

THE CRITERION

Franciscans to celebrate founder's 800th birthday

Central Indiana Franciscans will mark the eighth centenary worldwide year of celebration in honor of Francis of Assisi at 3 p.m. on Oct. 3 with a special celebration to be held at Sacred Heart's 100 year old Franciscan parish.

The celebration will begin with the transitus of Saint Francis of Assisi. This prayer, music and ritual, deeply rooted in early Franciscan tradition, celebrates Francis' passage from earthly life into eternal life. The Psalms, readings, other words and action are those prayed by Francis, himself, at the time of his dying. The activities will conclude with the Solemn Vespers of the feast day of St. Francis. St. Francis treasured this Liturgy of the Hours,

the official prayer of the church.

Franciscan friars, sisters and laypeople involved in various ministries throughout central Indiana will be participating in this celebration.

Over 1,500 Franciscans of Indiana are engaged in a variety of services throughout the state. They represent nine different groups: Secular Franciscans, Franciscan friars, Conventual Franciscans, Poor Clares, and Sisters of the Third Order of St. Francis.

A love offering will be used to defray expenses and any overage donated to a needy cause. Inquiries may be directed to Brother Gregory at Sacred Heart, 630-8651.

Voters urged to exercise right

My dear Family in Christ:

In four weeks, Indiana citizens will be able to select a United States Senator, 10 United States Representatives, 35 State Senators and 100 State Representatives. They will also have a chance to vote for numerous other local and state public officials.

Despite the critical importance of this election, pollsters suggest as many as half of the eligible voters will not bother. This apathy erodes the foundation of American political life.

As Christians, we have the duty to involve ourselves in the organization of political structures in our local communities as well as at the State and National levels. We are called to link our faith with our actions—becoming involved in politics is an important action for each of us.

Sunday, October 3, has been designated Political Responsibility Sunday. On this day and hopefully each day leading up to the election, I ask each of you to reflect prayerfully on the issues before us in Indiana and the nation, trying to analyze these issues from a moral dimension. Then, as you study the positions of candidates, try and measure what they stand for in the light of Gospel values.

Please notice that in the words you have heard there is no Church endorsement of particular candidates. My words do urge you to use the social teachings of our Church as a rich resource as you form the choices for whom you will use the power of your ballot. They further urge you to examine candidates on the full range of issues as well as their personal integrity, philosophy and performance.

Sincerely yours in Our Lord

+ Edward T. O'Meara

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

Catholics asked to give bedding

Sunday, Oct. 17 has been designated Blanket Sunday by the St. Vincent de Paul Society. Vincentians are asking Catholics to bring bedspreads, blankets, sheets and pillowcases

to their parishes for contribution to the needs of the society.

According to Joel Schmiel, St. Vincent de Paul Society spokesperson, the organization received donations of more than 1,500 beds during this past year. "In some cases those were complete beds, in other cases they were springs and/or mattresses," she said. This year the Society is putting out a call for needed

Open house set

Another Open House for those not previously able to see the new Catholic Center will be offered Wednesday evening, Oct. 8 from 5 to 7 p.m. Set especially for members of the larger civic community, this Open House offers those unable to see the new center during previous times the opportunity to drop in on their way home from work.

New series begins

The first of a series of articles authored by a group of Archdiocesan leaders appears on page five of this week's Criterion. Father Chuck Fisher, pastor of Sacred Heart Parish and administrator of St. Ann Parish, both in Terre Haute, reflects on issues facing parishes today in the opening article.

In subsequent weeks articles will appear by Father Jeff Gudbeck, chaplain at RUPUI, and Father Thomas Raimondi, associate pastor at St. Thomas Aquinas Parish, as well as Dr. Ernest Callanetti, head of the theology department at St. Mary of the Woods College.



HONORING ST. FRANCIS—A wall sculpture of one of the church's most popular saints hangs in the chapel of the U.S. Catholic Conference in Washington, D.C. Oct. 4 marks the 800th anniversary of St. Francis' birth. Gov. Robert Orr has proclaimed Monday as St. Francis of Assisi Day. See photo on page 14.

bedding, however.

Bedding from crib size to king size is being sought. Donors are asked to bring them to Mass on the weekend of Oct. 16-17. For further information contact your parish to find out if it is participating in the project.

Priest post filled

Archbishop O'Meara has appointed Father Michael Welch to be Director of the Archdiocesan Office of Ministry to Priests. The appointment was made effective immediately in a letter sent to all priests September 24. Father Welch retains his assignment as Archdiocesan Vocation Director and administrator of Holy Trinity Parish, Edinburg.

The appointment fills the vacancy created by the absence of Father Hilary Ottensmeyer who is on sabbatical. Father Welch will hold the office until June 30, 1983.

The Office of Ministry to Priests oversees programs of continuing education for the

the criterion

Vol. XXII, No. 1 — October 1, 1982
Indianapolis, Indiana

Catholic Conference offers issues for reflection

Can political issues be viewed from a moral perspective? Can Gospel values be applied to economic solutions? Are the lessons taught in the Beatitudes applicable to block grants?

Very definitely, say the American bishops. Their appeal, contained in a 1979 Statement on Political Responsibility, urges Catholics to study political issues from the perspective of church teachings.

The role of Catholic voters, say the bishops, should be to educate themselves regarding the teachings of the church, to analyze issues for their social and moral dimension; to measure public policy against Gospel values; to participate with others in debate over public policy and to speak out with courage, skill and concern on public issues involving human rights and social justice.

The Indiana Catholic Conference offers the following list of some major political issues, along with a statement from church leaders, and pertinent questions which could be asked of political candidates.

Block Grants

Pope John XXIII's statement in his encyclical "Peace on Earth" is pertinent.

"The church teaches that the dignity of the human person is protected by certain basic rights. Among these are food, shelter, medical care, employment, education and the necessary social services."

The philosophy behind block grants returns much responsibility for basic human social services from the federal government to state

and local governments. Federal funds for these programs are being reduced and will be phased out. States are not required to contribute funds. State leaders may divert money to programs of their choice.

1. Would state candidates support funding of all human service programs at the current levels or higher?

2. If funding is limited, which programs would receive priority?

3. Since state governments must assume greater responsibility for human service programs, how would the candidates propose increasing state revenues to fund the programs?

Crime and Correction

An Indiana Catholic Conference position of 1981 states:

"Fear pervades public thought despite the fact that we know many law violators are harmless to the public; that there is strong evidence that incarceration seldom rehabilitates; that most penal conditions are cruel and inhuman; and an institutional approach, if taken seriously, would bankrupt most states."

1. Would state legislators oppose efforts to use scarce funds to build new prisons?

2. Would state legislators support the expansion of community-based correction facilities and community work programs for non-violent offenders?

Education

A recent United States Catholic Conference position states:

"The tax credit movement is not a public school vs. private school polarizing movement. The majority of Catholic children are in public schools, and many families with children in non-public schools also have children in the public sector. Public and non-public education should represent a cooperative American enterprise serving the needs of children—all children... All parents of children in non-public schools are asking if their government recognizes their special sacrifice, as it has in so many other areas of tax relief."

1. Do state candidates believe in quality education for all children in Indiana? If yes, would they support legislation to:

a) improve funding for public schools?
b) offer tax relief to parents of children attending non-public schools?

2. Would federal candidates support tax credit legislation to help parents maintain the potential for freedom of choice in education?

Employment

Pope John Paul II, in his encyclical "On Human Work" said:

"Employment is a fundamental right which the government has a responsibility to protect... the church rejects the use of high unemployment to fight inflation."

1. Do candidates oppose the current national policy of increasing unemployment as a means of decreasing inflation?

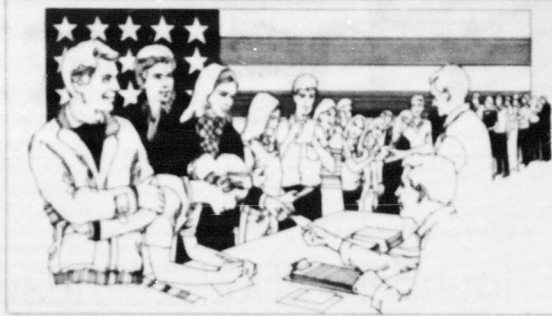
2. How do candidates propose increasing employment? How would they keep and attract business and industry in Indiana?

3. Do the candidates favor funding for job training? Public sector employment? Other?

Government's Role

Pope John XXIII, in his encyclical "Peace on Earth" said:

"Experience has taught us that, unless these [civil] authorities take suitable action with regard to economic, political and cultural matters, inequalities between the citizens tend to become more and more widespread especially in the modern world, and as a result serious obstacles are encountered on the path of



When people are without adequate income, employment, food, shelter, health care, etc., it is not only proper but necessary that government intervene. The powers of government are to be used in a positive way to bring about social change—to achieve the common good and protect human rights.

1. Do both state and federal candidates agree with the "Peace on Earth" statement? If so, what "suitable action" would they support to reduce current economic, political and cultural inequalities?

2. What do candidates see as the responsibility of the private sector (churches, corporations, voluntary associations)?

Life (Birth to Death)

In 1979, Pope John Paul II said:

"All human life—from the moment of conception and through the subsequent stages—is sacred, because human life is created in the image and likeness of God. All human beings ought to value every person for his or her uniqueness as a creature of God... We defend human life against every influence or action that threatens or weakens it... to make every life more human in all its aspects."

1. Do candidates support efforts to limit abortions? Ban?

2. Would candidates support meaningful legislation to safeguard the quality of life for the elderly whether at home or in institutions?

3. Would candidates oppose efforts to legislate in the area of passive or active euthanasia?

4. Would state candidates support increased funding of group homes for the developmentally disabled?

5. Would state candidates support increased funding for education and care of the mentally and physically handicapped? For improved quality of care in mental hospitals?

6. Considering the ultimate life issue—nuclear war—does your candidate support the position expressed in the Vatican II document, The Church in the Modern World: "Since nuclear weapons involve indiscriminate and massive violence committed against civilian populations, their employment or contemplated use can never be morally permitted."

Arms Race

In 1978, Pope Paul VI said:

"The arms race is an act of aggression which amounts to a crime, for even when they are not used, by their cost alone, armaments kill the poor by causing them to starve."

1. Do candidates support the current levels of defense spending? Why?

2. Would the candidates oppose increasing defense spending if that meant depriving the poor of basic needs?

Abortion, prayer debates at end in Senate

WASHINGTON—It took almost a dozen roll-call votes and numerous days of sometimes acrimonious discussion, but the Senate Sept. 23 ended its month-long abortion and school prayer debate. A week after killing an abortion measure proposed by Sen. Jesse Helms (R-N.C.) the Senate did the same to an equally controversial Helms proposal that would have removed federal court jurisdiction in school prayer cases. The key vote killing the school prayer proposal was 51-48. The Senate debate on abortion and school prayer had gone on since Aug. 16. Helms had sought to attach both his school prayer and his abortion proposals to the debt limit bill, which had to be passed by Oct. 1 to keep the federal government operating.



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THE CRITERION

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Foundress of Little Sisters to be beatified Oct. 3

VATICAN CITY—The Vatican has announced details of the beatification ceremony to be held on Oct. 3 for Jeanne Jugan, the 19th-century French woman who founded the Little Sisters of the Poor.

The Sunday morning ceremony will take place in St. Peter's Basilica, said the Sept. 23 issue of *L'Osservatore Romano*, Vatican daily, and Pope John Paul II will celebrate the Mass of beatification.

Also to be beatified at the same ceremony is Father Salvatore Lilli, an Italian Franciscan priest martyred in 1885 at Mijks-Deresi in Armenia, and seven Armenian companions who died with him for the faith.

The names of Father Lilli's lay co-martyrs were Baldi Oghlu Ohannes, Khodian Oghlu Kadir, Kouradi Oghlu Teroun, Dmbalac: Oghlu Wartavar, Geremia Oghlu Boghos, David Oghlu David and Toros Oghlu David.

Jeanne Jugan founded the Little Sisters of the Poor in 1842. By the time of her death 27 years later, her congregation had more than 2,400 members and operated 177 homes caring for 30,000 of the aged poor. The Little Sisters conduct St. Augustine's Home in Indianapolis.

For her beatification ceremony, elderly residents representing homes in more than 30 countries will come to Rome.

Music for the beatification ceremony will be provided by the Sisters' Choral choir and by a

boys and men's choir from St. Pancras Parish in Glendale, N.Y.

The Vatican also announced the canonization, to take place on Oct. 31, of Joanne Delanou, a French nun who founded the Sisters of St. Anne of Providence in the late 1600s, and Marguerite Bourgeoise, a French native who later moved to Montreal and was the foundress of the Sisters of Our Lord.

Vatican defends peaceful use of nuclear energy

VIENNA, Austria—The Vatican defended the peaceful use of nuclear energy in testimony Sept. 21 at a meeting of the International Atomic Energy Agency. At the same time, the Vatican demanded that no effort be spared in guaranteeing stringent safety regulations surrounding its use. (Three days later, Sept. 24, the United States withdrew its delegation from the meeting of the IAEA because, the State Department said in Washington, the agency had refused to grant meeting credentials to Israel.) The statement of the Holy See was read to the meeting in Vienna by Magr. Mario Peressin, the Vatican's permanent representative to the IAEA. His testimony also warned against the military uses of nuclear energy and insisted on a nuclear test ban treaty as an essential condition in resolving the threat of atomic disaster.

Bus suspension causes dismay among parents, schools

by GINA JUNG

School officials of five Catholic schools were surprised and dismayed when the Indiana State Police placed a 30-day suspension on their school buses after they failed to pass inspection last week.

The schools affected by the suspension were St. Rita, St. Monica, Christ the King, Immaculate Heart, and Chastard High School.

Most Catholic school buses that were under suspension passed re-inspections last Friday and Tuesday and are operating again, according to Catholic school officials. Two buses from St. Rita are still being repaired.

The suspension began Sept. 22 after the state police found a number of violations on the buses. One reason why the suspension took Catholic school officials by surprise was because of a policy change that had taken effect this year. Some principals said they were not informed of the change.

In the past the buses were permitted to have three inspections before a suspension would be given. The new regulation only allows the buses to fail two inspections. The state police sent a letter concerning the new policy during the summer.

Steve Noone, director of schools for the Office of Catholic Education, said that not all principals received the letter.

"Some principals remember getting it—others don't. Other principals seemed to have passed it on to the persons responsible for the school buses," Noone said.

"TO PUT A BUS out of service for 30 days was a curve ball," he said. "Individual parishes don't have a back-up bus."

The principals are ultimately responsible for the buses, he said, but "a major change in policy should have more than just a paragraph in a letter."

"When they make a major policy change like this, they should make contact with a central office." The state police sent no information to the Office of Catholic Education concerning the policy change, he said.

Noone plans to meet with state police officials this fall to try to resolve the bus situation.

Most violations cited by the state police were mechanical or safety related, he said, but some were not. He added that many violations were "minor problems."

"I think the principals are really interested in safety matters," Noone stated. "But because of what has happened they feel the rug has been pulled out from under them. Some feel angry."

All the schools sent buses to be repaired over the summer, Noone added.

Jeanine Duncan, principal at St. Monica School, said she was not notified about school bus inspections this year. Though she tried to reach the state police to find out about the inspections, she said she was told that there were only two officers who could help her.

"But it took two days for them to get back to me," she said. "They said they were out checking buses."

AFTER THE ST. Monica buses missed inspections in August and early September, Mrs. Duncan said she tried to have the initial inspections rescheduled. But the state police turned down her request, citing a shortage in manpower, she said.

Mrs. Duncan said that the Sept. 22 inspection was considered a reinspection though the St. Monica buses were never inspected the first time. During the inspection, the state police warned the bus drivers that a 30-day suspension was possible, she said.

Father Kenneth Taylor, associate pastor at St. Monica, blamed the state police for not notifying the school about the inspections. "The state police is trying to make it look like it was our fault because we didn't know about the inspections."

The violations cited on the St. Monica buses included a small hole in the fire wall, rust spots on the body and a faulty windshield wiper, Father Taylor said.

"All these things can easily be fixed in a day's time," he claimed. "The 30-day thing was just trying to prove a point because of the first inspection."

But according to Sgt. Leon Griffith, an assistant commander for the state police, the only reason why the buses were suspended was because defects were found.

"The bus inspections usually take place in one central location," he said. "It's a routine kind of thing. School buses are checked yearly. The requirements don't change."

GRIFFITH SAID THE state police sent information packets concerning the bus inspections to all the principals during the summer.

"If a person doesn't know anything (about the inspections), they should find out," Griffith said. "School bus regulations are very strict and they should be. I don't want my son to be riding in a piece of junk."

Griffith said he understands that parochial schools must send their buses to private companies for repairs. "We're aware there are tight dollars. But the bottom line is we are talking about the transportation of a very precious cargo—our children."

Father Elmer Powell, pastor at St. Rita, said he did not understand why the state police gave the buses a 30-day suspension. "There were defects before. Last year they gave us time to rectify the defects," he said.

"I was shocked," said Richard Crowe, a maintenance man for St. Rita's buses. "We have inspections all the time. It's nothing if a bus doesn't pass. Even new buses don't pass."

... All of a sudden you drive up in a bus and you get a 30-day suspension because it didn't pass.

"There's no basis for it. There were no hazardous conditions any place. Nothing out of the ordinary that was wrong with the buses. I would ground the bus myself if there was something wrong with it."

According to Father Powell, St. Rita school buses were cited for torn upholstery, a loose bolt on a seat and a burnt out bulb on the clearance light.

Mrs. Conley, principal at St. Rita School, said that she hopes the situation never happens again. Mrs. Conley, a former public school principal, said that public schools have a pool of buses to replace those out of service. Parochial schools usually do not have extra buses, she said.

Some parents said they were surprised that they were not told earlier about the bus suspension.

Mrs. Ethelene Bennett, whose son is a fifth grader at St. Monica School, said she "could possibly lose her job" because she had to leave work early to pick up her son from school.

Students at St. Monica called parents at work to tell them that they would need a ride home.

"I was told at noon when my son called me," Mrs. Bennett said. "The next day I had to make arrangements for another mother to take him to school."

"I don't think it was right for them to pull the buses off the road like that. The school said it was a minor thing. I'm sure Mrs. Duncan (the principal) would not let the buses on the road if it wasn't right."

Another mother also said she was displeased with the suspension.

"It was an inconvenience because I had to leave work early. When you have a job you can't clock out any time you want. I'm not angered by the situation, but I think people should be informed."

She said that because she is not a parishioner at St. Monica, she must pay a \$150 bus fee every year.

"I think the fee they charge is adequate for getting the buses into shape before school starts," she said. "I don't know if it was justified to take all the buses off the road."

Archbishop affirms endorsement

CHICAGO—Despite the opposition of a pro-life organization, Archbishop Joseph L. Bernardin of Chicago has affirmed his support for Chicago's United Way-Crusade of Mercy, while denying his approval of agencies which offer contraception and abortion advice.

The archbishop said he is "sensitive to the concerns" of those who oppose this year's campaign because it includes some funding for those who provide abortion counseling.

"In alleviating suffering and promoting the common good," Archbishop Bernardin said in a prepared statement, "the Crusade deserves the support of all people of good will in metropolitan Chicago."

Earlier, the archbishop was applauded by 2,000 volunteers at a Crusade luncheon at the Conrad Hilton Hotel when he affirmed the value of the \$73 million campaign to the community.

At that time, members of the Pro-Life Action League distributed leaflets opposing the campaign because some Crusade funds go to the Planned Parenthood Association.

Archbishop Bernardin reaffirmed his support for the pro-life movement and "my complete adherence to the teachings of the church as presented by the Holy Father and the bishops in union with him."

archdiocesan offices he will "stay in contact with the Crusade and with pro-life organizations to discuss questions which may arise as I familiarize myself further."

He consulted with theologians in preparing a statement that declared his inability to support Crusade affiliates which "counsel for contraception and abortion."

He said in the statement: "I hold with the Catholic Church that the dignity and life of an unborn baby are worth more than all the material goods in the world."

He explained that if his cooperation is "material," if it does not intend or approve of evil, "then the principle of double effect can be used."

"The principle of double effect holds that one action can have two results: an overriding good result which I can choose, and a bad result which is not chosen or approved but tolerated."

"I endorse the Crusade of Mercy," he said, according to that principle.

"In no way can my endorsement be used to support groups that oppose Catholic teaching about the sacredness of human life and its transmission," the archbishop said.

Chicago's United Way-Crusade of Mercy provides partial funding for 340 social service and health agencies, including Catholic



Both Marie Murphy (left) and Rita Howard welcome guests at the Carmelite Monastery of the Resurrection. The opening of the monastery in Cold Springs Road, Arden, N.C., drew nearly 300 guests who joined in the celebration. The community of the Carmelite Monastery of the Resurrection was presented.

EDITORIALS

Choices for the 1980s

The following excerpts from the statement of the American bishops, "Political Responsibility: Choices for the 1980s," are being distributed throughout the five dioceses of Indiana through parishes as part of a program by the Indiana Catholic Conference to encourage Catholics to take part in the election process (November 2).

"Clearly, fewer and fewer Americans... have it worth their time and concern to follow campaigns, form positions on the candidates and issues, and assert those positions at the polls. The result of this disaffection is also clear: an erosion in the very foundations of American political life."

"We can share some of these feelings without also condoning the withdrawal they have caused. It makes little sense to let these difficulties force us to abandon citizenship, since this only invites the problems to deepen... The sensible response is to return to citizenship with the will and dedication to breathe new life into it."

"We fear that some of the current popular reactions against the government and government programs reveal an excessive individualism and a decline in our commitment to the common good. It is important for all Americans to realize the extent to which we are all interdependent members of a national community. Increasingly our problems are social in nature, demanding solutions that are likewise social. To fashion these solutions in a just and humane way requires the active and creative participation of all. It requires a renewed faith in the ability of the human community to cooperate in governmental structures that work for the common good. It requires, above all, a willingness to attack the root causes of the powerlessness and alienation that threaten our democracy."

"Christian social teaching demands that citizens and public officials alike give serious consideration in all matters to the common good, to the welfare of society as a whole, which must be protected and prompted if individual rights are to be encouraged and upheld."

"(Our) view of the church's ministry and mission requires it to relate positively to the political order, since social injustice and the denial of human rights can often be remedied only through governmental action. In today's world concern for social justice and human development necessarily require persons and organizations to participate in the political process in accordance with their own responsibilities and roles."

"Christians believe that Jesus's commandment to love one's neighbor should extend beyond individual relationships to infuse and transform all human relations from the family to the entire human community. Jesus came to 'bring good news to the poor, to proclaim liberty to captives, new sight to the blind and to set the down-trodden free' (Luke 4:18). He called us to feed the hungry, clothe the naked, care for the sick and afflicted and to comfort the victims of injustice (Matt. 25). His example and words require individual acts of charity and concern from each of us. Yet they also require understanding and action upon the broader dimensions of poverty, hunger and injustice which necessarily involve the institutions and structures of economy, society and politics."

"Unless we address America's social and economic inequities... we will continue to weaken the franchise for millions of our people, run the risk of creating an insidious form of dual citizenship and jeopardize the great experiment we proudly call America."

"We seek to promote a greater understanding of the important link between faith and politics and to express our belief that our nation is enriched when its citizens and social groups approach public affairs from positions grounded in moral convictions and religious belief."

"The church's role in the political order includes the following:

—education regarding the teachings of the church and the responsibilities of the faithful;

—analysis of issues for their social and moral dimensions;

—measuring public policy against Gospel values;

—participating with other concerned parties in debate over public policy;

—speaking out with courage, skill and concern on public issues involving human rights, social justice and the life of the church in society."

"The church's participation in public affairs is not a threat to the political process or to genuine pluralism, but an affirmation of their importance. The church recognizes the legitimate autonomy of government and the right of all, including the church itself, to be heard in the formulation of public policy."

"We specifically do not seek the formation of a religious voting bloc; nor do we wish to instruct persons on how they should vote by endorsing candidates."

"We urge citizens to avoid choosing candidates simply on the personal basis of self-interest. Rather, we hope that voters will examine the positions of candidates on the full range of issues as well as the person's integrity, philosophy and performance."

"Demand information from the campaigns themselves and from the media coverage of those campaigns... Take stands on the candidates and the issues... Become involved in the campaign or party of your choice. Finally, use the debates of the coming year to better understand the issues and inform your conscience."

"All Christians have a call to citizenship and political life. In the words of Pope Paul VI, 'The Christian has the duty to take part in the organization and life of political society.' Accordingly, we urge all citizens to use their franchise by registering to vote and going to the polls."

WASHINGTON NEWSLETTER

Has the pro-life movement peaked?

by JIM LACKEY

WASHINGTON—Has the pro-life movement peaked? Or is it continuing to make slow but measurable progress in its efforts to limit abortion on demand?

Those are the major questions being asked in the wake of the double defeat pro-lifers suffered on the Senate floor in mid-September. Despite the fact that this Congress—particularly the Senate—was supposed to be more receptive than ever to anti-abortion initiatives, much of the pro-life legislative agenda for the current year died Sept. 15 when the Helms bill was defeated and the Hatch amendment withdrawn.



Pro-life leaders in Washington are putting the best face possible on the Senate defeat by pointing to the closeness of the Senate vote on the Helms bill and to the promise of a full debate on the Hatch amendment next year.

To Peter B. Gernu Jr., executive director of the National Pro-Life Political Action Committee, the mere fact that the Senate was forced, in the middle of an election year, to vote on a substantive piece of abortion legislation was an achievement in itself. Others have pointed to the fact that the Hatch measure marked the first time in the decade since the Supreme Court's abortion decisions that a constitutional amendment has been cleared by a committee and sent to the floor of either house of Congress for a vote.

But past achievements do not assure future victories. And so there are still a number of issues to be resolved before anyone can say with certainty what the future of the abortion debate will be.

ONE INDICATOR COULD be the outcome of the November election. One reason the pro-life movement has arrived where it is today is the series of political upsets in 1978 and 1980 that brought to Washington a new breed of legislators who, among other things, had views more in line with those of the pro-life movement. Whether those same sort of victories can be scored in 1982 remains to be seen.

Republican control of the Senate in the 97th Congress also contributed to the progress of anti-abortion legislation in the past two years. Hardly anyone expects the Democrats to regain control of the Senate in 1983. But one Republican committee chairman up for reelection this fall is none other than Sen. Orrin Hatch (R-Utah), architect of the Hatch amendment. Though Hatch is expected to win in a close election battle, his defeat could spoil the agreement made between himself and Senate Majority Leader Howard H. Baker Jr. (R-Tenn.) to hold a Senate debate on his amendment next spring.

Another key to next year's abortion debate might be the revisions Hatch may make in the current wording of his amendment. Hatch, who maintained his amendment has "substantial majority" support in the Senate although not the needed two-thirds, could get a few more votes by making changes that could sway some undecided senators to support his initiative.



agreement between Hatch and Baker to bring the Hatch amendment to the Senate floor for debate next spring.

WHAT SEN. JESSE HELMS (R-N.C.) might propose next year in a human life bill is yet another question. The final version of the bill—which would have permanently cut off most federal funding of abortions and provided for speedy Supreme Court review of lower court abortion decisions—was tabled by only a one-vote margin, meaning that a similar measure by Helms or someone else might be able to gain a majority vote in the Senate.

Douglas Johnson, legislative director for the National Right to Life Committee, said the pro-life movement's "overoptimism" after the 1980 elections might have led to the current assessment that it has peaked. He noted that many thought the Helms human life bill was a shoe-in, although as it turned out several pro-life senators, such as Sen. Thomas Eagleton (D-Mo.), were unable to support it because of its constitutional implications.

Johnson added that an unusually high level of grass-roots activity in the pro-life movement during the 97th Congress also points to the movement's continued strength.

Thus pro-life leaders remain fairly optimistic that they can continue to build on the progress they made this year. But only time will tell whether the 97th Congress, now in its final weeks, was the last best hope for pro-lifers or whether there really will be more victories in the years ahead.

© 1982 by NC News Service

1400 N. Meridian Street
P.O. Box 1410
Indianapolis, IN 46205

Official Newspaper
of the Archdiocese of Indianapolis

Phone 317-236-1570

Price: \$1.00 per year

25¢ per copy

Published as Second Class Matter at
Post Office, Indianapolis, Ind.

USPS 138-100

Most Rev. Edward T. O'Meara
publisher

Fr. Thomas C. Widner
editor-in-chief

Dennis R. Jones
general manager

Published weekly except last week
in December

Postmaster: Send address changes to The Criterion

the criterion



LIVING THE QUESTIONS

Father Bernie Survil writes a letter from France

by FR. THOMAS C. WIDNER

I've had the following letter from Father Bernie Survil on my desk for more than a month. Father Survil, a priest of the Greenburg, Pa. diocese, formerly was chaplain at Cathedral High School. He has been involved in social justice issues for many years. The letter was written from Lourdes, France on the feast of the Assumption and speaks for itself. Father Survil is currently studying in Belgium.

The some 40 young people mostly around 30 years old are children of the champagne growers of Reims. They invite me to a champagne toast on the lawn and then supper on prime rib. Off to one side I see the huge Eucharistic banner they had carried in the mid-day procession. They had also brought and left dozens of baskets



of flowers before the Virgin's statue in the piazza.

"Why are you identified as a priest?" one asks me. I reply, "And why aren't you identified as Christians?" Because it's not required of us," one says. "Have any of you thought of preparing to be a priest?" I ask. Replies one, "I'm too weak. I'd fail. It's too hard."

"Not true! It's harder to be a Christian lay person in the world. Just last week I witnessed a number of young people being expelled from Spain for protesting the arms race. It's the job of the laity to give this kind of witness," I explained. (In pre-Constantinian times, of course, bishops and priests were usually the first and principal witnesses against the idols of the Empire. Today it seems we throw the lay people to the lions while we stand back and offer spiritual direction.)

"I ask them, 'Have any of you thought of being conscientious objectors?'" Silence, but not like the silence the signs around the shrine ask for—the healing silence of the

prayer of the candlelight procession of the rosary. No, this is a silence that judges.

"Lourdes is for the sick, for those who have come looking for a miracle because their bodies have failed them. Lourdes is for the old, and even the young in wheelchairs, not for those who can entertain themselves after supper with volleyball. Fatima is for a pope in full employment who is shot and needs to recover to continue to pastor the universal church.

"Lourdes is for the malnourished of El Salvador and Andalusia because our lady appeared to a tubercular Bernadette who resembles the campesinos of the Third World much more than well-fed Christians who insist that the clergy be uniformed.

"Who taught these young people to be bothered by trifling things while overlooking the only thing that matters? Why haven't these young people been invited to follow Jesus crucified and Mary of the Magnificat?"

"I didn't have the heart to ask the priest who accompanies them."

Laity must secure their rightful ownership of church

by FR. CHUCK FISHER

Among the issues facing us in the archdiocese is enabling the people of God to secure their rightful ownership of church.

The laity (an awful word, conjuring up the chains between clergy/Religious and those who are not) can do more than they are doing. Yet are we, the clergy/Religious permitting them? Are we working toward union with God and union within the church—together? Are we convinced that the people of God are the church? I don't believe so.

Everything I have read recently indicates an ongoing decline of the numbers of clergy/Religious, and an increase in the numbers of church members, and this trend looks like it will continue. More and more needs of the people concern us, and more and more concerns need more than clergy/Religious to care for them.

Ministry is more than helping with communion, reading a lesson, teaching CCD, or serving in the parish council. Ministry includes not only those things Father or Sister or Brother doesn't want to do, but also includes using those gifts given each baptized Catholic. All the needs of all the people cannot be met by the few. All the people need to be included, or, perhaps, coaxed into realizing everyone has responsibilities in the larger family of church.

Over the past 20 years, our efforts have been engaged in fulfilling the suggestions and mandates of Vatican Council II. It looks like we've spent a lot of time repairing old wine skins. The furniture has been rearranged and we speak English now; the sisters and brothers have started administering parishes; priests have entered into other than parish ministries; the people are helping in areas where they haven't before; and committees and commissions have popped up all over the place—all for what?

DO WE ARE still doing the same things, only there are more of us doing them. Offices and agencies are located in the Catholic Center; planning is becoming a priority (at last); the people away from the See city don't much care what's going on except at home; and the people in Indianapolis wonder why they are travelling to Columbus or Knoxville for meetings.

We have deans and DRE's, the OCE, the ABE, ARIA, RCIA, S.P.'s, M. Din's, SDR's, the NOBC and the LCWR. We're pre-life and family, so to speak (I hope), and so on Campbell soup and Shedd's; you to dialog with Lutherans, Episcopalians and Jerry Falwell.

We've been Marriage Encountered, Engaged Encountered and Tobit weekendened. We have the priest support groups, Pax Christi, Opus Dei, charismatic, K of C, ACCW, and the Catholic Cemeteries Association. And the latest? Computers.

New wine and new wine skins is our goal and a new Pentecost is our hope. It's no wonder we're all experiencing stress in ministry. Truly, it's not a surprise that the people of God haven't shared responsibility for church. All of us know the wheels are spinning, but where we're going is up for grabs.

What's frustrating is that not everyone within the local and archdiocesan, official and unofficial offices, agencies and people sees the need, nor shares the understanding that the people really are the church. (If a financial question arises, for example, who's called? The pastor/administrator, not the finance or administration committee chairperson.) No one person can nor should be responsible for pastoring or administering a local parish community (or more).

ALSO, THERE ARE parishes wherein all the so-called nuts and bolts of parish administration are taken care of by the councils and committees, enjoying the kind of "freedom with the purse." Yet when it comes to facing the prayer needs of the people, the spirituality and unity of the parish family, I've heard too often, "But, Father, that's your job. We're doing all these things so you have more time for that." This understanding fails far short of the intent of the Second Vatican Council.

Of course, we need offices and agencies, commissions and committees, organizations and clubs, groups and communities. These are facts of human life. Yet, what is connecting us, making us church? A Confucian proverb says "A curse upon you, and a blessing upon you. May you live in a time of great change." It is, indeed, a blessing and a curse to be experiencing change inside and outside our lives. Presently, some of the most trusted institutions both in society and church are falling apart. We are in an unquestionable period of transformation as our times change about us. Yet, while we say we are in a period of transformation, all it looks like to a lot of people is a mess.

Restructuring and rethinking are important. But what is essential for us is a renewal of hearts. Conversion is never easy and it can be threatening. No one said it would be easy nor rapid. Accomplishments, too, are good. Doing things are helpful. There is, however, much more to this Catholic thing, and

the key rests in what the people are saying they need—spiritual renewal.

The increase in the available number of retreats, renewals, centers of spirituality and the like are telltale of a movement by the Spirit. I believe that the best thing we could do as an archdiocese is to engage everyone in a process of spiritual renewal. The possibilities of what could happen as a result of this kind of effort would be extensive. One product could be an Archdiocesan Pastoral Council, a mode of incorporating and utilizing all the gifts of all the people of God, enabling everyone toward a full participation to be church.

I join the growing ranks of certain persons,

parishes (such as St. John's, Bloomington), journals (e.g. *Kalameas* magazine), and dioceses (Newark, Alamogordo, St. Louis, etc.) and recommend for all of us the RENEW program. Its goal is to promote a coordinated program, involving the whole archdiocese, teaching and witnessing to the Word of God, developing vibrant faith communities, and establishing justice formation and action. Many of us would help with this sort of process. We have nothing to lose and everything to gain for the present and the future life of our local church, the people.

(Father Fisher is pastor of Sacred Heart, Terre Haute, and administrator of St. Ann, Terre Haute.)

Pontiff's remarks reveal deep understanding of marriage

by FR. RICHARD P. MCBRIEN

Pope John Paul II was widely criticized last year when, in one of his weekly audience talks, he noted that sin is possible even within marriage. Such is the case when a husband "lusts" after his wife.

Some feminists vehemently objected because the pope seemed to be repeating the standard prejudice that only men can have strong sexual feelings toward their opposite number, never vice versa. The woman was being portrayed once again as the passive partner in every sexual relationship.

Some liberal Catholics voiced embarrassment that the head of their church should have resurrected a common pre-Vatican II bias against the goodness of sex and marital love.

More sympathetic observers were quick to point out two facts: (1) the press reports did not do justice to the context of the pope's remarks nor to the essentially positive approach of the entire series of talks he had been giving over the previous several weeks; and (2) the pope was actually defending the integrity of women by chastising those who make of the woman a mere object of sexual gratification.

Damage had been done, and even the

sympathetic observers could not defend the Vatican press officers who apparently failed to help journalists understand the significance of the pope's remarks, nor could these same sympathetic observers defend the pope's immediate advisers who also apparently failed to warn him of the likelihood of misinterpretation.

BUT JUST as the pope exhibited a remarkable capacity for development in his recent trip to Great Britain—in contrast, for example, to his earlier visit to the United States—so has he learned from the earlier controversy over his last-in-marriage remarks.

Last month, when one of the Scripture readings at Sunday Mass was taken from the letter to the Ephesians in which wives were exhorted to be submissive to their husbands, the pope returned to the husband/wife relationship in marriage.

At his weekly audience in St. Peter's Square he declared that "There is to be no one-sided domination (of the husband over the wife). Each is to be subject to the other out of Christian pity."

He acknowledged, furthermore, that our mentalities and customs today are far different from those of St. Paul's time, and that the social position of women in relation to men is also far different.

Nevertheless, he continued, "the fundamental moral principle that we find in the



Current pro-life efforts present paradox

by RUSSELL SHAW

The current situation of pro-life efforts in the United States presents a paradoxical aspect. Large strides have been made since the Supreme Court decisions of 1973; never have more Americans been more actively committed to the protection of the unborn, and never have their prospects of success seemed better. At the same time, the number of abortions continues to rise.

The state of public opinion on abortion is reasonably clear. In 1981 Senate testimony, Dr. Raymond J. Adamsek, Kent State University sociologist, summarized the results of two important Gallup polls as follows:

"These data indicate that about 22 percent of adult Americans believe abortion should be illegal in all circumstances. The next 34-35 percent (the middle majority) believe that abortion should be legal only for hard reasons (woman's life endangered, severe threat of health damage to the woman, rape/incest), and only in the first three months of pregnancy. The only circumstance the middle majority feels justifies abortion beyond the first trimester is a threat to the woman's life.

"It would appear, then, that the middle majority approves of less than 15 percent of the legal abortions currently taking place in the United States, since less than five percent (and perhaps something approaching one percent) are performed for hard reasons."

The same situation is reflected in data from other polls.

John Noonan, reviewing recent literature, concludes that the neurological capacity for feeling pain may be present in the fetus from as early as the 30th day of pregnancy. From that point on, any of the means used for abortion—knife, vacuum suction, hypertonic saline solution, and prostaglandins—cause pain.

It is not suggested that those who approve abortion are moral monsters or anything of the sort. No one can pretend to read another's heart.

What is being argued here is evidently not subject to demonstration by empirical, "scientific" evidence. It is a restatement in the context of the abortion issue of a central insight of serious reflection—for example, that of the ethicist Germain Grisez—concerning the personal implications of moral choice: Existentially speaking, we make ourselves the persons we are by the choices we make. Who, seeing this, would choose to be other than pro-life?

Jonathan Schell, in his powerful tract against nuclear war, "The Fate of the Earth," suggests that precisely the "weight of extinction"—the possibility that, for the race as such, there may be no temporal future—has profoundly altered the affective life and the behavior of persons in our times.

For previous generations, marriage and procreation have been powerful testimony to the human belief in survival and continuity.

Here again is Schell: "If we shut the unborn out of life, they will never have a chance to lament their fate, but if we let them into life they will have abundant opportunity to be glad that they were born instead of having been prenatally severed from existence by us."

Schell's theme, it bears repeating, is the threat of extinction in a nuclear holocaust, not abortion. But there are linkages in the heart which lie deeper than logic.

The message of the pro-life movement is simply this: Choose life! No one in fact has the option of being other than "pro-choice." Finally, however, the relevant question is what one decides to choose.

(Russell Shaw, author of several books, is the secretary of public affairs, United States Catholic Conference.)



PROTECTING THE UNBORN—Never have more Americans been more actively committed to protection of the unborn and never have their prospects of success seemed better. (Photo by Gail Quinn)

TO THE EDITOR

Jackson claims we're not angels yet

The only time there is sickness in speculation on Wall Street is when the market goes against the speculators. Unemployment has little effect on the buying and selling of stocks and bonds. Happenings on the political front can cause the market to fluctuate.

Speculation in stocks and bonds have been the way to go in the capitalist countries of the world. The speculators live in a world of paper certificates whose values rise and fall according to the whims of the market. A speculator who knows his business can become a millionaire overnight if he makes the right move at the right time. It is gambling at the highest level.

Big business and big industry, their stockholders and employees are the pawns in this game of chance and manipulation. It has been going on so long that no one gives it a second thought. The only time the shenanigans on Wall Street were really noticed was when the market crashed in 1929. The country and the world went into deep depression. It was a black hole on earth. If it is thought that what is going on now is tough, then the majority of those living today don't know the meaning of the word. When the Great Depression had run its course the nation and the people bounced back none the worse for the ordeal. We will do it

again if we give up trying to have our cake and eat too. We have to come down off cloud "Nine," now and then, to remind ourselves that we are not "angels" yet.

Abe Lincoln said it a long time ago: You can't bring about prosperity by discouraging thrift.

You can't help small men by tearing down big men.

You can't strengthen the weak by weakening the strong.

You can't lift the wage-earner by pulling down the wage-payer.

You can't help the poor man by destroying the rich.

You can't keep out of trouble by spending more than your income.

You can't further the brotherhood of man by inciting class hatred.

You can't establish security on borrowed money.

You can't build character and courage by taking away a man's initiative and independence.

You can't help men permanently by doing for them what they could and should do for themselves.

David O. Jackson
Knightstown

Parish Profile hit a soft spot for Kras

I have always enjoyed reading about the various parishes in the archdiocese and, though I am somewhat late in responding, I particularly enjoyed reading about St. Patrick's in Indianapolis. This hit a "soft spot" in my heart.

I was on the teaching staff at St. Pat's from 1969-1971 and during those two short years I had experienced trust, cooperation, sharing and support of many very special people there. I thought Mr. Crumbo's closing statement in the article, "There are a lot of people whose hearts are still with the parish" expressed the sentiments of anyone who has spent any amount of time within the parish family and, of course, the parishioners themselves.

The people at St. Pat's have gone through many changes and uncertain times, but they always banded together and weathered out the storm. St. Pat's is definitely a "special group"

Even though distance keeps me from visiting there as often as I would like, St. Pat's holds a special place in my heart.

In closing, may God continue to send them His choicest blessings!
Joan Kaminsky Kras

Munster

A letter to women

To all you women, who would be priests. Ask yourselves "Are you following Christ?" I think not. Christ said "Come, follow me." He chose 12 men and 72 disciples, all men.

You must follow His teachings and don't be led astray, by the sin of pride, one of the seven deadly sins. That is the sin that led Martin Luther and other "fathers of Protestantism" astray—"Pride."

Terre Haute

Alice Landine

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Is it a Jordache or isn't it?

by ALICE DAILEY

Just about the time I had a story about status clothing all sewed up along came a daily paper to scoop me. However, I believe there is much more to be said about the whole silly business.

Doesn't it seem ridiculous that when the national unemployment figure is hovering around the 10 percent mark, many children are being allowed to harass their parents into buying name brands that are priced way beyond their budgets?

Why do high school boys need \$65 tennis shoes when \$15 ones would do as well? Why do young misses insist on clothes with "Jordache" labels? Are they in school to learn to be fashion models or filmstars? Or are they there to get on with the serious business of learning the "how-to's of the business world?"

So they have peer pressure to contend with. Big deal. My generation and the generation that followed had peer pressure too but we had parents who weren't afraid to say "I can't afford it, that's why you can't have it."

Trying to convince teenaged people that parents do know a thing or two is, of course, a continuing ordeal. There may be tear, stormy scenes, sultry silences or any number of ruses employed to whittle away at resistance. But hanging on to practicality and more sense than God gave geese is a must, especially now.



By the way, whatever happened to individuality? I am reminded of one high school youth who cared not that his crewcut head stood out in a sea of shaggy male locks. But no one ridiculed him because they knew that he was capable of knocking the you-know-what out of them. He even commanded respect because he was in school to become something, not just a carbon copy of a hundred others.

Carrying over this loco loco even into the world of infants has to be the ultimate silliness. A recent ad suggested that baby would be happier in a terry suit with the Jordache look when everyone knows that baby would be perfectly happy gumming the ribbon ties on any old suit without a snob label.

Somehow I can't buy the notion that a boy's psyche may be damaged by not owning Ralph Lauren shirts or that a girl whose jeans do not carry the Vanderbilt label would have to undergo analysis because of it. Can't we see that actual damage to a youth's personality may be done by aiding and abetting snobbery?

While unemployment compensation may be dwindling, designers' bank accounts are becoming bloated.

It is hoped, fervently, that the bread lines of the 30s will never again become realities, but if, unfortunately, they do and cupboards again become bare, maybe we can feed the kids their Calvin Klein shirts they demanded.

check it out...

Robert Pike will conduct a workshop for the American Society for Training and

Development at the Altkinson Hotel on Sunday, Oct. 17 from 1:30 to 4:30 p.m. All volunteer and non-profit organizations are invited to take part in the workshop which will examine promotional and public relations topics. Call Mary Jane Maxwell 630-7946 or Karen O'Hara 346-9874 for more information.

Students and faculty of Marian College will conclude the worldwide 800th anniversary observance of St. Francis of Assisi by attending an outdoor Mass at 6:30 p.m. Saturday, Oct. 2. The Mass will be celebrated by Father Francis Bryan, college chaplain.

In conjunction with National Physical Fitness Day, Saturday, Oct. 9, the St. Vincent Wellness Centers will sponsor a 30 K relay race beginning at 9 a.m. in Zionville. Call the St. Vincent Wellness Center at 873-2799 for information.

Ray R. Rudo, formerly executive director of the Indiana Catholic Conference, will conduct a series on "The Lay Catholic—A 'Citizen' of Two Kingdoms" sponsored by St. Monica Adult Catechetical Team. The four sessions to be held on Thursdays, Oct. 7, 14, 21 and 28, will deal with lay responsibility in religion and politics.

The public is invited to participate in pilgrimages to the shrine of Our Lady of Monte Cassino on the five Sundays of October, beginning at 2 p.m. (EST). Sponsored by the monks of St. Meinrad Archabbey, the weekly topics will include: Oct. 3—Father Tobias Colgan, "The Song in Mary's Heart"; Oct. 10—Father Aurelius Boberek, "The Flight Into Egypt: Our Lady in Exile"; Oct. 17—Father Matthias Neuman, "Mary, the Everyday Saint"; Oct. 24—Father Damian Schmelz, "Mary, Woman of Patience"; and Oct. 31—Father Rupert Ostlick, "Family Resemblance in the Life of Mary of Nazareth."



Mr. and Mrs. Eugene J. Vittetau will celebrate their 50th wedding anniversary on Sunday, Oct. 3 at Lake Nora Arms Apt. Clubhouse. There will be a Mass of Celebration on Oct. 5 in Christ the King Chapel at 5:45 p.m. The Vittetaus were married Oct. 5, 1932 at St. Gabriel's, Connersville. They have three children: Robert E., Mrs. Edward E. (Martine) Billman, and Mrs. Edward L. (Judy) Trumpey, Jr. There are eight grandchildren and one great-grandchild.

Archbishop O'Meara's Schedule

Week of October 3

SUNDAY, Oct. 3—Serra Clubs of District #16 and #48 Fall Conference, Mass at 10 a.m. in the Sacred Heart Chapel, St. Mary of the Woods College, Terre Haute.

MONDAY, Oct. 4—50th anniversary celebration of the ordination to the priesthood of the Most Rev. Frank H. Gretman, Sioux City, Iowa.

WEDNESDAY, Oct. 6—Open House, Catholic Center, Indianapolis, from 5 p.m. until 7 p.m.

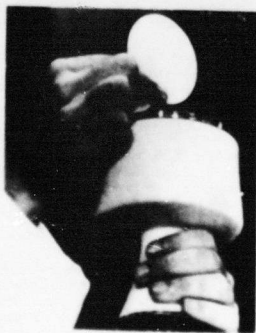
THURSDAY, Oct. 7—Pastors, Principals, Religious Educators Day, Mass at St. John's Church, Indianapolis, 10:30 a.m. followed with lunch at LaScala Restaurant. Confirmation at St. Bridget Parish, Indianapolis, Mass at 7:30 p.m. followed with a reception.



PRINCIPALS AND PRIESTS—Grade School principals pause for a break during a workshop last week at the Benedictine Center. Seated from left are Barbara Shuey, Our Lady of Greenwood; Linda Seel, St. Barnabas; Judy Livingston, Holy Name and Providence Sister James Michael Keesterson, St. Jude. Standing is Annette Lantz, St. Mark. Below, pastors get acquainted at the Priests Leadership Conference held recently at the Catholic Center. From left are Fathers Gerald Kirkhoff, Lawrence Moran, Harold Kucerna and William Ernst. The workshops were sponsored by the Office of Catholic Education. (Photos by Susan Weber)

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Date

Oct. 3
Oct. 10
Oct. 17
Oct. 24
Oct. 31

Celebrant

Fr. Daniel Pfeilschifter
Fr. Larry Crawford
Fr. James Wilmoth
Fr. Raymond Rickels, OFM
Fr. James Byrne

Congregation

Sacred Franciscans
Respect Life Group
Holy Name Parish, Beech Grove
St. Roch Parish, Indianapolis
Holy Cross Parish, Indianapolis

New church vs. old church marriages a problem

by DOLORES CURRAN

What do you do if you've got a husband in the old model of church and you're in the new? Or as one resigned woman put it, "Why doesn't anyone ever talk about the other mixed marriages?" The one where we're both Catholic but we might as well not be. My husband gets so angry about the changes in the church that we don't even enjoy religion together any more."

There must be thousands of marriages like this today. Usually, it's the husband who's the traditionalist and the wife the renewalist but not always. He opts for fast, quiet non-participatory Masses. She looks for liturgies with community and singing. He hates the sign of peace she likes. He won't have any part of the R.C.I.A., parent pre-sacramental classes or parish renewal. They keep her faith alive.

They married thinking that they shared a faith only to find that that faith expression divides them more than unites them. Eventually they drift to different Masses and groups in the church, often becoming bitter in the process.

Religion becomes an unpleasant subject in the family. As she raves about the social gospel homily on the way home from Mass, he makes derogatory comments about radical priests or sinks into sullen silence. When she expects him to accompany her to a pre-confirmation class,

he refuses on the grounds that if the church wants to change, it can do it without him. Then the faith life of both degenerates. It takes a strong spouse to fight the ongoing struggle and sometimes it's easier to give up.

I believe these couples don't have as major a problem as they perceive. They aren't hearing each other. Sometimes apathy on the part of the husband isn't the problem. He has a deep love for the faith of his childhood and he married expecting the same kind of faith expression in his home. He's angry because he feels betrayed—by the church and by his wife who married him with the same original faith expectations. She changed with the church and that isn't fair.

She doesn't see it that way. She's getting something good and spiritually rewarding out of the renewed community and she can't understand why he isn't. They are hearing each other's words but not each other's feelings.

If they can sit down and share these feelings, they can often learn to appreciate the other's pain and loneliness in the faith. Once they do this, they can proceed to compromise and develop a couple and family faith expression the same way they do in social relationships, budgeting and other areas of family life.

Although they may have brought very unlike attitudes in any of these into the

marriage, they respect one another's feelings and learn to compromise. That's what makes each couple unique. Some wives come into marriage expecting an active social life with which their husbands are uncomfortable. She gives up weekly parties and he agrees to enjoy monthly parties. The same kind of compromise is possible in the traditionalist/renewalist marriage.

She can be sensitive to his needs for a non-participatory liturgy and he can agree to be

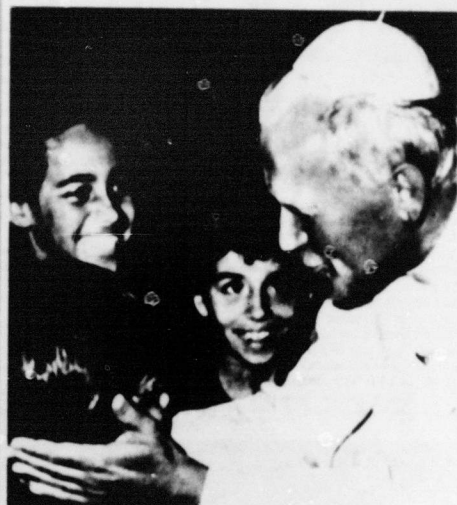
part of the parish renewal program. She can agree to a family rosary and he can be part of the parish parent programs.

It can work and couples who make the effort find it pays off in both a deeper faith commitment and a greater appreciation for one another. One doesn't have to win and one lose. Both have to care about the other and that's a by-product of the love that brought them together.

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"THE WORLD NEEDS CHRIST!"

—Pope John Paul II



Please... all through the year, and especially on World Mission Sunday, October 24th, pray and sacrifice so that others may share your joy of faith in Christ. God bless you,

James D. Stanton
Archdiocesan Director

Mother worries about son who doesn't study

by Dr. JAMES and MARY KENNY

Dear Mary: My son has always been a good boy. He is intelligent, but does not make an effort to study for good grades. We have asked him to try, yet he seems to defy us. He entered a fine college this fall and I am worried that he will continue to take school lightly.

Answer: You say your son entered a fine college. He must have done something right to be accepted there.

At this point your son may think other things are more important than studies: sports, friends, girls, job, or merely sitting and dreaming. Whatever his goals, they are not yours.

Goals are personal. You can agree or disagree with his goals, but you cannot give him yours. He must form his own.

When children leave for college, parents have little direct influence over them. Your son is an adult now and is responsible for his own performance. Here are some ways you can support him.

Keep in touch. Write regularly, preferably every week, whether he answers or not. The majority of college students are not good correspondents.

When you write, tell him about the newsworthy happenings in the family, the neighborhood, the parish. Keep him aware of what is going on at home.

Do not use your letters to give advice. You already indicate that giving him advice has not worked. Does your son know why he is in college? Of course. Does he know what you and your husband expect of him? Of course.

Do not inspire anxiously about how his life is going. When children have real problems, parents usually learn about them quickly.

What your son does need is the quiet assurance that you have confidence in him and expectations for him, and that you trust he will

live up to these expectations. This attitude cannot be communicated directly, but can be conveyed through regular letters that treat him as an adult.

Here are two typical letters parents might write to a son at college. The first is full of advice and judgments.

"Dear son: How are you? Your father and I are fine. I hope you open a checking account in your new town as soon as possible.

"Do they have washers in your dorm? You should keep whites and colored items separate when you wash them.

"I hope you like your classes. You'll need to study regularly so that you don't fall behind. I understand that dorms are often very noisy. You'll probably do better if you go to the library to study.

"Please write every week. Your father and I are concerned about you."

Another parent might write this newsy letter, much more appropriate for an adult child.

"Dear son: Dad and I just took Grandma out to lunch. She loves to go out to eat.

"Your sister started driver education. She can hardly wait to get her license. I guess I won't long have the car all to myself.

"I hope you enjoy your classes. We're eager to hear how you are getting along. And we send our love."

The second letter quietly assumes an 18-year-old son can take care of himself. The parent is sharing her life, not entering her son's life.

Communication is a two-way street. You cannot make your son travel it. But keep the street open by showing that you care for him and support him and by sharing yourself with him.

Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box #73, St. Joseph's College, Rensselaer, IN 47878.

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Pathways of the Spirit

What is in the study of moral theology?

by Fr. DAVID O'BRIEN, O.P.

Looking through the slits outside my office window, I could see the mountain of clouds darkening behind the white dome of the

nation's Capitol. I realized that the promise of late afternoon showers seemed about to come true.

I decided to walk home before the storm hit. Rounding the corner I saw my friend, whom I

shall call Father Paul Morrow, looking irked and heated as he tugged at the starter cord on a sputtering lawn mower.

Father Morrow is one of the Dominican priests I live with. When he is not gardening he

works as a professor of moral theology. Earlier that afternoon he had returned from a meeting of Catholic theologians in Chicago.

So, with the thunder beginning to crash and rumble, I suggested that we put the uncooperative mower in the garage and go inside so he could tell me about the lecture he had given in Chicago.

In his speech, Father Morrow had been asked to sum up current ideas on moral development. He is very interested in the study of how young people develop their capacity for making moral choices. As he talked, I wondered how he had developed that great interest.

"Originally it was my interest in science," he said. He indicated that the study of moral theology appeared to be an area in which his longtime interest in science could be put to work.

Questions about moral choice have been studied at length both by scientists and theologians, Father Morrow explained. Their work interconnects.

Psychology, for example, has really helped us gain insight into the way people make decisions and moral choices, he thinks. At the same time, theology brings special values to bear on what the psychologists find; theology helps us probe what the scientific researchers turn up.

As the rain beat down and our talk continued, we spoke of how one's moral sense grows. Father Morrow said that this very interest reflects the contribution to moral studies made by scientific research into human development. But, he added, "theologians also are pursuing this interest profitably now."

What would a study of moral development involve? For one thing, the study of the role played in human development by personal relationships.

Father Morrow spoke of the large role that interactions with other people played in his own development of a sense of what is right and wrong.

"Our friendships, our family relationships and our religious communities prove to be places where we develop our moral sensitivities," Father Morrow said. They're also the laboratories in which ideas about right and wrong are put to the test."

I asked Father Morrow to explain how personal relationships affect the moral choices people make. In response, he suggested looking at a personal relationship that involves a real commitment, like a marriage.

Within such a committed relationship, the moral sense can actually grow because of the joint effort involved, the priest continued. The people may find that their very capacity for moral sensitivity is growing.

This process isn't just an individual effort. The people are discovering the meaning of morality together.

A husband and wife don't just refine their individual senses of right and wrong. "They actually seem to develop morally together because they are facing moral issues together."

I knew that prayer and worship were important parts of Father Morrow's life. He is asked to give retreats and to preach. But he also composes music for the liturgy.

"How do you join your interest in the liturgy with your work in moral theology?" I asked. What do they have to do with each other?

"I see both as coming out of our community life," he replied. "We worship together, not



THE WORD

by PAUL KARNOWSKI

We resent being treated as averages, percentages, or formulas. A newly unemployed worker cannot relate to the 8.8 percent whose ranks she or he has joined. And no one has satisfactorily explained how parents can rear 1.3 children. Yet, in today's first reading (taken from the book of Genesis, not Numbers) we reach for our calculators as we try to unravel the mathematical problem presented by the unity of a man and a woman in marriage.

In the first part of the reading, God tries to find a suitable partner for man. He forms all the creatures of the land, the air, and the water, but nothing adds up. Man is still alone and without a partner. Extracting a rib from man while he sleeps, God forms the rib into a woman and presents this creature to man. This divine action can be translated into the following mathematical terms:

Adam - 1 rib = Adam + Eve.

Both sides of the formula are equivalent. However, the author of Genesis goes on to tell

OCTOBER 3, 1982
7th Sunday in Ordinary Time (B)
Genesis 2:18-24
Hebrews 1:9-11
Mark 10:2-16

us that the man and the woman become one. Our standard arithmetic does not work:

$$1 + 1 = 2, \text{ not } 1.$$

Using a different formula, the cynics among us arrive at the same answer we find in the Scriptures. For them, marriage signals the end of freedom and a reduction of personhood. "You're only half the person you used to be," they say, and their feelings are reflected in

their formula for marriage:

$$\frac{1}{2} \times \frac{1}{2} = 1.$$

But God does not ask us to become less than ourselves when we commit to marriage. Besides, the reading says the two shall become one, not the two halves.

At this point we are still without an answer and no one would blame us if we traded in our calculators for a book of poetry. If we do, what do we find? Much to our surprise we find the correct formula, the equation that explains how "the two become one." In an e. e. cummings poem, the poet merely multiplies instead of adding. His formula:

$$1 \times 1 = 1.$$

Or to allow the poet his delightful pun, "We're wonderful one times one."

Resources and aids for reading and studying

"Walking on the Wings of the Wind," by Archbishop Rumbert G. Weakland, O.S.B., 1980. Paulist Press, 345 Island Rd., Ramsey, N.J. 07446. \$2.95. The book offers some suggestions on prayer for different occasions and times in a person's life. The archbishop says the suggestions are for "the little people, the simple of heart."

"The Saving Word, Sunday Readings

Year A," by Father Wilfrid Harrington, O.P., Father Thomas Halton, and Father Austin Flannery, O.P. 1980. Michael Glazier, Inc., 1123 King St., Wilmington, Del. 19801. This book offers easy-to-read scriptural commentary, church readings and documents to help people gain insight into Sunday liturgy readings. Particularly for preachers, the book can be used profitably for the general reader as well.

THE QUESTION BOX

Do the unbaptized still go to limbo?

by Magr. R. P. BOGGER

Q Does an unbaptized infant still go to limbo? I am very confused because priests postpone the baptism of infants or only allow it once a month. Is it no longer necessary to baptize infants as soon after birth as possible?

A The practice of the church has indeed changed, and the explanation of limbo seems now to be itself in limbo.

Regular readers of this column know how often I have had occasion to call attention to the

way the teaching and doctrine of the church have developed through the centuries with the guidance of the Holy Spirit.

The growth of the understanding of the unlimited mercy and desire of God that all humans be saved is an excellent example.

For some years, under the influence of the great St. Augustine, Christians so emphasized the scriptural text about no salvation without baptism that they believed unbaptized infants went to hell—though a less unpleasant part of it, whatever that might have meant.

Christians eventually softened this belief by

holding that such infants went to someplace between heaven and hell, where they would be happy but not see God. This place they called limbo.

When explorers such as Marco Polo, Columbus and Magellan made Europeans aware of the millions of human beings who could have no knowledge of Christ, Christian teachers at first concluded that those who were faithful to their own religion would enter limbo.

In time, however, this explanation did not conform with the growing understanding of the biblical revelation that salvation is not to be

restricted to a select few.

So, the church found in the "baptism of desire" an explanation of how those who desired to do what they thought God wanted and who presumably would seek baptism if they knew its importance could be saved without the baptism of water.

This happy solution was not applied to the unbaptized who did not live long enough to experience the baptism of desire.

Well into this century, the Catholic Church forbade Christian burial for unbaptized infants. The death of an unbaptized infant was a tragedy for a Catholic family and limbo was part of religious instruction.

But, prior to Vatican Council II more and more theologians questioned the limbo explanation and searched for how God might offer opportunities for dying infants to desire union with their Creator and enjoy heaven.

Since the council the church has given us a special rite for the funerals of unbaptized infants, which seems to put approval on the opinions of the theologians who find limbo inconsistent with the mercy of God.

One of the suggested readings for this rite is from the Book of Lamentations: "But I will call this to mind as my reason to have hope: The favors of the Lord are not exhausted, his mercies are not spent." And a suggested prayer asks that the parents of the dead infant may "find comfort in knowing that you have taken him (her) into your loving care."

Instructions from Rome require that pastors postpone the baptism of infants until the parents can be properly prepared to accept the responsibility of raising them in the faith.

This new practice indicates that the church is less fearful about the fate of unbaptized infants than was once the case.

Moses' leadership picked up by Joshua

by Fr. JOHN J. CASTELLOTT

On the eve of his people's entry into the Promised Land, Moses died. He had just caught a glimpse of the land of his dreams from the heights of Mount Nebo.

Moses had finished his work for God and his people. Younger and more vigorous hearts and hands now were needed.

"Then Moses said to the Lord, 'May the Lord, the God of the spirits of all mankind, set over the community a man who shall act as their leader in all things.'

"And the Lord replied to Moses, 'Take Joshua, son of Nun, a man of spirit, and lay your hand upon him.' " (Numbers 27)

Thus the command passed into the hands of Moses' trusted and capable lieutenant, but

before we follow Joshua and his people across the Jordan, it would be well to take stock of the situation they faced.

In general, the political winds were blowing in their favor. In the east, Babylonia was on the decline. Assyria had not yet come to full power. A once-flourishing empire of Egypt was beginning to crumble.

The native Canaanites—people of the region Joshua was entering—could have put up stiffer resistance if they had been able to form a strong coalition. But the population was distributed among several little "city-states" about the size of modern villages. Some were stoutly fortified, but the people mistrusted each other.

About the same time that the Israelites were invading from the east, the formidable

Philistines were establishing beachheads on the Mediterranean coast. Coming from the island of Crete, the Philistines had actually attempted an amphibious invasion of Egypt. Beaten off, they sailed up the coast and landed in Canaan.

Where the Canaanites were weak, the Philistines were strong. They formed a well-organized federation of towns along the coast. As warriors, they had the inestimable advantage of possessing iron weapons, whereas the Iron Age had not yet dawned in Canaan.

This was the general situation on the eve of the Israelite invasion. More particularly, just across the Jordan, in defiance of Joshua and his men, were several strongly fortified towns. The key to their capture lay in the defeat of the one nearest the river: Jericho.

This was Joshua's first objective. With the help of the Lord, he led his forces across the Jordan and stood, at long last, on the sacred soil which Jacob and his family had left for Egypt almost 500 years before. The Promised Land lay before them. But it was not lying still. Its conquest was to be no easy affair.

Joshua's campaign is described in the Book of Joshua, which can be divided neatly into two almost equal parts. But a careful reading of the book reveals that the development of events had not been all so simple and neat as might first appear.

Once across the Jordan, Joshua set up field headquarters at Gilgal, about three miles from Jericho. Then he proceeded to Jericho's capture. Thanks to the timely intervention of the Lord (an opportune earthquake would have brought the town's massive—and now famous—walls tumbling down), this important objective fell to the Israelites.

The capture of other towns in the south followed, along with the victory over Jabin of Hazor, and his allies, which brought the north fairly well under the control of the Israelites.

Thus the people, under the leadership of Joshua, "a man of spirit," got a firm grip on the land. But it was only a grip. Stormy years lay ahead.

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Moral theology (from 9)

just alone. And, we meet God together, not just alone.

"The liturgy, our common prayer which the church sees as the starting point for our theology, is a community effort, something we do together. My music is my way of taking part in this joint effort."

Thinking of the work he is doing, I remarked, "It really keeps you on the move, doesn't it? It's no ivory tower existence."

"No, it's not an ivory tower existence," he said. "It's really quite pastoral"—it has to do with living the faith.

Much is learned through the moral theologian's contact with the people in the church. Father Morrow commented: And what moral theologians do is for the benefit of the people in the church.

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Isaac remembers a story told by his father

by JANAAN MANTEKNACH

Isaac was getting old. His father, Abraham, and mother, Sarah, were already long dead.

Isaac, like his father, was a man of the desert. He had inherited great herds of camels and sheep from his parents. He was a shrewd businessman. He was very wealthy.

But now there was a famine in the land where Isaac lived. People and cattle, camels and sheep were dying. There was little to eat or drink.

So Isaac decided to move his tents across the desert to the land of the Philistines. He took his family and all his flocks with him.

One evening Isaac stood in front of his tent. The desert was cool and still. The wind hardly stirred. Isaac looked up at the black sky. Countless silver stars glistened high above his head. He wondered what the future would bring. Should he stay here or move to another land?

Isaac remembered a story his father, Abraham, once told him. It was on a night just like this that God promised Abraham a son. "I laughed inside," Isaac remembered his father telling him. "How could an old man like me have a son?"

"And your mother laughed," Abraham continued, "when she heard of God's promise. She also was very old at the time."

Isaac chuckled to himself as he remembered his father's story. His parents had named him Isaac, which means, "he laughed," because they laughed at God's promise to give them a son.

As Isaac smiled at these old memories, he felt a strange, wonderful presence. Almost at once Isaac wondered if this was the way his father had felt during that experience so many years before. For this person too, he realized, was the Lord.

Isaac bowed low. The Lord spoke to him. "Stay in this land. Do not go down to Egypt. Set up your tent wherever I tell you. I will be with you and bless you."

Isaac thought to himself, "These are almost the same words the Lord spoke to my father before I was born."

The Lord promised, "I will give these lands to you and your descendants, just as I promised your father Abraham. I will make your descendants as numerous as the stars in the sky. All the nations of the earth will find blessing through your descendants."

Isaac said nothing, he bowed still lower. He opened his heart to the Lord's promises.

"I make this promise to you," said the Lord, "because your father Abraham obeyed me and kept my commands."

So Isaac settled there trusting the Lord's promises.

Part I: Let's Talk

For Children, Parents and Teachers

Activity: Can we believe God's promise of blessings? During a meal, a class or at bedtime, talk together about the good things that have happened to members of your family. For example, a return to health, receiving a grant or student loan, finding a job, the support of a friend, finding something precious that was lost. These good things are blessings from God who loves and cares.

Questions: What happened to Isaac that was similar to an experience his father had? What did the Lord say to Isaac? How did Isaac respond to the Lord's words?

Part II: Parent and Teacher Notes

Story Background: The story of Isaac is much like the story of Abraham, his father. Little historical knowledge is available about Isaac. The Bible tells what is most important—he trusted the Lord's promises as did his parents. Isaac is a model of faith or trust.

Scripture and Us: What promises do you feel God has made to you and your family? Why might God promise you blessings? Isaac, the son God promised to Abraham and Sarah, believed God's promises. What can we learn from Isaac's story?

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Father McCormick 'all over the ballpark'

by KATHARINE BIRD

Interviewing Jesuit Father Richard McCormick took me to the prestigious Kennedy Institute of Ethics at Georgetown University in Washington, D.C. There, seated behind his large desk in a comfortable but by no means luxurious office, Father McCormick talked about his life and his work as a moral theologian.

This is a theologian whose views on contemporary moral issues in areas such as the care of the dying or genetic engineering are widely sought. Since 1974, Father McCormick has been professor of Christian ethics at Georgetown University.

Asked what area of morals he specializes in, Father McCormick laughed and replied, "I'm all over the ballpark." His major current interests include bioethics, general moral principles, nuclear war and human rights. For

18 years he has written notes on morality for the highly respected journal, "Theological Studies."

He is kept busy juggling his many interests, deftly turning from research to lecturing to writing to serving on countless boards and advisory councils.

This moral theologian spends an "enormous amount of time lecturing." In this role, he may appear before groups of priests, lay audiences or official personnel.

Much of his current work in the field of moral problems deals with government policies. Father McCormick said, He served, for instance, on a now disbanded Ethics Advisory Board for the U.S. government which often dealt with questions and policies in medical ethics.

The Jesuit also "spends an inordinate amount of time" working with policies that touch directly on the relationship between Catholic hospitals and the U.S. government.

But on occasion, Father McCormick also wears a counselor's hat aiding people with personal moral problems. As a counselor, he tries to help the individual discern "what kind of action is most in accord with the truths of our faith."

As an example of situations he has encountered, Father McCormick related the hypothetical case of a professional man who is married and has a family. The man also is involved in an intimate relationship with another woman.

According to Father McCormick, the man in this case is virtually blind to what is really going on because he finds the relationship with the other woman so full of pleasure and satisfaction.

"Our appetites are strong and subtle," the moral theologian observed. Therefore, it could take a good deal of time before such a person is ready to see what is really going on in his life.

In the final analysis, the moral theologian indicated, the decisions people make ought to reflect their life commitments. "If you are married with a family, certain actions follow because of that fact."

Father McCormick finds "a nice fit" between his life as a priest and his work as a moralist. "If I do my job well, this is a form of ministry that grows out of my life as a priest," he remarked.

The Jesuit is convinced that faith and the support of family and friends nourish his work as a moral theologian. "As a priest, part of my moral responsibility in living out my kind of life is to keep in touch with God through praying well."

"When I live with prayerful people," he said, "I become more prayerful myself." Through prayer people often become "more open to the Spirit and able to see more deeply," Father McCormick continued. Prayer undergirds his professional life, therefore, since moral theology "attempts to see more deeply into the meaning and implication of our being in Christ."

For him, moral theology is "the study of persons and their actions in the light of God's self-revelation in Jesus Christ. It deals with what a person ought to be and do."

Prayer and the sacraments, Father McCormick continued, are an integral part of the moral-spiritual life because "morality isn't something set apart by itself," divorced from the rest of life.

Nonetheless Father McCormick sometimes finds people trying to separate Sunday Mass and prayer from their moral behavior during the week. He gave the example of a landlord who built a church and school with funds gained from unjust housing practices.

For such a person, there is "a total divorce between actions and morality and Christian belief," Father McCormick said firmly.

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Discussion points and questions

1. Can you think of an occasion when you realized there was a link between the Mass you attended on Sunday and some action you performed during the following week? What were the circumstances?
2. Does Father Paul Morrow, in Father David O'Rourke's article, see any connection between his interest in the liturgy and his work in moral theology?
3. What role does Father Morrow think interpersonal relationships can play in our moral development, according to Father O'Rourke?
4. In Katharine Bird's article, what are some ways Father Richard McCormick practices his profession as a moral theologian?
5. What does Father McCormick indicate nourishes his work as a moral theologian?
6. What is the political situation described by Father John Cantolot as the Israelis prepare to enter the Promised Land under the leadership of Joshua?
7. What does the word "morality" mean to you? How does your faith contribute to your morality? How does your worship contribute to your morality?

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St. Mary Parish

Lanesville, Indiana

Fr. Joseph Sheets, pastor

by JIM JACHIMIAK

From the outside, the brick church on the hill overlooking Lanesville looks like many older Catholic churches. But inside, stone-covered walls and modern appointments make the building appear new.

The modern touch was added after the church was struck by lightning in 1940, and a fire destroyed all but the outer walls. The shell was rebuilt "with a lot of donated labor," according to Maurice Kochert, and the interior finished with stone.

Like the building, the parish itself is a combination of old and new elements.

The parish was established in 1864 with the purchase of an existing building, and consecrated to Mary, Mother of Mercy. A frame church was built around 1860. It was replaced with the brick church, first occupied in 1880 but not completed until 1884.

Father Leo A. Schellenberger, a native of the parish who returned after retirement in 1973, notes that "by reason of their German background, the people are solid citizens and really live their faith."

Father Joseph Sheets, pastor, says parish population is "pretty much stable," with about 70 families. He points out that Lanesville is "close enough to Clarksville, New Albany and Louisville that people go there to work." Thus, there has been no industrial development in the area.

AT ONE TIME farms provided income for many families in the area, but "today very few depend on farming for a living. They farm for their own consumption."

Another reason for stability in population, Kochert adds, is that "nearly all of the people in this area are homeowners, not tenants."

While numbers have remained the same, Father Sheets says, "I would think the parish has grown because of the volunteered help of some—donations of time and material that we have not had to put out money for."

Parishioners sponsored their first picnic in 1921. That tradition was interrupted in 1943 because of World War II, and revived in 1967. Kochert has been co-chairman every year since 1967, and planned this year's event, held August 8. He notes that "it is a very good source of income, but even if it made not a penny, it would still be a good function."

Father Schellenberger notes that the picnic also serves as a homecoming for former parishioners.

Kochert is one of several with long records of service to the parish. Marie Day, mother of Father Wilfred Day, has been cafeteria manager for the past 29 years and cook for the last 15. She serves about 100 lunches each day, and also was picnic co-chairman for 10 years. Philomena Richner has spent 36 years as housekeeper for pastors at St. Mary's. Norbert Richner has served as custodian for 42 years.

ROCHNER WAS unemployed in 1940 but "never expected to be a custodian. Father (Clement) Hunger came to me and said, 'We need a custodian had on the hill,' and I said, 'I can't do that.' And I wound up with 42 years of it."

St. Mary's School is one of the last parish schools in the archdiocese operated as part of a public school system, notes Father Sheets. The arrangement leads to steady enrollment and "is good financially, but it's not good for unity," he says. "We do not have to put out the money to support the school, but at the same time you have to live in the township to send your children to the school."

Under the arrangement, the township school board handles personnel and curriculum. "We teach religion," Father Sheets says, and "the community is very cooperative."

Four teachers, including three nuns, teach grades one through six. The public school system also uses the building for kindergarten.

In addition, about 25 students from the parish attend Providence High School, Clarksville. That number has dropped, especially since seventh and eighth grades were eliminated at the parish school, forcing students to attend the public school after sixth grade. Father Sheets sees "a very strong feeling among the people for Lanesville. It's hard to take them away. You have to really be enthused about Catholic education and have the financial means to provide it."

For those attending public school, CCD classes are offered, notes Patricia Glotzbach. She is one of nine CCD teachers, and also serves as parish secretary.

CCD classes meet three Sundays each month, September through April. In addition, volunteers take care of pre-school children during Mass. Father Sheets notes that "it's more than babysitting; they offer to the oldest of that group some religious instruction." Because St. Mary's school is operated by the township, the parish board of education handles only CCD programs.

Other parish organizations include CYO for youth, St. Anne's Society for women, and an "Over 80" group for senior citizens. Father



Sheets calls the St. Anne's Society "the backbone of whatever is done in the parish"—serving lunch at funerals, taking care of the church's sanctuary and "anything they are called on to do."

St. Mary's is seeking spiritual growth in four areas, Father Sheets notes. A confirmation program has been implemented with two hours of class each week for 10 weeks and 30 hours of service to the community or church. He sees it as "a good thing for the teachers and children in terms of developing their faith."

A program of prayer for the parish, community, nation and "the world at large" is being developed.

Evangelization programs are being designed. "I think they have brought a lot out in the parish," Father Sheets says.

Finally, renewal weekends "have stirred up some of the tired blood in the parish." They have encouraged growth among parishioners in spirituality, volunteerism and "becoming more aware of those around them and expressing their faith."



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ST. MARY PARISHIONERS
 Father Joseph Sheets and parishioners gather in front of a statue of the Virgin Mary. From left are Maurice Kochert, Mrs. Marie Day, Norbert Richner, Philomena Richner, Patricia Glotzbach and Father Leo Schellenberger.

CYO implements 'Pilot Program'

by GINA JUNG

After more than 18 months of planning, the Catholic Youth Organization is now implementing a project to help youths deal with substance abuse.

The project, called the Pilot Program, was launched last month with the beginning of the CYO football and kickball seasons. The CYO program allows adult volunteers to spend time talking to young people about various problems they may be confronting.

Though the program only started a few weeks ago, Ed Tinder, CYO administrator of volunteer services, said that most of the feedback he has heard from adults has been positive.

"It's been amazing to see the comments so far from people you think are not concerned with the program," he said.

Thrust of the Pilot Program, according to CYO director Bill Kuntz, is to have an adult and youths meet in weekly discussion groups to talk about topics such as drug abuse, alcoholism, self-esteem and negative attitudes.

"We're not joining a bandwagon" on drug abuse, Kuntz said. "All we're doing is in a humble way help our adult volunteers. And hopefully one day, the kids will not be afraid to say no to the things they should be saying so to."

Since mid-September CYO has been sending exercises to the adult volunteers for the weekly meetings. The exercises run for eight weeks, but the program can be adjusted to fit into any sports season that is longer or shorter than eight weeks, according to Tinder.

During the first week of the Pilot Program, adult volunteers conducted an exercise on self-esteem. The youths were asked to answer questions like:

- What fun things do you do with your family?
- If there were no televisions in the world, what would you do?
- What is the happiest or saddest thing you can remember?
- What do you like to do after school?

Accompanying the list of questions, the CYO staff also provided a list of some terms commonly associated with drugs. The terms included:

- Bong: to inject drugs
- Boo: marijuana
- Cap: a packet of heroin
- Shooting gallery: a place where narcotics are used
- Ups and downs: amphetamines and barbiturates

The Pilot Program is not only for youths with drug problems, Kuntz said. It is also to help and encourage the young people who are staying off drugs.

"It's a doggone shame that in our society kids are criticized for saying no to some things," Kuntz commented. "I think we're being unjust to those people."

"If this program is successful, we want to move on as rapidly as we can," he added. "If we engender any success at all for the Pilot Program by November, we can start getting in other areas where they have youth programs—such as Terre Haute, Tell City and New Albany."

The CYO staff plans to make an evaluation of the program next month.

Though problems such as money and manpower may hamper the Pilot Program in the rural parishes, Kuntz said he was eager to share it with them if "there is any success with it whatsoever."

"We are going to try to be of help," he said. "We aren't going to let the miles or the money or the manpower be the difference. We've got to help our young people."

Kuntz said CYO would try to carry the Pilot Program beyond Indianapolis after January if the November evaluation is positive.

Planning for the program was begun in spring of 1981 when the CYO staff started discussing what to do about the problem of substance abuse among young people.

After several meetings last year the CYO staff decided to target the Pilot Program to adult volunteers.

Kuntz received Archbishop Edward O'Meara's approval for the program in August. Supporting the CYO project, the archbishop sent Kuntz a letter backing his efforts.

In a letter dated Aug. 26 he told Kuntz that "such a program meets a great need in our contemporary society."

After receiving the letter Kuntz introduced the Pilot Program at a football coaches meeting Aug. 23.

THE COACHES WERE "very serious" and "extremely attentive," according to Tinder who was present at the meeting.

Joe Schott, football coach at St. Barnabas who also attended the meeting, said he was surprised that no beer was served following that meeting as was the case in past years. Schott said he approved the absence of the beer.

"There was some animosity that there was no beer. But I get tired of the fact that we're having a Catholic function and we're having beer. It seems that everything we do is tied around that. I was proud to see that Bill Kuntz had the courage to introduce this program."

According to Tinder, beer had been served after the meetings "as a hospitality kind of thing," but soft drinks were served at the Aug. 23 meeting.

Tinder noted that coaches at the meeting showed "immediate interest" in the Pilot Program and asked numerous questions.

Though Schott has not been able to implement the CYO program at St. Barnabas because of scheduling conflicts, he said that he plans to begin soon. "I think it's a purposeful program," he said.

Meanwhile at Our Lady of Lourdes parish, kickball coach Ann Arbuckle already has had success in the two weeks since she started the program with her eighth graders.

"The girls got into it very fast," she said. "I was naive enough to think that they would have no questions, but they had plenty."

Some girls, however, were not as responsive to the program, Mrs. Arbuckle added. "At the first meeting all I said was if you don't have anything to say, you can say 'no comment.' And one of the girls said, 'I do have no comment. It's none of your business.'"

But Mrs. Arbuckle noted that the second week of the program drew a more positive response.

"A lot of times you don't get a response from anyone," she remarked. "But I really think they're liking each other better because of it. After the second meeting three of them came up to me and asked when we were going to do next week's program."

Tinder said that he hopes one of the results of the Pilot Program is to help young people help each other.

"The program can help to bring positive peer pressure," he said. "It's to help kids say no to alcohol and drugs. If the pressure of the 'no' group is bigger, the positive will win over."

Though Tinder said it is now impossible to tell what the outcome of the program will be, he expressed optimism about its future.

"If we keep 10 young people away from drugs and alcohol because of this program, it's been worth it."



LAUNCHING THE PILOT PROGRAM—Bill Kuntz (left), CYO director and Ed Tinder, CYO coordinator of volunteer services express optimism about a new program to help youths. (Photo by Gina Jung)



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The ACTIVE List



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Send to: The Active List, 1480 N. Meridian St., P.O. Box 1418, Indianapolis, IN 46206.

October 1

STREP (Systematic Training for Effective Parenting) is an 8-week program offered by Catholic Social Services at several locations including Marian Street Methodist Church, Center Grove Middle School, Little Flower parish, Holy Cross Central and The Catholic Center. For complete information call 336-1006.

As a part of homecoming spirit week, the Chastat High School Athletic Club will sponsor an adult "Catch that Trojan Spirit" evening from 8 p.m. until midnight at the school, 4805 N. Crilly, Indianapolis.

An exhibit of landscape and figure drawings by J. van Thunen

Brashaw is on display in the Marian College library during regular library hours until Oct. 22.

October 2

The Office of Pro-Life Activities for the Archdiocese will sponsor a prayer-installation service for chairpersons of parish pro-life committees at St. Peter and Paul Cathedral, Indianapolis, at 11 a.m. Archbishop Edward T. O'Meara will be the presiding official.

The October meeting of the Fifth Wheelers will be held at 8 p.m., 1822 E. Riverside Dr., Indianapolis.

A fish fry and flea market is scheduled at St. Patrick parish on N. Shelby St., Salem. The flea

market begins at 8 a.m., serving is from noon until 4 p.m.

The Catholic Alumni Club invites all single Catholic adults to a party at the Autumn Woods Party House, Indianapolis, at 9 p.m. For information call 355-1841.

The Franciscan Sisters at Oldenburg invite the public to celebrate with them 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. Advance tickets, \$1.50; \$5 on the day of event. Children under 12 admitted free. For tickets call 787-4700 or 945-3868.

A Goodie Sale, sponsored by St. 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

The St. Thomas Aquinas Singles Club, Indianapolis, will have an October 1 hayride at Eagle Creek Park, Shelton, at 4:30 p.m. \$10 fee includes food, RSVP Dave Summers, 945-4000. On Oct. 3, after the 10 a.m. Mass, a brunch will be held at Spots in Castleton. RSVP Sarah, 348-0871.

October 3

The Sisters of Providence, St. Mary-of-the-Woods, will sponsor the



ST. FRANCIS DAY—Monday has been proclaimed St. Francis of Assisi Day in Indiana by Gov. Robert Orr in honor of the 800th anniversary of the birth of the saint. Pictured with Orr after he signed the proclamation are, from left, John Farrell of the Secular Franciscan Order, Franciscan Father Martin Walter of Alverna Center, Franciscan Sisters Marie Werdmann and Mary Patrick O'Connell of Oldenburg, and Franciscan Sister Mary Henrich Laake, executive director of St. Francis Hospital Center.

semi-annual International Rosary March for World Peace at 2 p.m. The public is invited.

Fr. Carey Landry will appear in concert at St. Joseph parish, Shelbyville, at 7:30 p.m.

Holy Family parish, Oldenburg, will hold its fall festival from 10 a.m. to 8 p.m.

Holy Angels Church, 30th and Northwestern Ave., Indianapolis, is observing "Bring a Friend to Church Sunday." The public is invited to attend either the 9 or 10:30 a.m. Masses.

"A Separate Peace," a series of divorce recovery workshops offered as a cooperative effort by St. Mary Church and the First Baptist Church, New Albany, will be held from 7 to 9 p.m. for five consecutive Sundays. All sessions will be held at the First Baptist Church, 813 E. Spring St.

St. Joseph Hill parish will hold its annual turkey shoot and fall festival on the church grounds, one mile west of Hwy. 50 near Sellersburg. The event begins at 11 a.m. with a variety of food and entertainment.

The Christian Leadership Center, Marian College, 2300 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, St. Alex's pastor and Rabbi Jonathan Stein.

October 5

A lecture on "Prospects for World Peace" will be presented by

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Jesuit Father Theo Mathias, nuclear physicist, in the school cafeteria of Nativity parish, 7300 Southeastern Ave., Indianapolis, at 7:30 p.m. Public invited.

John Nurnberger will be the speaker for Leisure Day at Fatima.

Oct. 6

A series of Wednesday evening talks on varied topics such as prayer, communication, physical fitness and other life skills will be offered at the Beech Grove Benedictine Center, 1402 Southern Ave., from 7 to 9 p.m. through Oct. (Continued on next page)

October 5, 6

On Oct. 5 Fatima Retreat House will host the Over 50 day of recollection at 1553 E. 56th St., Indianapolis. Fr. Paul Courtney will direct the program. On Oct. 6, Dr.

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Contact Mary Jo Thomas-Day, St. Monica parish, 357-0663.

The Holy Guardian Angel Guild will have its semi-annual Mass and brunch with Mass celebrated at 10:30 a.m., Holy Spirit parish, 7343 E. Trench St., Indianapolis. Brunch will be served at St. Monica High School at 11:45 a.m. For reservations call Martha Dodson, 359-5660; Betty Robertson, 357-0663; or Kathy Hahn, 345-VI-9.

October 7

Professors, principals and religious educators of the archdiocese are invited to a day's program of spiritual, social and educational enrichment. Archbishop Edward J. O'Meara will celebrate the liturgy at 10:30 a.m., St. John Church, Indianapolis, followed by luncheon at Madonna's. For more information

The Adult Religious Education Committee of St. Monica parish, Indianapolis, will sponsor four Thursday evening lectures at 7:30 a'clock at the parish. Ray R. Rulo is the guest speaker.

October 8-10

A Sunday Retreat is scheduled at Mount Saint Francis Retreat Center, Mount Saint Francis, west of New Albany. For information and/or reservations call 813-823-8818.

A Legion of Mary weekend will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis, under the direction of Jesuit Father Paul Allen. Call 345-7561 for reservations.

October 9

"Visions for Liturgy: Becoming Aware" is a study session to be presented at St. Vincent de Paul rectory, 1711 17th St., Bedford, from 10 a.m. to 12:30 p.m. The session is the introductory lecture to assist persons responsible for decoration of churches for liturgy. Fee is \$7.

St. Mary-of-the-Woods College will sponsor a scholarship benefit outdoors in the Woods Foley Hall courtyard beginning at 7 p.m. Alumni, parents and friends of SMWC are invited to attend.

The Single Christian Adults Club of Indianapolis will have a membership drive and Oktoberfest at 7 p.m., Jim Duval's residence, 4705 E. 10th St. Interested persons ages 18-40 can contact Cindy Erimbaugh, 358-5259, for information. RSVP by Oct. 8.

The Sisters of Providence invite young women—seniors in high school or those in the 20's or 30's—to spend a sharing weekend at St. Simon convent, Indianapolis, 19 a.m. Saturday to noon, Sunday. For information call St. Marie Grace, 317-556-8028.

October 10

St. Mary-of-the-Rock parish, located between Oldenburg and Brookville, will have its annual turkey supper from noon until 4 p.m. Tickets: Adults, \$4; children, \$2.

The annual fall festival at St. Patrick parish, Terre Haute, will be in progress from 12:30 p.m. to 5:30 p.m. (Spaghetti dinners will be featured).

A series of lectures on "Twenty Years After Vatican II" will continue at the Christian Leadership Center, Marian College, In-

dianapolis. Fr. Richard P. McElroy, Dr. Mary Jo Weaver and Dr. Thomas Luggert will take part in the two-hour program, 7 to 9 p.m.

The Trinity Club of Chatham High School will have its Mother-Daughter Communion Branch at the school, 3482 N. Crittenden, Indianapolis. Mass will begin at 11 a.m.

Two programs will be held at Mount Saint Francis Retreat Center with the Single Parent Family Day from 9:30 a.m. to 3:30 p.m. and Kolbe Canonization Day at 7:30 p.m., a celebration of the canonization of Maximilian Kolbe, who died in 1941 in a Nazi concentration camp.

Socials

MONDAY: St. Ann, 8:30 p.m.; Our Lady of Lourdes, 8:30 p.m.

TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roswell High School, 8:30 p.m.; St. Peter Claver Center, 2119 Sutherland Ave., 3 p.m.

WEDNESDAY: St. Anthony, 8:30 p.m.; St. Bernadette school auditorium, 9:30 p.m.; St. Francis de Sales, 9:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m.

THURSDAY: St. Catherine parish hall, 4:30 p.m.; Holy Family K of C, 4:30 p.m.; Westside K of C, 229 N. Country Club Road, St. Peter Claver Center, 2119 Sutherland Ave., 3 p.m. FRIDAY: St. Andrew parish hall, 4:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 4:30 p.m.; Holy Name, Hartman Hall, 4:30 p.m. SATURDAY: Cathedral High School, 1 p.m.; K of C Council 437, 1365 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 8 p.m.; St. Philip parish hall, 1 p.m.

OBITUARIES

BRANCHAU, Anna Hazel, 86, St. Roch, Indianapolis, Sept. 25. Mother of Timothy and Ronald Branchau; sister of Helen Abel.

CLARK, Mary E., 84, St. Philip West, Indianapolis, Sept. 22. Daughter of Eleanor Clark; sister of Rita Kirsch, Laura Geneva and Carl E. Clark.

DOUGLASS, Rosemary, 78, St. Catherine, Indianapolis, Sept. 24. Eldest of Michael A. Dougllass.

ELKINS, Catherine, 75, St. Ambrose, Seymour, Sept. 23. Mother of Richard L. Elkins.

FEEL, Christine M., 78, St. Rose of Lima, Franklin, Sept. 21. Mother of Don Fox.

GETTLEFINGER, Clarence E., 80, St. Bernard, Frenchtown, Sept. 14. Husband of Mary Ann; father of Mary Seng, Ruth Flighman, Madelyn Hulman and Rex Gettelfinger; brother of Benedictine Sister Gamma Gettelfinger, Luciana Simon, Dr. Ralph, Dr. Wilfred and Paul Gettelfinger.

GUERCHER, Michael V., 68, St. Ann, Terre Haute, Sept. 21. Husband of Betty; father of Judith McLean, Kathy, Michael and Richard Guerschler; brother of Mary Anderson, Helen Stremela, Josephine Schillari, Charles, George and Raymond Guerschler.

HODAPP, Louis, 93, St. Lawrence, Lawrenceburg, Sept. 23. Father of Alvin Hodapp.

LAURENT, Agnes H., 86, St. Mary, Richmond, Sept. 18. Mother of Mary K. Tolm, Agnes Hoyt, Adele Coons and Irene Wood.

McLAUGHLIN, Sylvia, 65, St. Catherine, Indianapolis, Sept. 22. Wife of James L.; mother of Geraldine Bailey, Ida Marie Butler, Sandra Cunningham, John and Herbert McLaughlin; sister of Evelyn Williams, Edith Pence and Norman Wade.

MULLIS, Hugo F., 71, Zwercher-Gillick Funeral Home, Tell City, Sept. 18. Husband of Dena; father of Lorraine Vanhooker, Barbara Ross, Dennis, Richard and David Mullis; brother of Leona James, Verma Handford, Pearl Williams, Jacob, Adolph, Roman and Alfred Mullis.

RYAN, William, 63, St. Bernadette, Indianapolis, Sept. 21. Father of Sharon Lowe and William Ryan Jr.; brother of Mary Tooley, Cecilia Haigerty, Martha Berry and Charles Ryan.

SMITH, Beulah Lee, 81, St. Bernard, Frenchtown, Sept. 8. Mother of Waldo and Curt Smith.

SPOTTS, David Jr., infant, St. Andrew, Richmond, Sept. 20. Son of Mr. and Mrs. David Spotts Sr.; brother of Susan and Victoria Spotts; grandson of Mr. and Mrs. Francis Maurer. Mr. and Mrs. Dale Norris and Ruth Spotts.

STILLWELL, John Ryan, 57, St. Anthony, Clarksville, Sept. 20. Husband of Carla (Holt); father of Judith Stillwell; brother of Richard Stillwell; halfbrother of Virginia Mitchell.

STRUBB, Norman Fred, 34, Little Flower, Indianapolis, Sept. 23. Son of Fern Strubb; stepfather of Kay Glavin; brother of Betty Stevenson, Mildred Acro and Frank Strubb.

WILHELM, Paul, 77, St. Lawrence, Lawrenceburg, Sept. 17. Son of Al and Beverly Wilhelm; brother of Ruth, Mary, Susan, Frank and John Wilhelm.

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Father Urban Knapp buried

ST. MENRAD—The funeral liturgy with the Office of the Dead for Benedictine Father Urban Knapp, 71, was celebrated in the St. Menrad Archdiocese Church here on Monday, Sept. 27. He died at St. John's Home for the Aged in Evansville on Sept. 24.

Fr. Knapp, a Jasper native, completed his high school, college and theological studies at St. Meinrad Seminary and professed his vows as a Benedictine monk on Sept. 8, 1924. He was ordained a priest on June 10, 1930.

He was a talented musician. In his early years in parish ministry and during the time he served as a naval chaplain he organized both parish and military choirs.

He was assigned to the Pacific Theater of Operations in World War II on Guam, Saipan and other islands and tended the spiritual needs of men wounded in the battles of Okinawa and two Jima. Father Knapp also served as chaplain for the Little Sisters of the Poor and the Convent of the Poor Clares, both in Evansville.

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YOUTH CORNER

Retreats set to help teens develop positive self-image

by HENRY OWING

"Our desire, objective and ambition are all intertwined with one another in order to help teens acquire a positive self-image," said Carl Wagner, administrator of teen services for Catholic Youth Organization.

Wagner said CYO is planning to hold retreats for high school juniors and seniors in November and March.

The retreats center around two themes—search and quest.

Wagner explained that the principle purpose of the Search retreats is to give teens a deeper insight into the meaning of Christianity as a way of life. Youths who attend the Search retreat also will learn how Christ's life can be lived in today's world.

On Quest retreats, Wagner said, "We stress the importance of getting together to find out more about ourselves, friendships and God."

Quest centers around love of

self, love of neighbor and love of God, he said.

During the Search or Quest retreats, teens talk among themselves "about topics related to their level of reasoning," Wagner said.

"We stress that they talk positively about themselves, their talents and how to improve upon them."

"We advise them not to dwell on their failures, instead

they should search for the real themselves," he added.

TO ACHIEVE their goals, they are encouraged to have discussions, to play games and to participate in other activities, Wagner said.

By talking or playing as a group, he added, teens can spot what their friends' gifts are. "Each individual is told about his or her talents."

Having group involvement, he observed, also helps teens to come to know one another in a short time.

"And by the end of the Search or Quest programs, teens go home knowing they have not only met their peers, but also their friends," Wagner said.

To meet these objectives and

to create a special atmosphere, administrators of CYO have embarked on a remodeling project at their headquarters on Stevens Street.

The work includes removing items such as laboratory equipment and blackboards which were used by students at the former Holy Rosary Grade School.

By covering windows and carpeting floors, Wagner said the place will have a quiet atmosphere and become conducive to retreats.

Ways are being sought too, to set up a chapel within the CYO headquarters where about 150 youths can meet for Search and Retreat programs, Wagner said.

About 500 other high school students will also hold retreats

on different themes at CYO headquarters this year.

Ninety students from Brebeuf, Chatard, Cathedral and Secora High Schools attended the International Student Leadership Institute Sept. 12 at Cathedral High School.

The one-day workshop featured Notre Dame Father Thomas E. Chambers, academic vice president of Ursuline College in Cleveland.

Father Chambers, a clinical psychologist and chairman of the institute, spoke on the theme "Trends of the 80s." The

headquarters of the institute is at Notre Dame University.

The workshop at Cathedral focused on goal-setting, communication skills, leadership skills and motivation training.

The workshop was unique because the "high schoolers ran the program," said Joe Short, director of development at Cathedral High School. The students defined the agenda and planned the workshop, he said.

The leadership program is active in various dioceses throughout the country. Short said the Indianapolis archdiocese is heavily involved in the program.

DORIS ANSWERS YOUTH

Parents don't give teen a chance

by DORIS R. PETERS

Dear Doris:

Boy, am I disappointed. I'm 15 and finally allowed to have boys come to the house. I looked forward to all kinds of fun, but every time a boy comes to see me my parents or brother seem to follow as around. If we watch TV my brother or mother watches it with us. If we sit in the living room one of them sits with us. I never get a chance to be alone with a guy.

Disappointed

Dear Disappointed:

You're not alone in your situation. Many parents insist on the "open door" policy when boys visit—particularly in the beginning. In this way they can see just how mature their daughters act around boys, and can allow privileges accordingly.

Don't make a big issue of it. Don't try to push your family out as this would only make them suspicious. Watch TV together. When the time for a snack or soft drink arrives ask

what your family wants. Chances are everyone will be in the mood for something and the boy can go into the kitchen and help you get it. I know you would like to have private talks, but they will come later. And believe it or not, handling this kind of situation with your family will help in your social development.

Dear Doris:

My boyfriend's dad is very sick with a terminal disease.

My boyfriend is, of course, very upset about it. I notice that when he is especially upset or has visited his dad in the hospital he takes it out on me in anger. I understand this and also like him a lot but am having a hard time dealing with this. Any advice?

Nancy

Dear Nancy:

You are very mature and also very perceptive to see that anger and grief often go together. You can deal with it by focusing back on your boyfriend. Next time he flares up at you, instead of being defensive, point out the fact that he must be hurting a great deal. This will also help him face and deal with his feelings.

Dear Doris:

I've always been considered a tomboy. But now I want to look more feminine without giving up my jeans? Any ideas?

Dear Liz:

I know jeans are a classic (and you can change your image while still wearing them) but wouldn't you like to wear a dress or skirt once in a while? That's one way to look like a girl at least. However, keeping your jeans, wear them with a soft, ruffled blouse. Or tie something to the pocket. Or outline them on seams and pockets with a hand stitch.

(Doris answers letters through her column. Write to her c/o The Observer, 1400 North Meridian St., Box 1409, Indianapolis, IN 46206.)



HEADED FOR SAFETY—A school crossing guard makes his way down a New Orleans street carrying a traffic cone and a flag which he will set up at a corner. (NC photo by Frank Mehe)

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Christophers announce essay contest for youths

NEW YORK—A contest allowing students in grades seven to 12 to express their views on world peace has been announced by Father John Catoir, director of the Christophers.

Father Catoir said the theme of the Christopher contest will be "Youth Participating in World Peace."

In the contest young people

are asked to answer the question: "If you had the opportunity to speak directly to world leaders, what would you tell them to do to create a peaceful world for your generation?"

More than 300 prizes will be awarded with six grand prizes totaling \$1,850 being given to the winning entrants. Entries must be postmarked by Dec. 25. Father Catoir said.

The Christophers movement uses the media to promote the idea of individual responsibility for social change.

Copies of the official rules are available by writing to Christopher Contest, 12 East 48th St., New York, 10017.

Dates set for pope's visit to Poland

WARSAW, Poland—Church and state authorities in Poland have agreed on 1983 dates for a second visit by Pope John Paul II, the government news agency

PAP announced Sept. 24. Though there was no mention of definite dates, authoritative sources were fixing the visit for some time next May or June.



SHARING PLANS—Sister Anne Doherty, general superior of the Sisters of Providence of Saint Mary of the Woods, shows plans for the new comprehensive nursing care facility to John A. Marten, president of Marten House Hotel and Archbishop Edward T. O'Meara. Marten and Archbishop O'Meara are co-chairmen of the National Development Council of the Sisters of Providence.

Providence sisters begin to build nursing care facility

Groundbreaking for a new single-story comprehensive nursing care facility for elderly and infirm sisters took place Sept. 29 at St. Mary of the Woods. The facility is an efficient 50-bed structure to house sisters requiring comprehensive nursing care. It will be built on the site of a 1903 wing of Providence Hall, the motherhouse building.

The wing, presently being demolished, was formerly used as a novitiate. Upon completion of the new facility, the present infirmary will be adapted to the needs of sisters requiring intermediate and sheltered care.

The nursing facility and its funding are the priority of the National Development Council of the Sisters of Providence. Last week Providence Sister Anne Doherty, general superior of the congregation, announced that this council would be co-chaired by Archbishop Edward

T. O'Meara, and John A. Marten, president of Marten House Hotel, Indianapolis.

Other Indianapolis area business executives and educators who have agreed to serve on the council are: Hallic McMahon, secretary of the council; Robert V. Welch, chairman of the board, R. V. Welch Investments, Inc.; and Mrs. Sondra Wellman, principal of St. Luke's School.

The Development Council was organized to assist the work of the Office of Development of the Sisters of Providence.

In addition to funding the nursing care facility, the council will be concerned about funding the renovation of Providence Hall which has already begun. Built in 1898, Providence Hall is a residence for sisters. The administrative offices of the congregation were moved from Providence to Owens Hall in January to provide additional living space for retired sisters. Renovation of kitchen and dining areas is also in process to centralize food service for both the new facility and existing sisters' residences.

General contractor for the building and renovation project is Junglaas-Campbell of Indianapolis. The architect is Robien, Meyer, Gibson and Associates, also of Indianapolis. Both firms have been associated with building projects at Saint Mary of the Woods since the mid-1900s. Rutz Engineering of Indianapolis is also involved with the building-renovation. Completion of the project is expected to take 18-22 months.

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(has Holy Mother Church changed her Teachings?)



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Pope's birthday celebrated

BRESCIA, Italy—Pope John Paul II spent 12 hours in the Italian cities of Brescia and Concordia Sept. 26 to mark what would have been the late Pope Paul VI's 80th birthday. Pope John Paul described his predecessor as "a great pontiff. The man who knew how to keep the boat of St. Peter on the right course, with a solid and firm hand, in the midst of the waves and billows" which marked Paul VI's 15 years as pope. The pope ended the day with a Mass which about 30 bishops and 400 priests celebrated, with an estimated 100,000 people in attendance.

Creative process hard to put on film

by JAMES BREEK

One of the hardest things to put onto film is the creative process. Think of movies and TV dramas which have tried to show an author writing a novel or a composer assembling a symphony. The creator sits at a desk and makes faces, each grimace supposedly the birth of another perfect line or harmony.

That's why a documentary is better at explaining where ideas come from and the latest evidence is the PBS special "To Hope: A Celebration," which chronicles the creation and performance of a Mass written by jazz musician and composer Dave Brubeck. It will be shown on many PBS stations Oct. 3 (consult local listings for time).

Last week, I began my report on this special by interviewing Brubeck, who told how the Mass came about when he was commissioned by Our Sunday Visitor, a Catholic publisher of newspapers, magazines, religious education aids and other media.

The special does the same thing; it goes into the behind-the-scenes process by which a musical composition is commissioned, written and performed. Viewers will have the chance to see the rehearsals and the final performances; they will hear Brubeck talk about how he creates and then they will listen to his creation.

When I previewed the special, I decided that one of the titled "My Soul Awaits the best sections of his Mass is 'Peace of Jerusalem.' It's a

song on which the composer took a chance—and it paid off.

"I USED a Jewish melody and made it much faster than most Catholics would expect that," Brubeck told me in our conversation about the special. "I made it very rhythmic and Middle-eastern. It's almost a Hebrew dance. I thought everyone would object to it because I was breaking tradition. I had sense enough to know what people would expect there but sense enough also to know that what people expect doesn't make it necessarily right. I wanted Catholics to feel their inter-relatedness with Jesus, Joseph and Mary, who were Jews. I was determined to do something different."

And he did. The Mass is an eclectic gathering of sounds, rhythms and references. Commissioned to create a Mass which would span the centuries of Catholicism and its universality, Brubeck has in-

jected many flavors into his piece. His hope is that the work will move people.

"I wrote it almost like it was prayer," he said. "I hope that's what people get out of it—more of a depth of something they've heard all their lives and almost too much so that they have quit listening to it. Music shows down things you run through too fast in your mind, like the Lord's Prayer. Music has that wonderful quality of putting into a set amount of time something you usually speed up. I've tried to slow down the racing through many of the sections of the Mass. Then there will be a chance of the words getting through to people."

THE WORDS got through to Brubeck, who has become a Catholic as a result of his work on the Mass. But he declined to discuss his conversion, calling it "a private thing. I don't want to go that route publicly."

Although he hasn't seen the TV special in its final form, the excerpts have pleased the composer. While noting that the sound on the TV show can never

be as good as on a recording (which should be released soon), Brubeck added, "Yet you have another dimension in that you can see people. You have the dancing and the involvement of the audience, which are things you can't have on a record. What you lose in one way, you gain in another. Overall, I'm pleased with the TV show."

He should be. It's an hour which manages to give a tantalizing taste of the Mass while

also examining how it came to be in his head and on the various stages the TV crew visited.

What's next for the jazz artist? "I never know what I'm going to do next," he said. "but I hope to do more" religious works.

As for the Mass, he says, "what I started very tentatively has been a wonderful, positive experience in my life. I'm so glad I did it."



LIFE UNDER APARTHEID—"South Africa Belongs to Us," a PBS documentary airing Oct. 1, profiles the lives of black women struggling for survival under the rigid apartheid laws in South Africa. Several black women are interviewed including a migrant laborer's wife (top) and black women's movement leaders Fatima Meer (left) and Winnie Mandela (right). (NC photos)

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VIEWING WITH ARNOLD

Have you seen the one about the beast?

by JAMES W. ARNOLD

"The gods have marked you. Some day you'll find out why."
 — Pontius Pilate, to young hero, in "The Beastmaster"

Do you know why the victims always have to be dragged up those long vertical stairways to the top of the pyramid before they can be sacrificed in prehistoric movies? Because it takes so long, and wacks out the bad guys so thoroughly, that the hero has time and opportunity to ride to the rescue.

That bit of insight is one of the small rewards of watching "The Beastmaster," a new sword-and-lance adventure that makes no sense whatever, but offers a grab-bag conglomeration of amusing absurdities. While it may be the quintessential dumb movie, the kind critics love to spoof, it is also occasionally wonderful to look at. Like perhaps too much popular art today, it is magnificent sound and fury, signifying very little.

"Beastmaster" comes out of a teenage boy's sensibility, although the actual advanced age of writer-director Don Coscarelli is 28. This big-budget (\$9 million) epic is presumably the fruit of the profits from his only other major production, the successful (but terrible) horror film, "Phantasm." In theme and setting it much resembles "Conan the Barbarian," which is very bad news. But it has a sort of friendly naivete that makes it easier to digest.

MacGyver replaces Schwarzenegger as a nice-guy hero with bulging biceps, searching for the rescuers who wiped out his village, and flip turn subs for James Earl Jones as the mad high priest with bad teeth and a fondness for sacrificing babies and maidens to his pagan deities.

THE FILM'S main distinc-



tion, implied in the title, is that Singer's sidekicks are animals rather than people. For some reason, lost in the muddy introductory section involving ferret-breathing witches and a pregnant cow, he has not only a Taran-like rapport with beasts but occasionally goes into a trance and sees through their eyes. (Weirdly fascinating camera work, as in "Wolfe")

His chief pals are a dog, an eagle, a panther, and a slinky pair of ferrets—lovable creatures comparable to the robots and aliens in "Star Wars." While most of the humans are indestructible, the critters, alas, are not, and we lose both a ferret and the dog in moments of touching self-sacrifice.

There is also a sissygirl (Tanya Roberts), whose main function seems to be getting captured so she can be rescued, and a giant black warrior (John Amos, in better days the Kunta Kinte of "Roots") who is noble and loyal. Singer, who played Tom Sullivan in "If You Could

See What I Hear," is all muscles and teeth.

All these people act like fugitives from the senior class play, but they're not helped much by the fruitcake script. Thus, at one point, the good guys clearly need an army to assault the enemy stronghold. Amos starts off to look for one, apparently into the desert. "If helpers are out there," somebody says, "he'll find them."

WHAT "The Beastmaster" does have (aside from genuinely delightful unintended laughs) is spectacle—several extraordinary battle scenes and consistently dazzling backlit images shot by John Alcott, Kubrick's cameraman—and violence that has the audience ducking and cringing without

violating the admittedly loose standards of the PG rating.

The trouble is that sword-and-sorcery adventure tends to be an ugly genre, and Coscarelli's visual imagination seems to derive from horror comic books. Not only do we have the meanest looking witches since "Macbeth," but the decor is cluttered with impaled corpses, torture chambers, "membrane men" who squeeze the juice from their victims' bodies, and a moat filled with tarry black glich that one character refers to kindly as "that damnable sludge." (That's got it, all right.)

The good visuals clash with the general tone of repulsion and disgust.

"Beastmaster" was an okay schlock idea, and ought to be a

movie that kids can see, but they'd have to be awfully tough. Like the hero who never finds out why the gods have marked him, the viewer finds that his initial interest declines into simple bewilderment.

Campy adventure tale, largely for the strong-stomached, brief swimming scene nudity, lots of wasted imagery; not recommended. USCC rating: not available.

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"TO HOPE! A CELEBRATION" was commissioned by Our Sunday Visitor, Inc. Major funding for this television program was provided by The Catholic Communication Campaign, The Pallottines, The Raskob Foundation, Promotional funding provided by Archdiocese of Cincinnati, The Missionary Oblates of Mary Immaculate.

The television special was produced by Frost Media Associates, Inc.

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Pontiff's remarks (from 5)

letter to the Ephesians remains the same and bears fruit... The husband and wife are in fact subject to one another. They are mutually subordinate. The source of the reciprocal

submission is in Christian piety, and its expression is love."

Immediately after the reference to the submission of wives to their husbands, admonishes husbands to love their wives, the pope emphasized. Where there is love, every type of servile submission is excluded.

"Love makes it so," he said, "that at the same time the husband is subject to the wife and subject in this to the Lord himself, as is the wife to the husband."

Accordingly, "the community or unity which they must constitute through their marriage is realized through reciprocal giving, which is also mutual submission."

A lesser man than Pope John Paul II might have either steered clear entirely of the whole issue for fear of provoking another unpleasant controversy, or he might have stubbornly restated his earlier formulation without regard for the consequences. He did neither.

Instead, the pope continued his public reflections on the sanctity of marriage and the goodness of human sexuality, but this time he took greater care to say what he and St. Paul and the Catholic Church itself—certainly do mean.

One can readily sympathize with the pope's situation. There are always people out there ready to place the worst interpretation on what you say or write. The most one can do oftentimes is simply to restate your position more clearly a second time and leave it to fair-minded people to judge.

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