

the CRITERION



RE-DEDICATION.—On Sunday, Oct. 3 Archbishop O'Meara dedicated the re-ordered church of St. Margaret Mary, Terre Haute. The building features a baptismal pool for immersion, a square altar, and a pulpit of California red oak. New windows have also been installed. Much of the work was performed by parish volunteers. Father John Dede, shown at left, is pastor. (Photos courtesy of Terre Haute newspapers)

Looking Inside

Dr. Ernest Collamati of St. Mary of the Woods College asks questions about honesty in the church on page 8.

Bridget Tynan Hodge considers a mother's attitude about a daughter wanting to become a nun on page 4.

Pathways To the Spirit continues with a look at the role of medical ethics in the church on pages 9-12.

St. Jude's Parish in Indianapolis is the subject of this week's profile on page 12.

John Maher concludes a two-part series on the impact of the Second Vatican Council in the life of the church.

Churchmen and scientists appeal for an end to the world's arms race

by NC NEWS SERVICE

As U.S. and Soviet representatives resumed in Geneva, Switzerland, talks on arms reduction, churchmen and scientists in the United States and abroad appealed for an end to the nuclear arms race.

Viktor P. Karpov, the chief Soviet negotiator, and Edward L. Rowny, head of the U.S. delegation met Oct. 6 to reopen the talks, which had been in recess since Aug. 12.

Four days earlier, an appeal was made public at the Vatican by 39 scientists from 31 nations who urged their governments to "renew and increase efforts" to stop the arms race and eventually reach complete nuclear disarmament.

"All disputes that we are concerned with today, including political, economic, ideological and religious ones, which are not to be undervalued, seem to lose their urgency compared to the hazards of nuclear war," said the scientists. "Declaration on the Prevention of Nuclear War" drawn up during a meeting sponsored by the Pontifical Academy of Sciences.

The document, which was signed by eight U.S. and three Soviet scientists, said there are some 50,000 nuclear weapons with an explosive content equal to a million (1) the bomb exploded in Hiroshima in nuclear armaments worldwide. The total corresponds to "three tons of TNT for every person on earth," the scientists said.

"The existing armaments, if employed in a nuclear war, could result in the immediate deaths of many hundreds of millions of people, and of untold millions more later through a variety of after effects," the document said.

"THE LARGE SCALE use of such weapons could trigger major and irreversible ecological and genetic changes, whose limits cannot be predicted," it added.

The scientists warned that the mass of the population could not be protected against a major nuclear attack and that no medical system could cope with more than a minimal portion of the casualties.

Calling nuclear warfare "a crime against humanity," the scientists said the arms race "must be stopped, the development of new more destructive weapons must be curbed, and nuclear forces must be reduced, with the ultimate goal of complete nuclear disarmament."

They called on all nations "to renew and increase efforts to reach verifiable agreements curbing the arms race and reducing the numbers of nuclear weapons and delivery systems."

The scientists' declaration has been made the subject of a joint resolution introduced in Congress by Sen. Alan Cranston (D-Calif.). The resolution "requests the President of the United States to give special and urgent consideration" to the declaration and to report to Congress by next March on "whether he accedes to the whole or in part, the findings and

The scientists' declaration was made public the day after a statement by the heads of four Franciscan orders on the threat of nuclear war was released by the Vatican.

THE FRANCISCAN leaders' "Message to All Governments" urged governments to abolish their nuclear arsenals and told workers in military-related industries to "explore options open to them for the conversion of their work to non-military activity."

"The teachings of the bishops and popes since the beginning of the nuclear age have been clear: The use of nuclear weapons and the arms race must be condemned as immoral," the Franciscan leaders said.

"Therefore we call on the governments of the world to renounce the use of nuclear weapons and to eliminate nuclear armaments," they said.

They also asked for "an end to the process of research, production, testing and deployment of ever more devastating nuclear weapons which accelerate the arms race, because these too must be considered immoral."

In the United States shortly before the two statements were released at the Vatican, the archbishops of Philadelphia and Seattle addressed the question of the arms race.

On Sept. 28, Cardinal John Krol of Philadelphia told students at Penn State University's Delaware County campus that the plan to spend \$1 trillion on the U.S. defense budget over the next five years at a cost of \$30,000 to every American family is "insanity," prompted by a military industrial complex which is an "internal aggressor."

THE CARDINAL SAID that, while \$600 billion a year is spent on instruments of death, "450 million people suffer hunger and malnutrition; 870 million cannot read or write; 2 billion people do not have safe water to drink."

(See CHURCHMEN on page 2)

the CRITERION

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'Adults have to understand the church'

by Fr. THOMAS C. WIDNER

There is no single issue in the church today which so commands our attention that we should drop everything else and put all our effort into working through it. This is the opinion of Father Richard McBrien who addressed an enthusiastic audience of 900 at Marian College in the second of four lectures delivered by noted theologians and scholars in the Christian Leadership Center's series "Twenty Years After Vatican II."

"My immediate concern," Father McBrien said in an interview following the talk, "is with the educational process, the adult education process. Adults have to understand the church and what its mission is. It is not a question of more involvement in more things. It is a question of involvement in the full missionary church. It is not a matter of everyone doing everything. It is a matter of the whole church doing everything."

For that reason Father McBrien believes the church's greatest need now is for priests of the highest quality. "We need pastors of the highest quality," he stated. "Persons views of the church are influenced most strongly by the experience of priests in the parish. If priests are effective leaders in the parish, then the parish is increasing its commitment to the total mission of the church."

Father McBrien believes that priests who involve themselves in single issues present one-sided views of the church. "The exercise of the church's mission is uneven," he said. "The

church needs to be church. This requires education and leadership."

THE HARTFORD, CONN. diocesan priest who chairs the theology department at the University of Notre Dame discussed the impact of the Second Vatican Council on the church. He listed six points which he expanded on rapidly.

The most basic change to take place, he believes, is the understanding of church as a mystery and sacrament. This understanding replaces the pre-Vatican II emphasis of the church itself as being the means of salvation. The difference lies in the sense that God's saving presence is found in all human beings. The understanding of church as sacrament means that Christians must practice what we preach as well as preach the Gospel. "It is not enough to be the body of Christ," Father McBrien stated, "we must also look like the body of Christ."

Secondly, Father McBrien elaborated, the church is the whole People of God. "We used to think of the church as being only the hierarchy or the institution," he said. When we use the word 'church' now, he explained, we mean the body of believers in Christ.

A third difference he described is that the church's vision includes its service to the social, political and economic order as well as to the sacramental order. On this point Father McBrien noted that very morning that Pope John Paul II had denounced the decision of the Polish parliament to disband Solidarity. "The

church must see the moral dimension in all human affairs," the priest claimed. "What the pope denounced was the Polish parliament's decision to forbid labor unions, not its decision to crack down on Marian devotions." That, Father McBrien said, is a political statement.

THE FOURTH CHANGE he explained is the concept of collegiality which supplanted the previous idea that decision making in the church occurs only from the top down. Now, he said, it involves the efforts not only of pope and bishops, but also "the parish council, the diocesan pastoral council, the laity, etc. Communities have a horizontal as well as vertical relationship in the church."

A fifth difference has been the awareness that the church is the whole body of Christ and includes not just Catholics. This means, Father McBrien said, "we have set aside the idea of the Catholic Church as the one, true church. We used to think salvation came to others by way of exception. What we have now is not just a new understanding but a whole new way of thinking."

Lastly, Father McBrien explained, Vatican II showed us that the nature and mission of the church is subordinated to the kingdom of God. In other words, he explained, "the kingdom of God is bigger than the church. We used to equate the kingdom of God with the church in the idea that there is no salvation outside the Catholic Church. But the church in the wider sense heralds the promised kingdom by being sacrament and servant."

The church is now far more sensitive to people, Father McBrien believes, but quoting Pope John XXIII and others at the beginning of the Council, he said Vatican II was only the dawn breaking and emphasized that it is still dawn. The full fruition of the council's work has not yet taken place and will only occur with time.



ON THE WAY—Who says the laity aren't the driving force behind the clergy? It's true at least for retired pastor Father Tom Lyons who was escorted by Mike Hornak to lunch at St. Augustine's Home as the Indianapolis Serra Club sponsored a luncheon for retired priests this past week. (Photo by Gina Jung)

Churchmen (from 1)

and 12 million infants die before their first birthday."

Calling upon all governments to end the nuclear arms race and to dismantle all existing nuclear weapons with agreed-upon mutual inspections, Cardinal Krol said that "nuclear war exceeds the limits of legitimate self-defense against an unjust aggressor."

He emphasized, however, that he was not calling for unilateral disarmament. "No nation can be expected to abandon its own defense," he said. "In the light of the decades of Soviet aggression and expansionism, no reasonable person can insist on unilateral disarmament."

But Archbishop Raymond Huthausen of Seattle, in an address on Sept. 29, insisted precisely on unilateral disarmament, which he called "an unavoidable moral imperative."

"While we may be reluctant as individuals, we are clearly willing as a nation to incinerate millions," Archbishop Huthausen said. "The

intention alone to wage nuclear war is an inconceivable sin. That intention can never be morally justified. From the rejection of any intention whatever to use nuclear weapons, it follows that unilateral disarmament is an unavoidable moral imperative. If we cannot morally use them, nor intend to use them, how can we justify having them?"

Archbishop Huthausen continued. "I believe in unilateral disarmament not only because it is a moral imperative but because it is, I think, the most practical way to break through the mutual fear and mistrust which dictate international relations today and which drive us to the brink of nuclear destruction. Disarmament negotiations based on fear and mistrust are a smokescreen for war. Such negotiations serve the main purpose of placating concerned citizens who believe that something is thereby being accomplished in the interest of peace."

"Unilateral initiatives," he said, "create mutual trust, which is the foundation for disarmament treaties."

The archbishop said he was willing to grant that unilateral disarmament could result in the occupation of the United States by a totalitarian power. In such a case, "I think we must then continue to rely on that divinely based power of non-violence with more trust than we have ever placed in nuclear weapons," he said. "And I believe that non-violent love will in the end prevail, as it prevailed for the early Christians after three centuries of Roman persecution."

Vatican bank owes \$1 billion, says treasurer

ROME—The Vatican bank owes \$1.267 billion to the bankrupt Banco Ambrosiano but only Pope John Paul II could force payment of the debt, Italian Treasury Minister Beniamino Andreatta said Oct. 8. In a two-hour, 30-page report to the Italian Chamber of Deputies in Rome, Andreatta said the liabilities of the

form of loans or deposits from the Ambrosiano to the Vatican, and indirect debts involving loans made by the Italian bank to other companies on the basis of "letters of patronage" from the Vatican. The Vatican bank, known formally as the Institute for Religious Works, has been headed since 1971 by U.S. Archbishop

Catholic press spared postage hike

WASHINGTON—Non-profit mailers, including the Catholic press, were spared another hike in postal rates for at least two more months when the House and Senate approved a stop-gap spending bill for the new federal fiscal year.

The bill, which temporarily funds almost the entire government until Congress approves a series of regular spending bills, orders continuation at existing levels of a postal subsidy that reduces second-, third- and fourth-class mail rates for non-profit groups.

Congress last summer ordered restoration of a portion of the subsidy after earlier cuts resulted in mail rate hikes of up to 150 percent and more for non-profit groups. Last summer's congressional action expired Sept. 30, the end of the federal fiscal year.

The latest measure will fund the subsidy either until mid-December or until Congress approves the regular postal appropriation in a post-election session due to begin after the Thanksgiving holiday.

House and Senate appropriations committees both have approved a \$708 million regular postal appropriation for the 1983 fiscal year, a figure which James A. Doyle, executive director of the Catholic Press Association, said would result in a 15 to 30 percent hike over current rates.

The \$708 million figure, though, is more than

\$200 million beyond what the Reagan administration has requested for the subsidy. President Reagan has threatened to veto any spending bills this fall which he considers "budget busters."

Also lending uncertainty to the future level of the subsidy is the fact that Congress last year never approved a regular postal appropriation and instead funded the subsidy under a series of stop-gap measures that ran the course of the fiscal year.

The roller-coaster ride for non-profit postal rates began last December when Congress, acquiescing to an earlier Reagan veto, decided to make major cuts in the subsidy, which originally was not scheduled to be phased out until 1987.

Pontiff condemns end of Solidarity

VATICAN CITY—With representatives of the Polish government sitting only a few feet away, Pope John Paul II on Oct. 10 lashed out angrily at the dissolution of the independent trade union, Solidarity. The Polish Parliament had outlawed the union on Oct. 8. The pope's condemnation of the Parliament's action came at the end of the canonization of a new Polish saint, Franciszek Father Maximilian Kolbe, in ceremonies in St. Peter's Square before 150,000 people, many of them pilgrims from around the world. The pontiff said that the Parliament's passage of a law which formally eradicated all existing unions and established new rules for the creation of new unions was "a violation of fundamental rights." Sitting in the front row at the canonization ceremony were Jerry Osdowski, deputy chairman of Parliament, and seven other official representatives of the



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U.S. foreign policy viewed unsatisfactory by scholars

Chrysalis program features dialogue on Third World perspectives of First World

by Fr. THOMAS C. WIDNER

By any measure, United States foreign policy on Third World countries is less than satisfactory. That's the general assessment of at least three church scholars in the Chrysalis program at Christian Theological Seminary who addressed a clergy, religious and lay audience this past week. Co-sponsored by the Archdiocese of Indianapolis and the seminary, "A Third World First World Conversation" heard mostly disagreement with American policy on Oct. 11.

The Chrysalis program, an ongoing sociological and inter-cultural study program in the developing countries, promotes better understanding of the Third World church and global justice as well as Third World perspectives on the church in the U.S. It further strives to deepen Roman Catholic and Protestant interaction in contemporary ethical issues.

Among the speakers during the all day program were Theo A. Mathias, S.J., Jesse N.K. Mugambi, and Joel Gajardo. All three teach at the seminary in the Chrysalis program and each comes from a different Third World background.

Mathias, a Jesuit from India, has served as a member of his country's delegation to the United Nations General Assembly. He is currently on leave from the directorship of the Xavier Labour Relations Institute, a graduate school of business management and industrial relations in Jamshedpur, India, to teach at CTS.

"AMERICANS OFTEN are hurt by Third World criticisms," the Jesuit began. "That's because the U.S. is like a high tower and high towers always catch the wind. Because America is such a military power, its policies always affect the whole world. Therefore, it has no right to be irresponsible in its policies."

Father Mathias expressed the belief that the Third World nations often perceive the United States as an unreliable friend for several reasons. "The U.S. seems to see itself as a beleaguered, besieged fortress defending itself on all sides and ready to defend anyone in its anti-Russia campaign," he said. This the Third World nations often perceive as hypocritical "for America would rather lead—in the words of United Nations ambassador Jeane Kirkpatrick—with stable autocracies rather than unstable democracies."

China and Yugoslavia, the scholar pointed out, are favored by the U.S. while Russia is not and yet there is no difference in those nations' commitment to Communism.

Though America had given a human face to capitalism beginning with Franklin Roosevelt, Father Mathias went on, the current administration prioritizes its aid to politically desirable countries. Therefore, two-thirds of American economic aid goes to Israel and Egypt, according to the Jesuit.

FATHER MATHIAS added Third World nations view the U.S. as isolating itself more and more and he cited recent decisions of the United States not to sign an agreement on the control of infant formula in Third World countries and the administration's position on the Law of the Sea treaty as examples. In the former the United States was the only nation in the world not to sign the agreement. In the latter the U.S. refused to sign the treaty after its demands for an unlimited exploitation of undersea wealth were not heeded.

Jesse N.K. Mugambi is an Anglican lay theologian on leave from the Department of Religious Studies at the University of Nairobi, Kenya. For him American policy toward the Third World is a puzzle.

"The combined natural resources of the United States and the Soviet Union are less than the Third World total," he explained. "Yet the Third World is poor." Of the world's 36 poorest nations, two-thirds are located in Africa, he said.

Using his home country Kenya as his example, Mugambi showed how a nation which is located in a climate in which almost anything can grow remains poor. In 1979-1980, he said, Kenya imported 80,000 metric tons of corn. Kenya's agriculture is mainly coffee, tea, sugar, and sisirum. The last is the dairy-like flower from which DDT is made.

"AMERICAN AID encourages nations to develop cash crops for American consumers," Mugambi charged. So instead of U.S. agricultural aid encouraging Kenya to produce more food for themselves, it produces exports and then forces that same nation to buy from the U.S. what it could grow for itself. Americans must find ways of influencing American policy so that Kenya is less dependent on the U.S., Mugambi declared. "Kenya should be able to grow its own food."

Joel Gajardo is an advisor to the Methodist church on Latin American affairs. He is a Chilean native now based in New York City.

Gajardo noted that a Caribbean nation like the Dominican Republic has seen a 40 percent increase in its food production in recent years. Yet there is an internal food scarcity of 35 percent. This he attributed to the Western world's demand for cash crops.

"We have not been able to establish our own policies," Gajardo said. "We used to be referred to as America's backyard. Now we are its frontyard. American influence has kept increasing since the Monroe Doctrine of 1823."

The so-called mutual defense treaties between the United States and the Latin American nations were recently tested during the Falkland Islands war between Argentina and Great Britain.

"Although these treaties, especially the Rio



THIRD WORLD SCHOLARS—Addressing a special workshop for clergy, religious and laity at Christian Theological Seminary were these members of the Chrysalis program there. They are: (left to right) Jesse N.K. Mugambi of Kenya, Joel Gajardo of Chile, and Jesuit Father Theo Mathias of India. As the accompanying story reveals, the conversation between the Third and the First Worlds is not always friendly. (Photo by Father Tom Widner)

Treaty of 1947, say the U.S. will come to the aid of a Latin American country in danger," said Gajardo, "the U.S. decision to side with Britain has resulted in Latin America wondering how much it can trust the U.S."

Change in Latin America since the Cuban revolution, however, has created greater hostilities in the region toward the U.S. In the late 1960s, according to Gajardo, U.S. internal security policies reflected an awareness that Latin American governments were not going to be able to control the demands of their own people. Gajardo believes the U.S. prefers military rule in those countries because it helps

to keep Communism away and creates peace, order and tranquility for American investments.

Now the governments of these nations are so much in debt to foreign banks—Brazil has an \$80 billion foreign debt, for example—that "it is impossible for Latin America to decide its future for itself," Gajardo feels.

Gajardo believes the future of those Third World countries will be determined by U.S. policy. Judging from the opinions of these three knowledgeable men from those three parts of the Third World, that policy is less than adequate.

Just war theory, nuclear war denounced at meet

by MARIAN O'KEEFE

ROCHESTER, Minn.—Retired Bishop Carroll T. Dozier of Memphis denounced the just war theory and a panel of bishops and physicians spoke out against the horror of nuclear war at the annual meeting of Pax Christi USA Oct. 8-10.

Auxiliary Bishop Thomas J. Gumbleton of Detroit, national president of the organization, led the conference under the theme, "Alternatives to Violence." About 700 people took part in the meeting.

In the keynote address Oct. 8, Bishop Dozier said recent events in the Middle East were "the final proof of the emptiness of just war theories."

"The day, if there ever was a day, of the just war theory is over... the just war theory must be flung away in that drawer which contains the flat earth theory and the one about the sun travelling around the earth," he said.

The retired bishop, who delivered his talk from a wheelchair, expressed disappointment with the U.S. bishops' proposed pastoral letter on peace.

"It seems that this document sits on the fence, maybe uncomfortably, but just the same, sitting there viewing the just war theory, viewing the nuclear catastrophe."

Bishop Dozier cited a conflict of the "political power exercised over us and the power of capitalism," which he said "is a power within the political power seeking its

own end, that of profit, no matter the aim of the political power."

There is a need, he continued, to unite political and economic power into a single goal.

"It was Dwight Eisenhower who warned us against the military-industrial complex. We see what he meant in the inability of our political power to care for our own unemployed workers and the catastrophe of Lebanon."

The bishop called for study of the U.N. 1948 Declaration of Human Rights, saying "if each of us recognized the Declaration of Human Rights, would we not, in fact, be committing ourselves to the nonviolence of the Gospel?"

Such a commitment, he continued, is a living out of the commandments to love God and love each other.

The Pax Christi group was joined by members of the Rochester community Oct. 9 for an open forum on nuclear war.

Bishops Leroy T. Matthiesen of Amarillo, Texas and Raymond Locker of New Ulm, Minn. joined Dr. Franklin Earnest of the Mayo Clinic and Dr. Charlotte Levine of Chicago to express their views on the nuclear threat.

Bishop Locker encouraged public identification with the peace movement and said people need to put their names on a list and condemn the first strike nuclear policy and the possession of nuclear weapons.

Bishop Matthiesen said the crisis of the mid-1980s is "our current policy of

deterrent against the Soviet Union. To choose to kill the innocent is always wrong."

Gene Sharp of Southeastern Massachusetts University said he was not interested in "co-existence with tyrannical systems for the sake of peace. We can be much more ambitious than that. We can work to destroy tyrannical systems by nonviolent struggle, by teaching people how they can withdraw their obedience and their cooperation to make those dictatorships dissolve."

He called for research into nonviolent struggles.

"This has great power rooted in the nature of politics and political systems. It is not true that their power derives from violence and war and military means. Power in society and politics comes from people and their institutions."

The Pax Christi assembly included a meeting of the group's national council which passed a resolution recognizing non-registration for the draft based on conscientious objection as a "valid Christian witness."

The group also named Sister Mary Evelyn Jegen, a member of the School Sisters of Notre Dame, as the recipient of the 1982 Pope Paul VI Teacher of Peace Award. Sister Jegen has served as national Pax Christi coordinator since 1979.

The event was held in Assisi Heights, Rochester in commemoration of the 100th anniversary of the birth of St. Francis.

EDITORIALS

Politics is a moral process

In 1979 the American bishops said, "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."

Speaking from a history of court decisions and legislative decisions which reflect an increasing widening interest in individual rights at the expense of the common good, the bishops challenged not only Catholics but all Americans to once again renew their commitment to the nation through that most basic of individual rights to serve the common good—the vote.

Now again in 1982 the bishops are suggesting we get out the vote.

Archbishop O'Meara encouraged citizens to "reflect prayerfully on the issues before us in Indiana and the nation." He urged citizens to "analyze these issues from a moral dimension." He challenged citizens to "try and measure what they (the positions of candidates) stand for in the light of Gospel values."

Getting out the vote means being committed to a way of life which professes freedom and justice and equality for all. It means educating decision making. It means hope.

The process by which Americans continue a political system of freedom and justice depends on one basic individual right—this right of franchise. Without it there can be no freedom. Despite the growth of our population, however, fewer and fewer Americans vote. Estimates are that fewer than half of the eligible voters in this country will cast a ballot in the 1984 presidential election.

Such a thought is frightening because it means individual anarchy governs our people. The danger is not that some foreign influence will destroy us. The danger is that our own individual selfishness has grown cancer-like and blinded us to the common good. A vote is a personal choice to be true. But a vote is a personal choice made for the good of all.

That countless thousands do not vote suggests many things. It suggests a lack of leadership on the part of politicians. Where are the imaginative, the strong, the visionary among them? It also suggests a turning inward on the part of voters. Though introspection is a healthy thing, it can also corrupt. To be interested only in oneself can lead only to disaster.

For the Catholic and for all Christians the vote is a special responsibility. Political responsibility is a moral responsibility. We do not lead double lives. We express our moral convictions through the political process. This is what Archbishop O'Meara is encouraging. It is what the church as a whole teaches us.

The Criterion will endorse no candidates. Questionnaires have been sent to all state and Federal candidates whose districts lie within the Archdiocese of Indianapolis on issues identified by the Indiana Catholic Conference in our Oct. 1 issue. In the Oct. 29 issue The Criterion will publish the results of these questionnaires to assist voters in making their own decisions when they go to the polls Nov. 2.

The political process is a moral process. To separate one from the other is to engage in an illusion. Our convictions must influence our vote. —TCW

Persons have no value

"The Church firmly believes that human life, even if weak and suffering, is always a splendid gift of God's goodness. Against the pessimism and selfishness which casts a shadow over the world, the Church stands for life. In each human life she sees the splendor of that 'yes,' that 'amen,' which is Christ himself. To the 'no' which assails and afflicts the world, she replies with this living 'yes,' thus defending the human person and the world from all who plot against its harm life."

Those words of Pope John Paul II speak directly to the attitude of the church toward that most vital issue in our world today. How does humankind regard itself?

The pain of being human today is the pain of being out of love, the pain of turning in on oneself in bizarre and hurtful ways, the pain of regarding oneself as worthless. This pain is reflected in attitudes about birth which result in abortion, in attitudes about growth which result in racism and war and other kinds of violence, in attitudes about death which result in euthanasia.

In other words, the pain of being human today means for most of us a refusal to confront pain. It relies instead on ways of ignoring suffering and in most cases radiating it without thought.

October is Respect Life Month. It is a time when the church attempts to impress upon us the importance of our own self-respect. Without self-respect our attitudes about others are totally negative. If we do not consider ourselves worthwhile, we are not likely to consider the unborn, the handicapped, the dying worthwhile.

Human life is today as cheap and as passed over as a meal at a fast food restaurant.

Among those in particular who seem bent on denying the value of life is the medical profession itself. Its failure to regulate itself, to produce men and women of compassion is as tragic as the failure of seminaries and convents to do the same.

Instead of affirming life, the medical profession often seeks the quickest way of denying it, many times encouraging the quick solution supporting destruction of life rather than the frequently more difficult solution favoring life. The medical profession needs to be challenged for its lack of humanity and its attempt to imitate the ideal of the assembly line.

Persons are no longer of value. What is of value is the comfortability of persons. It is the task of Catholics to make uncomfortable this comfortability. It is our task to ensure even the uncomfortable must learn to know their own worth. —TCW

WASHINGTON NEWSLETTER

Court to give advice on tax credits

by JIM LACKEY

WASHINGTON—Free legal advice from the highest court in the land.

That, in effect, is what supporters and opponents of tuition tax credits will get when the Supreme Court rules within the next nine months on Minnesota's tuition tax deduction.



Though the tuition tax credit debate in Washington has centered on several issues, none has been more hotly contested than the question of the measure's constitutionality. And while there are enough differences between the proposed credit and the existing deduction to keep

the two plans distinct, the Supreme Court's decision on the deduction still could go a long way toward determining the acceptability of the credits.

It came as no surprise Oct. 4 when the court, on the first day of its new term, announced that it had accepted the Minnesota case for review. Federal appeals courts in Boston and St. Louis had come to opposite conclusions on the constitutionality of the deduction, prompting the court in St. Louis—which upheld the Minnesota plan last April—to remark that only the Supreme Court could resolve the issue.

THE ISSUE also comes to the court at an opportune time for both sides of the debate. Opponents of tuition tax credits would like nothing better than for the court to strike down Minnesota's deduction, thus taking with it any possibility that tax credits might also be found constitutional.

But for supporters of tuition tax credits and other forms of aid to parochial school parents, the Minnesota case (Mueller vs. Allen) provides another opportunity to show that not all such aid is unconstitutional and that even when there might be incidental aid to religion a secular legislative purpose is still being served.

Under the Minnesota plan, first established in 1965, parents can deduct from their adjusted gross income on their state income tax the cost of tuition, transportation and textbooks for their primary and secondary school children. The current maximums are a \$500 deduction per child in grades K to 8, and \$700 per child in grades 7 through 12.

Therein lies a major difference between the Minnesota deductions and the credits being debated at the federal level. A \$500 deduction might not result in any tax savings if it doesn't put the taxpayer into a lower tax bracket. The tax savings also might be negligible, particularly on a state tax return.

BUT A TAX credit gives taxpayers a dollar-for-dollar reduction in their taxes, in effect a reimbursement for at least a portion of their expenditures for their child's tuition. Some have characterized that as a direct subsidy of religious education by the state.

That then raises a critical second issue: whether the benefit to all taxpayers is broad enough to override any alleged indirect benefit to religion. It is on this issue that the survival of the Minnesota deduction and indeed of any other tax credit measure could hinge.



challenged partly on the ground that an overwhelming number of the parents who take the tax deduction send their children to religiously-affiliated schools. But the appeals court said that since the deductions were available to public school parents for such expenses as Montessori school tuition or other public school tuition expenses, the program had a secular legislative purpose that did not violate separation of church and state.

Two years earlier, though, the federal appeals court in Boston—ruling on a similar tax deduction plan in Rhode Island—said that although the deduction was available to all taxpayers the fact that most would use the deduction to send their children to religiously-affiliated schools helped make the plan unconstitutional.

Where the two courts differed was that the court in the Minnesota case contended that the deduction's scope had a neutral effect toward religion, while the court in the Rhode Island case focused on the fact that a majority of those who were eligible for the deduction sent their children to religiously-affiliated schools.

Supporters of the credits already contend that their plan should pass constitutional muster because many tuition-charging schools have no religious affiliation, thus making the credits neutral in purpose. But the Supreme Court's ruling still could give tax credit supporters further insights into how they must craft their proposal to meet the high court's standards.

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LIVING THE QUESTIONS

Education office remains committed to archdiocese

by Fr. THOMAS C. WIDNER

More than a month ago the Archdiocesan Board of Education released its annual report for 1981-1982. Unlike annual reports of business and industry which you may or may not have seen, the ABE's report arrived on four typewritten pages. Its brevity encouraged a reading.

It's a good idea certainly for what has become a heavily bureaucratic church agency. It's good to know that the board has maintained enough of an awareness of itself not to indulge in excessive verbiage. Church people have a problem with themselves in that we often think what we are doing is more important than anything else.

That is perhaps a hazard human beings in general possess but our expectations of the church generally suggest a humbler attitude.

Fortunately, the archdiocesan board thinks well of itself—well enough to issue a readable report which highlights its successes but not so well as to overdo those successes. Indeed, the board's report serves as a reminder to the rest of us to put all things in context.

One of the most successful areas of the board's year was the beginning of collaboration with its arm the Office of

Catholic Education and the Catholic Youth Organization with the establishment of the Task Force on Youth Ministry. Further collaboration ensued with the OCE's Department of Religious Education and the Office of Evangelization in defining the relationship between catechesis and evangelization at the parish level.

Such collaboration has been long in coming and short on patience. Collaboration not only among these offices but among a wide variety of groups in the archdiocese on a wide variety of subjects must remain a constant goal for every agency and every individual. Not the least of those needs for collaboration is simply the ongoing need for parishes to collaborate with one another. The evolving structure of the church coupled with the declining numbers of clergy and the increasing responsibility of the laity demand it so.

The board noted the OCE's support for administrators—for principals, DREs, etc. in terms of evaluation and training and carrying out policies, etc.—through the work of several OCE administrators. This is quite relevant for it was not too many years ago that the cry at the local parish was for such support from the central office. Much progress has been made here.

A third area worth pointing out in the board's report is the developing one of religious education for persons with special

needs, specifically the work of Mrs. Jackie Kenney who serves as OCE consultant. Mrs. Kenney's work has consisted in identifying parish needs for ministering to the handicapped. This area will surely grow.

And indeed it must for it is one in which the OCE can carry out an agency's commitment to the church's commitment on human life.

The OCE continues to receive occasional criticism from those at the local level who question its bureaucracy and its administrative complexity. Yet there is a far difference in those voices from even five and 10 years ago. The OCE and its board have struggled long and hard to serve their constituents throughout the archdiocese.

If there is any problem today, it is because the OCE lacks the adequate staff to meet the local need.

The commitment of the Office of Catholic Education and the Archdiocesan Board of Education to the church of the archdiocese, that is, to the people it serves, cannot be questioned. It remains a model for other archdiocesan agencies. It remains committed in faith to the work of educating all Catholics in the archdiocese.

I cannot but commend its efforts to continue reaching that goal.

Honesty continues to be embarrassing in the church

by Dr. ERNEST J. COLLAMATI

I am increasingly convinced that at the heart of much confusion, embitterment and frustration within the institutional church is the question of honesty. As an older European churchman since confined to a colleague of mine: "You theologians are not honest." While his words were directed at a particular group of professionals within the church, I think they serve to stir the consciences of all church professionals; whether bishop, priest, teacher, administrator or pope. It does not require much church history or theology to realize that the People of God for whom we work have been given less than a "complete story" in regard to a number of issues which the church faces.

In doing courses and workshops on conscience and the moral teaching of the church, I am frequently confronted by the anguished question "Why haven't I heard this before?" Even more pointed is the remark of a nun who asked, "Why has this [teaching on conscience] been kept a secret for so long?" For this religious woman, as for thousands of Catholics like her, the need to be responsive to the moral teaching and authority of the Church was well recognized in her life.

What she had not heard or studied was that she must ultimately decide in the depths of her person what to do in the concrete situation. And it may be, though it might not to happen frequently, that her decision in conscience may be at odds with traditional church teaching on a specific issue.

IN OTHER WORDS it is quite possible to engage in legitimate dissent, in saying "no" to a particular moral teaching and still be very much within the church. This is not to say that dissent from magisterial teaching should be taken lightly or used as a quick means to avoid moral challenge. To consider dissent is a serious matter that demands prayerful reflection, good counsel and an attitude of openness to the church's moral magisterium.

But if after such reflection the person of faith comes to a decision in conscience which is opposed to traditional teaching, there is in actuality only one path open to the faithful Catholic: to be true to one's conscience. To do otherwise would be to sin.

In 1982, some 30 years after Vatican II, what has just been discussed should hardly be considered "revolutionary doctrine." The foundations of this teaching are to be found in

the council's "Declaration on Religious Liberty."

But even this document is not a novelty in church teaching. One finds, for example, in the 13th century St. Thomas Aquinas teaching that one ought to be willing to risk excommunication if one is expected to go against one's conscience. In fact the bulk of Roman Catholic tradition shows real regard for the dictates of conscience.

UNFORTUNATELY, the "story" that all too many Catholics have received from one source or another is that in any case of conflict between conscience and church authority, one must follow church authority if one is to remain within the church and out of sin. Such an understanding is clearly not the authentic tradition of church teaching.

It seems to be based on the following presumptions: that the moral teaching of the church is never subject to change; that it is always complete in whatever era it is proclaimed; and most importantly that the moral teaching of the church has never been in error. Again a quick look at church history and the history of moral theology contradicts all three presumptions.

Why has the full story of conscience and the possibility of dissent remained for the most part the "private stock" of church professionals and of devotees of matters religious? Could it be that some church teachers and preachers are fearful that moral chaos would ensue if the laity were ever to find out? Not to challenge adults to a mature understanding of the moral life is to leave them in the "blacks and whites" of childhood morality founded on an authority structure which stands ready to dole out rewards and punishments based upon compliance with the law. Bringing Catholics to an adult level of moral decision-making means "telling the rest of the story."

In terms of conscience, this means exploring the "greys," the dilemmas, the uncertainties, and the agonies of attempting to follow the Lord through His community of faith.

If church professionals have a special responsibility to transmit the riches of Catholic moral teaching, honesty demands that we admit that the church is not all-knowing in moral issues. If we have held and/or taught such, it is a myth of our own making. History and experience do not so inform us. Rather

they tell us of a pilgrim church, convinced and convicted of the message of Jesus Christ, making its way through time in search of deeper and richer ways of proclaiming the "Good News."

How many Catholics have been condemned to live "in quiet desperation because in matters they were never told the 'rest of the story'?" Or perhaps they were told that there was no other story but the either/or: obedience or sin. How many were aided in remaining moral infants because we told them that there were no real decisions to be made, that church authority had made it for them? How many have been kept from the radical message of Jesus' ethic because they were given adherence to law as the ultimate goal of the Christian life?

Pope tells Hungarians to solve problems

VATICAN CITY—Pope John Paul II told the bishops of Hungary Oct. 7 to resolve without delay the problem of "base communities" of Hungarian Catholics which do not conform to church teachings or refuse the guidance of the local church. Vatican sources said the pope was alluding to anti-government groups which, through their opposition to the communist government, have caused problems for the hierarchy. Addressing the nation's 22 bishops

While this column has focused on conscience to illustrate the need for honesty in the church and in its teaching, there are numerous other issues and questions which beg for an honest and forthright exposition. One has only to scan the headlines of newspapers and magazines to discover them: women and ministry, sexuality, ecumenical relations, social justice, authority in the church, financial accountability, the rights of the laity, the separated and divorced, among others. It is my hope that the institutional church as teacher has learned from its past and pledges itself to the "complete story." Honesty demands nothing else.

(Dr. Ernest J. Collamati heads the philosophy and religion department at St. Mary of the Woods College, Terre Haute.)

NOW continues fight for women's issues

INDIANAPOLIS—Members of the National Organization for women at their annual convention promised to continue fighting for women's issues—which means, some said, defeating the political New Right and supporting legal abortion. During the Oct. 8-10 Indianapolis meeting, which drew 1,800 participants, the NOW members also elected a new president, heard their leaders pledge

further efforts on behalf of the Equal Rights Amendment, and discussed the influence of the Catholic Church and other churches in influencing the public. The new NOW president, Judy Goldsmith, who had been NOW's executive vice president, said the 15-year-old women's rights group would "proceed with the work of defeating the right wing."

Relations in Northern Ireland expected to improve

DUBLIN, Ireland—Relations between Catholics and Protestants in Northern Ireland are expected to improve with the appointment of Bishop Cahal Daly as head of the Diocese of Down and Connor, which includes Belfast. Northern Ireland's largest city Belfast (Anglican) Bishop William McCaplin of Cane, whose diocese also includes Belfast, said "substantial progress has been achieved

Bishop Daly's appointment, which was announced in September. Cardinal Tomas O'Fiaich of Armagh, Northern Ireland, and Archbishop Gervase Alibrandi, papal nuncio to Ireland, are to install Bishop Daly as head of the diocese in St. Peter's Pro-Cathedral in Belfast on Oct. 17. The Catholic bishops of Ireland and Northern Ireland form one

Could mother encourage child to become a nun?

by BRC/JOET TYNAN HODGE

Providence Sister Mary Frances Hession, visiting Hodge Country prior to her departure for Texas, reminded me (not for the first time) that it is my duty as a Catholic parent to foster any potential vocation that is evident among my children. I concur that I have an obligation to my God and to His church to react positively to any such indication, wholeheartedly directing my efforts toward the cultivation of a sincere vocation within my family.

With that indebtedness in mind, my thoughts now turn to my four daughters, and the possibility that one of them might consider the life of a Religious. Would I have the strength to support her in making such a decision? Could I honestly encourage her to adapt to a lifestyle so very different from my own? Am I qualified to discuss the subject at all?

Perhaps now is the time, before I am actually confronted with a possible vocation, to examine my own knowledge, respond to my own questions, so that I may be more objective in assisting my daughter.

While I acknowledge with gratitude that the nuns have contributed much to my growth as a

woman and as a Catholic, I have never actually taken the time to acquaint myself with the real human, but very special, person of a nun. Possibly a look backward to my convent school days, coupled with my present-day knowledge of some of the sisters of this community, would enable me to answer, at least in my own mind, the question, "What is a nun?"

... THE IMPOSING, black-and-white-robed figure who struck terror into the heart of a little girl on the first day of school, smiled, and the little girl was astonished to discover upon her face the trace of a mother's smile. Mornings began on the hard floor of a school corridor, shoulders straight, eyes lowered, the Joyful Mysteries, the Sorrowful Mysteries, the Hail, Holy Queen, day after day, year after year, until, eventually, the little girl came to cherish that beautiful prayer to the Mother of God.

... Teenage years brought with them the realization that the formidable lady, often preoccupied with cosines and prepositions, was a compassionate, understanding human being. She shared the trials and tribulations of that little girl's growing up, offering only friendship in exchange for rebellion.

... Young adulthood came, and an easy rapport developed between the nun and the no-longer-little girl. The nun would tell of her hopes and dreams, and the other would listen, offering advice only when it was requested. And resigning herself to the fact that her advice would rarely be taken, it was a sharing time for both of them, a joke to lighten the spirit, a cool glass of Pepsi on a summer day. ... Strange that the little girl never thought of joining her number.

... FOR A NUN chooses her profession because God so directs her, forsaking all that is worldly, giving herself entirely into her service. By so doing, she places herself at the foot

of a mountain, resolving to reach the summit, regardless of all obstacles. She would like to take all of her fellows with her but, knowing this is not possible, she climbs anyway, bolstered by her faith.

Now and then she looks back to see the eager face of a little child, the work-wearied countenance of an old, old man. She waits until they reach him, then they climb together, the nun, the child, and the old, old man. If her companions slip backward, she waits for them, buffeted by the winds of disappointment, clinging to her belief in the goodness of God's children. If they are slow to rejoin her, she retraces her steps, and gently leads them toward the summit.

The mountain challenges her with paths that lead to nowhere, crevices that plunge her spirits to the depths. At times she is burdened with self-doubt, retreating to her memories of a family-filled country kitchen, or a sunlit city street on Sunday morning. It would be easier to go back than to go forward, but forward she goes, sometimes despairing, often celebrating. It is a forever thing, a lifetime spent upon that

mountain, climbing, retracting, waiting, rejoicing.

The nun comes in many and varied categories. There are teaching nuns, nursing nuns, literary nuns, nuns to hold little babies who might not otherwise be held, nuns to build houses where there were none, nuns to ease the transition from this life to the next. Each of these nuns is climbing her own, personal mountain, and each of them goes to her bed at night with all the sorrows of her people upon her shoulders. Then she gives them to her God in prayer.

The little girl, grown and married, is now the mother of daughters. In a quiet moment, contemplating this peaceful world, she realizes that, should one of her daughters choose to join that number, she would be the proudest, the most thankful, the mother who ever stood, humbled, before her Lord.

Claudia, Jane, Bridget Jr., Kathleen, I have no inkling of the rules you are destined to play in the Master Plan. But, if one of you is called to scale a mountain, be assured that I will be there at its base, praying you onward.

TO THE EDITOR

Holtel believes Jesus called women too

Reply to Alice Landine: You have quoted Scripture, but only what suited your purpose. I am not siding with those who are wanting to become women priests, but I believe that Jesus called women as well as men in the Gospels.

Before Jesus commissioned his Apostles and disciples after His resurrection, He had already commissioned the women who came to the tomb to spread the Good News to His Apostles, His brothers. Read Matthew 28, Mark 16, Luke 24, and John 20. The Holy Spirit deemed it so important that He inspired all four of the Gospel writers to include His commission of the women to spread the Good News in all four Gospels.

Jesus told His disciples in Matt. 28:19 "Go

then, to all people" not just men.

People, we are not fighting against flesh and blood, our battle is with the powers of the spirit world. Let's stop fighting among ourselves, and with our Christian brothers and fight our real enemy... Satan and his demons... who go around like a roaring lion, seeking whom he may devour.

In the Kingdom of Heaven, there is neither male nor female, and God is no respecter of persons. He will use whomever He will, and who ever is willing to say, "Yes Lord, I surrender my life to You as a living sacrifice."

Catherine Holtel
St. Anne Parish

Hamburg

Moritz looks for neutrality in newspaper

I read the Archbishop's letter concerning urging voters to exercise their right to vote and the church's stand not to endorse particular candidates. I do hope that people will vote and vote their own conscience.

I recall two years ago that the Criterion sent

out questionnaires to the candidates concerning the issues. I considered this a real service to the people. However, when the answers were printed two weeks before the election, it was noted that no response had been received from Dan Quayle, candidate for senator. When no response is received by a deadline, most publications do not give candidates a second chance. Not so the Criterion, the last issue before the election, front page coverage was given to one candidate, Dan Quayle.

I did not consider this neutrality.

Aurora J. D. Moritz

Self-esteem vital, says Dailey

Just a few Sundays ago, the well-known evangelist Robert Schuller said, "Let's feel good about ourselves." His guest that Sunday was George Gallup, Jr. who had taken a poll on self-esteem and the results showed persons with self-esteem had closer family ties, enjoyed more friendships, were more generous financially, had fewer health problems, were more productive on the job, were morally conscious and active in church functions.

Last month Dr. Schuller's son had a little homily and in it he said happiness is not a state of being this or that, rather it's a state of consciousness. One time I saw a Father John Powell film wherein he was addressing some students. And he said, "Some people come into the world and leave it without ever realizing what was in between."

It all goes to show that if you feel good about yourself (have self-esteem) you don't have to turn to the doctor, or shrink, take pills, drink, blame the priests, or others for your unsatisfactory life.

I felt that what was pointed out in these two programs was worth sharing.

Indianapolis

Theresa Dailey

Indianapolis

St. Margaret Pierce, (OCT)

Scholar in residence named in Rome

ROME—Father Edward K. Braxton has been named scholar-in-residence at Rome's North American College for the 1982-83 academic year. The college is composed of a seminary for U.S. and Canadian candidates for the diocesan priesthood, a graduate house of studies for U.S. priests pursuing advanced degrees and an institute for continuing theological education.

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CORNUCOPIA

Sinister words among the non-profit

by CYNTHIA DREWES

Next to "committee" the word "meeting" must be the most sinister for many of us who live in the land of non-profit voluntarism. It has been my experience that most meetings are unnecessary and unproductive, chaired by persons having no knowledge of Roberts rules or any other method of keeping order and attended by kindly victims.

In any operation intended to produce something worthwhile, organization is the key to success. Most meetings not only thwart that goal, but they fool the participants into thinking they are actually accomplishing something. Goal planning, brainstorming, touching base with our feelings, and similar jargon often disguise plain lack of intelligent action.

Do-good agencies, parishes, social improvement boosters often fall victim to this fantasizing in the name of affirmative action. Their "product," after all, is subjective. Nevertheless, better they should pull themselves together and zero in on the problems. Once they do that, it's a matter of organization all the way.

Of course, organization has its pitfalls, and most of them are called Poor Leadership. Take the guy who writes notes to himself like "Go to work. Eat lunch. Feed the dog." That's over-organization. Or consider the single-minded fellow who loves to draw up organizational charts, chains of command, assignments of duties, color break schedules, you name it. He's a computer age technician, not an organizer.

No, I'm talking about isolating the problem, considering all alternative actions, and then making decisions. How many meetings have you attended lately where that occurred? The moral of this story, then, is to select a chairperson who is capable, knowledgeable and willing. Popularity should not be a criterion, although downright abrasiveness is probably unacceptable.

Once we have a decent person in charge, the next step is to zero in on whatever needs to be resolved. This is sometimes painful, as when a parish financial need is identified and it forces us to open the old checkbook. Or when

a stirring call to evangelization translates to knocking on strangers' doors or being nice to other Little League parents. No one ever said it was easy.

Once other aspect of meetings exists, but it's almost too sad to mention. Some people use business meetings for social contact. If you are alone, or trying to escape a family you can't tolerate, there's always a meeting available to rescue you. Saving the three-tiered eucalyptus or uniting all the left-handed shoplifters of the world seem to be legitimate causes when you need a friend.

But please don't enlist the rest of us in bogus concerns that way. We don't need any more paper shuffling, instant coffee in styrofoam cups or guilt. Meeting adjourned.

check it out...

✓ Eleven church choirs, including those of Holy Angels and St. Jude parishes, will visit nursing homes around Indianapolis on Sunday, Oct. 17 to celebrate the 70th anniversary of The Church Federation of Greater Indianapolis. About 400 churches of all denominations belong to the federation, which sponsors public service television programs, social service programs, public institutional chaplains, and other community services.

✓ Walter Buesching, state president of the Grand Aerie, Fraternal Order of Eagles, recently presented St. Vincent Hospital and Health Care Center with a \$25,000 grant for cancer research.

✓ A reviewer for the Indiana Magazine of History has described a book written by James J. Divita, professor of history at Marian College, as a "first-rate effort." The book is: "Slaves to No One: A History of the Holy Trinity Catholic Community in Indianapolis on the Diamond Jubilee of the Founding of Holy Trinity Parish." According to the reviewer, "Divita's book touches some of the major themes in Indiana's urban, ethnic, and religious history."

✓ The Polish Cultural Society of Indiana is conducting "Operation Shoes for Poland" to help the people of Poland through the coming winter because of severe shoe shortages caused by political upheaval. Collection points for new or next-to-new sport or dress shoes, boots, etc. are: Carlton North American Van Lines, 1333 E. 86th St. between 8 a.m. and 4:30 p.m.; Zebrowski and Associates, 308 S. Tibbs Ave. between 8 a.m. and 4:30 p.m.; or any Indianapolis Fire Department station. Donors who wish to contribute cash should send checks made payable to "Polish Cultural Society" to: Edward J. Zebrowski at the Tibbs address. Questions may be directed to Mr. Zebrowski at 241-8356 or Mrs. Cole Levin 942-6234 evenings.

✓ A four-part seminar about alcoholism as a family disease will be offered by The St. Vincent Stress Center on Wednesday evenings, Oct. 27, Nov. 3, 10 and 17 from 7:30 to 9:30 p.m. in the center auditorium. Call 875-4719 for more information.

✓ In addition, The St. Vincent Stress Center will conduct a four-part seminar dealing with teenagers and alcohol-drugs on Thursday evenings, Oct. 28, Nov. 4, 11 and 18 from 7 to 9 p.m. in the auditorium. Call 875-4719 for reservations or information.

✓ Everything you wanted to know about Hymns and Hymn Singing but were afraid to ask will be covered at a Learn and Work Hymn Workshop at Our Lady of Lourdes Church on Saturday, Nov. 13. Reservations for the workshop and luncheon must be made by Nov. 8 by calling or writing Mary Jo Mathewy, 378

✓ A Community Forum for the exchange of ideas relating to domestic and world hunger will be sponsored by the Bread for the World-Greater Indianapolis organization on Sunday, Oct. 17 at 1 p.m. at Northminster Presbyterian Church, 1660 E. Kessler Blvd. Congressional candidates from the Second, Sixth and Tenth Districts have been invited to discuss their views and to respond to questions from the public. Bread for the World works to improve the U.S. response to world hunger through legislative reform and public education.

✓ A free Evening of Reflection for Young Single Adults will be held at the Youth Center, 320 Stevens St., on Tuesday, Oct. 26 from 7:30 to 9:30 p.m. For reservations call the Vocations Office at 236-1490 days or 636-4478 evenings.

✓ Benedictine Father Charles Henry is a new chaplain in the pastoral care department of St. Vincent Hospital and Health Care Center. Father Henry is currently a supervisor in the National Association of Catholic Chaplains, and served six years as a chaplain and associate director of pastoral care in Washington, D.C. In addition, he carries a degree in canon law from the Catholic University of America. Father Henry also served at St. Maur's Monastery for a time.



✓ Because All Souls Day falls on Election Day this year, the hourly celebration of All Souls Day Masses at St. Joseph Cemetery Chapel will be held on Wednesday, Nov. 3 as follows:

8 a.m.—Father Henry Brown, Holy Name;
9 a.m.—Father John Elford, St. Joseph;
10 a.m.—Father William Morley, St. Jude;
11 a.m.—Father Paul Landwerlin, St. Gabriel;
12 Noon—Father Paul Koetter, St. Theresa;
1 p.m.—Father James Desse, St. Vincent, Shelby County;
2 p.m.—Father Gerald Burkert, St. Jude;
3 p.m.—Msgr. Charles Koster, Metropolitan Tribunal;
4 p.m.—Father James Wilmoth, Holy Name;
5 p.m.—Father Michael Bradley, St. Patrick;
6 p.m.—Father Gerald Kirkhoff, St. Philip.

✓ Those who wish to recite the Rosary with others may do so by listening to the rosary recitation on WNTS (1590) AM radio at 6:30 p.m. weekdays or 5 p.m. Saturdays and Sundays.

Mission Sunday,

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Archbishop O'Meara's Schedule

Week of October 17

SUNDAY, Oct. 17—Living Rosary, sponsored by the Knights of St. John and the Knights of Columbus, Batesville High School, Batesville, 1 p.m.

MONDAY, Oct. 18—Dinner honoring Jan Cardinal Willebrands and the Disciples of Christ and Roman Catholic International dialogues, Indianapolis Athletic Club, Indianapolis, 8:30 p.m.

TUESDAY, Oct. 19—Confirmation at St. Joseph Parish, Shelbyville, Mass at 7:30 p.m. followed with a reception.

WEDNESDAY, Oct. 20—National Council of Catholic Women Provincial Convention, Concelebrated Liturgy at 11:45 a.m. St. Mary Church, Muncie, followed with a luncheon.

FRIDAY, Oct. 22—Foundation Day celebration, Sisters of Providence, St. Mary of the Woods, Mass at 11:30 a.m. followed with lunch.

Accident turns into golden opportunity for mother

by DOLORES CURRAN

I laced into my 17-year-old son's car last June. While it was initially traumatic, it turned out to be a parent maneuver I recommend highly. I didn't do it deliberately but I might again with another adolescent son down the road.

First off, it was dumb driving. I admit. I have no other choice. I backed out of my 10-year-old station wagon down the hill of our driveway and crunched the hood and fender of his 12-year-old Volkswagen bug into tinfol while waving to a neighbor. No harm to my car, I'm happy to report, but he appeared at the front door with such a stricken look that I knew instantly I had committed more than a venial sin. (Why can't I never get such immediate attention by merely calling him?)

But my negligence turned out to be a blessing of sorts, albeit expensive one. My son (who has given me an imprimatur to write this) and his friends spent the rest of the summer hours repairing the damage. They haunted junk yards in search of the limbs of old VW carcasses and came home triumphantly bearing a hood from one and a fender from another.



They rewired the headlights and brake lights. They pounded out dents, not just those I inflicted but others gathered from years of parking lot socializing. And they sanded for what seemed to be an eternity.

One day I came home to find three young men in face masks sanding away with three electric sanders and three ractors turned high so they could hear them above the noise of the sanders. Need I say the noise level of the neighborhood plummeted as soon as I reached the garage and threatened to pull all plugs?

They spent another day finding the best deal on repainting and another couple of days taping chrome and lights to protect them from being spray painted as well. Two days at the paint factory and a final day of untaping and replacing chrome knobs and we had a shiny new old car in our driveway. Of course, along with it we had less money in the parental pocket but we also had a wonderful summer.

I found that the incident served to take the boys off the streets and put them in the garage. Something there is about car repair that gives purpose and test to the lives of men. As a woman I don't understand it but as a mother I welcome it.

I saw camaraderie develop that transcends the usual brooding around of young men with too much time on their collective hands. All of them had jobs but they coordinated schedules to spend their free time working on the car. And their sense of achievement at the end of the summer was fun to witness. They had created a car together.

Breastfeeding in public calls for discretion

by Dr. JAMES and MARY KENNY

Dear Mary: A mother wrote to Ann Landers about breast-feeding, saying she had to let it up because of the comments of total strangers when she breast-fed in public. Ann replied she should have breast-fed in the restroom!

Would Ann or anyone else object to a mother feeding her baby artificial mother's milk out of an artificial breast (a bottle) in public?

Does Ann eat in her bathroom? According to Webster a restroom is a room in a public building designed for the elimination of body waste—not a place to take nourishment into the body.

There is a difference between topless waitresses, plunging dress fronts, etc., and the natural use of breasts to nourish babies.

You can see more naked busts on television than a mother exposes to breast-feed, yet that is accepted as normal while breast-feeding is looked upon as immoral, immodest, nasty, dirty, etc.

Once some schoolchildren asked Sister if it was a sin to breast-feed a baby in church. Sister said, "No, but it would be better to give it a bottle."

It is never better to give a bottle when mother's milk is available.

Answer: As you have stated, breast-feeding is best for baby.

That is fact, not just our opinion. The American and Canadian associations of pediatricians used to advise physicians to take a neutral position and leave the breast or bottle choice up to the mother.

Now they counsel the mothers to advise mothers that breast milk is nutritionally better for baby and to urge mothers to breast-feed.

What about the matter of cultural ac-

In the past decade or two breast-feeding has come a long way in North America, not only in the number of mothers who breast-feed but also in the culture's acceptance. La Leche League, an organization to promote "good mothering through breast-feeding," celebrates its 25th anniversary this year.

Founding mother Marian Tompson, writing in the La Leche League News, recalls how breast-feeding has changed in the past 25 years.

"In those days . . . nursing in public was unheard of. You didn't even nurse in front of your relatives! It was Mary (Mary White, another founding mother) who showed me how it could be done when she sat next to me while we did a panel on parenting at a church function and to my great amazement discreetly nursed her new baby."

"Today, though, we have no less an authority than the 1980 edition of The Book of Modern Manners to reassure us that nursing in public is not only acceptable, but that 'those who disapprove should do so silently.'"

Thus breast-feeding is not only nutritionally best but also culturally acceptable.

However, as some mothers find out, breast-feeding is not culturally acceptable to everyone. Critics of breast-feeding will only be offended, not converted, by obvious breast-feeding in public.

The breast-feeding mother's best recourse, as Marian indicates, is discretion. Breast-feeding can be done as tactfully that most outsiders do not even realize the baby is nursing.

Reader questions on family living or child care to be answered in print are invited. Address questions to: The Kennys, Box 872, St. Joseph's College, Ram-

I'm not saying I'd do it again but I am toying with the idea of approaching a few other parents next summer with a suggestion of buying a junker together to keep our sons entranced. Community and church youth staffs might consider this as an option to picnics and other activities dreamed up to bring youth together. Instead of building a youth center and furnishing it with ping-pong tables, it might be better to build a garage and furnish it with tools.

It's sure to draw the guys and their cars as well as the girls who hang around guys and their cars. As for the parents, it sure beats hours of wondering where they've been and what they're doing.

And if any parents, particularly mothers, need more specific instruction on how to damage their teenager's car without damaging their own, I'll be happy to supply the same. First you need a hill . . .

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Pathways of the Spirit



Medical scientists uncertain of future path

by FR. DAVID K. O'HOURKE, O.P.

A gathering on a steamy summer night, when the conversation turned to the fascinating topic of heart transplants, proved to be an example of how the questions that medical ethics tries to answer first get asked in a very human way.

Today medical science is advancing so quickly that scientists themselves have a hard time keeping abreast. Ethics, too, is so complex a field today that just keeping up with what is current can be a full-time job.

That means that the task of pulling the two together, joining medical practice with ethical theory, is especially difficult—as our conversation that hot Sunday night showed.

That day, an eminent medical researcher and his family, friends from the parish where I had been pastor, drove to join me at my brother's country house in western New Jersey's rolling farm country.

By coincidence a young friend in my religious order, for two years my associate pastor in Berkeley, Calif., and now a law student, was also visiting for the weekend. Since all of us knew each other quite well, our gathering quickly became animated.

The conversation involved three of our group: the researcher who is a heart transplant specialist, my brother, a physician and hospital chief-of-staff, who is faced each day with the staggering cost of medical facilities; the law student who has a background in off-ai principles, a legal training in questions

of equal rights, and a personal conviction that everyone deserves equal care, including the poor and the powerless.

AFTER THE LAST of the strawberries had been eaten, the law student asked: "With more people looking for transplants than there are heart donors available, how do you decide who gets the available heart?"

The medical researcher replied, "We have a committee of medical men and psychiatrists screen the possible recipients to decide who will benefit most from the surgery."

Startled, my young friend asked, "You mean a committee decides who lives and dies?"

"No," said the researcher. "The committee looks into the question of concrete benefits to specific individuals. But," he added, "It is true that in medicine we are constantly making decisions about life and death, and we make them because we have to."

"We can restore people to health," my brother added, "but we can also implant a heart in a comatose individual and then keep him alive and unconscious for months. But is it worth it?"

The law student then asked how that question could be answered.

From the medical point of view, this doctor indicated, it means considering the possibility of long-term survival, independence from life-sustaining machines and the capacity for personal and intellectual alertness.

"But what's wrong with life on a machine if the person agrees to it?" the law student inquired.

LONG-TERM MACHINE connections frequently lead to infections which can shorten life, the scientist responded. "And it seems reasonable to ask yourself who has the best chance of surviving before selecting a recipient."

The law student then raised the question of the relative value of life. "Isn't all life equally valuable, no matter how long it lasts?"

"To the individual it is, I'm sure," my brother responded, "but we have to be concerned about the benefit to society as well. Hospitals are limited by cost, he continued, since "equipping and maintaining a good cardiac unit costs millions, money provided by everyone's taxes and insurance premiums." Therefore, he added, many people ought to benefit in some way from the expenditure.

At that point the law student wanted to know

how many people can benefit when so few receive the actual care.

The researcher indicated that scientists learn a great deal from their recovered patients and "use this knowledge to benefit other people as well. Furthermore, he continued, a medical unit affects the hospital where it is located. "The very presence of a top-notch unit tends to make everyone working there conscious of quality care."

The conversation didn't answer all my questions. But it still stands out in my mind as an example of the kinds of questions and

problems that make medical ethics a complicated and sometimes confusing field today.

Ethics tries to bring reason and principles to bear on human situations in an orderly, consistent and logical manner. It is an alternative to acting on whim, or out of self-interest or special privilege.

Medical ethics applies a similar procedure to medical practice. It asks about the nature and value of life, it measures risks against benefits and it tries to assure that medical growth benefits the common good.

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The Word

by PAUL KARNOWSKI

Have you ever noticed how a person's family and friends are always great? To hear people talk, there is no room on earth for anything less. "She's a great cook" . . . "He's great on the tennis court." . . . "They have a great bunch of kids." . . . "Oh, he's a great artist." And, upon meeting a person's friends and family, have you ever noticed that they're overrated? The cook is mediocre; the tennis player has a weak serve; the bunch of kids has a bunch of problems; and the artist? well . . . he's no Michelangelo.

I don't know why, but all of us do it. We constantly overrate our families and friends. When we declare them to be great, perhaps we secretly hope that they are returning the favor. Or maybe we are running a public relations campaign for ourselves; after all, being surrounded by great people is, in itself, a testimony to our own greatness.

For whatever reason we do it, there are problems with rating everyone great. People begin to resemble the over-promoted products that line the shelves of our retail stores. When we get them home—when we get to know them—we discover that people aren't so great after all. Our lives are buffeted with one disappointment after another.

Today's Gospel deals with greatness and offers us an alternative. Jesus says that most greatness is lord it over others. He knows as

on hype, and He goes on to say that it should not be like that for us. The Lord suggests, "Anyone among you who aspires to greatness must serve the rest."

It's a novel approach. Instead of worrying about our great cooking, our great tennis game, our great bunch of kids, our great brushstrokes, our great friends, or our great families, Jesus suggests that we simply work on working for others. It may not sound so great, but we have the Lord's word for it. It is

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Resources and Aids

"Health Care Ethics," by Father Benedict M. Ashley, O.P. and Fr. Kevin D. O'Hourke, O.P. 1982. This 400-page book explores many ethical issues related to health and medical care. A few chapter headings: "The Right to Health," "The Logic of Bioethical Decisions," "Norms of Christian Decision in Bioethics," "Suffering and Death," and "Pastoral Care and Ethical Decisions." From the Catholic Health Association, 4655 Woodson Rd., St. Louis, MO 63134.

"A Juggler Talks to God—and Finds Some Answers," by Anthony Gilles, J.E. Anthony's Messenger magazine, June 1982. This is one juggler's answer on how to pass time profitably while exercising. Single issue price, \$1.25.

Sickness gave moral theologian pause

by RICHARD CONKLIN

Holy Cross Father Edward Malloy remembers when his father was in the new intensive care section of a hospital, recovering from a heart attack.

The room's instruments fascinated him. He could sit at his father's bedside and watch machines monitoring the vital signs of others in the unit. The fragile side of life was symbolized in the waves beeping across a screen. His father had watched two people die in the room.

Then there were his feelings about the doctors who, Father Malloy felt, were hesitant to give out information. He felt they wanted to be perceived as having more control of the situation than they had. He saw them as skilled persons, locked in combat with illness and

trained to view a patient's death as somehow their failure.

The family members took turns in the vigil. Their life revolved around this strange room. The future was on hold.

Meanwhile, the bills mounted. They would total \$17,000 when his father was released after six weeks. Federal health insurance covered almost all the cost, but the thought crossed Father Malloy's mind: Suppose they had no insurance? What then?

Those were typical reactions for someone faced with the serious illness of a loved one, but Father Malloy knew he was not typical. He was a moral theologian who dealt with these issues every day. The priest read books, wrote articles and taught others what the Christian

tradition conveys about death and dying. He was a thinker serving a growing field called medical ethics.

"The experience showed me the gap between intellectual reflection and emotional experience," Father Malloy said recently in his assistant provost's office at the University of Notre Dame.

Today the church and its people confront a variety of ethical questions posed by such scientific breakthroughs as the creation of new organisms or the fertilization of human eggs outside a mother's body.

Scientists have plunged ahead. At the same time, theologians like Father Malloy work to close the ethics gap. But a time lag is virtually unavoidable.

"We are apt to forget that moral positions of the church arise from reflecting on the experience of the people of God over a period of time," he noted. It is one thing to have a general principle, such as the dignity of all life. It is another, Father Malloy pointed out, to apply that principle to some of the concrete situations that develop.

For example, there is the living will, in which persons spell out in advance how they wish to be treated if they are unable to speak for themselves when they are dying. Perhaps they state that they do not want their lives to be greatly prolonged through dependence on certain types of medical technology.

Advocates of the living will say it relieves relatives of the trauma of making decisions for a dying person. It is simply, they argue, an extension of a human being's capacity to make free choices.

Opponents say the sophistication of medicine makes the living will unnecessary. Others are afraid it will open the door to positive euthanasia in which death would be hastened, perhaps by injecting the dying patient with a fatal drug.

There are many contemporary ethical issues that result from medical breakthroughs. New developments are routinely reported in the press.

But ultimately at issue is the value of human life—and the ways of caring for it and nurturing it. The Hospice movement is an example of that.

This movement shows how some people are relating human and religious values to contemporary issues of death and dying. The movement traces its roots back to hospitals run in the Holy Land in the 11th century.

Revived in England a number of years ago, the Hospice movement provides a homelike atmosphere for terminally ill cancer patients whose pain is relieved by drugs. It is an alternative to the usual hospital care.

"The Hospice movement acknowledges that Christians must eventually embrace death while it identifies with the plight of the suffering and allows them to live out their days with a semblance of human dignity," Father Malloy commented.

What about medical decisions made for children?

by KATHARINE BIRD

Ann and Harvey Bowen confronted many medical problems over the years connected with their daughter's recurring bouts with emotional illness.

Now in her early 30s and a beautiful, bright woman, the daughter periodically has been hospitalized for treatment. Her parents' seldom-mentioned fear is that her illness will become progressively worse so that eventually she will be unable to live outside an institution.

This fear has caused the couple (I'm calling them the Bowsens here) great anguish.

Often over the years the parents had to make decisions about their daughter's medical treatment. Deeply loving people, they tried to make the decisions in light of their care for each other and for their daughter, and their views on the value of life.

For instance, the parents prefer medical treatment which allows their daughter to remain at home. They feel strongly that their daughter will be happier.

This choice often led the Bowsens to make certain adjustments in the way they lived. During periods when their daughter's illness was most severe, it was necessary for an adult to be with her at all times. This sometimes meant the parents had to forego events they had planned or even a trip out of town.

Still, because of their desire to provide the most humane and loving care for their daughter, the Bowsens seldom complain about the constraints on their freedom.

Some time back, the doctors recommended a new medication for the daughter, one which had shown great promise in other patients afflicted with a similar illness. The result of the medication was astonishing to the family.

For the first time in several years, the young woman was able to lead a fairly ordinary life. Her abrupt switches in mood from euphoria to depression moderated. Now, after an absence of several years, she is thinking about returning to her college studies at least part time.

The young woman may never be entirely free of her illness. Still, the prognosis for her future has changed dramatically because of the new medicine. The improvement in her condition has lightened the spirits of her family as well.

Previously the parents saw themselves tightly bound by the young woman's illness. They felt frustrated at how little they could do. Then they rediscovered hope that her future could be with them at home.

The experience of the Bowen family, for me, illustrates the interplay of medical developments and the value decisions people must make about the health and care of someone very close to them.

The family's experience also demonstrates the potential of medical science, and the many times its quite awesome power is used to help human beings. For the personal face of science shows up vividly when we hear of those doctors and families who wrestle together with a difficult medical and moral decision.

Many times medical researchers are drawn to make highly personal decisions because of their values.

An acquaintance of mine is a neonatologist, a doctor who works only with newborn babies. For years this pediatrician had a booming medical practice, treating children of all ages. But, gradually, he became increasingly distressed by the heartbreak of parents whose newborn infants died shortly after birth.

This interest led him finally to give up his lucrative private practice in favor of his present position with a research team at a large hospital where the financial rewards are fewer. However, he now has time for the research and writing that he has long wanted to do.

For this physician, the reward lies in the hope that the research he is doing will lead one day to the discovery of new procedures which will save the lives of future newborn infants.

Discussion points and questions

1. Think of an occasion when you had to make a medical decision. What were some of your concerns then? Did the decision reflect your values and ethical concerns in any way?

2. Have you ever thought that your values come into play when you make decisions about taking care of yourself? How could that be?

3. Father David K. O'Rourke was involved in a conversation that illustrated how some of the questions behind medical ethics arise. What are some of the questions raised by participants in the conversation? Would you add other questions to those asked in the article?

4. What event in his personal life helped Holy Cross Father Edward Malloy

understand the difference between theory and experience, according to Richard Conklin?

5. What is one example Conklin cites as a way of trying to come to terms with contemporary issues on death and dying?

6. What great fear has been hanging over the Bowen family, according to Katharine Bird? What can medical science do to alleviate this fear?

7. Does Ms. Bird indicate that the Bowsens' ethical beliefs affected the decisions they made about their daughter's medical treatment?

8. What is one danger the Israelites faced after the capture of Jericho, according to Father John Castelot?

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THE QUESTION BY Loss of m

by Msgr. R. T. BOSLER

Q It is said that we lost the mystery of the Latin Mass. It was the binding force for Catholics throughout the world. My daughter was in France recently and could not appreciate the Mass in French. I understood why Latin would have been most helpful. Is the Latin Mass now forbidden in the church?

A Like you, I also miss some of the mystery of the old Latin Mass, but I have learned to appreciate the importance and significance of the new, more flexible liturgy, which can be adapted to the diverse mentalities and cultures throughout the world so that the church can be seen as truly Catholic and not European.

Your question made me recall my experience as a so-called "peritus" or expert during Vatican Council II. I've just received several of the reports I sent to my newspaper in 1962 concerning the debates on revising the rites of the Mass.

I described then how African, Asian and Indian bishops argued that "the church is



color me



Rebekah became Isaac's wife as God planned

by JANAAN MANTERNACH

She was lovely. People said she was the most beautiful young woman in the whole city of Nahor. Her family certainly thought so.

Her name was Rebekah.

Each afternoon Rebekah joined her girlfriends at the well just outside the city. They carried their water jugs to draw cool spring water for their families.

It was a fun time, a time to talk and laugh.

One afternoon something happened at the well that was to change Rebekah's life. She carried her empty water jug on her shoulder that day as she did every day. She bent down and filled it with spring water. She lifted it up and placed it on her shoulder.

She did not even notice the man standing with his camel under a palm tree nearby. He closely watched Rebekah's every move. As she

started walking back toward the city, he came up to her.

"Please give me a sip of water from your water jug," he asked.

"Here, take a drink," Rebekah answered. She lowered her water jug so he could drink from it. "I'll get water for your camel, too," she said. Rebekah ran back to get more water.

When she finished giving water to the camel, she invited the man to the home of her parents. "Come to my parent's house. There is plenty of food for you and your camel. And you could rest there overnight."

The man followed Rebekah to her parent's home. The family was amazed at what the man told them.

"I am the servant of your relative, Abraham. He sent me here to find a wife for his son, Isaac. I am convinced that your daughter is the woman God has chosen to be Isaac's wife."

The whole family was happy. They were sure that it was God who led Abraham's servant to the well just as Rebekah went there to draw water.

Rebekah was excited. She liked everything the man said about Isaac.

Her parents asked Rebekah, "Do you want to go with this man?"

"I do," she answered.

So Rebekah left her home and family. She climbed on her camel and followed Abraham's servant across the desert.

One evening, as they rode slowly across the Negev desert, Rebekah noticed a man walking all by himself. He was coming toward them.

She stopped her camel and climbed down. "Who is that man walking toward us?" she asked Abraham's servant.

"That is Isaac," he answered. Rebekah lowered her veil over her face. She fell in love with Isaac as she watched him talking with his father's servant.

Isaac could not take his eyes off Rebekah. She was so beautiful. He fell in love with her, too.

Rebekah became Isaac's wife, just as God had planned.

Part I: Let's Talk

Activity: Talk with members of your family about friendship. Perhaps you could begin by asking each person to describe a friendship and to tell how the friendship affected them. To close your conversation, pray Psalm 40:2-4 together.

Questions: What is special about the young woman, Rebekah? How did the messenger know that Rebekah was the woman chosen by God to become Isaac's wife? What was the response of her family to the news of her coming marriage? How did Rebekah and Isaac feel after they saw each other for the first time?

Part II: Parent and Teacher Notes

Story Background: In those ancient days, and still today for many people in parts of the world, marriages were arranged by the families of the young woman and man. The story of Isaac and Rebekah is a story concerned with showing how God is actively involved in our life experiences. Through Rebekah and Isaac, God's earlier promises to Abraham move closer to fulfillment.

Scripture and Us: Do you believe God is involved in the ordinary experiences of your daily life? For example, do you feel God had any part in your meeting your husband or wife? Was it just an accident? The story of Rebekah invites us to think how God may be very much at work in our lives.

Yahweh won't let his people abandon him

by Fy. JOHN CARTELOTT

Some 30 or so years after the capture of Jericho the Israelites were fairly settled in the central mountainous region of Canaan.

But the remaining Canaanite people were still stubbornly defending their towns. Often enough the Israelites had to come to an understanding with them, not without some risk. For, without strong overall leadership, the Israelites ran the risk of being assimilated little by little into the native population.

Thus they would have lost their national and, especially, their religious identity. In that

case, the sublime historical mission Yahweh had planned for them would have been canceled out.

All the valiant efforts, all the grand successes in winning the land of promise, would have come to naught.

But blood proved thicker than water for the Israelites, and the Spirit of Yahweh stayed with them. The Lord saw to it that his people did not abandon his entirety.

The 12 tribes were still linked in a sort of federation. It may not have been as strong as it should have been, but it was effective enough to preserve some semblance of unity. The

Israelites' covenant with Yahweh was solemnly renewed from time to time.

So Yahweh remained the God of Israel. There were shrines here and there throughout the country where he was officially worshipped.

Shiloh, in particular, became a popular center of pilgrimage. For the Ark of the Covenant was kept here, the chest containing the tablets of the law which formed the basis of the covenant or alliance between God and his people.

In sum, there was danger lurking in the hills of Canaan, but there was also reason for hope. For the Old Testament pictures Yahweh as a jealous God, and he would take steps to protect his people, even from themselves.

The Book of Judges records some of the steps Yahweh took to this end. The picture it presents is something of a shock.

Anarchy, fierce independence, superstition, crime and disaster stalk the Israelites in its pages; only a constantly reappearing ray of hope keeps the darkness from despairing pessimism.

The bearers of this hope are a series of men called judges. Now for us of the 20th century, a judge is a dignified, black-robed person who presides over a court of law and sees that justice is done. The Hebrew word translated as "judge" does have something of this meaning, but as applied to the heroes of the Book of Judges the word means "liberator" or "savior."

The liberator or judge sees that justice is done, indeed, but not by due process of law. His weapon is physical prowess, military cunning, shrewdness and resourcefulness.

The judge is a local hero who, empowered by the spirit of God, rises to the occasion when one or more of the tribes is threatened by a strong enemy.

Some of these heroes are given scarcely a mention in the book, while others receive quite a bit of attention like Othniel, Ehud, Deborah and Samson.

Not all these characters—and some of them were really characters—were models of piety or even moral rectitude. They were men of their times, and their times were crude, almost savage. But they served Yahweh's purpose, and his choice of them for the task at hand by no means implies divine sanction of their moral frailty.

Instead, it was really Yahweh who was the liberator; it was just happened to be handy instruments.

History of Latin termed sad

just European" and pleaded for "relief for our people from the burden of a Latin mentality and language."

"Keep the Latin in Europe and the rites and rituals you like," I reported them as saying, "we don't care what you do, but let us have a liturgy and a language that our people can understand and pronounce."

To this I added: "A Japanese bishop was very effective when he explained that his people could not even pronounce the Latin words of the Our Father, much less understand them."

Such arguments impressed the bishops, but, I think, what convinced them was a visual-aid argument.

The bishops began their discussions each day with a Mass. For the first several weeks this was the Latin Mass. But bishops of the Eastern Rite churches requested that occasionally the opening Mass be celebrated in their various rites and languages.

They got their wish and, of course, had to translate and explain their Mass to the Latin Rite bishops.

The most effective lesson was offered by the Coptic Rite bishops. They were blacks from Ethiopia.

They created an unusual impression as they proceeded down the aisle of St. Peter's in gorgeous, multicolored vestments to the head of the choir.

One of them wore a headgear that looked

like a beehive. During what was explained as the presentation of the gifts, the ministers performed a dance-like procession around the altar, while the one with the huge headgear leaned toward the celebrant, who opened it and lifted out the wine and water and breads for the Mass.

The eyes of the bishops were popping. This can't be going on in St. Peter's!

Cardinal Joseph Ritter of St. Louis, who had previously supported retaining the Latin Mass as a necessary source of unity in the church, told me that the Coptic Mass burnt for him the myth that the Catholic Church worshiped in the same language and the same way all over the world.

Today we can appreciate the importance of what the bishops did as statisticians tell us that by the year 2000, 70 percent of the Roman Catholics of the world will be living in the Southern Hemisphere—Latin America, Africa, Asia.

The new Mass may be celebrated in Latin, but a recent worldwide survey made by the Vatican proved convincingly that when it has been tried the people do not support it.

You may tell your daughter that if the French priests spoke in Latin it would have been with such a strong French accent she would not have recognized it at all.

Miss Butler welcomes questions from readers. Those of general interest will be answered here. Write to him at 800 N. Alabama, Indianapolis, IN 46204.

St. Jude Parish

Indianapolis, Indiana

Fr. William Morley & Fr. Gerald Burkert, co-pastors

by HENRY OWING

Parishioners of St. Jude's Catholic Church and their co-pastors, Fathers William Morley and Gerald Burkert, have one thing in common—all esteem the spirit of togetherness, co-operation and volunteer participation in church activities.

And this spirit seems to be immortalized by St. Jude's church plaque which reads in part that "parishioner participation has long been a hallmark of St. Jude's. The veneration of our church is another sterling reflection of parishioner participation."

"Our church is vibrant and open to changes. And we are trying to project the mission of Christ," said Father Morley.

"We try to help our parishioners by sharing faith with them so that they may reach their religious goals," added Father Burkert, who has been in the parish for 18 years.

Father Morley, who has been at St. Jude's since 1960, said they also value the importance of emphasizing "quality education with Christian values."

In support of this view, Father Burkert said the establishment of church schools "gives us an opportunity to train and instruct our youth to grow and become good Christians."

Holding the same principle, Sister James Michael Kesterson, who has been the principal of St. Jude's School for four years, says working with children is challenging "because of their varying ages, different levels of understanding, and diverse degrees of ability."

HELPING OLDER students to master computer programming is another challenge, the Providence nun said.

But she said these challenges are paid off by co-operation she receives from the two parish priests, dedication of her teachers and co-operation of students and their parents.

Another reward, she added, "Our school has won the Academic Olympic (brain exercise quiz) competition twice, in 1980 and 1981." This competition which is sponsored by Cathedral High School is an annual event, she said.

To provide an in-depth education, Sister

Kesterson said the school has been making video tapes of children's activities, and it's planning to make video tapes of Mass, sacramental programs and film strips for religious instructions.

She said children in first, second and third grades master body co-ordination by participation in exercises, such as skipping, crawling, manipulating their hands and jumping.

Sister Kesterson said some eighth graders further their horizons by attending Latin, French and home-economics lessons twice a week at nearby Roncalli High School.

St. Jude's School has over 300 students in eight grades and a staff of 25 teachers, including seven nuns.

In addition, Mrs. Shirley Dryer, who has been the Director of Religious Education of the parish for ten years, is responsible for religious activities within the parish for pre-school children and senior citizens.

SHE SAID SHE helps in organizing senior citizens to meet once a month to attend Mass, have lunch and play cards.

Her work also includes preparing children and teens for baptism, first communion, confession, confirmation and general sacramental instructions.

Although St. Jude's has about 3,500 active parishioners, Father Morley recalled the parish faced some hard times at its beginning.

He said because the southeast side of Indianapolis was growing with Catholics, it was felt that there was a need to establish another parish, though there were already St. James, St. Mark and Holy Name parishes in this community.

Father Morley remembers that Father William Vollmuth was transferred from St. Martin Parish at Siberia to Indianapolis in 1966 to start building the new St. Jude's Parish. It was Father Morley who replaced Father Vollmuth at the Siberia parish. But two years later Father Vollmuth died.

"I arrived in 1960 at the time the church was



facing its first big financial problems," Father Morley recalled. "The school had its own problems, too. And within a couple years there was a need to implement what the Second Vatican Council had asked for."

But in the course of years, Father Morley said, "the size of cooperation, the willingness to participate in volunteer labor and the response of parishioners to our church activities make us forget the past."

Father Morley said the renovation of St. Jude's in 1979, such as carpeting it, equipping it with microphones and staining its windows, all through volunteer labor, "are very much commendable."

Besides these parishioners' active involvement, he said, there are men and women of St. Jude's who are members of St. Vincent de Paul Society, Legion of Mary and the parish school board.

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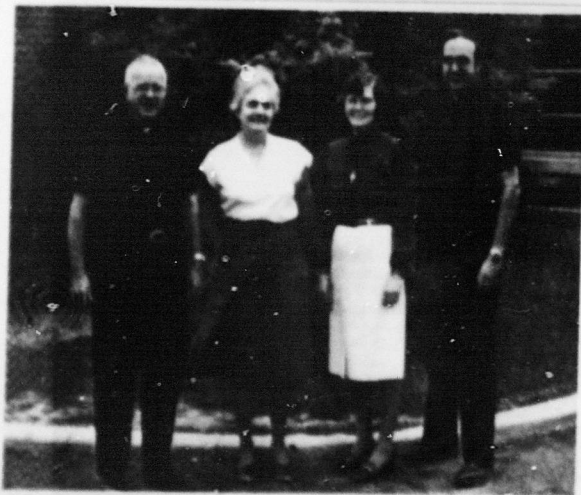
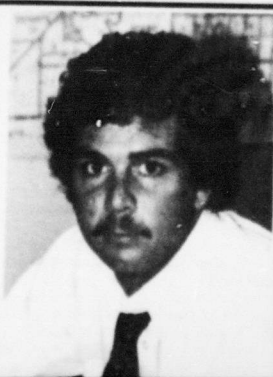
TIM ROBERTS

Democrat

STATE
REPRESENTATIVE

50th District

BALLOT 10B



PASTORAL STAFF—Leading the parish at St. Jude's on Indianapolis' south side are (left to right): Father William Morley, co-pastor, Mrs. Shirley Dryer, director of religious education, Providence Sister James Michael Kesterson, school principal, and Father Gerald Burkert, co-pastor. (Photos by Henry Owing)

Pope Paul VI carried on the work of the Vatican Council

by JOHN MAHER

(Vatican Council II was convened 30 years ago Oct. 11 and took the church on the path of aggiornamento—updating. What happened in the council halls is recounted in the second part of this anniversary series.)

On Sept. 29, 1963, Pope Paul VI carried on the work of his predecessor, Pope John XXIII, by opening the second session of the Second Vatican Council. By the time the fourth session closed two years later, the council had approved 16 documents which, among other things, clarified some points of theology, defined how the church functions, removed misunderstandings about religious freedom, revised the church's liturgy and proclaimed the church's involvement in the modern world.

In his 1963 address, Pope Paul stressed the pastoral nature of the council and said its purposes were: to define more fully the concept of the church, especially with regard to the position of the bishops; to renew the church; to restore unity among Christians; and to start a dialogue with contemporary man.

Resuming their discussion of the schema on the church, the council fathers discussed the concept of collegiality, which means that the bishops as a whole, in union with the pope, exercise supreme authority in the church.

Some council fathers said no link could be established between the college of bishops and the 12 apostles as juridical entities. Other said the bishops as a body shared the authority given by Christ to the apostles.

DURING THE discussions of the schema on the church, perhaps the most dramatic conflict of the council occurred on Nov. 4, 1963, when Cardinal Joseph Frings of Cologne, West Germany, frankly criticized the Holy Office, known after the council as the Congregation for the Doctrine of the Faith, and Cardinal Alfredo Ottaviani, secretary of the Holy Office, defended it.

Cardinal Frings said the procedures of the Holy Office "are out of harmony with modern times, are a source of harm to the faithful and of scandal to those outside the church."

Cardinal Ottaviani said, "No one is ever accused, judged and condemned without a thorough previous investigation carried on with the help of competent consultants and experienced specialists."

The council fathers subsequently voted to approve these positions on collegiality.

Every bishop who is in union with all the bishops and the pope belongs to the college of bishops.

The college of bishops succeeds the college of apostles and, together with the pope, has full and supreme power over the whole church.

At the end of the session, the council fathers overwhelmingly approved the constitution on the liturgy and a decree on the media of social communication.

During the council's third session, which lasted from Sept. 14 to Nov. 21, 1964, Patrick Keegan of England, president of the World Movement of Christian Workers, became the first layman to address a council working session in modern times. Women were admitted to the council as auditors for the first time in history.

THE COUNCIL grappled with the issues of nuclear warfare, the population explosion, culture and economics, hunger and poverty.

The third session produced the constitution on the nature of the church, proclaiming that bishops share with the pope the guidance and government of the universal church.

The council also approved the final draft of the decree on ecumenism, which described in positive terms the authentic Christian features found in other Christian churches and recognized that both sides must share responsibility for the division among Christians.

The third session also approved the decree on Eastern Catholic Churches, which confirmed their relative autonomy and increased the authority of their patriarchs.

In the council's discussion of marriage and the family came historic questionings of long-held church positions on such matters as birth control and the contraceptive pill. Cardinals Leo Sumens of Malines-Brussels, Belgium, Bernard Alfrink of Utrecht, the Netherlands, Paul Leger of Montreal and Melkite Patriarch Maximos IV Saigh of Antioch shook the Catholic world by asking the church how certain it was on these points.

Council fathers hoping for a statement affirming the right of every person to freedom of worship were disappointed when council officials postponed a vote on the statement until the fourth session. (See POPE PAUL VI on page 17.)

Has Our Holy Catholic Faith Changed?

(has Holy Mother Church changed her Teachings?)



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by Archbishop Fulton J. Sheen



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| 2. Conscience (The Unconscious Response) | 15. Ascension (Second the Space Age) | 29. Confirmation (No Man is an Island) | 39. Birth Prevention (Marry Self-Giving Self-Recovery) |
| 3. Good and Evil (The Divine Proportion) | 16. Holy Spirit (Something that is too Deep for Words) | 30. Holy Eucharist Sacrament (The Eucharist Sacrament) | 40. Marriage Problems (The Father of the House) |
| 4. Old Testament Revelation (Prophecy of Men) | 17. Church: Body of Christ (The People of God) | 31. The Eucharist Sacrament (God's Blood Compensates) | 41. Commandments (The Loveable is Admirable) |
| 5. Good and Evil (The Divine Proportion) | 18. Peter: Vicar of Christ (The Rock Man) | 32. The Mass (Born with Three Acts) | 42. Commandments (The Loveable is Admirable) |
| 6. Revealed Truth (Specifically Concerning the Past) | 19. Authority and Infallibility (The People of God) | 33. Sin (Hearing the One We Love) | 43. Love of Love: Total Commandment (A Christologically Love) |
| 7. Miracles (The Earth's Most Serious Wound) | 20. Communism & The Church (Freedom and License) | 34. Sin & Penance (The Moment of Truth) | 44. Death & Judgement (The Ultimate in Computers) |
| 8. New Testament Revelation (The New Testament) | 21. Original Sin & Angels (The Great Battle of Heaven) | 35. Penance (Reconciliation of the Soul) | 45. Purgatory (Visiting our Angelical Relatives) |
| 9. Divinity of Christ (Love Unfettered) | 22. Original Sin & Mankind (The World's First Devolution) | 36. Sacrament of the Sick (Healing the Sufferers of the Soul) | 46. Heaven is not so far Away |
| 10. Humanity of Christ (Does God Know What it is to Suffer?) | 23. Effects of Original Sin (How We Got That Way) | 37. Holy Orders (Men, not Angels) | 47. Hell is Here |
| 11. The Resurrection (The Resurrection of the Dead) | 24. Sanctifying Grace (How to Lead a Double Life) | 38. Marriage (The Two Versions of Love) | 48. Mother of Jesus (The True Feminine Mystique) |
| 12. The Mother of Jesus (The Mother of Jesus) | 25. Sacraments (The Seven Sacraments of Life) | 39. Marriage Sacrament (Our Love) | 49. Prayer is a Dialogue |
| 13. Christ in the World (The Longing Shadow of the Cross) | | | 50. World, Soul & Things (Good Love Love) |

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The ACTIVE List



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

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1419, Indianapolis, IN 46206

October 16

St. Barnabas parish, Indianapolis, will have a "Lenten Day" for women from 8 a.m. to 1 p.m. with guest speaker, Benedictine Father Jerome Palmer.

Single Christian Adults will meet at the Waffle House on Rockville and Girls School Road, Indianapolis, at 7 p.m. Contact John Hery, 863-0787 days or Kim Spetall, 861-8126, evenings.

A workshop on parish councils will be held in the Marian College library, southern, Indianapolis, from 8:30 a.m. to 1:30 p.m. Tuition, \$10.

Right to Life of Indianapolis will sponsor its annual 27c-life benefit dinner/dance at the Hyatt Regency, Indianapolis. Social hour, 8 p.m.; dinner, 7 p.m. For reservations call Mrs. J. Paul Bretherton, 317-646-9404, \$10.50 per person.

Oct. 16, 20

The Catholic Widowed

Organization will have a German wienner roast on Oct. 16 at 8:30 p.m. at the east side of the Knights of Columbus clubhouse, 1100 E. 71st St., Indianapolis. The organization's regular monthly meeting will be held at The Catholic Center, 1400 N. Meridian, at 7:30 p.m. on Oct. 30. Enter lighted parking lot off 14th St.

October 17

The St. Patrick parish Women's Club will have its monthly card party in the parish hall, 606 Prospect St., at 2 p.m. Admission, \$1.

St. Mary's Circle, Daughters of Isabella, at Greensburg will celebrate its 50th anniversary with a Mass at 1:30 p.m. followed by a reception in the school gym. Public invited.

St. Bridget parish, 815 N. West St., Indianapolis, will have its festival, "South of the Border," beginning at 3 p.m.

An afternoon of spiritual renewal for all lay ministers of the Eucharist

associated with hospitals will be held from 1 to 7 p.m. at the Beech Grove Benedictine Center, 1402 Southern Ave. Benedictine Sister Harriet Wuehler and Father Robert Ulrich, chaplain at Methodist Hospital, Indianapolis, will direct the program.

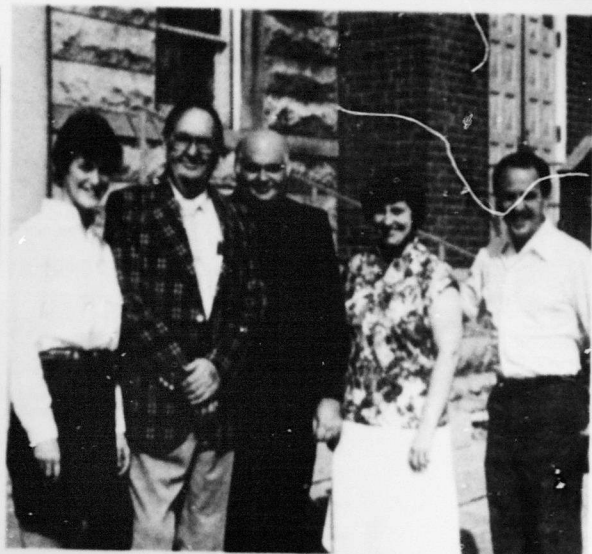
The third in a series "Twenty Years after Vatican II" will be held at the Christian Leadership Center, Marian College, Indianapolis, from 7 p.m. to 9 p.m. Call 317-624-3291 for information.

Oct. 17, 18, 20

Swim sessions at the Beech Grove Benedictine Center, 1402 Southern Ave., are for families on Sundays, 1 to 4 p.m.; Mondays and Wednesdays for adults, 7:30 to 9:30 p.m.; senior citizens, Wednesdays, 10:30 to 11:30 a.m. Fee: \$1 per person.

October 18

Our Lady of Everyday Circle, Daughters of Isabella, will have the monthly meeting and installation of officers at St. Elizabeth House, 1500



SMILING PHILOPIANS—St. Philip Neri Parish is planning a dance for alumni of its parish grade school Oct. 23 at 9 p.m. A special Mass of participation will be offered at 8 p.m. In charge of the planning are (left to right) Brenda McNulty, Ed Pope, Father Gerald Kirkhoff, pastor, Providence Sister Lawrence Ann Liston, school principal, and T. J. O'Hara, committee chairman. For reservations and information call 832-5125 or 628-7998.

Churchman, Indianapolis, at 7:30 p.m.

The monthly meeting of the St. Thomas Aquinas Singles group will be held at the home of Tom McCallister. Phone 291-3000 for information.

Oct. 18, 19

The last evenings of recollection for liturgical ministers will be held at St. Luke parish, Indianapolis, on Oct. 18 and at St. Gabriel parish, Connersville, on Oct. 19, 7 to 10 p.m. Mail registrations to Office of Worship, P.O. Box 1419, Indianapolis 46206. \$2 for individuals; \$20 for parishes, unlimited number.

October 20

Harvest Moon entertainment and card party, sponsored by St. Ber-

nadette Circle, Daughters of Isabella, Bloomington, will be held at St. John parish, 3410 W. Third St. at 7 p.m.

The Ave Maria Guild will host a dessert card party at the Beech Grove Benedictine Center, 1402 Southern Ave., at 11:30 p.m. The event benefits St. Paul Hermitage. Tickets: \$2.

The monthly cemetery Mass will be celebrated at Calvary Cemetery, Indianapolis, at 1 p.m. Public invited.

"Family," a film series by John Powell will be held at 7:30 p.m. at St. Martin parish, Martinsville, under the auspices of the Adult Catechetical Team.

October 20-28

A solemn novena to St. Jude will be held at St. Jude Church, 3333 McParland Road, Indianapolis. The service begins each evening with Mass at 7:30 o'clock.

October 21

Ray Ruffo will speak at St. Monica parish, Indianapolis, on the topic, "Do Religion and Politics Mix? Why? How?" at 7:30 p.m.

An adult education series will begin at St. Ann parish, 2806 S. Holt Road, Indianapolis, from 7:15 to 9:30 p.m.

October 21-24

A Christian Awakening retreat is scheduled at Mount Saint Francis. (Continued on next page)

St. Philip Neri Alumni Reunion Dance

Saturday, Oct. 23, 1982

9:00 PM (Anticipation Mass at 8:00 PM)

Live Music

With Disc Jockey Jim Karres
(Our Own Alumni)

Beer & Mixed Drinks available

Tickets: \$6.00 per couple (Advance — \$5.00)

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The Active List

Retreat Center, west of New Albany, for high school seniors. Call 859-775-0818, for reservations.

October 23

Single Christian Adults will have a happy at Eagle Creek Park, west of New Albany, at 5:30 p.m. Contact Cindy Krimmberg, 559-0338 evenings or John Berry, 353-3797 days, for more information.

Sacred Heart parish, 1300 Union St., Indianapolis, will hold a Monte Carlo night beginning after the 5:30 p.m. Mass.

An alumni reunion dance for St. Philip Neri parish, 900 N. Rural, Indianapolis, will begin at 9 p.m. \$5 per couple at the door. \$5 advance sale. Call 523-9135, 528-7998 or 521-8777.

"Visions for Liturgy: Designs and Ideas" will be presented at Marian College, Indianapolis, from 9:30 a.m. to noon. Tuition, \$7.

October 24

An Italian spaghetti dinner will be served at Fatima Retreat House, 1353 E. 96th St., Indianapolis, from 1 to 7 p.m. Public invited.

"A Separate Peace," a series of divorce recovery workshops sponsored by St. Mary parish and the First Baptist Church, New Albany, will be held at the Baptist

Church, 813 E. Spring St., from 7 to 9 p.m.

The last in a series of lectures "Twenty Years after Vatican II" will be held at the Christian Leadership Center, Marian College, Indianapolis, from 7 to 9 p.m. Call 527-424-1221, extension 208 for complete information.

Socials

MONDAY: St. Ann, 5:30 p.m.; Our Lady of Lourdes, 4:30 p.m. TUESDAY: K of C Plus K Council

3432, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 1118 Sutherland Ave., 3 p.m.; WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 4:30 p.m.; Holy Family K of C, 4:30 p.m.; Westside K of C, 120 N. Country Club Road, St. Peter

Claver Center, 1118 Sutherland Ave., 3 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 427, 1300 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 4 p.m.; St. Philip parish hall, 3 p.m.

OBITUARIES

† BALEGA, Mary Elizabeth, 96, St. Ann of Arc, Indianapolis, Oct. 1. Mother of Charles Baliga; sister of Josephine Rose.

† BARTLEY, William G., 98, St. Lawrence, Indianapolis, Sept. 28. Husband of Patricia Adams; brother of Christine Adams and Rachel Greenwood.

† FERNANDEZ, Henrietta, 82, St. Anthony, Clarksville, Oct. 1. Mother of George L. Hunter and Jose Fernandez; sister of Ann Finton, Mary Schneider, Ruby Owens, Edna Bauerhauer, Thorman, Bernie and William Nelson.

† FRIEDMAN, Dolores E., 78, Christ the King, Indianapolis, Sept. 28. Sister of Carl Friedman.

† GOODALE, Loretta E., 78, St.

Mary, New Albany, Aug. 26. Mother of Shirley Moberly, James and Herbert Goodale; sister of Viola Hurley.

† HENDERLITH, Lee (Mike), 91, St. Mary, Greensburg, Oct. 1. Niece and nephew survive.

† KIRCH, Mabel, 79, St. Mary, North Vernon, Sept. 28. Wife of Chester; mother of Nita Reuter; sister of Hester Hines, Katherine Cole and Clinton Legg.

† KNOOB, Agnes C., 78, St. Mary, New Albany, Sept. 2. No immediate survivors.

† KUTCHER, Mary E., 86, St. Christopher, Indianapolis, Oct. 1. Wife of Stanley; mother of Stanley and Mary Kutcher.

† LIPPE, Mary Lou, 98, St. Mary,

New Albany, Sept. 28. Wife of Henry Jr., mother of Arthur, Mary Louise, Ann, Gregory and David Lippe.

† MARRET, Mary Flossie, 91, St. Elizabeth, Cambridge City, Sept. 13. Mother of Helen Cornet, Stanley and Lowell Marret; sister of Gertrude Gatz.

† NIERHAUS, Pauline, 94, Sacred Heart, Jeffersonville, Sept. 27.

† RADDY, Kenneth, 61, St. Malachi, Brownsburg, Oct. 1. Husband of Evelyn; father of Sue Nesbit, Debbie White, Cindy Franklin, Patty Kagle, Frank, Bill and Joe Raddy; brother of Edna Osborn, Ethel Rainey, Luke, Fred and Joe Raddy.

† RORDAN, Robert E., 69, St. Ambrose, Seymour, Oct. 1. Husband of Renee; mother of Marilyn Carter, Jane Cumbs, D.R., Kevin and Steve Rordan; brother of Orville Rordan.

† ROHRFELD, George A., 81, St.

Mary, New Albany, Aug. 24. Brother of Anne Russell, Louise Annian and Helen Bridges.

† SVETKEYS, Joseph, 80, Christ the King, Indianapolis, Sept. 27. Husband of Katya; father of Mrs. Bronislava Melnicka, Janis and Konstantina Svetckis; brother of Petrus Svetckis.

† VEZA, Daniel T. Jr., 60, St. Joan of Arc, Indianapolis, Oct. 1. Husband of Marjorie J.; father of Mary Lynette, Helen Hofmann, Patricia Dugan, Susan Altman, Virginia Bogard, Thomas, John and Daniel Veza Jr.

† WAINSCOTT, Frieda M., 81, St. Joseph, Shelby County, wife of Arthur, mother of Donna Marie Anders, Connie Joan Tillison, Jessie Ann Sweet, Arthur, Danny Lee, Fred, Michael and Susan Waincott; daughter of Jessie Thomas; sister of Lela K. Whittaker and Donna J. Thomas.

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October 20-28

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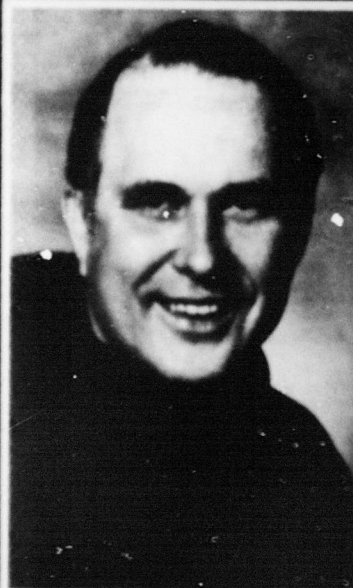
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Everyone Welcome



YOUTH CORNER

New Albany youths go hungry for world fast

by GINA JUNG

Some New Albany youths felt a little hungry last Friday night. But it wasn't because their parents sent them to bed without supper.

In fact, the youths themselves decided they would not eat supper. And the next day they also skipped breakfast and lunch.

Fifteen high school students from St. Mary parish in New Albany went on a 36-hour fast to draw attention to world hunger. The youths along with five adults abstained from solid food. Occasional juice breaks were planned during the fast.

The fast was part of Planned Famine, a program promoting awareness of world hunger. The program also provided the youths and adults an opportunity to raise money for the needy people in other countries.

The 20 participants in Planned Famine raised \$460 for World Vision, an interdenominational Christian humanitarian agency. To take part in the fast the youths and adults each donated \$6-\$12 for each meal missed. Each participant attempted to raise his \$60 goal by looking for 10 sponsors who would each donate \$6.

The fast began at noon Oct. 8 and ended 8 p.m. Oct. 9. The group broke the fast with a light meal of bread and soup.

The young people had plenty to do while they were fasting, said Tony Cooper, youth minister at St. Mary. "The kids weren't just sitting around listening to their stomachs growl."

PLANNED Famine took place at St. Mary's grade school where the youths and adults gathered to watch a movie, "The Hungry People." According to Cooper, the film traces the causes of hunger and dispels the myths that people have about it.

Joel Paschke, a representative from the Hunger Project, spoke to the group about what individuals can do to eliminate world hunger. The Hunger Project is an international organization fighting against hunger.

The participants in Planned Famine also played simulation games dealing with the plight of the hungry. The group also participated in skits emphasizing the difference between poor nations and rich nations. One skit was titled, "How to Live on \$100 a year."

Cooper, who coordinated Planned Famine, said the purpose of the project is to educate people about world hunger and to help them understand the worldwide problem.

Not enough people in this country realize the thousands who are starving, Cooper said. "Before you go to bed tonight,

some 12,000 human beings around the world will have died of starvation or diseases related to malnutrition."

BUT COOPER believes Planned Famine will help the youths to experience the sense of hunger. "We can talk about being hungry, but you don't understand what it is unless you are hungry. We can identify with hungry people because we ourselves were hungry."

Cooper discovered Planned Famine in an advertisement in a youth minister's publication. He wrote for information and World Vision sent him materials to start the program.

But before he initiated Planned Famine, Cooper wanted to know where the money raised from the program would be spent.

He called World Vision headquarters to inquire about the funds. World Vision officials told him the money would be used to help victims of a recent flood in El Salvador.

Though some youths were reluctant to participate in Planned Famine, others were more enthusiastic, Cooper said. "Some were a little hesitant about going hungry for 36 hours, but a lot of them are really concerned about what we can do for world hunger."

Last Sunday Cooper spoke to the congregation during Mass on Planned Famine and what he and the other adults and youths learned from it. Cooper mentioned three facts that he learned from the program that will always remain with him: hunger is not inevitable, there is enough food for everyone and individuals can help eliminate world hunger.

Cooper said he would like to see Planned Famine become an annual event.

Secoma High School will host a girls volleyball clinic Oct. 16 from 9 a.m. to 3 p.m. The day will be divided into two sessions. Fifth and sixth graders will participate in the morning session while the afternoon session will be held for seventh and eighth graders. Players will learn volleyball

skills such as the bump, serve and spikes. Rita Robbins, volleyball coach at Secoma, will conduct the clinic. Registration fee is \$2. For more information call 356-4377 or 356-4109.

Reneal High School's drama department will present the play, "Dracula," tomorrow at 8 p.m. and Sunday at 4 p.m. The drama is based on the novel by the same name. The play will be held at the school. Tickets are \$1.50 for students and \$2.50 for adults.



HOT COMPETITION—A team of teen-age firefighters from Boys Town, Neb., attempts to knock over a wooden target as part of the Sixth Annual State Fire Cadet Competition held recently at Boys Town. Youths are timed in this event on how quickly they can connect the hoses and hit the target. Boys Town was the competition, which included nearly 100 teen-age firefighters from about a dozen fire departments throughout the state. (NC photo)

DORIS ANSWERS YOUTH

Family can't make teen happy

by DORIS R. PETERS

Dear Doris:

My family can't afford the kind of clothes and expensive shoes all my friends have. I know a lot about fashion yet I can't manage to have pretty things. My family can't afford to make me happy. All my friends spend whole days shopping with their mothers. My mother works so she can't do that. I guess my problem is that I can't understand.

Cynthia

Dear Cynthia:

Your problem is also thinking that "things" make for happiness. Your mother probably works because she has to; and marathon shopping sprees, pretty clothes and expensive shoes alone cannot make you happy. In a family loving one another, sharing

hardships as well as joys, and really being there for one another is most important.

All the clothes in the world could not make up for this. Understanding this will at least help you to accept your lack of fashionable clothes.

However, if you have a fashion sense use it! Enroll in a clothing and/or sewing course. Babysit or get a part-time job, then buy lovely fabrics and make your own outfits. The price of clothing has reached an outrageous high and you won't be the first to go back to the sewing machine in desperation.

Lots of women (young and old) are finding how easy and rewarding it is to sew. Creation can be fun. And looking well in clothes you have made yourself will have an additional bonus: the admiration of all your friends.

Dear Doris:

This may seem silly, but I have always loved perfume. And I have always used my mother's. She doesn't mind but now what she uses suddenly doesn't smell right for me. How do I find one that is?

K.L.

Dear K.L.:

By trial and error. Most department stores have samples so you will not have to spend any money until you are sure about what you want. With samples don't overdo it. Try only one or two at a time. Otherwise the scents will commingle.

Apply the fragrance to your wrist and then wait a few minutes before you sniff or it will be overpowering. You also need to give it time to set. You probably know that each fragrance smells differently on

different people. So if you go sampling with a girl friend, regardless of what she likes, test all perfumes on your own wrist.

Dear L.V.:

I appreciate your letter giving your ideas on the abortion issue. To print your letter would only confuse the young reader who found herself pregnant. I agree with you that neither of these problems should be taken lightly... that young people should receive accurate and unbiased information. However, I am not sure what you mean by "unbiased." Along with education young people also need guidance in making moral decisions.

(Doris answers letters through her column. Write her c/o The Criterion, 1406 North Meridian St., P.O. Box 1410, Indianapolis, IN 46206.)

Archdiocesan Youth Week activities set

Several activities will highlight Archdiocesan Youth Week Oct. 17-24.

The week will open tomorrow with the Fall Fling at St. Luke parish. A deanery youth Mass will be celebrated at 7 p.m. After Mass a dance will be held lasting until 11 p.m. Admission to the dance is \$1.50.

Youths will have a time of fun and fellowship during Lawrenceburg Day Oct. 17. The theme of the day is "Participation in CYO." A bus will leave the CYO Youth Center at 300 Stevens St. Sunday morning at 9:30 a.m. and return at 7:30 p.m. Games, supper, Mass and other activities are scheduled. Cost for the trip is \$3.

A Halloween party and dance is scheduled Monday evening from 7:30 p.m. to 10 p.m. The event will be held in the Youth Center cafeteria. A Halloween costume contest will also take place. The cost is \$1 with a costume and \$2 without a costume.

Prizes will be given to the scariest, funniest, and most original costume.

Two disc jockeys, John Giblin and Jim Kukulka, will provide the music for the dance. The event is hosted by the Indianapolis Deanery Youth Council.

The CYO awards banquet will be held Tuesday Oct. 19 at St. Andrew High School. The John

Bocco Medals will be awarded at the banquet to outstanding laymen and laywomen who have given exceptional service to youths. For reservations contact CYO moderators.

CYO youths can display their baking talents Oct. 24 at the Baking Contest and Dance. The contest will be held at St. Andrew Church.

Divisions for the contest include cakes, pies, cookies, yeast bread and rolls, quick breads and cake mix concoctions. Entry forms must be received at the CYO office by Thursday Oct. 21. Entry fee is \$1.50.

Baked goods will be checked at St. Andrew between noon and 2 p.m. Oct. 24. Judging will

begin at 2:30 p.m. and winners will be presented with awards at 7 p.m. The dance following the awards will last until 10 p.m. Admission to the dance is \$2.

Other CYO activities are continuing this fall. The girls kickball tournament began last weekend. Immaculate Heart emerged the victor in the Cadet A league by defeating St. Roch 16-9. In the Cadet B league the girls of Immaculate Heart were also champions as they beat St. Plus 17-4.

CYO girls basketball season started last Sunday. Seventy teams will be competing in three leagues. Division play-off games will begin the week of Nov. 7.

Discovering Opus Dei and bringing it out into the open

by Fr. RICHARD P. MCBRIEN

I begin this week's column with an admission. I don't know very much about Opus Dei. My ignorance is partly my own fault, and partly Opus Dei's.

It is partly my own fault because I haven't had either the time or the curiosity to do extensive research into the organization. But it is also partly Opus Dei's fault because it tends to be circumspect about its membership list, its internal discipline, and its activities within the church.

The organization has a right-of-center public image, in spite of its efforts to maintain a very low profile.

First, it was closely identified with the strongly rightist (some would say fascist) regime of Franco in Spain.

Secondly, those of its members who have been so identified are known for their conservative views on matters of doctrine and ecclesiastical practices.

Thirdly, its ecclesiastical patrons, e.g., certain Vatican cardinals and other officials, are also known as very conservative men—not the kind to vote for a Hume, a Sumner, or a Roncalli for pope, for example.

Finally, the organization has been at odds with one of the Catholic Church's most progressive religious orders (one whose work

somewhat parallels that of Opus Dei, namely, the Jesuits).

A FEW WEEKS AGO it was announced that Pope John Paul II had decided to establish Opus Dei as a personal prelature, which means something akin to an international diocese under its own superior and independent of local bishops.

There was an initially negative reaction from various quarters in the church. Some of this reaction came from Catholics who simply do not like Opus Dei's brand of conservative Catholicism.

But others, including this writer, were concerned about the ecclesiological aspect—and would have been concerned even if the organization had been Pax Christi, or some similarly left-of-center group.

Several months ago the pope had urged the Jesuits to enter into closer union with their local bishops. He seemed now to be reversing his field and encouraging exactly that kind of independence for Opus Dei.

Was there to be a double standard in the Church: greater episcopal control over progressive groups, but independence from episcopal supervision for conservative groups?

The August 12th decree establishing Opus Dei as a personal prelature is, at this writing, to be followed by another document circumscribing Opus Dei's new position in the church.

THE DOCUMENT STATES that Opus Dei members will come under "territorial norms" in respect to general directives of a doctrinal,

liturgical and pastoral character, and they are "subject to the jurisdiction of the diocesan bishop in everything that the law lays down for the simple faithful in general."

Furthermore, priest members of Opus Dei will require permission from the local bishop to exercise their ministry toward non-members. The organization also needs authorization from the local bishop to open any institution in the diocese, and the bishop has the right always to inspect Opus Dei centers and to be informed regularly of their activities.

If the organization is to be subject to such local supervision, does the pope's action have any real meaning after all?

It does. By doing what previous popes have refused to do (especially Pope Paul VI), Pope John Paul II has enhanced the stature of Opus Dei within the Catholic Church. His action makes it more difficult, and therefore less likely, for bishops to keep the organization out of their dioceses or to expel it for pastoral reasons, as some apparently have done in the past.

On the other hand, the elevation of Opus Dei to a status just less than that of a religious order will also make it more difficult for the organization to maintain the same low profile it has cultivated and enjoyed for most of its existence.

The discussion and controversy about this

latest announcement from the Vatican will only draw attention to the organization, and for the first time evoke questions from centrist and moderate Catholics who were never before interested in Opus Dei.

Opus Dei's stated purpose is, of course, a commendable one, similar as I suggested above, to that of the Society of Jesus. It is "an association of the faithful, whose members dedicate themselves entirely to the apostolate and to the practice of an intense spiritual life without abandoning their own social environment or the exercise of their profession or secular occupation."

Fine. But now that Opus Dei has the standing of a personal prelature, its members should become more visible within the church itself and should enter more directly into the public dialogue which must characterize the People of God.

We are all one family. There are no elites. None of us is holier than thou. None of us is more Catholic than the other.



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Pope Paul VI (from 13)

council session. Disturbed by the post-pontificatum, many council fathers, including most U.S. bishops, unsuccessfully appealed the decision to the pope.

AFTER THE READING of a report on the statement, which amounted to an impassioned plea for freedom of worship, the council fathers burst into loud and prolonged applause.

In his speech closing the session, Pope Paul said he wanted more direct collaboration between the pope and the bishops in guiding the universal church and he outlined his plans for reforming the church's Curia, central administration, in the spirit of the council.

At the opening of the fourth session of the Second Vatican Council on Sept. 14, 1963, Pope Paul announced the institution of a permanent synod of bishops with deliberative as well as consultative powers.

In discussing the declaration on non-Christian religions, which had been revised to say the church "deplored" rather than "deplored and condemned" anti-Semitism, Cardinal Augustin Bea, head of the commission which formulated the document, said the final

draft "excludes unjust affirmations and accusations made against all Jews, without distinction, then living and against the Jews of today, namely, that all of them are guilty of the condemnation of the Lord and therefore are rejected by God and accursed."

During debate on the draft constitution the church in the modern world, a massive 30,000-word document, some council fathers criticized its style and terminology and questioned its clarity. Some said it was too naturalistic and not sufficiently centered on Christ. Others found it too intellectualistic or too Western in orientation.

The issue of atheism and communism produced heated discussion and resulted in an abortive move to include a new condemnation of communism. The motion was rejected as unnecessary in the light of previous pronouncements.

There was also sharp debate on the issue of nuclear warfare and the stockpiling of nuclear weapons. Some council fathers, for whom Archbishop Philip M. Hannan of New Orleans became the spokesman, contended that it would be politically unwise to rule out entirely nuclear stockpiling and the possible use of nuclear arms as a legitimate means of defense.

At the final working congregation of the council on Dec. 7, 1963, a joint statement by Pope Paul and Orthodox Ecumenical Patriarch Athenagoras I of Constantinople was read. It cancelled the mutual excommunications pronounced in 1054 by representatives of the pope and by the patriarch of that time.

In a final address to the council, Pope Paul said the church through the council has "declared herself the servant of humanity at the very time when her teaching role and her pastoral government have, by reason of the council's solemnity, assumed greater splendor and vigor. The idea of service has been central."

On Dec. 8, at a Mass in St. Peter's Square, Pope Paul adjourned the council, a little more

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Bishop says joblessness a most pressing issue

WASHINGTON—The massive joblessness that characterizes the current American economy is one of the most pressing moral issues of the day, said Auxiliary Bishop Eugene A. Marino of Washington. Commenting only an hour after the Labor Department announced Oct. 8 that the unemployment rate had hit 10.1 percent—a post-World War II high—Bishop Marino told a Washington rally for jobs that unemployment "is an issue with fundamental moral implications. We cannot afford the significant increase in crime, disease, child abuse, infant mortality and suicide that are associated with high unemployment." The unemployment statistics showed that 11.3 million more out of 100 million Americans

IN THE MEDIA

It's his mission to make you stop

Jesuit brother seeking roles for the handicapped

by JAMES BREEH

When you think about it, you realize how crazy it is. The trouble is that we don't stop to think of it. So it's Jesuit Brother Rick Curry's mission to make you stop.

He would like people to think it's a little crazy to have Patsy Duke play Helen Keller in "Miracle Worker" or Raymond Burr as "Ironside" or any two-legged actor in the role of Long John Silver.

"It's ludicrous to put people into blackface so they can pretend they are black," he points out. "It's just as ludicrous to put able-bodied people into disabled roles."

To get his message across not only to audiences but also to producers and directors of films, TV and plays, Brother Curry has founded the National Theatre Workshop of the Handicapped, located in New York City. There, disabled people are being trained in acting in order to compete with able-bodied people when casting calls go out.

"We want blind actors to audition for blind roles," he explained to me during a phone interview. "We want people in wheelchairs to try out for the next 'Ironside.' And we want auditions to be held where the handicapped can get to, not in a loft somewhere, and scripts in Braille if they call for blind performers, and directors who aren't going to freak out if a disabled person shows up."

Brother Curry is not a militant about his goals. He is not planning to picket Broadway theaters or to boycott TV series. Instead, he is at work

those in charge of hiring performers.

HE WOULD also like to see disabled people hired to performing the consciousness of form in roles which have no



connection at all to physical ability or disability.

"If 10 kids run into a McDonald's in a commercial," he noted, "some will be Alaskans and some will be Orientals. The ethnic barrier has been broken down." He would now like some of those kids to be in wheelchairs or using a white cane.

"We're an incredibly repressed minority," Brother Curry said. "No one comes out with it because to put down the disabled would be to attack mom and apple pie. Instead, we are ignored."

Brother Curry can say "we" because he was born without a right arm—"one-armed in a two-fisted world," he joked. But his joke should not be interpreted as "spunkiness," an adjective often applied to the disabled.

The stereotype is that we are all courageous and sweet and innocent," he said. "We're not, we're as varied as the able-bodied community. Some of us are cranky, grumpy and weak."

The reason the able-bodied don't know that is partially the fault of one source of our information: the disabled—the media. Able-bodied writers dominate (almost totally) the media and they don't know what a disability is like, Brother Curry charges. The result is a lot of sympathetic tear-jerkers but nothing close to the truth.

"PLAYS like 'The Elephant Man,' 'Children of a Lesser God' and 'Whose Life Is It Anyway?' are able-bodied views of the disabled world," he explained. "Elephant Man" would be different if it were written by a disabled playwright. There would be more joy, less pathos, more confusion on the part of the main character. It would be a much stronger play and the audience would be, certainly, at the end if he did or did not commit suicide.

"As for 'Whose Life,' it is an outrageous piece of crap as far as the disabled are concerned because the main character opts out and chooses suicide. Able-bodied audiences cheered it because it gets one more disabled person out of the way, but the quadriplegics I saw it with had a totally different reaction."

Brother Curry's workshop has yet to produce an actor who is making a living from the theater, "but we're beginning to be considered for com-



TRAGIC LEAR—The fool (Frank Middlemass) and the king (Michael Hordern) confront the tragedy playing King Lear in the RBC-Time-Life production of Shakespeare's play of that name, to be broadcast by PBS Oct. 18. (NC photo)

mercials," he said. "It takes time. In the next 18 months, I would like to see one student on a national commercial. I'll consider that a success, especially if he or she sells the product without the camera focusing on a wheelchair. The problem is that the world and Madison Avenue tells us that disabilities are unattractive and off-putting."

Brother Curry picked up his interest in the theater from his parents who sent him to acting school and took him from their Philadelphia home to New York for plays.

"We were the last on the block to get television," he

recalls. "My father was a prophet; he said TV would be the death of reading."

With the Jesuits, he pursued his interest, studying with the intention of running a theater department at a university. Then it occurred to him that helping some minority with the theater would be a good ministry.

"But the Blacks and Hispanics were getting help and I couldn't think who I should aid," he recalled. "Who's in need? I wondered. Here I was with one arm and it never occurred to me until I woke up one morning and realized it."

(Next week: Some more

conversation with Brother Curry. Anyone interested in helping his project can write the National Theatre Workshop of the Handicapped at 106 W. 56th St., New York, NY 10019.)

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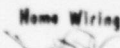


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VIEWING WITH ARNOLD

A sort of a rave for a diva

by JAMES W. ARNOLD

I've seen only seven outstanding movies so far this year, and four of them would logically be classified as "foreign." That group would include "Charisma of Fire" (Britain), "Missing" (made by Costa-Gavras in Mexico), "Das Boot" (Germany) and "Diva" (France).

For the record, the three U.S. productions were "E.T.," "Blade Runner" and "The World According to Garp."

This is by way of introducing a sort of rave comment on "Diva," which has been running at New York's fancy little Plaza (300 seats) for months and is also now breaking out successfully in selected cities around the continent. I say "sort of rave" because while "Diva" is dazzling entertainment—it makes most American films that have recently tried only to make a buck look like productions from Outer Mongolia—it lacks the deeper moral and humanistic insights of the other top films. That's not to suggest, however, that it is trivial or insensitive or careless about people.

"Diva" is like a three-ring cinematic circus in which the "really good" stuff—the part that elevates it above merely skillful show biz—occupies only one ring and only some of the time.

That part concerns the twinning relationship between a young postman named Jules (Frederick Andrié) who hap-



Fernandez: who is the center of his worship and fantasy.

Not only is this a benevolent adulation, but it's also a small joke. There are really very few opera stars who are the object of the "fan" fanaticism normally directed at pop stars like athletes, movie and soap opera sex symbols. As the woman, herself puzzled and delighted, asks the youth, "Do you think I'm the Beatles?"

OPERA stars, indeed, may be ready to enjoy their greatest movie prestige since Mario Lanza. CL the current opening of the Pavarotti film, "Yes, Giorgio." "Diva" is "Wow, Wilhelmina."

The singer in "Diva" is a totally idealized woman, gorgeous in body, voice and soul, who refuses out of principle even to allow such crass activity as having her voice recorded. "Music comes and goes," she says. "Don't try to keep it."

First-time writer-director Jean-Jacques Beineix builds this liaison with delicacy and taste as boy and woman meet, discuss music, walk the damp streets of Paris (in a large sequence full of lovely images) and eventually return to her apartment where (surprise) they sleep separately.

After breakfast, he listens rapturously as she rehearses Gounod's "Ave Maria." One of the film's pleasures is that Beineix lets us hear so much good music, most of it smothering sung by the beautiful Ms. Fernandez, who until now has been an obscure soprano from Philadelphia.

Eventually, this improbable, mismatched romance—across barriers of class, age, nation and race—blossoms in a discreetly tender final scene on

a deserted stage that, well, has to be seen to be appreciated.

But meanwhile, in the other two circus rings, Jules' idyllic crush has accidentally set off a wild thriller involving (among many others) both honest and corrupt police, two sets of international crooks (a drug-and-vice ring, Taiwanese recording pirates) and a bizarre action-movie hero who is a sort of Zen version of Lamont Cranston.

IN THE last reel he emerges from philosophic stupor to outwit and humiliate, in flamboyant style, all the criminal masterminds, so that Jules and his Diva may have an undisturbed happy ending. This character is the hero of the series of pop French novels that inspired the film.

Among his endearing traits

cooking spices wearing a snorkel diving mask and trying to paint a perfect wave while watching one of those eternal wave machines.

Even apart from its two likeable heroes and central love story, "Diva" has enough attractions for a season of normal movies—arty photography and zesty editing, an oddball collection of characters, several of the weirdest interior sets outside the studios of Andy Warhol, a hair-raising chiv through the Paris Metro, and a violent final shootout with several tongue-in-cheek surprises.

Add also a ton of jokes, some for everyone and others only for the alert, the best of which involves a street accordion who finds a bundle of cash and suddenly loses his mood of typical Parisian pathos.

(Showy comedy-live story thriller; moments of bare breasts and violence, mostly redeemed by joy and panache; English subtitles under French dialog no problem; recommended for mature viewers.)

USCC rating: not available.

Film ratings

NEW YORK (NY)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The first symbol after each title is the USCC rating. The second symbol is the rating given by the Motion Picture Association of America.

Here are the USCC symbols and their meanings:

A-I—general patronage;
A-II—adults and adolescents;
A-III—adults;
A-IV—adults, with reservations;
G—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the + before the title.

Here are the Motion Picture Association of America symbols and their meanings:

G—general audiences, all ages admitted;
PG—parental guidance suggested, some material may not be suitable for children;

R—restricted, under 17 requires accompanying parent or adult guardian;

X—no one under 17 admitted (age limit may vary in certain areas).

The Assassin	A-III (R)	Sex Comedy	A-III (PG)
Amity—the Riot and Fall	O (R)	+ Mixing	A-III (PG)
Annie	A-I (PG)	My Favorite Year	A-III (PG)
Atlantic City	A-III (R)	Neighbors	O (R)
Author, Author	A-III (PG)	Night Crossing	A-I (PG)
Barbarians	A-II (PG)	Night Shift	O (R)
The Best Little	O (R)	On Golden Pond	A-III (PG)
Whorehouse in Texas	O (R)	As Officer and	O (R)
Body Heat	O (R)	a Gentleman	O (R)
Blade Runner	O (R)	On Golden Pond	A-III (PG)
The Border	A-III (R)	One From the Heart	A-III (R)
Butterfly	O (R)	Parade	O (R)
Cat People	O (R)	Partners	O
+ Charisma of Fire	A-I (PG)	Penitentiary II	O (R)
The Chosen	A-I (PG)	Positive from Heaven	A-III (R)
Cross the Barbarian	O (R)	Personal Best	O (R)
Das Boot	A-III (R)	Play	A-III
Dead Men Don't	A-I (PG)	The Private Movie	A-III (PG)
Wear Plaid	A-I (PG)	+ Plante	A-IV
Death Trap	A-III (PG)	Poltergeist	O (PG)
Death Valley	O (R)	Porky's	O (R)
Death Wish II	O (R)	Private Lessons	O (R)
Diner	A-III (R)	Quest for Fire	O (R)
The Drippe Extra	A-I (PG)	Raiders of the Lost Ark	A-III (PG)
Extra	O (R)	Raging Bull	A-III (R)
		Ragtime	A-IV
		+ Reds	A-III (PG)
		Richard Pryor Live as	O (R)
		Sunset Strip	A-IV (R)
		The Road Warrior	O (R)

Evil Under the Sun	A-II (PG)	Robin Hood	A-III (R)
Fast Times	O (R)	The Secret of NIMH	A-I (G)
at Ridgmont High	O (R)	The Secret	O
Fighting Back	O (R)	Policeman's Ball	A-I
Firefox	A-III (PG)	The Seduction	O (R)
+ Fox and Hound	A-III (PG)	Sharky's Machine	A-III (R)
Gaslight	O (R)	Shoot the Moon	A-III (R)
Ghost Story	A-I	Six Pack	A-III (PG)
Grease II	A-III (PG)	Some Kind of Hero	O (R)
Gregory's Girl	A-II (PG)	Song for One	O
Halloween	A-III (PG)	Squeeze Play	O (R)
Hey, Good Looking	O (R)	Star Trek II	O
I Love You	O	The Wrath of Khan	A-III (PG)
I Ought To Be	O	The Story of	O
In Philter	A-III (PG)	Christiane F.	A-IV
If You Could See	A-III (PG)	A Stranger in Watching	A-III (R)
What I Hear	A-III (PG)	Summer Lovers	O (R)
I'm Dancin' As Fast	A-III (PG)	Tape	A-II (PG)
As I Can	A-III (R)	Tempest	A-III (PG)
Isolation	A-III (PG)	Yes	A-II (PG)
Joni	A-I	The Thing	O (R)
Lady Chatterley's Lover	A-III (PG)	Things Are Tough	O (R)
Le Beau Marriage	A-III (PG)	All Over	O (R)
A Little Sex	O (R)	Three Brothers	A-II
The Long Good Friday	A-IV (R)	Ticket to Heaven	A-II (PG)
Love and Money	O (R)	Tragedy of a	O (R)
Love Child	A-IV (R)	Reluctant Man	O (R)
Making Love	O (R)	Tron	A-III (PG)
Man of Iron	A-II (PG)	Victor-Victoria	A-IV (PG)
Megaphone	A-II (PG)	Visiting Hours	O (R)
Mephisto	A-IV	Windwalker	A-II (PG)
A Midsummer Night's	A-III (PG)	The World According	A-III (R)
Sex Comedy	A-III (PG)	To Gary	A-III (R)
My Favorite Year	A-III (PG)	Wrong's Right	A-III (R)
Neighbors	O (R)	Yes, Giorgio	O (R)
Night Crossing	A-I (PG)	Young Doctors in Love	O (R)
Night Shift	O (R)		
On Golden Pond	A-III (PG)		

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