his own way is to blame.

The Israelis are to blame for acting vengefully as a result of the injustice history has perpetrated upon them. That nation seems bent on a policy, therefore, of perpetrating injustice on others. But the PLO is to blame as well. Like all revolutionaries it cares not for the innocent and so protects itself by hiding behind innocent civilians. The Lebanese are to blame in their vacillation and inability to control their own nation. The United States is to blame for it, more than any other superpower, supplies the weapons with which these people destroy one another.

But does casting blame solve anything? Does it bring the Middle East closer to peace? Does the name calling end the fighting? Does the injustice stop? Are sides not taken? Does anyone admit failure or guilt?

No. Each one has a cause and each cause is seen to be of greater concern than the peace and harmony for which the risen Christ called and in which humankind was meant to exist.

And what of the Christian response? What insidious and twisted thinking pushed the Christian to massacre the Palestinians? What religious teaching motivated the marauders to destroy? What teaching demands the lives not only of the guilty but also of the innocent? Indeed, what Christian teaching calls for war and violence in any situation? Not even war, but the vicious and inhuman massacre of innocent human beings? What malevolent abdication of responsibility in the church has given such so-called Christians the encouragement to wantonly destroy the lives of those who died last weekend?

In all the preparations for war made by this country and the countries of the Middle East, where is the working of the true Christian message? Where is Christ in the Christians who prepare for war instead of making of peace? Has our fear of one another so overwhelmed us that we are condemned to blast bullets in the each others' heads and thus in the face of the Jesus who preached peace?

If blame be cast, cast it on the whole human race which seems condemned to find peace through war.—TCW

From here to where?

The Helms bill, one of several pieces of legislation dealing with human life, was tabled and the Hatch amendment withdrawn (at least temporarily) in action on the Senate floor last week.

A vote of 47-46 failed to end the filibuster which had been operative by senators opposed to the Helms bill. It was the third vote.

The Helms' bill would have permanently restricted federal funding of most abortions and provided for speedy Supreme Court review of lower court decisions. It was attached to a debt ceiling bill being considered by the Senate and was sponsored by Sen. Jesse Helms (R-N.C.).

Sen. Orrin Hatch (R-Utah) and Senate Majority Leader Howard Baker (R-Tenn.) postponed action on Hatch's amendment until February or later, when a new Congress has been convened. That amendment would allow Congress and the states to outlaw abortion and declare that nothing in the U.S. Constitution guarantees a right to abortion.

Hatch said he was withdrawing the amendment from current Senate consideration because he feared it too would be the target of an extensive filibuster, because there was insufficient time to debate the measure and because he lacked the two-thirds majority support needed to pass such constitutional amendments.

Sen. Edward Kennedy (D-Mass.) accused some anti-abortion senators of "hypocrisy" in favoring less government interference in people's lives except when it comes to abortion.

"With breathtaking hypocrisy," he said, "they talk of taking government off people's backs—and then fight to put government into people's bedrooms," he said. They also have favored government budget cutbacks of services to pregnant women, those needing contraceptive assistance, children, the poor and others, he said.

"Congress will never resolve the issue of abortion by government fiat," Kennedy added. "But by defeating these amendments, Congress can begin to move beyond this issue and work for a better and more decent life for all citizens in our society."

Kennedy is right in saying that Congress will never resolve the issue by government fiat. But he is wrong in maintaining that Congress cannot legislate personal morality. It happens all the time. Most laws affect personal morality in one way or another.

We live in a society which favors individual rights over even the right to life itself. We did not get that way in a short time. It won't be corrected in a short time.—TCW

WASHINGTON NEWSLETTER

Facing the painful social security music

by JIM LACKEY

WASHINGTON—Though the timing remains a mystery, Congress seems to be readying itself to face the music on Social Security, an issue about which the American Catholic Church long has been concerned.

In recent weeks Sen. Robert Dole (R-Kan.), chairman of the Senate Finance Committee, has suggested that Congress take on the problems of the beleaguered system in a lame duck session after this November's elections and after a special commission currently studying the issue gives its final report.



Senate Majority Leader Howard H. Baker Jr. (R-Tenn.), on the other hand, says he would prefer an early January session on Social Security after the new 98th Congress is seated.

In either case many say the only way a skittish House and Senate will be willing to make the hard political decisions necessary for the long-term health of the program is to deal with it as far in advance of the next election as possible.

But others maintain that the Social Security system basically is sound and may need only minor adjustments. The National Conference of Catholic Charities, for one, approved a pair of resolutions last year which maintained that the system is financially sound "despite current public discussions to the contrary."

Catholic participation in the Social Security debate began even before Franklin D. Roosevelt proposed it as part of his New Deal. The U.S. bishops as early as 1919 favored a federal system of old age insurance so retirees and the crippled elderly would not face the prospect of living their final years in poverty.

SINCE ITS enactment in the 1930s Social Security has evolved into three separate funds: an old-age pension fund, a disability fund for workers unable to continue on the job, and a hospitalization fund for the elderly, more commonly known as Medicare. Social Security taxes taken from workers' paychecks are dispersed among the three funds.

Because of their different benefit levels the three funds are at varying degrees of solvency. The old age fund is in the worst shape because cost-of-living benefit increases have outpaced the extra income generated by Social Security tax hikes voted by Congress in 1977.

But those same tax increases, which are not scheduled to be fully implemented until 1990, eventually are expected to pull both the old-age and disability programs out of difficulty until approximately the year 2025, when the post-war baby boom reaches retirement age.

Those projections are the basis for the contention that Social Security is basically in good shape and needs only minor adjustments to get it through the next few years.

The Medicare fund, on the other hand, is said to be fairly sound right now. Because the three funds now can borrow from one another, the health of the Medicare fund has helped keep the other two funds afloat. But as hospitalization costs continue to skyrocket the Medicare fund may run out of money by 1987—much sooner if interfund borrowing continues—with little chance that it could quickly be brought back into the black.

ALSO WRAPPED UP in the Social Security issue is the larger debate on the Reagan ad-



ministration's efforts to reduce the federal deficit. Though Social Security accounts for about a fifth of the entire federal budget it has remained largely untouched by budget cuts. Some have observed that since many other federal programs have been cut as deeply as possible the only option remaining for a deficit-conscious administration is to find some way to reduce Social Security outlays.

That has raised the fear that any adjustments the Reagan administration wants to make will go beyond those needed simply to shore up Social Security.

Lots of ideas for fixing Social Security are being tossed around, few of them politically popular. The Social Security tax increases scheduled to go into effect in 1985, 1986 and 1990 could be moved up, cost-of-living adjustments could be scaled down, or the age for retiring with full benefits could be slowly raised from age 65 to perhaps 67 or 68.

One concern of Catholic Charities is the plight of those who retire early not because they choose to do so but because of inability to work or lack of job opportunities. Raising the retirement age without making provision for those who are semi-disabled would create an additional burden for many elderly.

At this point, however, most of Washington is simply waiting to see the final recommendations of the special commission, formed last year after Reagan found his initial Social Security proposals to be extremely unpopular. The commission's report, due by Dec. 31, most likely will set the agenda for the full-scale congressional debate that seems likely to follow.

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LIVING THE QUESTIONS

Does self-acceptance mean shirking responsibility?

by Fr. THOMAS C. WIDNER

Sometimes I receive anonymous mailings which are not terribly complimentary. If I don't see a signature or if it happens to be from newspaper or magazine pages with a lot of sentences underlined or encircled, I usually pitch it right away thus contributing healthily, I think, to the city's Pitch-In campaign to keep the streets clean. I suppose I'm no different than any other public commentator in receiving such mail. But I'm ordinarily very impatient with it.

On the other hand, sometimes I receive anonymous mailings which I can't figure out. I mean I'm not sure if they're complimentary or not. Sometimes the letters are signed and I assume they are a response to something I've written but I'm not always sure of that either.

This week I received an unmarked envelope (no return address) postmarked Indianapolis with a small page torn out of something called "The Church Bulletin." It appears to be a church bulletin but the page is weathered and yellowed and I suspect it is something someone had lying around for a number of years.

Anyway, whoever sent it to me encircled a brief piece of verse called "Trials." It goes like this:

If times are hard and you are blue
Think of others worrying too.
Just because your trials are many,
Don't think others haven't any.



Life's made up of smiles and tears,
Joys and sorrows mixed with fears;
And though to us it seems one sided,
Trouble is pretty well divided.

If we could look in every heart,
We'd find that each one has its part,
And those who travel fortune's road,
Sometimes carry the biggest load.

I'M NOT CERTAIN WHY the person who sent it to me thought I needed to read those lines but they very compassionately convey a sense of oneness. By that I mean it reminds me that worry and trouble and difficulty are not the privilege of any one individual but belong to all of us. The verse says, therefore, that one shouldn't get all that upset over difficulties for they are universal.

Good thought. But, as I'm fond of pointing out, I always have a "but" to go with lines like the above.

By saying to myself, "Well, everyone has troubles," I can excuse my irresponsible inertia and never take charge of my life and change it. So I have trouble with lines like the above because they tell me not only to learn to accept the pain and suffering common to all living but they also suggest that I should stay put and just take life as it wants to send itself to me. There's a difference, I think, between self-acceptance and irresponsibility.

Someone recently said to me, "At all costs, keep moving." In their context the words mean "don't settle for less," "don't get stuck in a rut," "live life as you want to live it." It's like a

camping experience I recently enjoyed. For food we kept adding vegetables and meat to a pot which was kept heated 24 hours a day for three days. We'd add different things each day—stew meat one day, potatoes another, more vegetables always—and consume a little of it for breakfast, lunch and dinner. Life has many good things to offer. God gave it to us to enjoy.

WE DO OURSELVES A disservice, it seems to me, by allowing others to direct our lives when we are adults—our parents, friends, the inspiration of great people, etc. The idea that any of us is incapable of making our own decisions is a slap in the face to the Christian doctrine of free will.

I live in a neighborhood surveyed by Crimewatch. I'm told by neighbors that at seminars people ask the police how to deal with burglaries and break-ins. Often the police's response is to change the environment—in other words, move to another neighborhood. The way to solve problems, we are told, is to run away from them. Yet the only way any of us as individuals or any of us as a society can solve problems is to confront them.

Many people can't relate to one another and so we find ways to escape—we drink too much, we eat too much, we smoke too much, etc. Society can't face irresponsible sexuality and so it promotes abortion; nations can't face their own greed and selfishness and so they promote militarism and war; when we can't face something in the church, we make rules forbidding others to talk about it.

It catches up sooner or later, however. God told us to take charge of the earth. Sooner or later we will.

Hierarchy of truths reminds Catholics what to die for

by Fr. RICHARD P. McBRIEN

The Second Vatican Council's Decree on Ecumenism gave the church one of its most important principles of theological interpretation: "When comparing doctrines, (theologians) should remember that in Catholic teaching there exists an order or 'hierarchy' of truths, since they vary in their relationship to the foundation of the Christian faith" (n. 11).

Accordingly, belief in the Real Presence of Christ in the Eucharist is more important than belief in purgatory. Belief in the moral command to forgive one another, including our enemies, is more important than the belief that contraceptive acts are always immoral. And belief in the redemptive power of the resurrection of Christ is more important than belief in the assumption of Mary.

This is not to say that the Catholic's understanding of purgatory, marital ethics, or Mariology are of no consequence. It means only that some doctrines are more important than others because they are closer to, and more firmly rooted in, "the foundation of the Christian faith."

One practical way to determine the relative importance of a doctrine is to ask, "Would Christian faith still be Christian without this particular belief?"

Paul reminded us, for example, that "if Christ was not raised, (our) faith is worthless. (We) are still in (our) sins, and those who have fallen asleep in Christ are the deadest of the dead" (1st Corinthians 15:17-18). There is no mention at all of the assumption of the Blessed Mother, much less any suggestion that her assumption contributes directly and necessarily to our salvation.

ANOTHER WAY OF establishing a

hierarchy of truths is to ask, "Would Jesus have incurred the wrath of his enemies and ultimately been put to death for teaching or practicing such things?" If the answer is "no," then it is likely that the belief in question is more accidental than essential to Christian faith.

It is instructive to see which doctrinal positions Catholic "defenders of the faith" will fight tooth-and-nail for and which elements of faith are practically ignored.

If someone raises a question about the authority of the pope and the bishops, that person will come under attack. Dissent of any kind is never legitimate. But Jesus laid the groundwork for his own eventual execution by his direct and vigorous condemnation of the scribes and Pharisees (Matthew 23).

If someone proposes that Catholics and Protestants might occasionally sit down together at the eucharistic table, that person will have Vatican guidelines hurled in the face.

But Jesus added to the bill of particulars against him precisely by eating and drinking with sinners, tax collectors, publicans, and prostitutes (Matthew 9:10-13).

If someone suggests that perhaps divorced and remarried Catholics might, under certain circumstances, return to the sacraments, that person is branded a compromiser of moral principle. But Jesus was himself charged with forgiving sinners and asking of them only to "Go, and sin no more" (John 8:1-11).

IF SOMEONE INSISTS that the Gospel requires us all to stand with the poor in reforming tax structures, in shaping our government's foreign policy, in defending the rights of workers to unionize, in demanding from government support for medical care, housing, and the like, that person is charged with bringing politics into religion or, what is worse, with giving a Marxist tinge to Christian faith. But Jesus was himself considered a

revolutionary because he came to preach the good news to the poor (the whole Gospel of Luke).

Jesus would not have been Jesus without saying and doing the things he said and did about such matters. He certainly would not have been put to death if his only crime had been making Peter the first pope, or laying down conservative rules for sacramental intercommunion, or forbidding divorced disciples from receiving his body and blood in the Eucharist, or assuring people that his message had absolutely no social, political, or economic implications.

There is indeed a hierarchy of truths. Some are more important than others. Some Jesus died for, and so, too, have his most heroic disciples, like Archbishop Romero and the four women missionaries in El Salvador. Others are the playthings of armchair defenders of orthodoxy.

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Efforts to save Jews termed numerous

Despite fears of direct Nazi reprisals, Pope Pius XII and his aides made numerous, sometimes successful efforts to save thousands of Jews from extermination during World War II, an 11-volume documentary history from the Vatican's archives shows.

When Pope John Paul II agreed recently to meet with Palestinian guerrilla leader Yasser Arafat, leading enemy of Israel, an unnamed high government official in Israel made a widely publicized claim that the Catholic Church did nothing to save Jews from the Holocaust, the Nazi extermination of an estimated 6 million Jews during World War II.

The Vatican called that claim "an outrage to the truth" that is contradicted by the public record of Vatican activity during that period.

The record does not definitively answer, but gives strong clues to the answers to, such questions as: Could Pius XII have saved more

Jews by speaking out publicly? Conversely, would any public statement have so enraged Hitler that it would have hampered existing efforts on behalf of the Jews and brought harsher persecution on the church as well?

In a 1973 book on the Vatican during World War II, British historian Anthony Rhodes quoted Albrecht von Kessel, counselor to the German ambassador to the Holy See during the war, as saying: "We knew that a violent protest by the pope against the persecution of the Jews would have certainly put the pope in great personal danger, and would not have saved the life of a single Jew. Like a trapped beast, Hitler would have reacted to any provocation with extreme violence."

That fear was borne out by the Catholic experience in the Netherlands, where Catholic and Reformed Church leaders were warned by German occupiers not to speak out against the

deportation of Dutch Jews, or members of their own churches who were of Jewish origin would no longer be protected. The Catholic bishops spoke anyway in 1942 and 1943, and Jews who were baptized Catholics began to be deported.

In 1964 Cardinal Egidio Vagnozzi, a long-time Vatican diplomat who was then apostolic delegate in the United States, said that for two years during the war he always had a packed suitcase ready in his Vatican apartment because the papal secretariat of state had ordered Vatican officials to be prepared for deportation to Germany at a moment's notice.

"The holy father had to judge according to the circumstances," Cardinal Vagnozzi said, and if he spoke out against Hitler's extermination campaign, he "was risking the safety of those Jews who had still escaped. At the time all the buildings of the Holy See in Rome were full of Jewish refugees."

TO THE EDITOR

Father Powell couldn't agree more

In the Sept. 10 issue, in your article "What adjectives are used to describe priesthood?" I could not agree with you more! I had already taken issue with Archbishop Bernardin, because in his homily to his priests, he allegorizes and sublimizes the priesthood. And practically, it is far from all this. It is the nitty-gritty, wallowing, biting the sword's edge type of experience and existence!

The Archbishop's words are disturbingly nostalgic. I am wondering whether the priesthood was ever such; God knows in the world we live in today and tomorrow, it is nothing like this, nor can it be so. As you mention, the redeeming feature could be that he is presenting his priests a challenge. Otherwise, it is nothing more than poetry and allegory. I have been there and I am presently

very much there, and it just isn't at all like that!

O God hasten the moment and time when priests can be priests according to their profession and not be hampered by the "vicious circle of bureaucratic red tape, mountainous parish and school debts, endless telephone calls and doorbells—the unreal expectation that being all things to all people means living according to everyone else's expectations..."

Indeed, at times in today's priesthood, with St. Paul, I desire to be dissolved and to be with Christ! Come, Lord Jesus!

Fraternally yours in an authentic priesthood,

Rev. Elmer S. Powell, S.V.D., Pastor
St. Rita Church
Indianapolis

Jaffe says clergy should stick to ministry

It might be easy for Fr. T. C. Widner to lambast our American free market system, (Sickness in Speculation, Sept. 10), an economic marvel which has given the American people the highest standard of living in the history of the world. Being a member of the clergy, he probably understands Socialism, for it works well for those who have taken vows of poverty and obedience. As an executive of a largely subsidized paper with a captive audience, I doubt Fr. Widner knows much about risk-taking or capital formation. From his editorial, it is apparent he is no economist.

As for our unemployed, a large portion come from the manufacturing section. The autoworkers have lived on borrowed time for many years. I'm sure we have all suffered our neighbors' bragging about their high wages

and short actual work time. It's finally caught-up.

Catholics must be reminded that the content of encyclicals are not binding upon the faithful. "On Human Work" for example, wowed only the clergy. Fortune (11-2-61) magazine felt it showed John Paul II to be woefully inadequate in his understanding of economic systems.

Father McBrien may take exceptions, but I feel our dedicated Religious serve the Catholic community better when ministering to the needs for which they were trained. With our climbing divorce rate, falling vocations, and general lack of spirituality, there should be much to do. Amateurish dabbling in economics doesn't play well.

Indianapolis

John M. Jaffe

Father Prosen corrects Father Lasher

Father Jim Lasher's comment in Letters for Sept. 3 is off on the catacomb picture that "depicts a female Bishop Theodora and 12 female priests celebrating the Eucharist." In fact, this is wrong and should be corrected.

(1) Such patristic scholars as Dr. Johannes Quasten explain the refrigerium with bread

and wine or bread and fish is the usual "funeral dinner" early Christians held. Note in St. Augustine's Confessions, for instance, he records how his mother St. Monica at an early AA meeting swore off filling her wine cup more than once a day as she made her rounds to these funeral dinners.

(2) Dr. Quasten also observes catacomb "Masses" were rarer than some make out. But as the burial chamber of Cladius Hermes on the Via Appia shows, the funeral dinners and celestial banquets held at the grave site were not.

(3) The ancient Christian way of praying (orans), i.e., raising one's hands, often identifies these "prayer groups." See p. 42, Van der Neer and Mohrmann, Atlas of the Early Christian World. Just as in today's prayer groups anyone praying (orans) could raise their hands to the Lord.

(4) Finally, "Theodora," the gift of God praying with 12 other altar society members at a celestial banquet of bread and wine or fish is not the Eucharist. For one thing, names are written on tombs to identify the deceased buried there, or the inscriptions send him or her into eternal glory with best wishes. The pictures painted on the catacombs are mostly worth 1,000 words and often very familiar, self explanatory scenes, with symbols Christians could identify at once. Why identify one in a group only?

If the Madison's priest's patristics professor at the seminary had made this clear, that erroneous statement would not need all these words to reduce the confusion. Get the picture?

Father Anthony Prosen

Lafayette

Mr. and Mrs. Al Richart

Indianapolis

Richarts thankful

We want to thank you for Dolores Curran's column on military chaplains (Sept. 3). Since we have a chaplain (from our family) in the Air Force, we agree wholly with her comments. The article very well expressed her opinion and ours.



READY FOR A RETREAT—Christine Swain, Mike Stockman (standing) and Jeff Gore, student council officers at St. Philip Neri School, get set for their parish retreat. St. Philip's school children Oct. 1-5. Registration for the retreat will begin tomorrow and continue through Sunday. (Photos by Gina Jung)

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Sentiment has no appeal

by CYNTHIA DEWES

Sentimental motherhood never appealed to me. Bronzed baby shoes were definitely out, although I admit to owning my share of homemade keyholders and doorstops. I figured Bertha Hurngler and Norman Rockwell never lived in the real world. What did Cutie have to do with raising kids?

But I was wrong about something. Everyone has a tolerance level beyond which all reasonable behavior ceases. I found mine when the kids left home. Now, I'm not talking going away to college or any of that baby step stuff. I mean Leaving for Good, the Big Exodus.

My first inkling of this basic weakness was revealed when our oldest son went off to the Navy. As the plane boarding call was sounded I burst into loud, vulgar sobs. The young Ensign, who was having a tough time trying to be casual, was startled into a pretty frantic goodbye. I wrote that one off to teaching him the value of remaining calm in the face of panic, a valuable lesson in his chosen line of work.

Our youngest son set me off again when he "graduated" from a special school for the mentally retarded. As Andy came down the aisle, hands clasped, flower in buttonhole, knowing that something exciting and meaningful was happening, Mother erupted again. Who-is-this-Woman was written on every family member's face.

When a middle son left to take a job in another state, we spent the morning packing, talking future plans, memorizing the other's face. When everything was done and the last hug was hugged he leaned out of the car window to say, "So long, Mom. Thanks for a happy childhood." Need I say the floodgates were loosed again?

Our only daughter tried to sneak away. She used the old going-to-Europe-to-study ploy, thinking I wouldn't realize she'd gone. And she almost succeeded until she married a German and decided to live abroad. Even then I might not have caught on, but she went further and produced an adorable granddaughter. After we



visited her, as the ship pulled away and the band played, the sight of her little figure waving goodbye from the dock triggered my usual dramatic performance. Foiled again.

Two offspring remain in the nest, more or less, undoubtedly trying to plan inconspicuous getaways. But I've given up Cool Parenthood. From now on it's Disgusting Grandparenthood all the way.

check it out...

A series of divorce recovery workshops titled *A Separate Peace* will be offered cooperatively by St. Mary's and First Baptist Churches of New Albany. There are five sessions beginning Oct. 3 from 7 to 9 p.m. in the First Baptist Church. Contact Brenda Carter 944-6741 or Father Steve Schaflein 944-0417 for information.

The Beech Grove Benedictine Center's *Adventure in Life Skills* program will be held on Sept. 26 from 1 to 5 p.m. Seventeen different organizations will participate in the day, emphasizing health, prayer, communication and other life skills. Call 788-7581 for details.

Also on Sept. 26, the new south wing of St. Vincent Hospital and Health Care Center will open with a ribbon cutting and blessing. The public is invited to tour the new wing from 3 to 5 p.m.

Fr. Rick Tucker, Director of Religious Education in the Diocese of Lafayette, will be homilist at the Pastors, Principals, Religious Educators Mass on Oct. 7 at 10:30 a.m. in St. John's Church. Luncheon at LaScala's will follow the Mass.

Singers interested in joining the Archdiocesan Schola Cantorum should contact the director, Charles Gardner, at 634-4519. The Schola is a small mixed choir that sings regularly for liturgies at St. Peter and Paul Cathedral.

Pope encourages attack on world hunger at audience

VATICAN CITY—Pope John Paul II urged an attack on world hunger, saying that the inequality in food distribution is troubling man's conscience.

The pope spoke at a special audience on Sept. 18 for 1,300 delegates from 95 nations attending the Interparliamentary Union Conference. He said that an "uneasiness in our conscience" is created by statistics which show that with the proper distribution of food "the earth can adequately nourish all its people."

He added that "a cause-effect relationship exists between those who eat until they are full and those who die of hunger."

During his 20-minute French-language talk the pope also addressed the themes of family life, religious freedom and "the insane rush toward armaments."

The pope said that the deep distress caused by nuclear arms extends also to conventional weaponry, which "absorbs immense resources of humanity which could and should be destined for other goals."

Earlier in the week Edouard Saouma, Lebanese president of the United Nations Food and Agriculture Organization, told the delegates that nations spend more than \$500 billion a year on armaments and that five percent of that sum could make the poor countries of the world food-sufficient within 10 years.

National Merit Scholarship Semifinalists from Indiana area Catholic schools include: Steven M. Geswein, Providence, Clarksville; Kevin Dwyer, Colleen A. McGinnis, Joseph M. Szew and Steven J. Wigginton, Brebeuf; Karen A. Hoffman, John G. Leo and Daniel A. Nickolich, Cathedral; Chris T. Burris, Ritter; Gregory A. Bakels and Mary L. Fox, Roncalli; and Kevin M. Corcoran and Laura E. Harris, Sececina.

Mary Miner of Catholic Social Services has opened an office for marriage and family counseling in Bloomington. Telephone (812) 332-1262.

STEP (Systematic Training for Effective Parenting) will be offered in the Seymour and Bloomington Deaneries in the near future. For information call (317) 236-1500.

The Advisory Council for New Albany Deanery Catholic Charities is recruiting new members and will hold an orientation day on Oct. 6.

Franciscan Friar Stephen Suding, son of Mr. and Mrs. Joseph B. Suding, will profess solemn vows at 11 a.m. Sat., Oct. 9 at Corpus Christi Church in Chicago, Ill. Friar Suding entered the Franciscans in 1979. He will leave in December to serve as a missionary in Shaba, Zaire.



Mr. and Mrs. Jacob L. Herald will celebrate their 50th wedding anniversary with a Mass of Thanksgiving at St. Michael's Church on Sunday, Oct. 3. The late Bishop Joseph Chartrand married the couple Oct. 6, 1932 with the late Joseph Cardinal Ritter (then Bishop Ritter) celebrating the wedding Mass. A reception will be held at West Side K of C Hall on Saturday, Oct. 2 from 2 to 5 p.m.

Marriage and Family Counseling through Catholic Social Services will now be available at a branch location at St. Malachy's parish, Brownsburg.

Mrs. Pamela Floyd is the new director of RSVP (Retired Senior Volunteer Program), a service for older Americans. Mrs. Floyd previously held that position in Decatur, Ill.

Dr. Robert Riegel, director of Catholic Social Services, has recently been elected president of the Indiana Council of Family Service Agencies.



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Archbishop O'Meara's Schedule Week of September 26

SUNDAY, Sept. 26—125th anniversary celebration of the Diocese of Fort Wayne/South Bend, to be held in Fort Wayne.

MONDAY, Sept. 27—Confirmation, St. Gabriel Parish, Indianapolis, Mass at 7:30 p.m. followed with a reception.

TUESDAY, Sept. 28—Confirmation for the parishes of Our Lady of the Springs, French Lick and Christ the King, Paoli, with Mass at 7:30 p.m. followed with a reception.

WEDNESDAY, Sept. 29—Recognition dinner and reception for the Honorable William E. Steckler, Indianapolis Convention Center, 6:30 p.m.

FRIDAY, Oct. 1—Mass of the Holy Spirit, St. Peter and Paul Cathedral, 7:30 p.m.

SATURDAY, Oct. 2—Paraliturgical service in conjunction with Respect Life Month, St. Peter and Paul Cathedral, Indianapolis, 11 a.m.

Ditching is a satisfying, time-honored sport

by DOLORES CURRAN

"They ditched me," he sighed, his hot little face bearing unmitigated evidence of an heroic attempt at keeping up with his older brothers and sisters. His short legs just couldn't do the job and he soon found himself alone as his siblings chuckled their way to the 7-11 without him.

His little chest began to beat more smoothly as he rested but his shoulders shook and he cried, "I wanta go too. Why can't I go? Why do they always ditch me?"

How to answer that question. Should I tell him that ditching is a time-honored family sport, the prize going to the oldest, the fastest and the sleekest? Or go into the reasons a successful ditch is so satisfying to an older sibling—a get-even for having to "watch" the little kids, a flexing of superiority or maybe just a chance to break the routine?

Ditching is even more attractive when a parent specifically instructs an older child to keep an eye on a younger. Has there ever been a parent who hasn't heard a righteous ditcher say in defense, "But I did keep my eye on him. I could see him all the time from inside the bush. He just couldn't see me."

Every family has it ditchers and ditchees. Ditchers tend to be the oldest but not always. Once in a rare while a cunning younger sibling can outditch an older. Then the game can become serious, with face-saving challenges thrown in to test superiority in other family sports like foot-in-door slamming, arm wrestling, and wheeie-popping. But it's usually a pyrrhic victory because even if the youngest wins he loses because his brother wants to get rid of him anyway.

As painful as the ditching process is, I believe it prepares us for later life when knowing some ditching techniques helps.

Adolescents use ditching skills honed to perfection in childhood to ditch parents later on when the worst ignominy possible is being seen with them. We have one we call the Silver Streak who, after Mass, snakes his way to the car to avoid having to stop and talk with parents' friends. Apostolic community extends only so far. Pre-adolescents use the same technique when their radar tells them there's a game room within a half-mile radius.

Ditching unwelcome admirers at a dance, game or concert is a valuable talent among young people. Ditching a group with values one suddenly realizes don't match his own is immeasurably easier if one has practiced on younger siblings. A quick turn here, a pause there, an attachment to a foreign group usually does it, followed by an apologetic explanation later, "I don't know how I got separated from the group."

Adults ditch, too. For me, the art reaches its highest form in the supermarket a half hour before dinner when I spot an acquaintance I haven't seen in two years. My cart turns on a dime and I march to a different aisle, suspecting all the while she's doing the same to avoid seeing me.

Men ditch by not seeing. When they're in a hurry, they stare their way through a crowd, pretending preoccupation and profundity. It usually works.

All of us ditch, whether it's to avoid petition signers, bill collectors or back slappers. That's why parents don't get too upset when children ditch each other. Although it causes pain when one is little and bereft, ditching is part of growing up and we've all played the role of ditchers at times in our lives. That's why it's so satisfying when we find ourselves in the grownup role of ditcher.

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the Saints *by Luke*

ST. MICHAEL the Archangel



ST. MICHAEL IS ONE OF THE SEVEN ARCHANGELS "WHO STAND BEFORE THE LORD" (TB 12:12) AND ONE OF THE THREE, —MICHAEL, GABRIEL AND RAPHAEL— WHO ARE LITURGICALLY VENERATED BY THE CHURCH. "MI-CHA-EL" MEANS, "WHO IS LIKE GOD." HE APPEARS TWICE IN THE OLD TESTAMENT (DAN. 10:13, AND 12:1), AS THE HELPER OF THE CHOSEN PEOPLE AND TWICE IN THE NEW TESTAMENT: JUDE 9 WHERE HE QUARRELS WITH THE DEVIL OVER MOSES' BODY; AND REV. 12:7-9 WHERE HE AND HIS ANGELS FIGHT SATAN AND HURL HIM AND HIS FOLLOWERS FROM HEAVEN. HE REPEATEDLY APPEARS IN APOCRYPHAL LITERATURE AND IS REGARDED BY THE CHURCH AS THE PRINCE OF THE HEAVENLY HOSTS, PROTECTOR OF THE POPE AND THE CHURCH AND ESPECIALLY AT THE HOUR OF DEATH, WHEN HE CONDUCTS THE SOUL TO GOD. HE IS THE PROTECTOR OF CHRISTIAN ARMIES AGAINST HEATHEN ARMIES, AND IS THE SPECIAL GUARDIAN OF THE BLESSED SACRAMENT. IT IS SAID THAT ST. MICHAEL APPEARED AT MOUNT GARGANUS IN NORTHERN ITALY DURING THE PONTIFICATE OF POPE GELASIUS (492-96) AND INDICATED A SPOT AT WHICH A SHRINE IN HIS HONOR WAS TO BE ERECTED.

"MICHAELMAS DAY," SEPT. 29, HIS FEAST, WAS CELEBRATED SINCE THE SIXTH CENTURY TO HONOR THE DEDICATION OF A BASILICA IN HIS HONOR IN ROME. IN 1970, THE NAMES OF GABRIEL AND RAPHAEL WERE JOINED TO THIS FEAST. ST. MICHAEL IS PATRON OF POLICEMEN.

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Fr. James D. Barton, Archdiocesan Director

Pathways of the Spirit



Decision making is a basic process in life

by DOLORES LECKEY

Decisions are like pebbles thrown into a pond. The circle of the decision one makes can reverberate outward.

Some choices are life-changing events, even though we may not be aware of it at the time. Other decisions are more ordinary, routine.

Whatever the case, decision making is a basic element of human life. It is a process sometimes weighted down with our fears, other times invigorated by our hopes.

And the way we human beings can make decisions ranks among our most distinguishing characteristics.

We human beings share in the rhythms of nature. We participate in the continuing cycles

of activity and rest, nutrition and growth, birth and death—characteristics of all life on this planet.

But what sets the human being apart from other creatures?

It has been said many times that with our ability to reason—to think—we human beings find ourselves at the core of creation. We are able to ponder life's meaning. We can reflect on the choices we will make.

We are reflections of God.

Many factors influence the decisions we make. Our emotions and past experiences, our physical needs, our unconscious drives—all of these weave in and out of our many decisions.

Still, within each person there is a conscious centerpoint of decision making. There is the self—the one who makes decisions and acts on them.

We're all decision makers in some way. But even if decision making is basic in our lives, it isn't necessarily easy. Quite the opposite.

Making decisions can be a wrenching experience, ringed with uncertainty.

Thus, faced with a complex choice, one that requires action and that obviously will affect other people, we need to give ourselves some clear space for thinking things through. One way of clearing the space is to arrange for some quiet, uncluttered time where we can relax our bodies, calm our emotions and examine all sides of the issue at hand.

One might ponder: What do I really want? What are the likely consequences of a particular course of action? Am I willing to take responsibility for the consequences of this decision?

And the Catholic draws on other resources as well. They are parts of the Catholic ethical heritage, and as such deserve serious attention. The Catholic Christian at a decisive crossroad turns to: the Scriptures; Christian tradition, the long-held beliefs of the Catholic community; the wisdom and insight found among those within the contemporary Christian community (one's spouse and children, confessor or spiritual director, trusted friends); the authoritative teaching of the church.

Finally, there is one's conscience and the decision to be made. Having considered all

things, one ultimately decides and accepts responsibility for the decision.

The late Dorothy Day was a key figure in the Catholic Worker movement. Her life turned on one key decision.

When Miss Day learned that she was pregnant with her daughter Tamar, she began to pray to a God not yet well known to her. Her prayer was in thanksgiving for this child she wanted so much.

According to William D. Miller in "Dorothy Day: A Biography," her prayer and spiritual reading led her to decide to baptize her baby in the Catholic Church.

Miss Day explained this decision in her notes: "I did not want my child to flounder as I had often floundered, without a rule of life . . . Faith! I wanted to believe and I wanted my child to believe; and if belonging to a church would give her so inestimable a grace as a faith

in God and the companionable love of the saints, then the thing to do was to have her baptized a Catholic."

That decision led to her own baptism and to her leaving her atheistic common-law husband, which necessitated a move from her former beach home to the city. There she worked as a writer and searched for her true vocation.

The search brought Miss Day again into the mainstream of social activism, but one now centered on the Gospel. Many people—including many truly poor people in need of her service—would ultimately be touched by the decision Miss Day made.

Few people are called to found a movement or a community. Nonetheless, Miss Day's story shows how our decisions affect others.

Decision making is basic to us. And our decisions can make a difference.

THE WORD

by PAUL KARNOWSKI

The world is forever being compared to a stage, and we, its players. Although the analogy is no more true nor false than any other good comparison, and although it is overused and in need of a rest, we always come back to it.

We come back with feelings of futility: our conversation is as predictable as the words of a script, our reactions to people are as methodical as well-rehearsed stage directions, and we feel as if we've been waiting in the wings for most of our lives. At other times we return to the analogy with a sense of triumph: a marriage has delivered a co-star with whom we can work, a job has thrust us onto center stage and we are performing with a flair, and, for once, we are the stars of our lives.

We are so fond of the comparison we even apply it to our church. And why not? The roles seem ready made. There are a few main characters costumed in white, red, purple and black as well as an enormous supporting cast. The main characters have most of the speaking

parts and their lines come from a venerable old script.

But if we examine the portion of the script we are offered in today's liturgy, we discover the shortcoming of our stage analogy. In the first reading from the book of Numbers, two nobodies are prophesying in the name of the Lord. Joshua, an assistant to Moses, says, "Moses, my lord, stop them." Moses responds, "... Would that all the people of the Lord were prophets!"

In the Gospel it's more of the same. The disciple John says to Jesus, "Teacher, we saw a man using your name to expel demons and we tried to stop him because he is not of our company." Jesus responds, "Do not try to stop him . . . Anyone who is not against us is with us."

When it comes to the community of believers, the readings tell us, the roles are not as clear cut as we would like to think. We are not divided into speaking and non-speaking parts. We all have something to say on a stage which has room for all; we all participate fully in a drama on which the curtains never fall.

SEPTEMBER 26, 1982
28th Sunday in Ordinary Time (B)
Numbers 11:25-29
James 5:1-6
Mark 9:38-43, 45, 47-48

Books for reading and enjoying

Resources and Aids

"The Old Testament: God's Word to His People," by Father James A. Black. 1982. \$3.95 student edition; \$2.25 teacher manual. Ave Maria Press, Notre Dame, Ind. 46556. This book can be used to introduce high school students and others to the Old Testament. Father Black, a high school teacher in Tennessee, and a contributor to the Know Your Faith series, includes discussion points and activities in the book.

"Sunday Throughout the Week," by Gaynell Cronin. 1981. \$5.95. Ave Maria Press, Notre Dame, Ind. 46556. This practical book includes specific ways to tie in Sunday liturgical readings with family life throughout the week.

**KNOW
YOUR
FAITH**

the question box

Parents learn daughter is homosexual

by Msgr. R. T. BOSLER

Q My husband and I just found out our daughter, age 30, is a homosexual. All her life she seems to have been working for lost causes or helping underprivileged people.

For example, in college she worked with kids hooked on drugs, even giving away her own possessions to someone who needed them more. While working with the hearing-impaired, she researched them thoroughly, learned to sign and wrote and illustrated several books for them.

Now she is supporting the cause of the gays and admits she is one. How do parents deal with such a situation? We have assured her we still love her, but what do we do



next? All our other children are normal. We raised her the same as them. What did we do wrong?

A Nothing! The experience of your family is very helpful for an understanding of homosexuality.

Why some humans are attracted only to members of the same sex remains a disputed question. In some instances homosexual attitudes are caused by faulty relations with parents during childhood and youth. These can sometimes be eliminated with psychiatric help. But true homosexuals seem to be born that way.

In every generation and civilization a certain percentage of humans are homosexual. In the past the numbers of homosexuals were hidden. Most of them made excuses for their single life or entered marriages that more than likely were unsuccessful. Letters and private records left at death have disclosed that some

of the greatest artists, inventors and statesmen were homosexual.

In our day, homosexuals are demanding the right to be accepted for what they are, and all of a sudden we are surprised at how many of them there are.

Those involved in the gay movement, as in any of the civil rights movements, are guilty of excesses and sometimes do their cause more harm than good; they seem to be encouraging others to become gay, which is not their intent at all.

Homosexuals want and need to be accepted. Like all other human beings, they need friendship and love. This they find most often with other homosexuals.

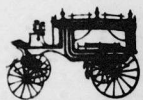
Their relationships need not be sexual. Homosexuals with God's help can remain

chaste, as can heterosexuals. If the relationships are sexual, God alone will decide whether or how much they are sinful. The church still holds that objectively the procurement of full sexual pleasure would be sinful for a homosexual as for any single person.

Homosexuals are often generous and self-sacrificing persons; their own struggles for acceptance can make them more aware of the needs of others. Your daughter is a good example. Go on loving her, affirming her, accepting her for what she is—a homosexual, yes, and a good, generous, talented human being.

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

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Importance of God's hand
in historical events told

by Fr. JOHN CASTELOT

As the ancient Israelites reflected on their history, they did so in the light of their faith in the Lord—"Yahweh."

When they put their history into writing, often centuries after the events themselves, the Israelites gave us not just facts, but the fruit of their meditation on those facts.

The result was sacred history, salvation history. The Israelites told of the hand of God, the spirit of God, active in the most ordinary happenings. It is supremely important to keep this in mind when reading the historical books of the Bible.

Moses was considered gifted by God with special qualities of leadership. He possessed the spirit of God in an extraordinary way. There is a good example of this in the story told in Chapter 11 of the Old Testament book titled Numbers.

The Israelite people had become sick and tired of their meager diet as they made their way through the desert. Manna was all right, a godsend in fact. But day after day after day—this was more than they could stomach. The people besieged Moses with unreasonable if understandable demands for meat, and the poor man got frantic.

It was now his turn to complain, and the only one he could complain to was Yahweh: "I cannot carry all this people by myself, for they are too heavy for me."

The Lord said to Moses, "Assemble for me 70 of the elders of Israel, men you know for true elders and authorities among the people, and bring them to the meeting tent. When they are in place beside you, I will come down and speak to you there."

"I will also take some of the spirit that is on you and will bestow it on them, that they may share the burden of the people with you. You will then not have to bear it by yourself."

The story went on to relate how the Lord then came down in a cloud and spoke to Moses. Taking some of the spirit that was on Moses, God "bestowed it on the 70 elders, and as the spirit came to rest on them, they prophesied."

The selection of a group of mature and reliable men to share the work of the administration was a move dictated by good common sense. But in the eyes of the sacred historian, it was prompted by God. If Moses' ability to govern was a special gift of God's spirit, then those who would share his

responsibilities would have to be given a share in that spirit.

They, too, had to be empowered to carry out a task far beyond their native capabilities. And so, "as the spirit came to rest on them, they prophesied," not in the sense of predicting the future, but in the more basic sense of the word "prophesy"—speaking for God, speaking in his name, in order to make wise decisions or to give ecstatic expression to God's praises.

In the account in the book of Numbers, two men did not attend the meeting at the tent. "Yet the spirit came to rest on them also, and they prophesied in this camp."

When Joshua, Moses' aide-de-camp, heard of this apparently unauthorized activity, he said: "Moses, my Lord, stop them."

Moses' magnanimous response was: "Are you jealous for my sake? Would that all the people of the world were prophets! Would that the Lord might bestow his spirit on them all."

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Discussion points
and questions

1. Think of a decision you made recently that will affect your everyday life (your work, friendships, marriage, the education of children). Did the way you made the decision reflect your faith in any way? What does it mean to say that faith is the basis of Christian decision making?

2. What, in actual fact, influences the decisions you make: Books you read? Your spouse's wishes? The Bible? Lifestyles portrayed on television? Prayer? Church teaching? Advertising? Think about this.

3. Deiores Leckey tells a story about Dorothy Day who made a decision which altered her entire life. What was that momentous decision?

4. Suzanne Elsesser mentions the Christian ideals the Heffernan family keeps in mind when making decisions. Name and discuss one such value.

5. Why does Father John Castelot say that Moses found his burdens as leader difficult to carry?

1982 by NC News Service



Abraham's visitors reveal promise of children

Sarah hears and laughs thinking only of her old age

by JANAN MANTERNACH

The desert sun was already hot by mid-morning. Abraham sat in the shade near the entrance of his tent. His wife, Sarah, worked quietly inside.

Abraham was startled to see three men walking up to the tent. He had not noticed anyone crossing the desert. He had no idea that the Lord was one of the visitors, disguised as a desert traveler.

Abraham wasted no time wondering where the guests came from. He got up and ran to greet them. Bowing politely Abraham said: "Please do not pass by my home without stopping. I am here to serve you. Let me bring you some cool water. Rest here in the shade of this tree. I will bring you some food. Refreshed

and strengthened you may then continue your journey."

"Thank you," the three replied. "We are happy to accept your hospitality."

They sat down. Abraham ran into the tent. "Sarah," he said, "take some of your best flour. Bake some bread."

Abraham ran out to his herd. He asked a servant to roast some beef. Another ran to get milk and cream. Abraham himself set the meal before the guests and served them. Sarah stayed inside the tent, just by the entrance so she could hear what was said.

"Where is your wife?" the chief visitor asked. "She is inside the tent," Abraham answered.

"Nine months from now, I'll be back this way," the visitor continued. "By then your wife will have a son."

Sarah heard what he said. She laughed to herself. She was thinking, "Now that I am so old, how can I have a son? My husband is old, too. I am beyond childbearing age."

The Lord, disguised as a visitor, then asked Abraham: "Why did Sarah laugh? Why did she think to herself, 'Shall I really bear a son, old as I am?' Is anything too marvelous for the Lord to do?"

Abraham and Sarah were silent. The Lord repeated his promise, "About this time next year I will return. By then Sarah will have a son."

Sarah came out of the tent. She was afraid. So she said, "I didn't laugh."

"Yes, you did," the Lord answered. "I heard you laugh."

The guests finished eating and went on their way. Soon Sarah became pregnant.

Values of love guide this Christian family

by SUZANNE E. ELSESSER

John Heffernan danced at Mary Kate's wedding last June. His eyes sparkled, the edges of his mouth turned up with a grin and there was hardly a moment when the tapping of his foot didn't betray his enthusiasm.

He danced with his heart, but not his feet.

This was the wedding of a favorite grandchild. Heffernan had watched her grow from a toddling light-haired baby into a graceful 21-year-old woman.

At 86, Heffernan's fingers tapped out the rhythms on his cane as he stood watching. His thoughts were of the past when he too could join in the Irish dances. But he was thinking of the present, too, for he was still very much a part of the life and activity of the family he had raised.

Heffernan couldn't easily move from table to table, visiting all the friends and relatives. The years had slowed him down and walking was difficult.

No matter, everyone came to him. They listened again to his stories of World War I and about his son, Jack, Mary Kate's father. They laughed again to hear the story of how Heffernan fooled Mary Kate's mother by saying that her pending marriage was off because Jack had decided to enter a monastery.

Everyone had heard the stories a hundred times. But they listened and laughed anyway. Heffernan felt he was valued, that he remained a very important part of the family.

Later the family gathered again on the front porch of the old Victorian house. Once again, Heffernan felt the warmth of his family, as, lovingly, they told him there was nothing wrong with him that a good audience and a festive party couldn't cure.

Looking at this family, it may not be immediately apparent that the attention lavished on the older man is no accident. It reflects a way of life and a way of thinking. It also reflects many decisions made over the years about him.

There are always the long drives to pick the grandfather up for visits. There are the conversations when people have to repeat what already has been said a couple of times, and he still misses the point. Other times the old man diverts the attention of the group to a topic of his own just as another conversation is picking up steam.

Wouldn't it be easier, sometimes, not to bother so often? Perhaps. But that is not this family's way.

For this family, some basic Christian ideas

and values—as well as love—seem to guide decisions and choices in a matter such as this. It is likely, however, that they are almost unaware at times of what influences their way of making decisions and of acting because it has become such a natural part of them.

First, they have a true concern and respect for others. This family has learned to value people. They measure their actions by this criterion: Does what they decide to do show care and respect for someone else? Do their choices reflect what Jesus taught?

Second, the family members like and respect themselves. They understand that God

created each person in love—that God expects us to like ourselves as well as others. God proclaimed his creation to be good and that goodness can be found in us too.

In the loving of themselves, the members of this family are able to reach out to others.

Many of the decisions this family has had to make are rather ordinary kinds of decisions. But such decisions play a large role in life.

What the family has shown, I think, is how decisions—even fairly ordinary kinds of decisions—stem from a way of life. Their choices seem to reflect the kind of people they are and the kind of people they want to be.

What makes decision making so difficult, people ask?

Education Brief

Making decisions is hard, people say.

But why? What makes it difficult?

For one thing, making a decision is often experienced as a lonely business. In many cases, people struggling with a decision feel isolated, as if they are the only ones in the world dealing with a particular issue.

Sometimes this feeling of being alone can lead people to doubt they are making the right decision. Sometimes it can instill fear—a fear that after making the decision, they'll find themselves even more isolated.

Again, people sometimes feel pressured by the necessity of making a difficult decision:

—Perhaps they feel buffeted by competing values.

—Again, if they must choose between two good ways of acting, they may discover they have to come to terms with their own limitations, their inability to accomplish everything on their own.

Some people experience a sense of foreboding when facing a difficult decision. If they are not sure where a particular decision will lead them, they may experience a fear of the unknown.

The pressure of time can also contribute difficulties to decision making. Especially when a person is making a decision which will affect others, he or she needs to feel unrushed, to feel there is sufficient time to reach a thoughtful decision.

The experience of numerous Christians and church experts indicates the Christian community has a lot to offer by way of support for people faced with hard choices.

The Christian community can, for example, help to counteract the sense of isolation that some people experience in making decisions. Often this is accomplished simply because the community is perceived as a center of warmth and compassion.

In some situations, the Christian community helps by providing a listening ear. It also helps by putting people in contact with others who have faced similar decisions in the past. Again, time spent with an experienced counselor or pastor helps people to sort through their values in making a decision. Often an outsider's view is helpful in achieving some degree of objectivity about a decision.

Making decisions can be difficult. But if the difficulty stems from a person's sense of having to go it alone, of having to work things out in an isolated, totally independent way, then what the Christian community has to offer readily becomes clear.

Notes for parents and teachers

Part I: Let's Talk
For Children, Parents and Teachers

Activity: Plan a special family meal. As preparation for the meal, ask each family member to think about what he or she especially likes about each of the other members. At dessert, share the unique qualities that make the members of your family special and likeable. Close the meal with a spontaneous prayer of thanks to a caring God who is with you and your family.

Questions: Who are the three visitors who come to see Abraham and Sarah? What amazing news do the visitors give to Abraham? Why does this news make Sarah laugh?

Part II: Parent and Teacher Notes

Story Background: The Bible describes Sarah as unusually beautiful, proud, a generous hostess, strong. The fact that she has a son at an advanced age is related to God's promise to Abraham that he would become a father of many descendants. The fact that she became pregnant is clearly seen as the result of God's special providence. The Bible praises Sarah as a woman of faith, the ancestress of all Israel.

Scripture and Us: Do you believe God really acts in your daily life, even at times when situations seem hopeless? Do you ever look on your children as gifts of a caring God involved in your life? The story of Sarah is a story of a woman who wanted to believe, yet doubted. Her story is about all of us who struggle to see God's caring hand in our lives, even when situations are difficult or seemingly hopeless.

St. Thomas the Apostle Parish

Fortville, Indiana

Fr. Joseph Kos, pastor

by RUTH ANN HANLEY

First impressions, they say, are lasting. But judging from Father Joseph Kos' first ones of his new parish in Fortville, they may have to give way to progress.

Back in January when Father Kos and his housekeeper Anna Maier arrived at the little church of St. Thomas the Apostle in Hancock County, snow was on the ground. And at Mass time they wondered "where is everyone?" Then, says Father Kos, "we realized that when it snows here, most of the people can't get out to Mass."

Fortville has more than one leg in the past. In this town the church overlooks a cornfield; you can still get a sit-down soda, and families have been neighbors for generations.

The benefits are neighborliness, very little juvenile crime and a feeling of ownership for the parish properties put up and at times patched together by the parishioners.

But since 1974 the parish has grown from 129 families to 165. And the end of this growth is nowhere in sight.

They kid about the parking already because although the church and three auxiliary buildings sit on a lot the size of a city block, the parking is on a gravelly strip of driveway, and anywhere else free of cars.

The parish is aware that the church is becoming more visible in Fortville, that new families will be arriving as the Geist Reservoir area is divided into 700 lots, as Highland Springs, a new subdivision sells houses and lots. "It 12 percent of the county's population is Catholic," says Father Kos, "I suppose we can expect an additional 100 to 125 parishioners. I would guess it will be like St. Thomas in Mooresville.

SPEAKING TO THOSE assembled for this interview, it's easy to detect mixed feelings about what is sure to be sudden growth: perhaps the loss of a tight-knit security, but nevertheless happiness that the land will be sufficient to provide for needs.

Tradition and history are alive in this parish where modern lay ministers read, and usher, and give communion. The servers wear Franciscan robes to serve Mass to commemorate the beginnings of the parish in 1889 and its first pastors.

Mrs. Wittman remembers when "my dad's best friend came to our school to present a Bible. He was all dressed in the robes of the Ku Klux Klan."

But none of the memories of the early years are bad. Names like Kelly, McMahon and Boucher light up the past. And can still be found on the church windows.

The church was officially a mission until 1934 when Father John Reidinger took over from his residence in Greenfield. That connection brought back memories of the former Franciscan pastor who had traveled back and forth to Greenfield, saying Mass in each town on alternate Sundays.

In 1952 the parish bought an old Presbyterian Church from 38th Street in Indianapolis and tore it down and rebuilt it as an activity hall in Fortville. That hall, with equipment donated from St. Francis de Sales, St. Philip Neri, many individuals, and with plumbing from an abandoned race track, could probably win a Guinness record for recycling.

NEVERTHELESS IT has extended hospitality from its inception. In the beginning it hosted parish parties and picnics. The ladies went by trap door into the basement. They kept their pies and chili under the hall and served from there according to Mrs. Wittman.

Today, according to Cathy Quinn, before the restoration of the hall, she refused to go down there by herself.

But painted, renewed and rededicated it is now ready to serve parish programs.

The parish is brimming with talents according to Linda Wilson, secretary of the newly established parish council.

Organizations besides the Council which can use those talents are the St. Thomas Women's Club and the historic St. Ann's Social Club both of which contributed to parish needs. Mrs. Wittman reveals that the original purpose of St. Ann's was social, but that when the priest needed a confessional and a new car, they provided.

The newly established St. Thomas Women's Club just purchased a new baptismal font because the old one was missing. "I think it was a punch bowl anyway," says Mrs. Wilson. "It's probably sitting in a field somewhere now as a bird bath."

The practicality of the people spills over into their works of mercy. When the farmers have extra produce they take it to Guardian Angels. At Christmas they enjoyed selecting ornaments from a Christmas tree that suggested gifts for the poor by first name and age.

Father Kos is most interested in getting something started for the youth. "Not much point in starting a summer-time CYO out here with 4-H and baseball," he reasons. All of Fortville turns out for baseball and no matter what age, they are said to find a team to join.

Instead the senior youths are starting a group which will meet from 7:30 to 10:00 p.m. on Wednesday evenings. Already they have become aware of the two elderly people living at the rectory under Father Kos' guardianship; Anna Maier and Art Madaras. Already they are suggesting that they help prepare the parish hall for a once-a-month senior meeting.



To serve the needs of his growing parish, Father Kos would like to have a CCD coordinator and "to hook in with the Office of Education downtown." He believes the films, trips and studies "will reflect in the kids," and looks forward to the confirmation rite which has not been held for seven or eight years.

He claims the adults are really interested in religious education too.

As his parish grows with an unheard of (for its size) three to four weddings per month, converts and baptisms, he continues to make plans for the future, but without losing that keen appreciation of the past.



MIXING THE OLD AND THE NEW IN FORTVILLE—Father Joseph Kos, pastor, and parishioners of St. Thomas shared memories and hopes about their parish. Surrounding Father Kos are, from left, Geneva Boucher, Anna Maier, Cathy Quinn, Julia Wittman and Linda Wilson. As Fortville has grown, St. Thomas has attracted new parishioners. Since 1974 more than 30 new families have joined the church. (Photos by Ruth Ann Hanley)

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Mother expresses conflict with her children's lifestyles

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: Sometimes it is hard for me to believe that I raised my children. I'm sure I was not a perfect mother, but I did try the best I knew how.

There are four divorces among my six children. One son remarried and now is divorcing his second wife.

Another son and daughter are each living with a lover and expect me to approve of their companions. I don't disapprove of their friends—I do dislike their lifestyle. They accuse me of judging. I say I'm not judging them, but what they are doing is wrong.

I pray and trust God to save them—yet it is hard waiting for them to return to him. I cannot allow them to visit me and share the same bedroom in my house, can I? It would seem I was cooperating or collaborating with them.

Jesus is important to me and I must obey his commandments. I also have to love them as he does—just as they are.

Should I permit them to share the same bed while visiting me?

Answer: I sympathize with you. Watching your children select such different lifestyles from your own is painful. There is a temptation to ask: "Where did I go wrong?"

I imagine this is difficult for God too: seeing us act so contrarily on the surface when we have the gift of his grace in our souls.

Remember that you are not responsible for the behavior of your adult children. They must live with their own choices. Your letter seems appropriately free of self-blame.

At the same time, you do have a right to your own morality. You can only be expected to bend so far to accommodate your children.

One father made the distinction between his

own moral values and his parental love when his adult daughter asked him to pay for her abortion. "No, I won't," he said. "I will always love you, no matter what you do. But I believe abortion is wrong, and I cannot help you get one."

You might propose some "house rules" for your grown children. House rules can be your way of expressing your personal moral values in practical terms. They tell what you will and will not tolerate in your house.

From your letter, I think your first rule should be: In my house you may not sleep in the

same room with someone to whom you are not married. You can add your personal comment: I love you and respect you. Please show me the same respect. I can't let you have unmarried sex in my house because I feel that would be cooperating with something I believe is wrong.

You make an important distinction in your letter between the person of your children and their lifestyles.

You can abhor the lifestyle of your children. You need not collaborate nor cooperate with what you know to be wrong. But keep on loving them.

With adult children it is no longer effective to mandate behavior and to punish misdeeds. They are often unresponsive to parental counsel or advice. However, like the mother of St. Augustine, you can continue to rejoice at their legitimate successes, to help them up again when they stumble, to love them, to be there.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 672; St. Joseph's College; Rensselaer, IN 47978.)

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Catholic TV network inaugurates programming

WOODBURY, N.Y.—With prayers, a bishop's homily and the soft strains of guitar music, the Catholic Telecommunications Network of America got off the ground Sept. 20, beginning the Catholic Church's new venture in satellite and cable TV.

CTNA, a satellite delivery system to provide telecommunications services to the Catholic Church in the United States, is a for-profit corporation wholly owned by the U.S. Catholic Conference, the civil agency of the U.S. bishops.

It is to provide not only general-interest and religious programming transmitted via satellite but also is designed as a vehicle for delivering mail electronically, holding teleconferences and meeting other communications needs.

Initially CTNA is offering three hours of programming daily, Monday through Friday. Satellite time on Westar IV is being leased from Bonnevill Satellite Corp., which is owned

by the Church of Jesus Christ of Latter Day Saints (Mormon Church).

As of Sept. 20, CTNA had 30 diocesan affiliates.

Using studio space at a Long Island communications firm, Cablevision of Oyster Bay, CTNA went live with its first show—a prayer service inaugurating its services, which followed about an hour of on-air tests. Next on the first day's programming line-up were previews and prepared programs, including "Somos Y Seremos," produced by Buena Vista Inc. and Father Juan Matas for Hispanic audiences and "Footsteps," a program for parents from the New York state education department, according to Michael Hurley, CTNA program director. He reported that the programs had gone out as planned from a separate transmittal facility used by CTNA.

CTNA officials said seven to nine dioceses were to have equipment available to receive the first day's programming and that an

unknown number of other dioceses were to have made informal arrangements with other stations to pick up the material coming from the satellite.

One diocese which hurried to get a temporary "down link" earth station in place for receiving the material was the Diocese of Providence, R.I., headed by Bishop Louis E. Gelineau, the chairman of the board of CTNA.

In a homily during the live prayer service, Bishop Gelineau said that CTNA is a modern tool for carrying out Jesus' instructions "to continue the mission of proclaiming God's reign on earth."

"We must look to the advancements of our age to assist us in our mission," he said. CTNA will "enable us to share the word so that more and more people will know the good news of Jesus Christ" and so that "he who came among us may find a dwelling place in the hearts of all," he added.

ADVERTISEMENT

Fr. Bruce Ritter

SEX AS ENTERTAINMENT



Linda was 11, still a virgin, when her pimp took her. Peter was dancing naked on bars when he was 15. Martha was 14 when her pimp dyed her hair, got her a phony ID, and put her to work in a massage parlor. Tony was 16 when he fled, in terror, the call boy service, Dial-A-Model. Annie was barely 15 when her pimp went to her mother's house in upstate New York, waited until her mother left for work, and dragged a very frightened Annie back to life on the street and a near death...

There are many reasons why we have a sex industry all over this country. It is one of the "growth industries" in the United States. The undeniable fact quite simply is that we want one. There are literally millions of customers who patronize this multi-billion dollar business. Millions of customers... who believe the bizarre myth that prostitution is a victimless crime... who believe that prostitution is nothing more than a commercial transaction between someone who wants to buy something and someone who wants to sell... who choose to believe that sex is entertainment and that it's okay to pay the entertainers... who scoff at the notion that there is something sacred and deeply personal and intimate about sexual experience.

The sex industry, dominated and controlled by organized crime, has actually formed a continuum with the entertainment industry. It has almost become impossible to distinguish between some aspects of legitimate theater and the sex industry. And the fact is we seem to want it that way.

If you want to spend a sophisticated evening at the theater in Manhattan, and have twenty-five dollars to spend, you can buy a front row seat at "Oh, Calcutta," the longest-running erotic musical in New York. For your twenty-five dollars, you can watch a dozen young naked bodies sing and dance and tell you jokes while they simulate sodomy and intercourse on the stage. If you don't have twenty-five dollars, but you do have twenty-five cents, you can take your quarter to the peep show just down the street from our UNDER 21 Center on Eighth Avenue. You can drop your quarter in a slot, and for 90 seconds a screen will flip up, and you can watch one naked young lady dance. She won't sing. She will, however, tell you some very filthy jokes and invite you to masturbate.

There is no ethical or moral or qualitative difference between spending twenty-five dollars to see "Oh, Calcutta" for your

sophisticated evening at the theater, or spending twenty-five cents at a peep show owned by members of the Angelo Bruno crime family of Philadelphia, or watching the action at a Westside hangout on W. 45th St. run by Matty "the Horse" of the Genovese crime family, or enjoying the entertainment at the Pussycat, another sexual supermarket owned and operated by Micky Zafarano, the top pornographer of them all, located right in Times Square. It's just sex as entertainment and a very big business—that makes a lot of very unwholesome people very rich.

There's no mystery why we have a sex industry. The reasons have always been the same: greed and lust. Their greed and our lust, and our inability to care enough about what happens to the young people who, every year, become enslaved by the industry. Because we tolerate and patronize this very sick business that treats young people as merchandise, we have made places like UNDER 21 necessary!

This year we expect at least another 10,000 kids to come through our doors. Most of them will have been involved, on some level, with the industry. I have never met a young prostitute, girl or boy—and I've met thousands—that wanted to be one. I've never met a young prostitute, girl or boy, that did not start out as a runaway. They have very few options. One boy put it for me very directly: Bruce, he said, I've got two choices: I can go with a john (customer) and do what he wants, or I can rip somebody off and go to jail. And, he said, I'm afraid to go to jail. I wouldn't make it through my first shower. I can't get a job. I have no skills. I have no place to live. The boy is 16. I do not know what I would have done if I were 16 and faced with that impossible choice.

That's why the Church must do this work. It has always been an unmistakable duty and an inalienable right of the Church to provide sanctuary for abused innocents—and maybe not so innocents—when they could not protect themselves from vicious exploitation.

We have almost lost the ability to protect our children, and God help us, the will to do so. Until the citizens of this country decide they don't want a sex industry, and that it is not O.K. to buy and sell children and young people, the Lindas and Marthas and Tonys will continue to be placed in harm's way, their lives destroyed, their spirits damaged irrevocably. Who, after all, wants to take on organized crime? Our politicians and law enforcement groups certainly don't. Our prosecutors and our judiciary tell us their hands are tied. Who wants to take on the well-financed pressure groups that worry more about the civil liberties of pimps and criminals than those of their victims? And who wants to be held up to scorn

and ridicule as book burners and fanatics because they see pornography as a degradation of an entire gender, as a classroom for rape and seduction?

My kids are good kids. You shouldn't think they're bad kids. When you're 14 or 15 or 16, or for that matter, 17 or 18, and you have no place to live, and you're cold and hungry and scared, and you've got nothing to sell except yourself, you sell yourself. There are thousands of young people caught up in this dangerous, degrading lifestyle, from which many never escape...and that ends up killing many of them.

My friends and I are convinced that the work we do is God's work, and a worthy work of the Church. But we know that without your help, we could not survive. We are always very broke and trying very hard to care for the hundreds of desperate kids that come to us every week. So, thanks very much for whatever financial help you can give us.

But more than anything else, thank you for your prayers.

I too want to join in the work of the Church and help free the homeless and runaway youth from the horrors of life on the street. Enclosed is my contribution of: \$_____

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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

Sept. 25

The Single Christian Adult Club of Indianapolis is holding its annual wine and cheese party at the home of Anne Dillon at 8 p.m. Food provided; BYOB. Contact Anne, 253-6552 or John Harp, 542-0565 (H) or 353-3787 (W).

A one-day-only rummage sale will be held at Nativity parish, 7200 Southeastern Ave., Indianapolis, from 9 a.m. to 3 p.m.

Sept. 25, 26

The annual festival at St. Gabriel parish, 232 W. Ninth St., Connersville, will feature a chili supper on Saturday evening after the 5:30 Mass and a country style chicken dinner from 11 a.m. to 3 p.m. on Sunday. Food and games of all kinds.

Sept. 26

A postulates class for secular Franciscans (Third

Order) will begin in the chapel at Sacred Heart parish, 1530 Union St., Indianapolis, at 2 p.m. All interested persons invited.

St. Andrew parish, 4050 E. 38th St., Indianapolis, has planned its annual "Reach Out" open house for the northeast community after the 9 and 11:30 a.m. Masses. Special liturgies with written explanations for those not familiar with the Mass will be provided. Church members are urged to bring guests.

St. Therese Ladies Auxiliary of the Knights of St. John will have a card party at 2 p.m. in the rectory basement, 470 E. 13th St., Indianapolis. Everyone invited.

St. Bernadette parish's monthly card party will begin at 2 p.m. at the parish, 4826 Fletcher Ave., Indianapolis.

St. Mark parish, R.R. 1, Tell City, will sponsor a shooting match/ham and turkey shoot at the school from 11 a.m. to 6 p.m.

Adventure in Life Skills, an afternoon of talks, films and information on integrating the spiritual, physical and psychological aspects of life, will be presented at the Beech Grove Benedictine Center from 1 to 5 p.m. Fee: \$3.50 per person or \$5 per couple. Call 788-7581 for information.

All Saints School, 1306 - 27th St., Columbus, is holding its fall festival at the school from 1 to 5 p.m.

A fish dinner will be served from noon until 6 p.m. at St. Francis de Sales School on 22nd St., one block west of Sherman, Indianapolis. Public invited.

Sept. 27, 29

Classes scheduled to begin in the coming week at the St. Vincent Wellness Centers at Carmel/Zionsville include Cesarean Birthing, Preparation for Childbirth and Retirement Planning Seminar. Call 846-7037 or 873-2799 for details.

Sept. 29

St. Francis Hospital Center, Beech Grove, is sponsoring a Community Outreach Program entitled, "Career Discovery," from 7:30 to 9 p.m. The program is designed to help those people seeking to change their careers. Free parking is available in the hospital's east lot. Get further information by calling 783-8312.

October 1

Mass of the Holy Spirit to celebrate "The Reality is the Body of Christ" in the renewal communities of the Indianapolis Archdiocese will be (Continued on next page)

Pastoral counseling conference offered

A major statewide conference celebrating the growth in pastoral counseling in Indiana will be offered Friday, Oct. 15 from 8:30 a.m. to 9 p.m. at the North United Methodist Church, Indianapolis, for pastors, pastoral counselors, chaplains, interested laity, judicatory executives and others involved in helping professions.

Keynote speakers at the conference include Indiana Methodist Bishop James Armstrong who will address the meeting on "Pastoral Care and

the Cross of Christ," and Dr. Howard Clinebell who will workshop on "Spiritual Wholeness and Holistic Health" and offer the banquet address on "Pastoral Counseling in the 1980s: Growing Edges and Exciting Trends." Clinebell is professor of pastoral psychology and counseling at the Claremont School of Theology, Claremont, California.

The conference is sponsored by Buchanan Counseling Center, Indiana Counseling and Pastoral Care Center, Midwest Region of the American

Association of Pastoral Counselors, Office of Pastoral Care and Counseling of the Indiana Area of the Methodist Church, Pastoral Counseling Service at Christian Theological Seminary and the Samaritan Institute in cooperation with Catholic Charities of Indianapolis and the Church Federation of Greater Indianapolis.

For more information contact the Buchanan Counseling Center, 1800 North Meridian St., Suite 503, Indianapolis, IN 46202.

COMING SOON—

Irish Heritage Day

German Park—8600 S. Meridian St., Indpls.

Saturday, Oct. 2, 1982

11 AM to 11 PM

See Ad in Next Week's Criterion for Complete Details

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Sunday, Sept. 26th Noon to 6:00 PM

ADULTS — \$3.00 CHILDREN — \$1.50

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Chances on a "Miss Piggy"

Renewal groups sponsor annual Holy Spirit Mass

Renewal groups of central Indiana are sponsoring their annual Mass of the Holy Spirit to be held at SS. Peter and Paul Cathedral on Friday, Oct. 1.

The evening will begin with a soup and bread supper at 6 p.m. at the Catholic Center

Assembly Hall. Songs of praise will be offered in the cathedral at 7:30 p.m. with the Mass being offered by Archbishop O'Meara at 8 p.m.

Father Rick Tucker, director of religious education for the Diocese of Lafayette and chaplain of the Children of Light Charismatic Prayer Community at Kokomo, will offer the homily. Theme for the Mass is Colossians 2:17b "The Reality is the Body of Christ."

Priests are invited to consecrate the Mass. The public is invited to attend.

Sponsoring the event are the Channel of Peace Charismatic Prayer Community, Cursillo Movement, Marriage Encounter of Central Indiana, Secular Franciscan Order, Secular Order Discalced Carmelites and Worldwide Marriage Encounter.

A reception will follow the Mass at the Catholic Center Assembly Hall.

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MASS OF THE HOLY SPIRIT

Friday, October 1, 1982

Soup and Bread Supper — 6:00 PM
(The Catholic Center Assembly Hall)

Songs of Praise and Mass — 7:30 PM
(SS. Peter and Paul Cathedral)

Presiding: The Most Reverend Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis

Homilist: The Reverend Rick Tucker

Director of Religious Education, Diocese of Lafayette-in-Indiana and Chaplain of the Children of Light Charismatic Prayer Community, Kokomo, Indiana

Theme: "The Reality is the Body of Christ."
(Colossians 2:17b)

Sponsored by Renewal Groups of Central Indiana:

Channel of Peace Charismatic Prayer Community, Cursillo Movement, Marriage Encounter of Central Indiana, Secular Franciscan Order, Secular Order Discalced Carmelites, Worldwide Marriage Encounter, St. Vincent De Paul Society

Reception following liturgy at The Assembly Hall, The Catholic Center

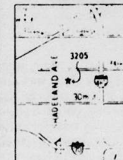
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The Active List

at SS. Peter and Paul Cathedral. Soup and bread supper, 6 p.m.; music at 7:30 p.m. with Mass at 8 p.m. A reception will follow in the Assembly Hall of The Catholic Center, 1400 N. Meridian, Indianapolis.

October 1-3

Worldwide Marriage Encounter will host a weekend encounter in Richmond. For information call Richmond, 317-935-4625; Indianapolis, 317-241-8765; or Bloomington, 812-332-0164.

A women's weekend will be held at Fatima Retreat House, 5253 E. 58th St., Indianapolis. Franciscan Father Martin Wolter is director for the program.

October 2

The Franciscan Sisters at Oldenburg invite the public to join them at their motherhouse to celebrate the 800th anniversary of the birth of St. Francis. Activities begin at 11 a.m. in the main chapel and close with a field Mass at 4:30 p.m.

Irish Heritage Day, 11 a.m. to 11 p.m., will be held at German Park, Indianapolis. Irish music, dancing and cultural booths. Admission: advance tickets, \$2.50, and \$3 on the day of event. Children under 12 admitted free. For tickets call 787-4390 or 849-2858.

A Goodie Sale, sponsored by SS. Peter and Paul Court of the

Ladies Auxiliary of St. Peter Claver, will be held in the Cathedral social center, 1324 N. Pennsylvania, Indianapolis, from 9 a.m. to 4:30 p.m.

October 2, 3

A Healing Workshop under the direction of Martin Brofman will be held at Alverna Retreat Center, 8140 Spring Mill Road, Indianapolis 46260. Call 317-257-7338 or write the Center for details.

October 3

St. Joseph Hill parish will hold its annual turkey shoot and fall festival on the church grounds, one mile west of Hwy. 60 near Sellersburg. The event begins at 11 a.m. with a variety of food and entertainment.

The Christian Leadership Center, Marian College, 3200 Cold Spring Road, Indianapolis, will sponsor a program entitled

"Twenty Years after Vatican II." The program, from 7 to 9 p.m. will feature Fr. Eugene LaVerdiere, Sr. Alexa Suelzer and Rabbi Jonathan Stein.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Pius X Council

3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. 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. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Infant baptism hearing offered Oct. 5

Priests and others involved in preparing parents for baptism of their children are invited to attend "A Hearing on Infant Baptism" at two locations in the archdiocese on Tuesday, Oct. 5.

The workshop, intended as "an opportunity to dialogue

about obstacles and issues that relate to current pastoral and educational practices in infant baptism preparation and celebration" is being offered by the Sacraments Committee of the Archdiocesan Liturgical Commission. The input surfaced at the workshops will be used in the revision of the Ar-

chdiocesan Pastoral Guidelines for infant baptism.

Workshops will be held simultaneously in Indianapolis at the Catholic Center and New Albany at St. Mary's Church from 1 to 3 p.m. For further information contact Marji Venneman at 236-1448 (Wats 1-800-382-9836).

OBITUARIES

† ALBRECHT, Louise Alice, 72, St. Malachy, Brownsburg, Sept. 8. Mother of Evelyn Althoff, Nancy Richter, Rose Ann Kelly, Dorothy Bradnick, Judy Boggs, George, David and Timothy Albrecht; sister of Eva Kenworthy.

† BASS, Anita R., 46, Little Flower, Indianapolis, Sept. 8. Wife of Paul; mother of Rachel Wahl and Belinda Grange; stepmother of Eric Evans; daughter of Cirilo Ramirez; sister of Blanca Shaw, Amelia Carmoma, Lydia Leal and Edward Ramirez.

† BROWN, Russell, 62, Sacred Heart, Jeffersonville, Sept. 13.

† CELLEGHIN, Denis, 49, St. Andrew, Richmond, Sept. 9. Husband of Jean; father of Deborah Hodowal, Sharon Killian, Anne and Denis R. Celleghin II.

† CRAIG, Anderson, 71, St. Monica, Indianapolis, Sept. 10. Husband of Gertrude; father of James A. Craig.

† ENGLER, Catherine, 63, St. Lawrence, Lawrenceburg, Sept. 4. Mother of Jeff, Greg and Steven Engler; sister of Helen, Arthur and Harry Ryan.

† FELLINGER, John G., 74, St. Gabriel, Connersville, Sept. 3. Husband of Frances; father of Margaret Barker, Mary Martin and Carolyn Orshel.

† HEERDINK, James H., 64, St. Gabriel, Connersville, Sept. 9. Brother of Fr. Roman Heerdink, Lawrence, Leo and Walden Heerdink and Otilia Clark.

† ERFORD, Fred T., 72, Little Flower, Indianapolis, Sept. 11. Husband of Irma; foster son of Nora (Fuerst) Lyons.

† JARUSEWIC, Felix, 64, St. Malachy, Brownsburg, Sept. 8.

† MACKIE, Harold J., 66, St. Andrew, Richmond, Sept. 6. Husband of Mary; father of Richard; brother of Evelyn Smith, Beatrice Kline and Norbert Mackie.

† OSTERMAN, William E., 76, St. Malachy, Brownsburg, Sept. 1. Father of Rita Redman, Phyllis and William Osterman; brother of Adella Bettice.

† REITMAN, Eleanor, 80, St. Mary, North Vernon, Sept. 14. Mother of Ellen Whitaker, Mary Ann Sweets, Robert and Joseph Reitman; sister of Agnes Barth, Bessie Hagen, Harry, August and Lawrence Wolbers.

† SCHULER, George C. Sr., 85, St. Maurice, Napoleon, Sept. 4. Husband of Ardella; father of James, Paul and George Schuler,

Jr.; brother of Lucille Burke and Margaret Moreau.

† TOWEY, Mary C., 85, Our Lady of Lourdes, Indianapolis, Sept. 17.

† WEISS, Geneva T., 90, St. Andrew, Richmond, Sept. 8. Mother of Juanita Pruslicki, Colleta Welsh, Mariellen Hunt, Janet Carnes and Leo S. Weiss; sister of Lillian Melle and Paul Shedecker.

Sister Eustasia dead at 84

OLDENBURG—The Mass of Christian Burial for Franciscan Sister Eustasia Stigler, who died Sept. 12, was held in the motherhouse chapel of the Sisters of St. Francis here on Sept. 14.

A native of Lanesville, Sr. Stigler was born Aug. 26, 1898. She entered the Franciscan congregation in 1916.

During her religious life, she served as an elementary school teacher in a number of locations including St. Mary, Millhouses; St. Mary, New Albany; St. Mary, North Vernon; St. Mary, Aurora; and St. Nicholas, Sumner.

There are no immediate survivors.



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BACK FROM JAPAN—Terrence O'Brien, a junior at Chatard High School, stretches out after a cross country run at Park Tudor. Terrence received a scholarship from Youth For Understanding this summer to go to Japan. (Photo by Gina Jung)

YOUTH CORNER

Chatard junior says more than 'sayonara' following trip to Japan

by GINA JUNG

Three months ago Terrence O'Brien knew little about Japan except for what he had read and seen on TV. But after spending two months in Susaka, Japan, Terrence says he now knows a little more than just 'sayonara.'

Terrence, a junior at Chatard High School, was one of about 70 students who traveled overseas this summer in the Youth For Understanding program.

Looking back on his trip, Terrence says that some of his ideas of the Japanese had been shattered.

"When I got there, I really didn't know what to expect," he recalls. "I only had ideas through Shogun warriors on TV shows. I had a really stereotype view of the Japanese with kimonos and Geisha girls walking around."

But after seeing for himself how the Japanese lived and worked his views began to

change. "They weren't as traditional and as stereotyped as I thought they were," Terrence says. "I learned a lot about stereotyping people."

Terrence's host family lived in Susaka, a small farm town about 150 miles northeast of Tokyo. He says he felt at home with his temporary family.

"They made me feel very welcome. I felt like I was at home the first week I was there."

His host father was an

elementary school teacher who knew some English. His host brother, who was about the same age, had studied English in school.

"MY (HOST) brother knew a lot of English. It's required for them to have six years of English. His English wasn't really good, but he knew enough for me to talk to him."

Not knowing any Japanese before he went to Susaka, Terrence made an effort to learn the oriental language. "Before I went, the only thing I knew was 'sayonara.' I bought a (Japanese) phrase book before I went."

In spite of his two months in Japan, Terrence admits he is still far from mastering the language. "I can say things like 'Good morning,' 'How are you,' 'Where's the bathroom?' —the essential things."

Terrence's favorite memory of Japan is the delicious food. "The best thing was rice," Terrence says. "It wasn't like rice over here—it tasted different. It had a sweet taste."

Though he did not like everything his family ate, he says "I tried everything."

"If I didn't like it, I wouldn't eat it. That's how they could tell whether I liked something or not—by how much of it I ate."

During half his stay in Japan, Terrence went to school with his brother. Because he knew little Japanese, he only attended the cooking, English and physical education classes.

Terrence received a scholarship to go to Japan from Mitsubishi Motors Corporation of Tokyo. The scholarship, offered under the Youth For Understanding program, was available to dependents of Chrysler employees. Terrence's father, John O'Brien, is a Chrysler car salesman.

AMY REWERS, a junior at Roncalli, also participated in the Youth For Understanding program. She spent two months in Manaus, Brazil after receiving a similar scholarship sponsored by the Kellogg Company where her father works.

AMY says that one of her most memorable moments in Brazil was the surprise birthday party her host family threw for her 16th birthday.

"I had never had any idea they were doing that," she recalls. "That night they just told me to get dressed up because we were going out to get ice cream."

Amy's host family lives in Manaus in north central Brazil. The city is a provincial capital with a population of about 100,000.

One difference between Brazil and the United States that Amy noticed was the Brazilian's attitude toward outward appearance.

"American girls are more self-conscious," says the Roncalli junior. "They (the Brazilians) don't go by appearances. People don't make a fuss over themselves. Most girls don't wear make-up."

Amy also found that shopping in Brazil was not like shopping in Indianapolis. "The stores only had a little bit of this or that in them. The shops would be really small. The stores really had a small selection."

While in Brazil Amy says she longed for a common American beverage that was practically extinct in Brazil—milk. The only milk she could find was powdered.

"When my mom and dad came to pick me up at the airport, I asked them to take me to MacDonald's for milk," she says.

Amy says her most unforgettable memory of her visit was the day she found a lizard in the kitchen sink.

"I dumped water in the sink and the sink started spitting because of this lizard. I was trying to get it out. I was crying and they (her host sisters) were laughing ... The lizard was seven inches long!"

Though she knew no Portuguese before she went to Brazil, Amy says the year of Spanish she had studied in high school helped. One of her host sisters had been an exchange student for a year in Ohio.

Impressed with her trip this summer, Amy is already thinking about applying for the Youth For Understanding program next summer.

"I enjoyed Brazil," Amy says, "but it was nice to get back. It's nice to have milk again."

Kathleen Gibbons and Julie Fessel, students at Marian Heights Academy in Ferdinand have received \$600 scholarship awards from the Alumnae Association of Marian Heights Academy. Kathleen, a senior, is the daughter of Mr. and Mrs. Donald Gibbons of St. Joan of Arc parish. She is receiving the scholarship for the third time. Julie, a sophomore, is the daughter of Mr. and Mrs. Douglas Fessel of St. Mary parish in Floyds Knobs.

DORIS ANSWERS YOUTH

Home made baby sitter rebelling

by DORIS R. PETERS

Dear Doris:

I am 15 years old and have a problem. My parents play cards every Friday night and go out every Saturday night. That's okay, but I'm always stuck home BOTH nights watching my younger brother! Every time one of my friends calls to ask me to go to a party or anything I have to refuse. And I have to tell them I'm minding my younger brother.

I have talked about this with both my parents and they say that they rarely get to be together because they both work. And they also say that I should be grateful that they don't have to waste their money on a baby-sitter every weekend. I've tried to work out something and I know they like to go out together but I'd like to go out with my friends too sometime. What do you think?

Home made baby sitter

Dear Sitter:

I could say that your parents appear inconsiderate. I could also suggest that they too should be grateful. They probably are. But I have heard only your side of the problem.

Have you really tried to discuss it with them? Has your age anything to do with their attitude? Have you suggested that perhaps every three weeks, or once a month, they allow you to go out? A cousin or relative could take your brother

and your parents could have a nice dinner at home—alone.

You might suggest, the next time you discuss it, that they save (put aside in the old cookie jar) what they normally would pay a sitter and occasionally spend some on an outside sitter; allowing you to spend some time with your friends.

Have you a favorite aunt or relative who could talk to your parents?

As a last resort, just hang in there. Show this letter, with the readers' response (which we are bound to get) to your parents. Hopefully they will

realize how lucky they are and show their appreciation by hiring another sitter occasionally.

Dear Doris:

I'm an "A" student and because of this I think a lot of the kids think I'm the teachers' pet. I don't have many friends; in fact I had only one close friend but she moved away. I try talking to the other girls but they ignore me. I realize they're jealous, but that doesn't help much. I'm very unhappy. What do you think?

Lonely

Dear Lonely:

I think that it's not your "A's" as much as your reaction to them that would bother most girls. Do you talk about your good grades a lot? Do you let things slip that would indicate that you're a pet of the teachers? Watch that. And start showing an interest in what the other girls are interested in. This is the first step in making friends. Invite one or two girls to spend an afternoon with you, doing something that isn't exactly intellectual. As soon as the girls realize you do have things in common you will find them far more friendly.

Teen challengers rock for funds

About 30 teen-age volunteers and adults from St. Francis Hospital Center rocked away the clock last weekend for Indianapolis Teen Challenge at the Beech Grove Senior Citizens Building.

According to Sandra Hall, director of volunteer services at St. Francis Hospital, participants in the rocking chair marathon raised nearly \$1,000 for Teen Challenge, an agency for troubled youths.

The money raised for this event will be used to sponsor teen-agers in Teen Challenge.

Calling the event "highly successful," Mrs. Hall said, "I think there is a new awareness and understanding of drug problems ... The community response was tremendous."

St. Francis Hospital Center administrators, department heads and members of the hospital's advisory board also rocked during the two-day marathon. One rocking chair was dubbed a "celebrity chair."

Marion County Sheriff Jim Wells and Beech Grove Mayor Elton Geshwiler were the celebrities who sat in that chair.

Begun in 1961 in Brooklyn, N.Y., Teen Challenge is a nationwide youth agency that provides rehabilitation and counseling for troubled teen-agers. The agency was begun by David Wilkerson, an evangelist and author of "Cross and the Switchblade."

Indianapolis Teen Challenge

was started in 1969 and is operated by private funds.

The agency trains youths to restructure their lives. They learn how to deal with their problems and their lives. They are also taught how to gain a new outlook on life.

Teen Challenge seems to be more successful in helping teenage drug abusers, runaways and other problem youths than other programs.

According to a recent independent study, youths who have completed the Teen Challenge program have a success rate of 70 percent. Most mental health and government facilities with drug abuse programs claim a success rate of two to 10 percent.

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IN THE MEDIA

Brubeck jazz Mass to air

by JAMES BREIG

He dreamed the musical setting for the "Our Father." That's how all-consuming his composing becomes. But first you have to get him to agree to do the work in the first place. And that requires the tenacity of a bull-dog.

I'm talking about jazz composer and musician Dave Brubeck, who has written a Mass entitled "To Hope: A Celebration." Commissioned by Our Sunday Visitor, the Indiana-based Catholic media firm, the Mass will be the focus of a PBS special Oct. 3 (check schedules for local time and station). The special follows Brubeck as he performs the Mass in different settings, from an outdoor theater in the Midwest to a cathedral in New Jersey.

I'll write more about the special next week, but right now I want to turn to the composer. OSV, which publishes a weekly national Catholic newspaper along with books, magazines, religious education aids and other media, arranged for me to talk with Brubeck about his Mass. I began by asking why he would accept such a commission in the first place.

"Because Ed Murray hung on like a bull-dog," the musician said of the OSV staffer whose idea the Mass was. "It was his being so persuasive. The more I talked to him, the more interest I developed in it. Then I gradually got my feet wet by doing four songs. I had them sung in a local church in Connecticut where I live. I told Ed to come. If he liked them, I said, I'll take the commission.

He was quite moved by them and they're now in the Mass without changing them—"Eat This Bread," "My Soul Waits the Peace of Jerusalem," "Gloria" and "Preface."

BRUBECK'S feet were already damp from six other religious works he had composed, including the "The Light in the Wilderness," an oratorio from 1968, and "La Fiesta de la Posada," a Christmas cantata.

Why such an interest in religion from a jazz musician? One reason is his recognition that "everybody is involved in religion, even if you just say there is no religion. Every man or woman I've ever known has been involved in some kind of philosophy or the acceptance or rejection of religion."

With that sort of universal interest, the composer felt drawn to write about faith. Another reason is the natural connection between religious music, such as spirituals, and jazz.

"Mary Lou Williams, Duke Ellington, Mahalia Jackson—the list goes on and on," Brubeck said, naming jazz artists who have turned to religious themes. "I would say Louis Armstrong, too, even if he never went near a church, embodies a great feeling of religion. So many blues singers came out of the church environment. One basic source of American music is the spiritual. It's one of the most moving musical experiences I can have."

Once he had decided to write a Mass, Brubeck found himself with two tasks—first, to

research the Mass, and, second, to create a work which was at once both simple and complex.

"I HAD BEEN to only one Mass in my life, when I was a very young child," he said. "So I had to start with research. I listened to Gregorian chant and discovered by study that it was related to Hebrew chant. I didn't realize before, but you go in one big circle around the Mediterranean when you start listening to musical influences. The Hebrew is strong in the Gregorian and the Moors came into Spain. What we consider so Spanish is really Moorish, which is African. There's no reason the Mass shouldn't sound like all these places so there are a lot of references to different cultures in my Mass."

But those references had to be simple and complex at the same time because his commission was to write a piece which could be performed by a church choir as well as by a symphonic orchestra.

"People should realize this isn't a symphonic piece," Brubeck told me, "but it can double so I'm not adverse to it being put on in a symphonic



TV FARE—Carol Burnett, left, stars as a recovered alcoholic who founded the first Los Angeles recovery house for female alcoholics in "Life of the Party: The Story of Beatrice." The new CBS movie airing Sept. 29 also stars Marian Mercer, right, and Lloyd Bridges. (NC photo)

performance or in an average Catholic church with a fairly good choir. That is very hard to write and was one of the toughest assignments I've ever had—to keep it simple but in-

teresting enough that I would want other musicians to hear it." (Next week: A closer look at the Mass, the special and Dave Brubeck.)



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RETURNING TO CBS—Sally Struthers, who played Archie Bunker's daughter on "All in the Family" for eight years reprises her role in the Sunday series, "Gloria." She will be seen as a divorcee struggling to raise her eight-year-old son, Joey, played by Christian Jacobs. (NC photo)

Chief of chaplains faces a 'terrible shortage of priests'

Average age of chaplains is getting older, says Father Patrick J. Hessian

by JOHN MAHER

WASHINGTON—Father Patrick J. Hessian, the new chief of chaplains for the Army, said one pressing problem he faces is a "terrible shortage of Catholic priests" available for service as chaplains.

"Because of the shortage, the priests I have are getting tired from overwork, from trying to do everything at once," said Father Hessian in an interview Sept. 16 at his office in the Pentagon. "The average age of the priests is getting older. It's more difficult for them to function in what is essentially a young man's arena."

Earlier this year the 54-year-old Father Hessian was promoted to major general and appointed chief of chaplains for the Army.

The role of the chaplain is that of "the staff person who helps the commander fulfill his role to deal with the total human being," Father Hessian said. "The total human being has a spiritual dimension."

He pointed out that Army regulations require the commander to be responsible for providing for the needs of the soldiers under his command. He noted too that the chaplain is the staff officer who advises the commander on morals, morale, family problems, drug and

alcohol problems and problems related to the free exercise of religion.

"I enter on the human side," Father Hessian said, "in particular on the human side with regard to free exercise of religion, morale issues, moral issues."

IF A FAMILY is having problems, for example, Father Hessian said, the chaplain can go to the commander and seek help for the family.

Being part of the command structure, he said, enables the chaplain to have greater influence on the military system.

"One of the roles of the adviser to the commander," he said, "is to assist in moral and ethical decision-making by being an adviser, not by making decisions. If a chaplain becomes aware of an issue where there is unethical behavior or bad leadership from a moral point of view, it's the chaplain's responsibility to do what he can" to correct the situation.

"We're responsible to help the institution be moral and ethical by helping the leaders," Father Hessian said.

Chaplains receive no special instruction with regard to the morality of warfare or of particular actions during a war, other than the instruction in moral theology that all seminarians receive in preparing for the priesthood, Father Hessian said. "Of course, because we deal more in this arena," he added, "we have a special responsibility in this area. We have a great obligation to be well tuned."

"We are prepared, hopefully, to be able to

advise people who come as individuals with particular problems of conscience," he said.

Father Hessian noted that priests, like anyone else, are obliged to have a well formed conscience and to follow it.

"IN ORDER TO have a well formed conscience, you have to study, read or seek advice to be able to have the necessary input to make a good judgment," he explained. "In the case of warfare, you are obliged to study what the bishops have said, what the church has constantly taught, to be able to make prudential judgments about what is right and not right in giving advice to soldiers."

If the priest has a well formed conscience himself, he'll be able to assist others, Father Hessian added.

"If a priest felt in his own conscience," he said, "that an issue that suddenly appeared was categorically wrong, he has an obligation to express what he believes is right or wrong." Priests, like other people, he added, have different views on various issues.

Father Hessian said the ad hoc committee of the National Conference of Catholic Bishops that is preparing a pastoral letter on issues of war and peace is soliciting the views of chaplains. Bishop John J. O'Connor, auxiliary bishop to the military vicar for the United States and a member of the committee, "has asked me to get the views of the priests from our perspective," the chief of chaplains said.

"It's important for our religious leaders to speak out on the issues of the day," he added. "So I welcome the assistance that our religious leaders of all denominations can give to chaplains as chaplains try to update their consciences around those issues."

Concerning problems occurring more often among military personnel, Father Hessian noted that military families are uprooted more frequently than families in civilian life. Such frequent moves have a destabilizing effect, he said.

"Because that exists, we try every hard to have a consistent religious education program across the system," Father Hessian said.

Greeley got sued; files countersuit

CHICAGO—Father Andrew Greeley, sociologist, novelist and columnist, has filed a \$5.5 million suit against the managing editor of the University of Notre Dame's alumni magazine, James Winters. The suit alleges that Winters "wrongfully misappropriated" the priest's files in the course of doing research for

a yet-unpublished article about Father Greeley. Filed Sept. 16 in Cook County Circuit Court, Father Greeley's suit is a countersuit to a \$3 million libel suit which Winters filed in July after the priest accused him on national television of stealing personal papers and then lying about it.



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VIEWING WITH ARNOLD

How mad is Max?

Pointless movie explains

by JAMES W. ARNOLD

How mad is Mad Max? Somewhere between a Roadrunner cartoon, a motorcycle gang movie, a superhero comic book and a demolition derby. None of them are exactly cerebral, but then they don't mark the end of western civilization either.

Max is the hero of a hot new movie from Australia, "The Road Warrior," which has been getting the potent combination of good reviews and sizzling box-office numbers. Last month it broke the all-time movie attendance record in no less a cultural center than Paris. It also took the top prize at France's sci-fi film festival, and has won the most nominations (7) for the Australian version of the Oscars. That's not small potatoes, given the surging artistic health of the Aussie film industry.

The problem is that "Warrior" is extremely violent. Abroad, it's known as "Mad Max 2," the sequel is "bigger, bolder and infinitely more spectacular and powerful."

The movie is not that monstrous, but I wouldn't invite it over, if it were a person, for Sunday dinner. Its violence is crunch-zap, rather than ick-yeck. Sort of an animated Pac Man.

"WARRIOR" is a futuristic, post-holocaust fantasy, set in the New South Wales desert, where marauding gangs



wander the roads scavenging fuel to keep their vehicles moving. (The Mideast oil crisis has done terrible things to the western psyche.) Max (played by Mel Gibson, one of the leads in "Gallipoli") is a former pursuit cop, now intent only on surviving after the murder of his wife and child.

He is in every respect the

traditional silent, decent loner-hero, very competent in the vital skills of driving at great speed while battling foes equipped with a fantastic array of weapons, ranging from crossbows and crowbars to grappling hooks.

Max has two sidekicks, an ugly mutt of a dog and a weird comic figure (Bruce Spence), a skinny autogyro pilot he picks up in the bush. The central action comes when they join a group of survivors who have encamped around a primitive but precious oil refinery.

The camp is besieged by a bizarre army of ruffians (on cycles, cars and trucks) led by a character appropriately named Humungus—a huge body-builder type wearing a fearsome hockey goalie mask. Among a gallery of other villains is a brute with a Mohawk haircut who seems indestructible, and whose one line is, "You can run, but you can't hide."

Of course, it's possible to intellectualize the combat as between the remnants of civilization and the forces of savagery, since the camp includes white-collar types, women and children. A little boy, an expert with a deadly boomerang, attaches himself to Max after the hero gives him a music box that plays "Happy Birthday."

BUT writer-director George Miller clearly takes nothing very seriously except the battles, fiery explosions and crashes, and hectic road chases. The dialog is

deliberately cornball.

At the end, because they've seen a picture postcard, the surviving good guys are en route to Paradise, a tourist resort 2000 miles away on the Queensland Gold Coast.

The film's fabulous cinematic skill (sweeping camera, editing, sound) and totally fresh look (costumes, art design) have endeared it to critics, as well as its modest self-kidding humor. The violence is softened at least a touch by the ultra-fast editing, which allows no lingering on the horror, and by Miller avoidance of closeups at the worst moments.

Thus, "Warrior" is more comparable to a cartoon than to, say, a Clint Eastwood western. The audience does not recoil, but howls with delight at every crunch.

There is also virtually no sex in the mix, although there is a rape in a long-shot early in the film. The closest thing to romance comes when a pretty woman says to Max, "I'm sorry ... I was wrong about you."

But this remains a movie aimed at the untamed 14-year-old male in most of us. Unleashing that craving for socko action and physical shock in the dark of a theater may be harmless enough, but the feelings aroused are not those we identify with fun and entertainment. Not yet, anyway.

(Well-crafted but pointless violence exploitation; not recommended for general audiences.)

USCC rating: O, morally offensive.



SHARED LICKS—Father Francis J. Coco, known as the "Jesuit Jazzman," shares the stage with jazz great Pete Fountain's Bourbon Street club in New Orleans. Father Coco plays a relic Albert system clarinet given to him by Fountain. (NC photo from UPI)

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