

the CRITERION

Report recommends parish closings

by MARGARET BRADBURY

TERRE HAUTE—A commission to assess the needs of the church in Vigo County is recommending that improvements be made in religious education, the development of lay ministries and the closure of four unspecified parishes.

The commission was appointed by Msgr. James Galvin, former dean of the Terre Haute Deanery, in May 1981. The study was limited to Vigo County because each of the other four counties in the deanery has only one parish.

The report presented to Archbishop Edward T. O'Meara on Aug. 8 made a strong appeal for a committee to further study the issues addressed by the current group. The report recommended that the new commission be established within six months, with representatives of the county's nine parishes, to study the following:

1. The geographic locations of the Catholic population and the present facilities and to assess and select the best of these facilities to serve the needs of five parishes.

2. To redraw the territorial boundaries to achieve an equitable distribution of parishioners across the five parishes.

The recommendation to close parishes is based on population projections and archdiocesan forecasts of the number of priests that will be available in 1988. The report notes that the population figures did not include the Catholic students at Indiana State University and Rose-Hulman Institute of Technology, which would justify an additional priest assignment in the area.

DECISIONS ON implementing recommendations from the commission will be made by the archbishop, said Franciscan Father Dismas J. Veeneman, commission chairman.

In its studies to prepare the report, the commission analyzed U.S. Census data and national opinion surveys, and held informational and opinion surveys in all nine parishes. Two listening sessions were held to explain the data's implications and remarks made at the meetings were represented in the report.

The survey information showed that Vigo County has experienced a population decline during the past decade with a corresponding decrease in the number of registered Catholics. The population decline is expected to continue until the year 2000.

To complicate the population decline problem, the county is an economically depressed area with high unemployment (See REPORT RECOMMENDS on page 2)

Looking Inside

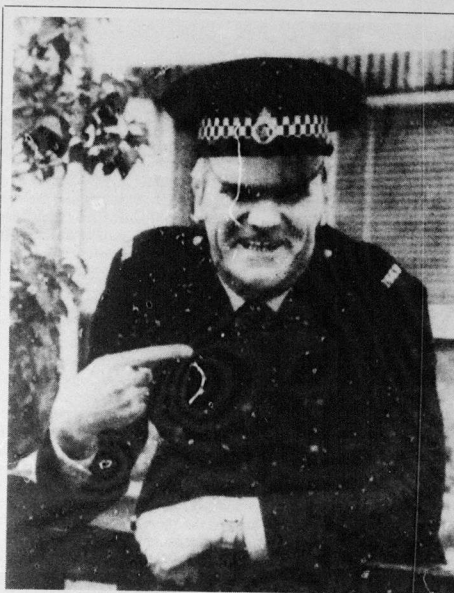
A medical-moral ethicist talks about the legacy of the Infant Doe issue on page 8.

The Kennys respond to a question about elderly parents unable to care for themselves. Turn to page 8.

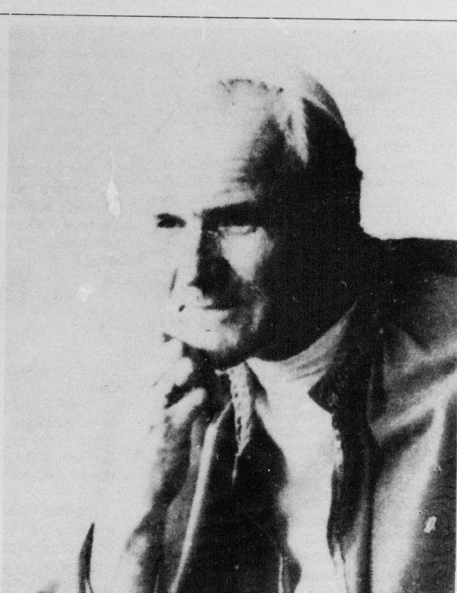
What do you want to know about God? That's the question asked by Know Your Faith staff writers in the second installment of GOD IN THE HUMAN SITUATION. Read pages 9 to 12.

Holy Family Parish in New Albany is the subject of this week's Parish Profile on page 12.

Bridget Hodge believes a goodly number of Catholics are prejudice against large families. Consider her thoughts on page 13.



PAPAL LOOK-ALIKE—Policeman Bill Bird, 50, of Liverpool, England, was told by friends that he had a remarkable resemblance to Pope John Paul II so he sent a photo (right) of himself dressed like the pope to the Vatican requesting permission to



impersonate the pope at charitable events. Bird, a Catholic, received a reply from the Vatican which he interpreted as granting the permission. The Vatican said it was a courtesy response and did not grant approval. (NC photos from UPI)

'Reject women priests,' says pontiff

by Fr. KENNETH J. DOYLE

CASTELGANDOLFO, Italy (NC)—In a strongly worded message, Pope John Paul II told U.S. bishops Sept. 5 to reject the idea of women priests and to withdraw support from any group or individual advocating a female priesthood.

The bishops were also told to be faithful to church doctrine at the risk of being unpopular.

The pope coupled his opposition to a female priesthood with support for the dignity of women. Bishops should work for "every legitimate freedom that is consonant with their human nature and their womanhood," and "to oppose any and all discrimination of women by reason of sex," he said.

The pope's words came in a half-hour talk delivered in English to 23 U.S. bishops who were making their "ad limina" visits at Castelgandolfo, the pope's summer headquarters. "Ad limina" visits occur every five years and are required so that bishops can report to the pope on the status of their dioceses.

"The bishop must give proof of his pastoral ability and leadership by withdrawing all support from individuals or groups who, in the name of progress, justice or compassion, or for any other reason, promote the ordination of women to the priesthood," the pope said.

The exclusion of women from the priesthood, the pontiff said, "is linked to Christ's own design for the priesthood."

PREVIOUSLY, Pope John Paul had said that women may not be ordained because Christ, faced with the possibility of choosing women to be priests, did not do so and the practice of the church of today must model that of its founder.

In 1977 the Vatican Congregation for the Doctrine of the Faith issued a formal

declaration, approved by Pope Paul VI, stating that women could not be admitted to the priesthood. The declaration did not, however, take a stand on the ordination of women to the diaconate.

In the United States, a major group promoting women priests is the Women's Ordination Conference and it recently completed a four-year dialogue with an ad hoc committee of the National Conference of Catholic Bishops. The NCCB committee did not support women priests, but Bishop Michael F. McAuliffe of Jefferson City, Mo., chairman of the committee, urged the bishops to study the possibility of ordaining women as deacons.

On Sept. 5 the pope also asked bishops to stress other church beliefs, even if they are controversial and unpopular.

A BISHOP "will proclaim without fear or ambiguity the many controverted truths of our age," said the pontiff. "He will proclaim them with pastoral love, in terms that will never unnecessarily offend or alienate his hearers, but he will proclaim them clearly, because he knows the liberating quality of truth."

The bishops were told to proclaim the Gospel "in all its purity and power, with all its demands."

This includes proclaiming the indissolubility of marriage, "the incompatibility of premarital sex and homosexual activity with God's plan for human love" and "the unpopular truth that artificial birth control is against God's law," the pope said.

He also asked the bishops to defend the rights of the unborn, the weak, the handicapped, the old and the poor.

While opposing homosexual activity and premarital sex, a bishop "will at the same time, with all his strength, try to assist those who are faced with difficult moral choices," the pope added.

The authenticity of church teaching does not depend on a popular vote, the pope said.

"THE BISHOP proclaims the Gospel of salvation not as a human consensus but as a divine revelation," the pope added.

The bishop, said the pope, "must accept the consequences of the fact that he is, with Jesus Christ, a sign of contradiction" and must "announce to the young and the old, to the rich and the poor, to the powerful and the weak the fullness of truth, which sometimes irritates and offends, even if it always liberates."

In so doing, added the pope, "the bishop will be called upon over and over again to accept criticism and to admit failure in obtaining a consensus of doctrine acceptable to everyone."

"The renewal willed by the Second (See REJECT WOMEN on page 2)

the CRITERION

Vol. XXII, No. 48 — September 9, 1983
Indianapolis, Indiana

Parishioners respond to Vigo County study

Some recommendations are questioned

by MARGARET BRADBURY

TERRE HAUTE—Vigo County Catholics expressed intense feelings over issues covered and proposals made in a report on the future for the church in the Terre Haute area.

Franciscan Father Dismas Veeneman, chairman of the commission, said the most intense feelings were expressed concerning the commission's statement requesting the church to discuss alternative lay ministries.

He said many of the 175 persons attending the meeting July 25 had difficulty understanding why the commission was urging the Archdiocese of Indianapolis to enter into dialogue and to explore the possibilities and theological support for optional celibacy, restoration to active ministry of married clergy and the ordination of women.

Although there was strong opposition to having the statement retained in the commission's final report, he said there also was strong support from others that the section be maintained.

On the other hand, he said the section dealing with the development of lay leadership received overwhelming support.

Participants showed strong feelings about the need for Catholic elementary schools and suggested a city or county-wide school rather than schools supported by individual parishes, with tuition the same for parishioners and non-parishioners.

The participants were adamant about maintaining their freedom to choose which parish they would belong to regardless of parish boundaries.

"The commission members do not expect to see all the recommendations implemented within our lifetimes but we recognize the recommendations are needed as a model for the people to use in thinking about some of these issues," Father Veeneman said.

If nothing else is done, he hopes at least to see the formation of an ongoing deanery pastoral planning commission. Church officials located in a chanery are not "on the location" and are less in touch with the needs of an individual area.

The most important proposal in the report, he feels, is the development of lay leadership and the issue of religious education.

"People need religious education because there is a lack of understanding of what is church and out of that what is the place of an individual within the church," he said. Overall, he said, he is excited about the experience of working with the commission the past two years and felt the members represented a typical cross-section of the people in the area.

He is concerned that the work begun by the commission will not be nurtured and will become a frustrating experience for those who have worked on it so far.

"As we finished the work, I stepped back with a feeling of amazement at what 13 people had been able to accomplish. In the sense that none of us was anything but a volunteer, it's a remarkable piece of work."

rates and a large percentage of low income families.

Operational costs of the nine parishes have increased as much as four to five times in the past decade. Total parish indebtedness is in excess of \$400,000 although three parishes are debt-free.

IN 1975 there were 16.5 priests serving the nine parishes. There are now seven serving full-time and two serving part-time in the same parishes.

The survey found that 75 percent of the Catholics questioned were willing to become more involved with parish activities; lay involvement in church activities has increased in the county since Vatican II and 80 percent of those surveyed felt that the laity should assume greater responsibility for the operation of each parish.

The report stated that unless there are changes, the following can be predicted as the future for the church in Vigo County:

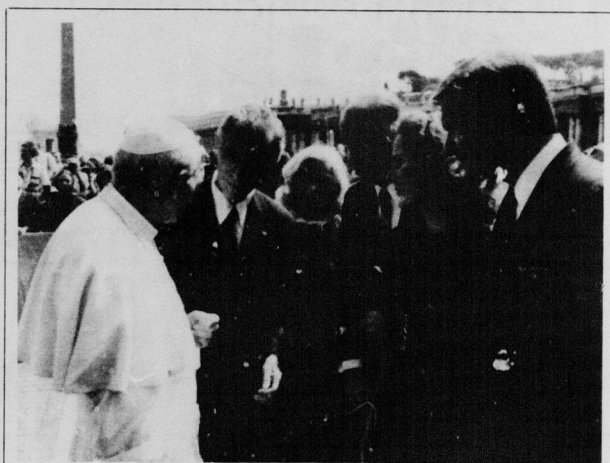
—The Catholic population will continue to decline unless evangelization efforts increase the fold.

—Parish operational costs will continue to rise while the economic base to offset the costs will, in all probability, decline.

—Priestly ministry to the Catholic community in Vigo County will decrease based on projections of the Archdiocesan Personnel Board.

—The laity will assume greater responsibility for the administration and operation of parishes.

Specific proposals in the report emphasized the need for religious education and the development of lay leadership. The commission recommended first that areas



MEETING THE POPE—During his weekly general audience, Pope John Paul II meets a group of U.S. Senators and their wives in St. Peter's Square. The senators, from left, Claiborne Pell (D-R.I.), Patrick Leahy (D-Vt.) and Donald Riegle (D-Mich.), stopped in Rome following a visit to the Soviet Union. (NC photo from UPI)

Report recommends (from 1)

be defined where lay leadership would assist the mission of the church of the Terre Haute Deanery.

Second, the commission proposed that individuals be identified who are willing to assume a more definite role in the church. Third, that the church provide "a cooperative, comprehensive program of education" to enable those Catholics to assume the appropriate ministerial offices.

Further, the commission "calls the Deanery Board of Education to undertake a comprehensive evaluation and study of the (Religious Education) Center to determine if its direction and thrust is best serving the church of Vigo County or the Terre Haute Deanery."

It also called on the Deanery Board of Education to do an in-depth study and plan for the future of Catholic elementary schools in the county. Eight of the nine parishes in Terre Haute formerly maintained parochial elementary schools. Now only two parishes operate schools. The high school ceased operation in 1977.

On the question of providing priests for parishes, the commission "strongly believes that neither assigning one priest to two parishes nor clustering several parishes served by a ministry team is a viable solution when addressing the problem of the distribution of clerical personnel. The preference is one full-time priest to one parish community."

It also called for new efforts at cooperation.

"Given the need for a common vision and spirit of cooperation and unity, it is essential that the present and future pastoral personnel be charged with the responsibility to shape an agreed practice

for all areas of ministry, including, but not limited to, parish membership, sacramental preparation programs, evangelization, activities involving various groups, and the like."

The commission recommended that "all present assets and revenues realized from the sale of closed parish properties be applied to reduce overall indebtedness. Remaining assets or indebtedness resulting from any cause will be shared equally among the five parishes.

Members of the commission were Paul Kerstiens, St. Mary of the Woods Parish, St. Mary of the Woods; Dr. C. Wesley Lambert, St. Joseph Parish, Terre Haute; Paul Jackson, St. Benedict Parish, Terre Haute; Mary Dwyer, St. Ann Parish, Terre Haute; John Kuchinskis, St. Patrick Parish, Terre Haute; Margaret Donnenhoffer and Pat Hoffman (alternate), Holy Rosary Parish, Seelyville; Jay Pfeging, St. Leonard Parish, West Terre Haute; Dr. Ben Moulton, St. Margaret Mary Parish, Terre Haute; and Shirley Risley, Sacred Heart Parish, Terre Haute.

In addition to Father Veeneman, members of the steering committee appointed by Msgr. Galvin were Providence Sister Mary Beth Klingel and Father Charles Fisher of Sacred Heart. Providence Sister Mary Kevin Tighe from St. Meinrad College was facilitator of the project.

Representatives to the commission were appointed by individual pastors and parish councils.

The archbishop's response and any action on the report will come after he returns from sabbatical in October.

OFFICIAL APPOINTMENTS

Effective September 15, 1983

REV. RICHARD JESCHKE,
S.V.D., appointed pastor of St. Rita
Parish, Indianapolis.

REV. LAWRENCE THORNTON,
S.V.D., appointed associate pastor of
St. Rita Parish, Indianapolis.



MOVING?

We'll be there waiting
if you give us 2 weeks
Advance Notice

Name _____
New Address _____
City _____
State _____ Zip _____
New Parish _____
Effective Date _____

NOTE: If you are receiving duplicate copies please send both labels

THE CRITERION

P.O. BOX 1410
INDIANAPOLIS, IN 46206

'Reject women priests' (from 1)

Vatican Council," said the pontiff, "depends on the ministry of bishops," meaning that a bishop must be a man who "expresses to all individuals and groups of whatever tendency—with a universal charity—the love of the good shepherd."

The love of a bishop must extend to every person in need, said the pope and, in a special way, to his priests in a love of "a friendship that knows how to communicate esteem, and through warm human exchange can help a brother priest even rise from moments of discouragement, sadness or dejection."

Bishops are also called to be "teachers of prayer" to the faithful of their dioceses, the pope said.

Bishops should also use prayer in the selection of new bishops, said the pope, assuring themselves that such candidates are "teachers of the faith as it is proclaimed by the magisterium (teaching authority) of the church."

The visit was one of several taking place this year by groups of U.S. bishops. In April

the pope spoke to the bishops of New York State, urging them to encourage people to greater fidelity to the sacrament of penance.

The U.S. bishops at the Sept. 5 meeting were Archbishop Patrick Flores of San Antonio, Texas; John Whalon of Hartford, Conn.; Rembert Weakland of Milwaukee; Oscar Lipscomb of Mobile, Ala.; John Quinn of San Francisco; and Francis Hurley of Anchorage, Alaska.

Bishops Joseph Breitenbeck of Grand Rapids, Mich.; Eugene Gerber of Wichita, Kan.; Raymundo Pena of El Paso, Texas; William Larkin of St. Petersburg, Fla.; Thaddeus Shubsda of Monterey, Calif.; Hubert Hart of Cheyenne, Wyo.; Jerome Hastrich of Gallup, N.M.; Bernard Ganter of Beaumont, Texas; Daniel Reilly of Norwich, Conn.; Victor Balke of Crookston, Minn.; Frank Rodimer of Paterson, N.J.; Thomas Murphy of Great Falls-Billings, Mont.; Mark Hurley of Santa Rosa, Calif.; John Reiss of Trenton, N.J.

Auxiliary Bishops Daniel Walsh of San Francisco; Alphonse Gallegos of Sacramento, Calif.; and Peter Rosazza of Hartford, Conn.

Wall resigns post as Chicago editor

CHICAGO (NC)—A. E. P. Wall, editor of the Chicago Catholic, archdiocesan newspaper, announced his resignation Sept. 2, saying he disagrees with long-range plans for the newspaper. Wall, 58, said the plans "appear to lean toward a closer relationship between the newspaper and the chancery office, making the newspaper more directly a participant in carrying out various policies." Wall, who joined the paper in 1976, will remain editor until Jan. 15, at which time he also will leave his posts as president of the Chicago Catholic Publishing Co. and its typesetting affiliate, the New World Publishing Co. Inc.

Vatican condemns Mass without ordained priest

by JERRY FILTEAU

WASHINGTON (NC)—The Vatican's Congregation for the Doctrine of the Faith has condemned as "absolutely incompatible with the faith" any view holding that the Eucharist can be celebrated without a sacramentally ordained priest.

The condemnation, in the form of a letter to the world's bishops, seemed to be directed chiefly at the views Belgian-born Dominican Father Edward Schillebeeckx expressed in his recent book, "Ministry: Leadership in the Community of Jesus Christ." The letter did not, however, cite Father Schillebeeckx or any other theologians by name as proponents of the condemned views.

"Since it is of the very nature of the church that the power to consecrate the Eucharist is imparted only to the bishops and priests who are constituted its ministers by the reception of Holy Orders, the church holds that the eucharistic mystery cannot be celebrated in any community except by an ordained priest, as expressly taught by the Fourth Lateran

Council" in the year 1215, the papally approved document said.

The doctrinal congregation's new document was released Sept. 8 at the Vatican and simultaneously in Washington by the National Conference of Catholic Bishops.

Titled "Letter to the Bishops of the Catholic Church on Certain Questions Concerning the Minister of the Eucharist," it is dated Aug. 6 and signed by the doctrinal congregation's prefect, Cardinal Joseph Ratzinger, and secretary, Archbishop Jerome Hamer.

THE TEXT of the letter states that Pope John Paul II approved it and ordered its publication.

In conjunction with distribution of the letter in the United States, the NCCB's Committee on Doctrine sent the nation's bishops a 46-page commentary on Father Schillebeeckx' views on ministry and the Eucharist, including published critiques of the Dominican's position by three theologians.

Archbishop John R. Quinn of San Francisco, who is chairman of the NCCB Committee on Doctrine, also issued a

pastoral letter on the question for his own archdiocese, and copies of it were sent by the NCCB to all the bishops in the country.

In his letter Archbishop Quinn said that the doctrinal congregation's statement is an occasion "to renew and deepen our conviction about the central importance of the priesthood" in the life of the church.

It is also a challenge "to pray for vocations to the priesthood so that all the other ministries and charisms in the church may be nourished and energized" by the priestly ministries of preaching God's word and celebrating the Eucharist, he said.

MSGR. RICHARD Malone, executive director of the NCCB Committee on Doctrine, in the materials sent to the U.S. bishops summarized the Schillebeeckx thesis on ordained ministry and the Eucharist this way: "The election and recognition by the community is decisive. The laying on of hands (of sacramental ordination) is only secondary."

Father Schillebeeckx, recently retired professor of theology at the University of Nijmegen in the Netherlands, argued in his book that as far as the New Testament is concerned, a Christian community faced with no eucharistic president could have chosen one of its members to preside at the Eucharist without requiring the laying on of hands by a bishop.

The doctrinal congregation's letter said the view "that the power to confer the sacrament of the Eucharist is not necessarily connected with sacramental ordination . . . is absolutely incompatible with the faith as it has been handed down."

The reason this view is wrong, it said, is that "not only does it deny the power conferred on priests but it undermines the entire apostolic structure of the church and distorts the sacramental economy of salvation itself."

"The apostolicity of the church does not

mean that all believers are apostles, not even in a collective sense, and no community has the power to confer apostolic ministry which is essentially bestowed by the Lord himself," the congregation said.

"This apostolic succession which constitutes the entire church as apostolic is part of the living tradition which has been for the church from the beginning, and continues to be, her particular form of life," the congregation added. "And so, those who cite isolated texts of Scripture in opposition to this living tradition, in trying to justify new structures, have strayed from the truth."

The letter released Sept. 8 was not the first time the doctrinal congregation has rejected views that the Eucharist can be celebrated without an ordained priest under certain circumstances.

In a declaration dated Feb. 15, 1975, responding specifically to views proposed by the Swiss-born theologian, Father Hans Kung, the congregation listed that error among his teachings.

"The view already suggested by Prof. Kung in the book 'Die Kirche' (The Church), according to which the Eucharist, at least in cases of necessity, can be validly consecrated by baptized persons who are not ordained priests, cannot be reconciled with the doctrine of Lateran Council IV and Vatican II," the 1975 declaration said.

That declaration did not, however, analyze that view in detail or argue the doctrinal and theological reasons for repudiating it.

Another doctrinal congregation declaration in 1973, also directed against the teachings of Father Kung, although it did not mention him by name, addressed the issue in slightly greater detail, but not as thoroughly as the latest document.

"Only the priest can act in the person of Christ and preside over and perform the sacrificial banquet in which the people of God are united with the oblation of Christ," the 1973 declaration said.

Council approves goals in Seymour Deanery

by JIM JACHIMIAK

The Seymour Deanery Pastoral Council has approved nine goals, and will develop action plans to fit those goals at its next meeting.

The meeting is set for Sept. 13 at 7:30 p.m., at St. Patrick Church in Madison.

Jim Hemmelgarn of St. Bartholomew Parish in Columbus is president of the council, which was formed last year to handle pastoral needs and function as a board of education for the deanery. He has announced that the nine goals are:

- To investigate and promote the availability of information and resources among parishes. He noted that objectives in this area include "determining who has what" in terms of physical resources, personnel and communication.

- To promote interparish communication in the deanery. Objectives in the area of communication include having members of the council visit parishes which have not yet sent representatives, and enlisting a contact person in each parish in the Seymour Deanery.

- To assist parishes with programs of leadership training and spirituality. Specific objectives include leadership seminars for prospective parish council and board of education members. "The key word is 'prospective,'" Hemmelgarn explained, since most parishioners receive no training until after they have become council or board members.

- To encourage the establishment of pastoral councils in other deaneries in the archdiocese. Communication with each dean will be necessary to accomplish that goal, Hemmelgarn said.

- To identify social service needs. Hemmelgarn explained that Father Robert Drewes, pastor of St. Mary Parish in North Vernon and dean of the Seymour Deanery, had been asked to appoint a deanery board for Catholic Social Services. The pastoral council was intended to include that responsibility, and Hemmelgarn hopes for development of a deanery program for Catholic Social Services by next year.

- To assist all parishes in the deanery interested in forming parish councils. "We will collect models of parish pastoral councils," Hemmelgarn said, and present them to interested parishes.

- To develop a sense of universal church within the parishes of the deanery. The major objective in this area, Hemmelgarn said, is for all parishes in the deanery to participate in the pastoral council.

- To investigate the future of the deanery church. "We hope to form a long-

range planning committee to investigate possible future needs, problems and resources, and to disseminate that information," according to Hemmelgarn.

► To develop a temporary operating constitution. This should be accomplished by October, Hemmelgarn said.

"Now it's up to somebody to sit down and make things happen," he noted. "We're encouraging all parishes in the deanery to be at the next meeting," so they can take part in developing the action plans.

After action is taken in these nine areas, Hemmelgarn explained, the council will begin investigating other areas of concern. For example, in addition to its pastoral role, the council is to take the place of a deanery board of education. "There is no specific goal yet that relates to education," Hemmelgarn said, but concerns have been expressed, especially in the area of adult education.

For more information about the pastoral council or next week's meeting, call Hemmelgarn at 812-376-7591.

Respect Life Sunday to be observed

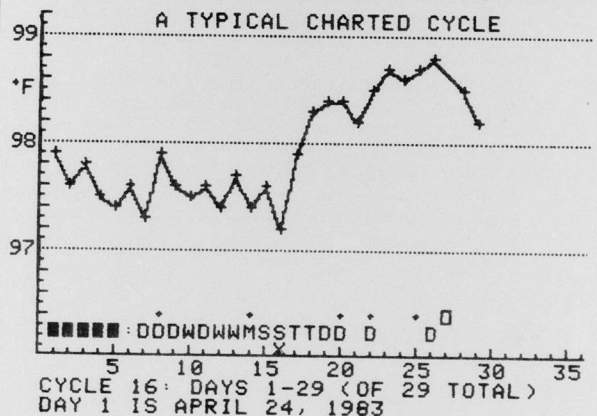
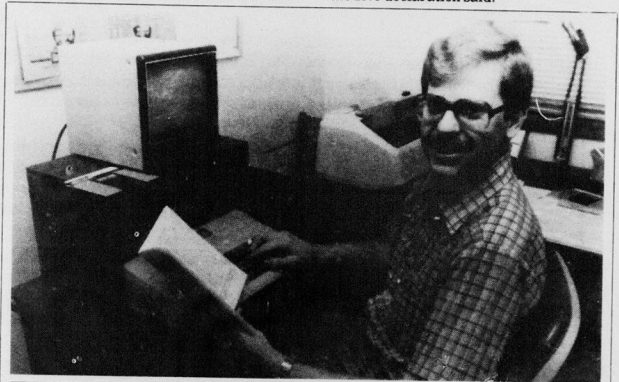
Respect Life Sunday will be celebrated in the archdiocese October 2 with a prayer service to be led by Archbishop Edward T. O'Meara at St. Peter and Paul Cathedral. Invitations are being sent specifically to chairpersons of parish pro-life committees to attend. A dinner which is open to the public will follow in the Catholic Center Assembly Hall.

Coinciding with the event the Office of Pro-Life Activities will present its first annual award honoring a Catholic of the archdiocese for work in pro-life activities.

According to John Snider, Office of Pro-Life Activities representative, parishes are being encouraged to bring people to the prayer service. "We are hopeful that this paraliturgical service at the archdiocesan level, in addition to celebrations at the local level, will help the parishes better understand the need to respect life in all its forms," he said.

The dinner which will follow will honor parish pro-life chairpersons and their guests. The public may attend the dinner at a cost of \$6 per person.

For more information contact the Office of Pro-Life Activities at the Catholic Center, 317-236-1569.



COMPUTER PLANNING—Frank Ringsmuth of St. Cloud, Minn., sits at his Apple II personal computer as he enters data for a Natural Family Planning program. Ringsmuth and his wife Linda have used NFP methods during their six-year marriage and when they purchased the computer they decided to let it keep the records for them. A typical menstrual cycle charted by the computer is illustrated below. Natural Family Planning programs are available in the Archdiocese of Indianapolis through the Archdiocesan Family Life Office. (NC photos)

EDITORIALS

The 'logic' of abortion

Indiana State Representative Richard M. Dellinger (R-Noblesville) has promised to sponsor a bill in the 1984 legislature correcting the defects in the state's abortion law requiring a doctor to notify parents before performing an abortion on an underage daughter.

The law was struck down recently by a federal appeals court which said waiver provisions in the law did not provide for the appointment of legal counsel nor did they stipulate a speedy appeal process nor did they safeguard the minor's privacy. The law permitted the minor to petition juvenile court to waive notification.

The late Judge Cale Holder upheld the law in an earlier ruling on the grounds it served the state's interest by ensuring parents had knowledge of and participated in a decision which could have lasting medical and emotional consequences for their child.

Nevertheless, the appellate court struck down the law.

In response to the court's action one parent was heard to complain, "My 13-year-old daughter's school has to call me to get permission to give her an aspirin for a headache, but she could go out and get an abortion without telling me."

The "logic" of abortion on demand is based on the right to privacy. Proponents of such demand refuse to recognize any other rights. In a ruggedly individualistic society such as ours, abortion on demand is the most individualistic freedom of all. The right to privacy has become our god. Yet psychiatrists' couches are full of lonely people. And the family is a shattered unit for our legal system prods its members apart with its philosophy of "separate and equal" and enforces a tyrannical individualism.

Reconciliation within families is made impossible. Deception, dishonesty and isolation are apotheosized. Law canonizes the right to privacy at the expense of the common good. One is not held accountable for one's personal morality. Thus, in the privacy of one's "space," one can maintain one's right to kill, to be prejudiced, to wage war—indeed, behave indifferently to the needs of the common good.

How long will it be before such privacy explodes into a world war of inner rage and frustration?

—Father Thomas C. Widner

Toward a stronger church

The report of the Vigo County Planning Commission concerning the needs of the Church in the Terre Haute area may suggest division in terms of solutions but the process and the work which took place in preparing the report must be applauded.

This initiative on the part of Catholics in the archdiocese will contribute toward a stronger and better planned archdiocesan Church. Are the results viewed as negative? Perhaps the future does not look hopeful. Were the planners asked to guarantee optimism? A guaranteed outcome is no outcome—it is wishful thinking.

But the report may be less important than the process itself. For the report and its preparation suggest that lay leadership is being nourished and strengthened. Much effort must be attributed to the leadership of Msgr. James Galvin who, as then dean of the Terre Haute Deanery, appointed the commission. Msgr. Galvin's leadership is an example to his fellow deans.

This week's Criterion also reports on the announcement of the Seymour Deanery Council in the establishment of its goals. Once again lay leadership must be recognized and congratulated for working toward the needs of the local Church and working against the narrow parochialism which thwarts the Church's work.

In the past we have often congratulated the efforts of the Archdiocesan Board of Education in encouraging lay leadership. Events in both Terre Haute and Seymour show that such leadership is to be found in the archdiocese in areas other than education. Lay leadership continues to grow and is becoming an effective instrument carrying out the Gospel in the archdiocese.

—Father Thomas C. Widner

WASHINGTON NEWSLETTER

Vatican ties get little attention

by JIM LACKEY

WASHINGTON (NC)—Has the time come for the establishment of full diplomatic relations between the United States and the Holy See? Some in Congress may think so, but the proposal seems to be generating little enthusiasm or discussion anywhere else.

That in itself is a major change from previous years, when proposals to lift a U.S. ban on Vatican relations drew loud protests from church-state separationists. But despite the muted opposition not many people are coming out in support of the proposal either.

The mid-summer announcement that Congress was considering lifting the Vatican relations ban had all the markings of a typical trial balloon. Someone floats a potentially controversial proposal, then sees how long the idea actually flies.

In this case Rep. Clement Zablocki (D-Wis.), chairman of the House Foreign Affairs Committee, introduced the bill on Vatican relations in late June. Two weeks later sources on Zablocki's staff and at the State Department who asked not to be identified began testing the waters by telling reporters that the Reagan administration would favor passage of such a bill.

But publication of the story brought less than the expected public outcry. Whereas President Harry Truman's plan in 1951 to appoint an ambassador to the Holy See barely got off the ground, this latest proposal drew little immediate notice from either the media or the groups that could be expected to oppose such a plan.

Almost three weeks later a similar bill was introduced in the Senate. Its chief sponsor, Sen. Richard G. Lugar (R-Ind.), called the Vatican under Pope John Paul II "a sensitive diplomatic center" and said U.S.-Vatican relations need more than just the personal representative that U.S. presidents have been sending to Rome in recent years. (The current representative is a longtime Reagan friend, William Wilson.)

Both bills received broad bipartisan support. Zablocki's measure was co-sponsored by 15 Democratic and 10 Republican members of his foreign affairs panel, while Lugar's received the co-sponsorship of 19 senators whose ideologies range from Sen. Jesse Helms (R-N.C.) to Sen. Edward M. Kennedy (D-Mass.).

Ironically, Kennedy's brother John, first Catholic president of the United States, opposed diplomatic relations with the Vatican on church-state grounds and refused to send a personal representative.

But despite that kind of support in Congress there seems to be little enthusiasm elsewhere.



As expected one of the chief opponents is Americans United for Separation of Church and State, which said formal U.S.-Vatican links would constitute favoritism for one religion and lead to entanglement between American civil government and a religious entity.

ALSO STILL opposed to the move is the National Council of Churches, the association of 32 national Protestant and Eastern Orthodox denominations. The Rev. Dean M. Kelley, the NCC's director for religious and civil liberty, said Aug. 31 the organization has been opposed to sending an ambassador to the Vatican since the Truman administration and added that the NCC "doesn't see anything particularly new and different" in the latest proposal.

The proposal isn't getting a whole lot of Catholic support either, despite Pope John Paul's stated desire for official ties with all countries of the world. Countries with which the Vatican has formal relations now number more than 100.

The U.S. Catholic bishops continue to neither support nor oppose the Vatican link, says Russell Shaw, the bishops' chief spokesman. Shaw said the bishops have no plan to discuss the issue at the Sept. 13-15 meeting of their Administrative Committee.

One Catholic newspaper columnist, Ed Grant of The Advocate, newsweekly of the Archdiocese of Newark, N.J., said such ties would have "enormous advantages" for the United States and would make American Catholics feel a little less like second-class citizens.

But the Catholic Herald of Milwaukee, Zablocki's home town, said it was wary of the proposal. In an editorial by editor Thomas J. Smith the paper said formal ties could be used by the Reagan administration and its successors to pressure the U.S. bishops into conformity with White House positions on such issues as nuclear arms or Central America.

The wide ideological range backing the measure in Congress seems to indicate that the issue won't be bogged down by partisan politics even though the Reagan administration is among the plan's supporters. But with few outside the Capital particularly enthusiastic about the proposal—with the possible exception of the Vatican itself—there may not be enough support to push the measure through Congress.

Mauritania wants aid to end slavery

UNITED NATIONS (NC)—Mauritania has become the first country to tell the United Nations that it has deeply embedded vestiges of slavery and is unable to mount a successful campaign against it. The West African country has invited U.N. experts to visit the nation and tell the government how to deal with the problem. Mauritania made the invitation in August to the Sub-commission on Human Rights meeting in Geneva, Switzerland. The U.N. group will send two experts to the country on an 11-day fact-finding trip in January. Mauritania said that its independence in 1960 has not resulted in marked changes in the slavery situation.

Correction

Last week's parish profile of St. Paul Parish, Decatur County, incorrectly stated that regular weekend Mass was dropped there in 1979 with the appointment of Father James Dede as administrator. The regular weekend Mass was actually discontinued in 1977 before Father Dede became parish administrator. We regret the error and any inconvenience it may have caused.

Franciscan criticizes U.S. policy in Nicaragua

SANTA BARBARA, Calif. (NC)—U.S. policies toward Nicaragua may deliver that Central American country to communism, according to Franciscan Father Alan McCoy, a former president of the Conference of Major Superiors of Men. "If we keep on doing what we're doing and we keep cutting off their (Nicaragua's) friends

in some way or another . . . the only way that Nicaragua will survive is to go to Russia and Cuba for help," Father McCoy, Franciscan superior of Santa Barbara Mission, said in an interview. "The greatest thrust toward communism in Nicaragua would be the result of this policy of our government," said the priest.

U.N. group supports conscientious objection

UNITED NATIONS (NC)—The United Nations Subcommission on Human Rights has prepared a wide-ranging proposal designed to ensure greater international recognition of the individual's right to conscientious objection to military service. After considering the proposal for 12 years, the subcommission meeting in Geneva,

Switzerland, reported that nations should extend the right of objection to persons whose conscience forbids them to take part in armed service under any circumstances, when the objector is likely to be used in action approaching genocide, or when the objector feels the action is a gross violation of human rights.

LIVING THE QUESTIONS

Taking responsibility difficult for many Catholics

by Fr. THOMAS C. WIDNER

This past month the Archdiocese of Hartford, Conn., issued new directives for its parishes. Archbishop John R. Whealon, acting on recommendations made by the Archdiocesan Priests' Senate there, announced that after January 1, 1984 there will be no more than one Saturday-night-for-Sunday obligation Mass in parishes there, most Masses at which the church is less than half full will be eliminated, Masses must be scheduled at least 90 minutes apart, and Sunday afternoon Masses after 12:30 p.m. will no longer be scheduled.

Archbishop Whealon cited the exhaustion level of priests called upon to celebrate "too many Masses" with insufficient attention to the quality of the liturgies.

"Our priests are being called upon to say too many Masses, during the week as well as on Sundays and holydays," the archbishop wrote in his August 12 column in that archdiocese's newspaper. "There is too much competition among parishes. There is not yet enough attention to the quality of the liturgical celebration."

The Priests' Senate there made a study of all that diocese's parishes in consultation with its Archdiocesan Liturgical Commission. They learned there were numerous weekend and holiday Masses in which the



church was not even half full. They learned that "priests are celebrating so many Masses that their religious life and physical health are affected, and as a result, the quality of liturgy declines," according to Archbishop Whealon.

The archbishop's hope is that "this new policy should encourage a deeper and more devout participation in the sacred liturgy. Our common hope must be for an effective parish liturgical celebration at every Sunday and holy day Mass at which all participate, at which the Mass is truly celebrated by a priest whose strength has not been exhausted and at which the music, servers, and effective homily all serve God and God's people."

I told a local clergyman about this recently and his tongue-in-cheek remark was, "What about the people's right to convenience?"

It is convenience that we have been accustomed to. Remember the changes made in the 1950's in the Eucharistic fast for the sake of convenience? I can also recall how delighted many of us were when the Saturday night Mass came into vogue and how Masses were arranged to best meet the convenience of parishioners. Some people may once again feel betrayed as some have felt betrayed by the innumerable changes following Vatican II.

When we passively accept the Church's discipline, we open ourselves up for betrayal because we tend to absolutize discipline although it is something that is quite changeable. It does not remain the same. What parents discipline children with at age 7 changes when

the child reaches age 14 (or sooner, I hope). Many people want the comfort of Church discipline in the way in which children who never grow up want and need discipline.

The biggest change for many, however, has been learning to grow up and discipline oneself by taking responsibility for oneself as a Catholic adult.

The action of the archbishop of Hartford is not an isolated one. The shortage of priests in the archdiocese of Indianapolis is causing individual parishes to alter Mass schedules—there just simply aren't the priests to offer them. Some question why priests can't "say" more Masses, but as the archbishop of Hartford points out, the quality of a liturgy is quite important.

Once upon a time a priest's responsibility was simply to "say" Mass because it was a silent ritual and required only the reading of a script. A Mass today cannot be "said," however. It requires preparation on the part of both priest and congregation. Those who come just expecting to get Mass out of the way for the week will usually find themselves asked to involve themselves in the action.

If we regard the Eucharistic sacrifice only as something we are required to do, then it makes little difference how it is celebrated. But if we regard it as important to our lives, then how it is celebrated is far more important than when or how often we attend.

Fewer Masses may be scheduled in the future in our parishes. But those scheduled should be much better prepared and more reflective of our need to worship.

POINT OF VIEW

Pastoral demands action

by Fr. CHUCK FISHER

Being single or married, young or old, going to work and eeking out a living, paying the bills and the taxes, caring for the children or other dependents, sorting through plans for self and family, trying to do something for the betterment of society in the busy-ness of the day, and remain in touch and touched by God, leave hardly any time or energy to be involved in much else, let alone concerned about issues. Yet, it is for individual persons, people of every kind and sort who determine the course of the events of our world and Church.



A friend shared the following with me and our group of catechumens earlier this year. It's a kind of self-survey or a help to reflect on what, if any, influence or action one feels regarding his/her response to the issue of war and peace. Check one or more of the following items as they strike a responsive chord in your heart:

—It's all too depressing. I don't see any hope for change.

—It's too complicated. I can't keep up with it all.

—It's never going to happen. It hasn't happened for more than 30 years.

—Common people don't have that much control over what goes on in government.

—None of my friends are into it.

—The people I know who are into it are the radicals of the world.

—Maybe we deserve a good nuclear blast. It'll wake some people up to what it's all about.

—I'm getting there. I'm getting there.

—What do you mean? I am involved—aren't I?

QUESTIONS about war and peace are rarely answered easily. However, a lot of work has been done for us by a whole host of people, groups, and organizations. Topping the list is our recent gift from the U.S. bishops (and The Criterion), "The Challenge of Peace."

But there's a problem. I've done my own survey, asking about 25 people if they have

read the document. Only two said yes. A couple more indicated they read parts of it, and the rest have yet to tackle the pastoral, with varied reasons. One reason appeared more often than others, and that was "I don't have the time." My hope is that the time will be made or that someone or something gives the necessary kick in the seat to get started. Doing so is a challenge with the benefits of being much more informed in order to make better moral choices and judgments rooted in our Jewish/Christian heritage and tradition.

One major obstacle to hurdle is the special difficulties arising out of a growing knowledge gap. Dealing with nuclear war and its consequences is not the most favored subject that anyone comes to easily nor without certain fear. The area is extraordinarily complex and technical requiring a grasp of some concepts and applications that are overwhelming to so many of us. Even the experts can be put off by it all.

AT THE CORE of this is an issue of considerable concern. The subject of nuclear war is clothed in a language that hides the evils involved.

Fred Ikle, who is a veteran nuclear expert, has said that the jargon of American strategic analysis works like a narcotic. "It dulls our sense of moral outrage . . . It blinds us to the fact that our method of preventing war rests on a form of warfare universally condemned since the dark ages—the mass killing of hostages." And so, we become victims rather than resources to change.

In a recent speech, the President referred to persons who work for peace, seeking ways of dialog with other countries, especially the U.S.S.R., asking for a bilateral freeze on the production of new weaponry, desiring an end to U.S. involvement in Central America, and others, comparable to Neville Chamberlain's work with Nazi Germany. The President said something to the effect that peace is not or cannot be a policy. Peace is an objective, and his understanding of it seems to be peace by any means.

The inference by the President is clear, alluding to all those persons and groups who do not agree with his administration's bellicose international policies drawing us ever more closely to the brink of holocaust.

The speech implied that peacemakers are not good patriots, though the real patriot is the one not afraid to criticize the defective policies of the country he or she loves. Our common humanity is more basic than any political distinctions.

I know some people who reacted quite angrily to the President's words and who sent their comments to him in writing. Hopefully, others were and are suitably moved to act. The President's implications that those who believe in peace as good policy are disloyal is despicable and repulsive. Some of these are the U.S. Catholic Bishops and other religious groups who have endorsed the bishop's pastoral, particularly some Methodist and Episcopal leaders and congregations, Evangelical groups like Sojourners, Pax Christi fellowships, some congresspersons (not all Democrats), physicians' groups and many more.

Opinion polls indicate people want peace, dialog not offensive force, and a freeze of nuclear weapons. It is beyond reason to comprehend the President rendering the workings and laborers for peace ineffectual and without importance. Comparing peacemakers with the politics of pre-World War II is preposterous. What is denied is an understanding that those

who work for peace are doing so from the perspective that "God is the Lord of life and so each human life is sacred; modern warfare threatens the obliteration of human life on a previously unimaginable scale." (from the Bishops' Pastoral).

In addition, people of this generation "should realize that they will have to render an account of their warlike behavior; the destiny of generations to come depends largely on the decisions they make today." (From the Pastoral Constitution, 80, of Vatican Council II).

Doing nothing guarantees trouble. Working for peace intensifies the desire to hope for a better, safer world in which to live, work, play, and hope. So Jonathan Schnell has written, "In weighing the fate of the earth and, with it, our own fate, we stand before a mystery, and in tampering with the earth we tamper with a mystery. We are in deep ignorance. Our ignorance should dispose us to wonder, our wonder should make us humble, our humility should inspire us to reverence and caution, and our reverence and caution should lead us to act without delay to withdraw the threat we now pose to the earth and to ourselves."

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



MEDICAL ACTIVIST—Irene Auberlin, 86, founder of World Medical Relief, pauses from her duties as volunteers sort medicines for distribution to the needy throughout the world. She and her staff of 230 retired senior citizens draw no salary as they ship tons of medicines and equipment from the eight-story inner city Detroit warehouse. (NC photo by Dwight Cendrowski)

Pope issues challenge to Jesuit order at meeting in Rome

by Fr. KENNETH J. DOYLE

ROME (NC)—Pope John Paul II, the first pope to celebrate Mass in the Rome headquarters of the Society of Jesus, opened the 33rd general congregation of the Jesuits by asking them to be "contemplatives in action" and to promote ecumenism and social justice.

He added that the Jesuits' special vow of obedience to the pope was not meant to restrain their actions, but to provide them with "a sphere of action that is more profound and more vast."

The pope's words came during an early morning Mass Sept. 2 opening the meeting which will elect a new superior general to succeed the ailing 75-year-old Basque Jesuit, Father Pedro Arrupe, who is resigning as head of the 26,000-member order.

Welcoming the pope to the Jesuit headquarters, 500 yards from the Vatican, was 82-year-old Jesuit Father Paolo Dezza, whom the pope had designated as his personal delegate to run the order after Father Arrupe suffered a stroke in 1981 and to prepare it for the present meeting.

Speaking for nearly 10 minutes in Latin without a text, Father Dezza said that soon after founding the order in the 16th century, St. Ignatius of Loyola came to Rome to ask Pope Paul III how his men might best serve the pontiff.

"We too, in our day," said Father Dezza, "come as their successors . . . We approach your holiness for instructions and a mission."

Pope John Paul responded by preaching a 37-minute homily in four languages—Italian, French, English and Spanish—in which he charted the outlines of a program for the renewal of the largest Catholic religious order.

Delegates to the meeting, which is expected to last more than a month, are scheduled to formulate guidelines for the order's worldwide activity.

Calling the Jesuits a "great family," the pontiff highlighted their contributions to the church over four centuries as men "committed to the glory of God and the sanctification of mankind, even in the most difficult fields."

He asked them to be "a society of contemplatives in action, endeavoring in everything to see, know and experience Christ, so as to love him and make him loved."

The pope asked the 220 Jesuit delegates to bear in mind the recommendations made by himself and his predecessors, Pope Paul VI and Pope John Paul I, to adapt to the "spiritual necessities of the present day" the traditional apostolates, and to foster the cause of ecumenism and the tailoring of Christianity to fit various cultures.

Always, said the pope, inculturation must be performed with an equal commitment to preserving Catholic doctrine.

The pontiff called on the Jesuits to be promoters of social justice and world peace, though he advised that "this action must be exercised in conformity with your vocation as Religious and priests, without confusing the tasks proper to priests with those that are proper to lay people."

In Latin America, some Jesuits hold government posts or are directly involved in partisan political movements.

Speaking of the special vow of obedience of the Jesuits, a tradition by which many of the priests choose to make a special oath of allegiance to the pope, the pontiff said that "it certainly does not tend to restrain generosity, but only tends to ensure a sphere of action that is more profound and more vast."

The pope also called for lives of mortification, so that "the austerity of poor and simple living might be the sign that your sole treasure is Christ."

The pope praised the work of the Jesuits.

"The church has always considered your society as a group of Religious, prepared spiritually and doctrinally, who are ready to do what is asked of them in the context of the church's universal mission of evangelization."

To Father Arrupe, who sat in the sanctuary throughout the Mass, the pope expressed his "gratitude for having continued to sustain the society with his example, with his prayer, with his sufferings."

Before becoming partially paralyzed by a stroke in 1981, Father Arrupe had asked the pope to be allowed to become the first Jesuit in history to resign as superior general. But he acceded to the pontiff's request that he continue as head of the order.

A touching moment in the Mass came when the aging and ailing general walked haltingly to the altar, assisted by a priest, to receive the sign of peace from the pope.

Father Arrupe, his face radiant with a wide and peaceful smile, was wrapped in a warm embrace by the broad-shouldered pontiff.

The pope, Father Dezza and 55-year-old Italian Father Joseph Pittau, chosen by the pope two years ago to assist Father Dezza in reorganizing the order for their congregation, were the principal concelebrants.

Father Pittau, for years a popular president of Japan's Sophia University, is considered by many Jesuits as the man most likely to succeed Father Arrupe as superior general.

Pope won't celebrate Turkish defeat

by Fr. KENNETH J. DOYLE
NC News Service

In an era of religious toleration, tricentennial celebrations of the defeat of the Turks at Vienna are expected to play only a secondary role in Pope John Paul II's forthcoming visit to Austria.

The 300th anniversary of the breaking of the Turkish siege of Vienna, a victory which preserved Western Europe for Christianity, originally got high billing as the occasion for the pope's Sept. 10-13 trip.

But more recent publicity has stressed another purpose: the pope's presence at the Katholikentag or Catholic Day, a national gathering that has been preceded by a year of intensive prayer and study among Austria's 6 million Catholics.

In October 1981 a spokesman for the Vienna Archdiocese announced that the pope would come to Austria for the celebration of the tricentennial of the battle, in which Polish King John III Sobieski led a joint force of 76,000 Poles and Austrians to victory against a Moslem army twice that size.

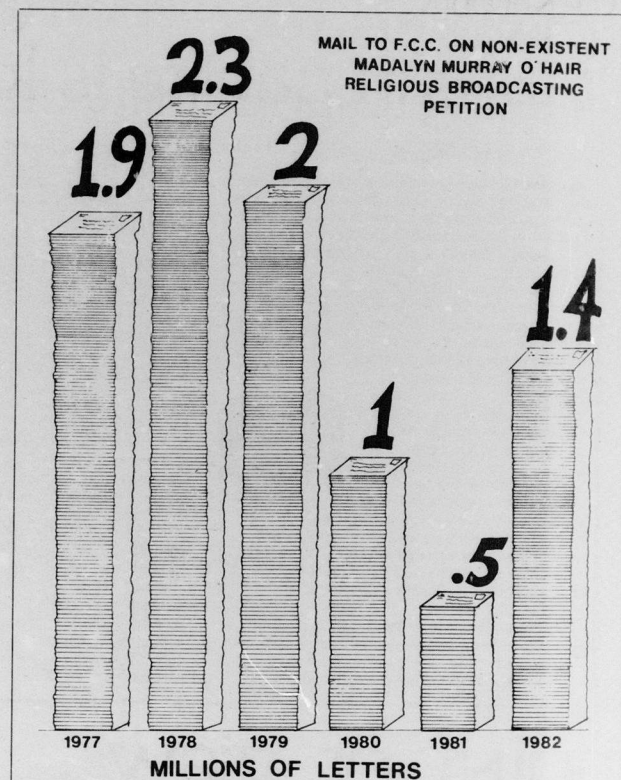
But the Vatican's recently released trip schedule and comments by church officials indicate that the real high point of the visit will be a papal Mass on Sunday, Sept. 11, to mark the close of the Katholikentag.

Asked whether the military victory was being de-emphasized out of a sensitivity toward Moslems and those of other religions, George Kopetzky, general secretary of the Austrian Federation for Catholic Action, told NC News Service in a telephone interview, "You've got that right."

The Katholikentag Mass on Sunday, he added, "is the most important thing."

THE POPE will make a brief stop Sept. 13 at Mahlenberg, the hilltop site overlooking Vienna where the 1683 battle with the Turks took place. "We feel that we do have to touch this aspect a bit," said Austrian Bishop Alois Wagner, but it is "not the real aim of the papal trip."

"Almost all the bishops and priests in



THEY GET LETTERS—The Federal Communications Commission continues to be perplexed by more than 6,000 letters it gets every day based on an eight-year-old rumor that atheist Madalyn Murray O'Hair has petitioned the FCC to ban religious broadcasting on radio and television. The reason for the FCC's concern is that no such petition ever was filed. To date more than 11 million letters on the matter have arrived at the FCC Washington office. (NC sketch by Mal Hart)

Austria," he told NC, "are not so much in favor of talking about this anniversary."

Bishop Wagner, who is now vice president of Cor Unum, the Vatican agency which coordinates the church's charities worldwide, is the former auxiliary bishop of Linz, Austria, and for the last 15 years has directed a Catholic center for 3,000 Asian and African students in Vienna.

Karl Diem, consul of the Austrian embassy to the Holy See, said that during the papal trip the battle against the Turks "will be marked, but not in a triumphal fashion."

Sister Hanni Woitch, an Austrian nun who is a member of the five-person international central team of the Religious of the Sacred Heart, told NC, "We don't speak much in Austria about 'the victory over the Turks,' especially since there are thousands of migrant workers from Turkey living and working in Austria."

IN FACT, the current Austrian national celebration of the Year of the Turks is

focusing on the contributions made to Austria by Turkish culture and customs. One of the most significant of those led to what has become one of Vienna's most famous features, its coffeehouses. Left behind by the Turkish army in its flight were bags of mysterious dark beans. One year later the first Vienna coffeehouse was opened.

In the summer of 1982 Cardinal Franz Konig of Vienna emphasized at a news conference that religious wars were relics of the past. Anxious that the tricentennial ceremonies not be used to rekindle old antagonisms, the cardinal spoke of the urgency of bringing Christians and Moslems together throughout the world.

In a televised address to Austrians in June of last year, the pope spoke of the importance of the 1683 defense of Vienna, calling it "the European hour of destiny" in which "the city of Vienna was saved from looming conquest by the joint efforts of Christianity."

Development fund launched

Will support Sisters of Providence

The Indianapolis Regional Development Committee of the order and many Indianapolis parishes will meet Sept. 10 and 11 to kick-off the campaign for the Sisters of Providence Development Fund, according to Providence Sister Jane Bodine, Director of Development for the Sisters of Providence, St. Mary-of-the-Woods.

The Indianapolis committee, co-chaired by Hallie McMahon, secretary of the National Development Council of the Sisters of Providence, and Sondra Wellman, principal of St. Luke's School, is one of 11 regional committees organized in the U.S. to aid the development program. Providence Sister Rita Clare Gerardot, pastoral associate at SS. Peter and Paul Cathedral, is executive secretary of the Indianapolis committee. Other regional

committees are found in New Albany and Terre Haute.

Archbishop Edward T. O'Meara is a member of the Sisters of Providence National Development Council, a group made up of civic, corporate and church leaders from across the country.

The present phase of the fund drive will finance the completion of a new health care facility, renovations in the motherhouse and the installation of fire safety improvements in the motherhouse and present infirmary wing. The new facility will be completed in early October.

The second and third phases will focus on developing the endowment for the continuing education of the sisters, and increasing the retirement funds to support aging sisters, respectively.

CORNUCOPIA

Human nature is key to parish festival

by CYNTHIA DEWES

From summer through autumn we are greeted at every turn by the cheerful banners of church festivals, those backbones of parish budgeting and World Bank of diocesan economy. Tempting advertisements for these affairs decorate the pages of newspapers and flyers, urging the faithful (or even the unfaithful) to come and join in the fun.

And to bring money, which is the name of the game. Protestants have long suspected, and it may be true, that Catholics believe there is no salvation without Bingo. At least it seems that way at church festivals where sweet old ladies play so many bingo cards at once they're cross-eyed from the strain. Hundreds edgily hold their corn kernels at the ready, gritting their teeth against the first cry of "Bingo!" which will snatch the purple satin dog or the carnival glass ashtray from their grasp.

The corollary to bingo at church festivals is the Chicken Dinner. Without it the event would be unrecognizable. Modernists and troublemakers try to introduce polish sausage, barbecue sandwiches, chili, whatever—but their apostasy is soon squelched and the chicken dinner returns in triumph year after year, rampant on a field of corn-on-the-cob and coleslaw. Parishes make or break festival reputations by the quality of their chicken dinners, and the key word is homemade. What they don't tell you is that Mom (as in "Mom's homemade") was sometimes a rotten cook.

The mysterious attraction of festivals extends to the products for sale there. Ladies who are themselves expert in every known handicraft and domestic art will go berserk buying others' mediocre efforts. Crooked afghans in shades of dirt brown, suspicious-looking pickles and handmade knickknacks from bad dreams will out before you can say "want to buy a chance?"

And there are games. Balloons are attacked and sunk by darts, fishing lines are unfurled, pingpong balls are pitched into glasses, and on and on. Carnival rides make so much racket they drown out the raffle announcements and gambling wheels, which is no mean feat. Respectable Sunday ushers do a Jekyll and Hyde, transforming themselves into strident hawkers of card games, afghans, beer, tickets, watermelons, and elephant ears.

Festivals are basically a lay affair, and pastors drift about the premises, unsure whether to bless the event or go fishing. The rationale for holding gambling games is iffy, and the question nags at the corners of the mind: why do we pour money, time and effort into festivals when tithing or simply dropping more into the collection plate would eliminate the need?

The answer must lie in human nature, which likes to see something tangible for its money. And "It's for a good cause" has a noble sound. Besides, have you ever known anyone who didn't like chicken?

check it out...

✓ A Wilderness Retreat sponsored by the Catholic Student Center of IUPUI for college age persons will be held at CYO Camp Christina in Brown County from Friday evening, Sept. 30 through Sunday noon, Oct. 2. Cost is \$12. Bring sleeping bag and personal items. Write or call the Center at 1309 W. Michigan St., Indianapolis, IN 46202, 264-4987.

✓ An Adult Inquiry Class on the teachings of the Catholic Church began Tuesday at St. Charles Borromeo Church in Bloomington. For more information call 812-336-6846.



✓ James L. Kittle, Sr., president of Kittle's, Inc., has been elected president of the St. Vincent Hospital Foundation for 1983-84. Mr. Kittle is also chairman of the executive committee of Kittle's Home Furnishings Center, Inc., and president of the Downtown Merchants Development Corporation.

✓ Mr. and Mrs. Edward A. Ward will celebrate their 50th Wedding Anniversary at 11:30 Mass in Little Flower Church on Sunday, Sept. 11. They were married September 12, 1933, in St. Patrick's Church, Corning. The Wards have three children: John Edward, Robert Leo and Mary Ann. Their grandchildren are Janet Bolner, Michael and Robert W. Ward.

✓ A ten-week, Tuesday evening course on "The Spirit of Thomas Merton" will be conducted by Father Jeff Godecker, chaplain of the Catholic Student Center at IUPUI, beginning Tuesday, Sept. 27 from 7:30 to 9:30 p.m. in the Catholic Campus Ministry/Catholic Student Center, 1309 W. Michigan St. Cost is \$10 for IUPUI students and \$35 for non-students. Register by calling or writing: Catholic Campus Ministry, 1309 W. Michigan St., Indianapolis, IN 46202, 264-4987.

✓ Benedictine Sister Betty Drewes of the Kordes Enrichment Center in Ferdinand announces a series of Days of Recollection to be held at the Center. The first will be led by Benedictine Sister Caritta Koch on the theme "The Way to Happiness" on Saturday, Sept. 17 from 10 a.m. to 4 p.m. Pre-registration fee of \$6, which includes lunch, is due by Sept. 14. Write or phone: Sr. Betty Drewes, Kordes Enrichment Center, R.R. 3, Box 200, Ferdinand, IN 47532, 812-367-2777 or 812-367-1411.

✓ St. Vincent Wellness Centers will offer "Seminars in Parenting: Speech Enrichment" to discuss speech development of children at two locations: Carmel on Saturday, Sept. 10 from 10 a.m. to 12 noon; and Zionsville on Tuesday, Sept. 20 from 7 to 9 p.m. Fee is \$7 and limited babysitting is available. Call 846-7037 to register.

✓ Preparation for Childbirth classes will be offered by St. Vincent Wellness Centers at the Brownsburg Public Library on six Mondays beginning Oct. 10 from 7 to 9:30 p.m. Fee is \$35 per couple. Call 846-7037 to register.



✓ Mr. and Mrs. Thomas Griffin will celebrate their 40th Wedding Anniversary today with a Mass of Thanksgiving at St. Philip Neri Church at 5:30 p.m. Thomas Griffin and the former Mary Frances Wirth were married September 4, 1943 in San Antonio, Texas. They are the parents of nine children: Mike, John, Gerry, Kevin and Barbara Griffin, Kathy Gries, Franciscan Sister Marilyn Griffin, Sharon Britton and Ann Brown. They also have 14 grandchildren.

✓ Joseph and Elizabeth (Freese) Simmermeyer will celebrate their 50th Wedding Anniversary on Sunday, Sept. 11. They were married at St. Mary of the Rocks Church, Haymond, on September 13, 1933. The Simmermeyers have nine children including Arthur, Ethel Schomber, Zola Ernest, Dennis, Agatha Glaub, Raymond, Ruthann Rudolf, Kathlyn Fichtner, and Carl. They have 25 grandchildren and three great-grandchildren.

✓ Linda Allen, a 1980 Roncalli High School graduate, recently received the Manchester College Carl W. and Lorin A. Burt Memorial Scholarship. The endowed scholarship assists outstanding physical education majors.

St. Meinrad receives \$1 million

ST. MEINRAD—Archabbat Timothy Sweeney recently announced that St. Meinrad Archabbey and Seminary is the recipient of a \$1 million gift from Alvin and Hilda Ruxer of Jasper. The monetary gift will be invested in the Jasper State Bank as an endowment fund.

In making the announcement, Archabbat Timothy stated, "Alvin Ruxer's generous support for the work of St. Meinrad is one more example of the strong support we have received from our many friends and neighbors in southern Indiana during the past 130 years."

Ruxer, a native of St. Meinrad, is a prominent industrialist and civic leader with interests in banking, horse breeding and the automotive industry. He began his high school education at St. Meinrad Seminary in 1923 as a day student.

Income from the gift will help the seminary renovate its former monastery and library—buildings that were vacated in 1982-83 upon the completion of the new monastery and Archabbey Library—into student housing, continuing education facilities and administrative offices. The projected total cost of the renovation is \$4 to \$5 million.

"The buildings we now plan to renovate were originally built with the assistance of friends from the local area working side-by-side with monks of St. Meinrad," declared Archabbat Timothy. "Mr. Ruxer's gift will enable us to continue this tradition of close cooperation as we prepare to serve the future needs of the Church in southern Indiana and the nation."

Freshman enrollment up at Marian

Dr. Louis C. Gatto, president of Marian College, announced last week that this year's freshman class is the largest in the school's history—breaking the college record of 312 freshmen in 1968.

Presently, there are 331 freshmen enrolled at the west-side Indianapolis campus, and "we expect to add to that figure during late registration," Gatto stated. "To understand how exciting this is for us, you need to know that in 1977 Marian's freshman class numbered 143. That represents an increase of more than 130 percent in six years!"

The addition of this year's freshman class brings the college's total enrollment up to 925 students, an increase of more than eight percent over last year's tally of 855.

The president and administrators at the college attribute the rise in students to several factors. A key reason they cited was Marian's sensitivity to the changing educational needs of the public—developing programs for the mature, part-time and special student, as well as the traditional one. One such program is Marian's nursing program for Licensed Practical Nurses that provides the necessary training for them to become Registered Nurses.

Other reasons included: small class size—a student-faculty ratio of 11 to one; the near location to downtown and the economic value of the school—Marian College is one of the least expensive private residential colleges in the state.

the Saints by Luke

ST. NINIAN



NINIAN'S FATHER WAS A BRITON CHIEFTAIN WHO HAD CONVERTED TO CHRISTIANITY. NINIAN STUDIED FOR THE PRIESTHOOD IN ROME. AFTER HE WAS ORDAINED A BISHOP, HE RETURNED TO EVANGELIZE HIS NATIVE BRITAIN. HE HAD A STONE CHURCH BUILT AT WHITHERN, ENGLAND, BY MASONS FROM ST. MARTIN'S MONASTERY IN TOURS. THE CHURCH, WHICH BECAME KNOWN AS THE "WHITE HOUSE" WAS ONE OF THE FIRST STONE CHURCHES IN ENGLAND. NINIAN'S MONASTERY BECAME THE CENTER OF EXTENSIVE MISSIONARY ACTIVITIES. HE AND HIS MONKS EVANGELIZED NEIGHBORING BRITONS AND THE PICTS OF VALENTIA.

NINIAN IS CREDITED WITH SEVERAL MIRACLES, INCLUDING CURING A CHIEFTAIN OF BLINDNESS. NINIAN DIED ABOUT 432. HIS FEAST IS SEPT. 16.

Infant Doe legacy means better understanding of issues, says ethicist

by TERESA COYLE

ST. LOUIS (NC)—The legacy of Infant Doe should be a better understanding of medical-moral issues rather than new governmental regulation, said Dominican Father Kevin O'Rourke, professor of medical ethics at St. Louis University's School of Medicine.

Infant Doe was the name given the Down's Syndrome newborn who died in April 1982 in a Bloomington, Ind., hospital after eight days without nourishment or treatment.

The parents had decided to let the infant die and two county courts as well as the Indiana Supreme Court refused to intervene.

The federal government issued a requirement in March 1983 that hospitals display notices stating that failure to feed and care for handicapped infants is prohibited by federal law. The notice was to include a hotline number for reporting suspected violations.

The regulation was struck down less than a month later by a federal judge who said not enough time had been allowed for public comment before the rule went into effect.

The American Academy of Pediatrics, which had brought suit against the regulation, is now opposing the government's latest move, a proposal for slightly smaller notices to be displayed at nurses' stations rather than throughout hospital areas devoted to infant care.

Father O'Rourke said in an interview in the St. Louis Review, archdiocesan newspaper, "that he does not agree with some associations of physicians and hospitals that any government regulation would infringe on the freedom of the medical profession. But, he said, government intervention should be limited.

Most importantly, he said, the government should "set standards that are more developed from ethical reflection than from bureaucratic response to an emergency issue."

Certain principles govern the decision to use or to withdraw life-support systems, he said. The first principle is that life is worth living. The second is that each person has a right to life, and every decision regarding that right should be made to benefit that person and not any other individual. The third is that no one has a right to kill another, and the fourth is that efforts should be made to prolong life.

But, "you prolong life if it is beneficial for the individual person," he said, adding that's the same as saying you prolong life in order to help people achieve the purpose of life.

"That's why in the Catholic tradition, and actually in sound medical ethics as well, it is clear that you can refuse medical treatment . . . if it makes it too difficult for you to achieve the purpose of life."

Although there is no rational activity in an infant, there is a potential with "real being" which must be nurtured, he said. The existence of that rational activity in its beginnings explains why the church baptizes infants.

Because present-day medical science is not sophisticated enough to prove the absence of that potential in an infant, "you just have to treat everyone of them as though there is potential for rational activity, even though it is limited."

But, he said, "the notion of prolonging life at any cost has never been part of the

Catholic tradition, and it's not part of a sound medical tradition."

Father O'Rourke said that "when you come into an era like ours where life is cheap and where violence dominates society, you have to be very strong in your insistence that the only reason we make these decisions about withdrawing support is because it is beneficial to the patient."

It is also important to have pastoral care counselors or patient representatives who can explain a situation to parents, he said.

There are only two ways to safeguard the rights of handicapped infants, Father O'Rourke said. "One is through the education of the people in their ethical responsibilities" and the second is through making laws to be enforced by penalties.

The President's Commission on Bioethics has studied establishing ethical review committees in all hospitals, and Father O'Rourke said he favors using those committees "to educate the people concerning their responsibilities and to offer help or consultation in difficult cases."

But, he said, the decision should not "be taken out of the hands of the parents and the physician."

The church, too, has a responsibility, he said. "There's a whole realm of issues that the church should be preaching, especially in working out the whole (ethical) background, instead of just working on the more dramatic issues."

FAMILY TALK

What happens when parent can't care for self?

by Dr. JAMES and MARY KENNY

Dear Mary: My father is over 80, lives alone and manages his own affairs pretty well. My problem is that he has never shared his business affairs with me or anyone else, as far as I know. What happens if he suddenly becomes ill or cannot take care of things himself? I wouldn't know where to begin. I know he is very independent and does not want other people doing things for him.

Answer: You actually face two problems: the psychological problem of taking charge of your parent's affairs and the practical problem of what steps to take. Psychologically, assisting a parent is hard on both parent and child. The provider must now be provided for.

The parent feels the loss of independence and self-sufficiency. The child wonders whether he or she is looking after the parent or greedily preserving a future inheritance. Recognizing that such feelings are normal is the first step.

Your concern is justified. Any person, young or old, can become incapacitated. When personal affairs have been kept secret, the responsible persons must often spend hours trying to collect, organize and decipher records. Such needless waste of time and effort can be avoided if others are informed of one's personal affairs or told where to find complete, up-to-date records.

You might approach the subject by thinking of it as part of a life review. When and where your father lived, studied, worked, vacationed and played are interesting parts of his past. Similarly, why and how he acquired the assets he now has are part of his life history. Perhaps he bought a life insurance policy when you were born. Perhaps he bought bonds as part of the war effort. Inquire about his financial affairs as you would inquire about other interesting aspects of his life.

Second, many older people are relieved to know what would be done "in case anything happens to me." You might ask your father what person he wants to manage his affairs should he be unable to do so. A lawyer can even assist your father to set up a power of attorney. Emphasize that you want to carry out his wishes, not take over tasks which he can do himself.

Here is an outline you can use in drawing up a written personal affairs record for your father. With an elderly person you might take your time and

1. Vital records. Try to locate birth certificate, marriage certificate, divorce papers, death certificate of spouse, citizenship papers or alien registration number, will.

2. Essential services. Social Security number, Medicare card and number, any records of eligibility for Medicaid, food stamps or other benefit programs.

3. Employment history. Any pension funds for which contributions were made, also any funds to which a spouse contributed.

4. Insurance. Life insurance. Health insurance to supplement Medicare. Any annuity policies which pay or should pay the owner. Any insurance on property or valuables such as home, car, jewelry or collections.

5. Financial assets. Location of bank accounts, safety deposit box. Ownership of certificates of deposit, mutual or money market funds, stocks, government or corporate bonds, real property.

6. Debts. What is owed and to whom. When and how bills are paid.

7. Income. When money is received and from whom. Social Security, interest, dividends, rents, etc.

8. Location of old tax returns.

9. Location of valuables. Disposition of valuables if not spelled out in a will.

While it might not be easy at first to raise these issues with your father, you are correct to realize that, by preparing before the need arises, you are doing both him and yourself a favor.

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

Argentine military drafts amnesty law

Buenos Aires, Argentina (NC)—The outgoing military government, fearing an Argentine Nuremberg, is drafting an amnesty law which would forgive members of the security forces for using "frontier justice" in its "dirty war" against guerrillas. The armed forces want the law to be in effect before a civilian government takes office in January 1984 to avoid possible prosecution. The proposal would forgive members of the forces who detained, tortured, robbed and executed Argentines in anti-guerrilla operations since 1973.

JOB OPENING

ADVERTISING SALES

Immediate opening for Criterion Advertising Sales Representative. Full-time (35 hours per week). Transportation necessary. Typing: 40-60 wpm. Sales experience necessary.

Call: 317-236-1581 for appointment

Evelyn S. Curto
Advertising Director

— ORDER NOW —

THE 1983-84 DIRECTORY & YEARBOOK for the Archdiocese of Indianapolis

Over 200 pages of everything from phone numbers and parish contact people to Mass schedules and priests' biographies from the day they were ordained. It includes but is not limited to:

- ✓ Archdiocesan Offices
- ✓ Parish Information
- ✓ Institutions & Organizations
- ✓ History of the Archdiocese
- ✓ Clergy Biographies
- ✓ Religious Orders
- ✓ Parish Statistics
- ✓ & Much, Much More

Still ONLY \$5 — Order NOW for Delivery by Dec. 1, 1983

Please send me _____ copy(s) of the 1983-84 Directory & Yearbook. I have enclosed \$5.00 per copy (plus \$1.00 per copy postage & handling).

Name _____

Address _____

City _____ State _____ Zip _____

Make Check payable to: The Criterion
Directory & Yearbook
P.O. Box 1410
Indianapolis, IN 46206

Questions about God stir imagination

by DOLORES LECKEY

"What do you want to know about God?" I put that question to a number of people while vacationing recently at the seashore.

I had arrived at the shore with relatively few encumbrances. But inevitably, some work was packed among my lotions and books to read on the beach, including a reminder to get working on this article.

First I posed the question to houseguests.

Gen, a booking agent for music groups, replied that she wanted to know the "hows and whys" of God.

"How big is the universe?"

"Why am I on this planet at this particular time? Is there a reason?"

She also wanted to know about creation, "How does it all work?"

As she warmed to the topic, she offered more. God is different, she said, adding that she wanted to glimpse something of that otherness.

Her husband, Mike, a university dean, after a thoughtful few minutes, said that when he thinks about God, he wonders what God is not. That, Mike said, says something about who God is.

Heartened by the willingness of two friends to share spontaneously some rather personal reflections on God, I moved my inquiry to more public places.

At the bookstore: The young cashier added up my purchases and was waiting to be paid when I held up the transaction for a few minutes. "I'm writing an article about what people say they want to know about God. How about you?"

Her question about God was straightforward: "Does he exist?" she promptly answered. "I hope he does but I want to know, does he?" She looked at me then in a way that cried out for some definite answer.

At church: A middle-aged local resident at my vacation parish, who attends Mass every day, is a full-time lay minister working with homebound persons.

She wonders if after death there is life as we know it on earth after death. Does personal consciousness grow and expand?

Will we recognize others who have died? In life after death is there a kind of community? And how is God present in it?

On the beach: One brilliant July day, as I enjoyed the sound of the surf, a young man drew me into conversation. He is a traveling aide for his employer, a quadriplegic.

The young man narrated a story of tragedy and courage. A diving accident some years ago caused his employer's disability. Despite the severity of his physical limitations he continued with his graduate studies and with the responsibilities of family life.

As we talked about living with handicaps, I dared to ask my question about God. I thought surely the young man would answer along the lines of Rabbi Harold Kushner in his book, "When Bad Things Happen to Good People." The rabbi asks why good and caring people sometimes suffer diving accidents and lifetimes of disability.

But the young man didn't answer as I thought he would. Instead, he talked about the stars and the splendor of the heavens. He wondered if God has breathed life onto all those faraway galaxies which fascinate him. He doesn't want to risk the journey himself to a distant star, but he hopes someone, someday, will.

The last person I questioned was a vacationing government executive. He took a long time to answer and when he did he ventured that he'd like to understand more clearly what God is saying. He thinks God tells us things, "bit by bit," in all the great and small experiences of the universe.

All in all, my respondents surprised me. I had thought the first questions they would raise might concern human woes and the reasons why a loving God can allow evil to exist in the world. However the people I spoke with seemed to want to ponder God.

I was reminded of the scene in Alice Walker's novel, "The Color Purple." There Celie confesses that "I been so busy thinking about him I never truly notice nothing God make. Not a blade of corn (how it do that), not the color purple



WHAT ABOUT GOD?—One of the most universal questions about God—why is there suffering in this world?—rises not from an abstract inquiry about the existence of evil and pain, but from the depths of one's continuously wounded spirit. (NC photo by C.E. Pefley)

(where it come from?). Not the little wild flowers. Nothing."

My people wondered about the kinds of questions Celie raised. The stars: How do they get there? The ocean and sun and sand: What are they saying to us? Life

after death: Will we miss the beautiful earth?

After talking to those people, it seemed clear that questions about God still stir the human heart and imagination.

© 1983 by NC News Service

Suffering becomes part of the mystery of faith

by MONICA CLARK

"Why has God let me know so much suffering?" asks 54-year-old Dorothy Alexander.

Mrs. Alexander was placed in an Oklahoma orphanage when she was 2 years old. "I've never known a mother or father or a family that's loved me. I miscarried all five of my children. I've been escorted out of an all-white church and had KKK sprayed outside the high school classroom where I was teaching. I've known so much heartache and so much sorrow. I say to the Lord, 'Master, why me?'"

For Mrs. Alexander, one of the most universal questions about God—Why is there suffering in the world?—rises not from an abstract inquiry, but from the depths of her continuously wounded spirit.

Her questions and her agonies become one and in the midst of them she finds God. "Look what people did to Jesus," I say to

myself. "So what can I expect? That helps take the hurt away."

Mrs. Alexander says it is during moments of intense suffering when her question screams the loudest that she experiences God embracing her with love. "I know he's there and when I talk to him and cry out all my troubles, I feel his presence," she says. "I know he is with me, listening to me and loving me and that makes all the difference."

Suzanne Franco, a 42-year-old mother of six, acknowledges that for her God remains distant. Though her life has been relatively free of intense personal tragedies, interior religious turmoil has been hers since the age of 9 when she first questioned her father about God's existence and found him unable to answer.

Today she still asks: "Is God real?" She adds: "My doubts won't go away and that's tough. When I'm at Mass, (I've never missed a Sunday) I look at the congregation and want to shout out, 'You are so lucky to believe!'"

Mrs. Franco wants her children "to have a strong and joyous faith. I don't want them to have to struggle the way I do," she said.

Struggle seems to be common among those who come to belief. Steve Prince, 29, was baptized three years ago after a long search. His constant prayer, "God, if you're out there find me," led him often to a nearby Catholic church. "God reached out to me and I started believing for the first time," Prince says.

His conversion, however, did not end his questions. "Now I want God to show himself to me more clearly so I'll know what I should do with the rest of my life."

He compared his new faith with love, explaining: "When I love someone I want

to be with that person and talk with her and show my caring. If God loves me, why does he stay so far away and make it so difficult for me to know his will?" Prince asks.

"What I'd like is a lightning bolt or some tangible sign. Then I could be zealous like St. Paul. Instead I'm always on the road to Emmaus, unable to recognize that the Lord is talking to me," he said.

Prince admits that sometimes he offers a prayer of anger and frustration to God: "You make things clear for other people, why don't you do it for me?"

All three people regard their questions

as a mysterious part of their faith. Their searching for God keeps them from becoming complacent, they say.

"I can't pray my questions away so I've come to accept them as my gift," Mrs. Franco explains, one that's "not easy to have but a gift anyway."

Prince added, "I'm totally in awe of how God works. I can't wait to get to heaven to find out just what this is all about. I'm going to sit down and ask, 'What were you doing, Lord? Wasn't there an easier way to do all this?'"

© 1983 by NC News Service

GOD in the human situation

Week in Focus

This week our writers ask a number of people what they want to know about God. We're listening in, you might say, on some conversations about God.

Moreover, we look into some of the reasons why questions about God arise.

Dolores Leckey took her assignment along on her vacation. While at the seashore, she asked people what questions they had about God. The answers they gave surprised her. But questions about God still stir the human heart and imagination, she writes. Mrs. Leckey is director of the U.S. bishops' Committee on the Laity.

One of the people Monica Clark interviewed told how her questions about God were given birth by a

number of painful experiences in life. Another person told Ms. Clark that after death he plans to ask God, "Wasn't there an easier way to do all this?" Ms. Clark is on the staff of the Catholic Voice newspaper in Oakland, Calif.

Where do questions about God come from? They often arise rather naturally in the course of life's experiences, as Katharine Bird finds in an interview with Georgetown University professor John Haught. Ms. Bird is associate editor of the Know Your Faith series.

Father John Castelot talks about the prophet Elijah finding God in the "tiny whispering sound" of the wind. Moreover, he tells how difficult Mark's community found it to believe that the Lord was still with them.

Resources

"Let Us Be Reconciled: Being in Touch With God," by Mary and Herb Montgomery. These easy-to-read materials aim at making preparation for the sacrament of reconciliation "enriching for all members of the family." The accent is on nourishing relationships between people and also between people and God.

Materials include a teacher guide, suggestions for activities and posters, eight-page handouts for children and four-page handouts for families.

Winston Press, 430 Oak Grove, Minneapolis, MN 55403. Student and family materials, \$3.57. Teacher manual, \$3.80.

Questions about self related to questions about God

by KATHARINE BIRD

Around the age of 50, Leo Tolstoy, the renowned Russian author, was at the peak of his career. He had achieved fame and acclaim with such enduring masterpieces as "Anna Karenina" and "War and Peace." He was healthy in mind and body. He was married and had a large family.

Nonetheless, theologian John Haught related, Tolstoy "felt a great sense of inner disturbance." For no apparent reason, "questions would arise with urgency" within Tolstoy and come bubbling to the surface. "Why?" "What for?" "Why should I go on living and working?" "What is the meaning of life?"

Ultimately, Tolstoy's inner distress led to a profound religious conversion which altered the course of his life until his death in 1910. He adopted a lifestyle of simplicity and poverty in sharp contrast with his former life as a wealthy landowner.

Discussion Points and Questions

1. If someone asked you what you wanted to know about God, how would you reply?
2. In Dolores Leckey's article, did any of the responses she received surprise you?
3. What is the point of Celie's comments about God, in Mrs. Leckey's article?
4. In Monica Clark's article, what does Steve Prince mean when he says he'd like a lightning bolt to strike as a tangible sign of God's presence?
5. In Katharine Bird's article, why does John Haught say that he often begins with people's concerns and hopes in a discussion of God?
6. Were the questions that plagued Leo Tolstoy unique to him, according to Ms. Bird's article?
7. What example does Father John Castelot give to demonstrate that God is a loving and compassionate parent?
8. What point was Father Castelot making in discussing the whispering sound Elijah heard when God's presence was made known?

Tolstoy testified to the doubts that plagued him and his conversion in several writings, including "A Confession."

For Haught, a professor at Georgetown University in Washington, D.C., Tolstoy's questions were by no means unique. Questions about the meaning of existence occur to many people, Haught insisted, the laborer as readily as a scholar.

Furthermore, Haught suggested, it is by means of such questions that people are most likely to bring up their questions about God. For people often are led into thinking about God and their relationship with God by reflecting on the course of their lives.

For example, Haught observed that his "students ask God questions wrapped up in career choices." Students, especially if they become disillusioned with the career objectives voiced by their parents, are apt to begin questioning their own identity. They'll ask, "What am I going to do with my life?" Haught said.

The Georgetown professor frequently uses the writings of Protestant theologian Paul Tillich with students. Haught finds that students like Tillich and the idea of God they get from him.

A prolific writer, Tillich taught theology and philosophy for many years in Germany until emigrating to the United States in 1933 where he taught at such universities as Harvard Divinity School and the University of Chicago. He died in 1965.

When encouraging people to discuss God, Tillich liked to "start with people" and their concerns, with their hopes and values, Haught explained. For people relate meaningfully to God "when they see he can answer and help in concrete situations," Haught added thoughtfully.

In leading discussions with adults about God, therefore, Haught said he might well begin by asking such questions as: "What would give you the most happiness?" or "What is your deepest heart's desire?"

Another of Tillich's insights, Haught said, was his ability to identify situations where people are likely to be brought into asking questions about who God is and how he interacts with humans.

For Tillich, God frequently shows up in

"depth experiences"—situations where people are surprised into taking another look at themselves and their set relationships and values, Haught said.

Often that occurs in connection with another person. We hear "the voice of God" in the loving attention of another person, Haught explained. He used the example of someone who is plodding along rather miserably, convinced that he is unlovable.

Then, one day, Haught continued, someone comes along and breaks through that person's reserve, offering him love

and acceptance in spite of his faults. That unexpected encounter can make the person "feel genuinely good" about himself and give him a "new starting point in life," Haught asserted.

Listening to Haught that day in his Georgetown office, it occurred to me that people raise their questions about God in many different ways. It also struck me that listening to people as they grope for insight into their own experiences of God can help me mightily in my own search.

© 1983 by NC News Service

God's presence is constant for those who listen

by Fr. JOHN CASTELOT

Once, when the prophet Elijah was fleeing for his life from the wrath of the irreligious Queen Jezebel, he stopped to take shelter in a cave. Directed by the Lord to stand outside and await his arrival, Elijah looked for some spectacular manifestation of the divine presence.

Soon a violent wind sprang up, a sure sign that the Lord was present. "But the Lord was not in the wind. (1 Kings 19:11)

The wind was followed by a shattering earthquake. Elijah thought this surely signaled God's presence, for that was how he manifested himself to the people at Sinai. "But the Lord was not in the earthquake."

Next came a fire, another biblical symbol of divine presence and power. "But the Lord was not in the fire."

Finally "there was a tiny whispering sound," and when Elijah heard this, he hid his face in his cloak. He realized that God had come in a most unimpressive, unexpected way. And Elijah was right this time.

People fret and doubt and tear themselves apart with anxiety because they think God does not care about them. They run around in a panic looking for him, hoping for some reassuring bolt from the blue.

But if they would just be quiet and listen calmly, they would hear that "tiny whispering sound." For those who listen, the sound can become a shout: "Relax! I am always with you. There is nothing to fear."

The very name "Yahweh" has been translated, "He who is always there." He truly is always there, always caring, loving, forgiving. "For I am God and not man, the Holy One always present among you; I will not let the flames consume you." (Hosea 11:9)

Mark's familiar gospel story of Jesus' stilling the storm on the lake is a powerful lesson which speaks directly to people's concern that God won't stay by them.

As Mark tells the story in Chapter 4, a sudden squall threatened to sink the boat with all hands aboard. Jesus was "sound asleep on a cushion," apparently completely unconcerned about what was happening.

Finally the disciples woke him and said, "Teacher, does it not matter to you that we are going to drown?" Then Jesus quieted the storm and asked: "Why are you so terrified? Why are you lacking in faith?"

In this account, the boat is Mark's community. It is buffeted by the storms of hostility and persecution. Like the disciples, its members are tempted to think that the risen Lord has left them to their ugly fate. But when they call to Jesus, he demonstrates he has been there all along.

The question he asks—"Why are you lacking in faith?"—remains the same for all Christians who doubt his love, his constant care, his powerful presence.

The compassionate, caring, forgiving Jesus is really the embodiment of a divine love which has revealed itself all through history.

Think of Adam and Eve in Genesis 3:21. Even after they disobeyed God and gave human history a tragic twist, God still showed his concern: "For the man and his wife, the Lord made leather garments with which he clothed them."

The loving care of God for his creatures is so constant, so tender, that it can be described as positively maternal. Second Isaiah ascribes these words to Yahweh:

"Can a mother forget her infant, be without tenderness for the child of her womb? Even if she should forget, I will never forget you." (Isaiah 49:15)

© 1983 by NC News Service

FROST UPHOLSTERERS

Fabrics at Discount Prices
On In-Shop Work or Do-It-Yourself

We Do Quilting

Fabrics Shown in Our Showroom or Your Home

Monday thru Friday - 7:30 to 5:30; Saturday - 7:30 to 2:00
Estimates - 6 Days a Week

4024 E. Michigan Street • Indianapolis • 353-1217



Call:

632-6760

Or Write:

Box 19133

Indpls., IN 46219



presents

THE DRESSER

by Ronald Harwood

September 16th thru October 9th

Inaugural Production of BRP's New Home at
227 S. Meridian Street, Indianapolis

(Across from the Old Spaghetti Factory)

For More Information, Call 253-2072

THE WORD

by PAUL KARNOWSKI

"What is the opposite of lost?" If we asked people that question we would get two different answers, each of them correct in its own way.

"Found," would be the quick and obvious response of most of the people we questioned. And they would be correct: objects, for example, remain lost until they are found. But another group of respondents would give us a different answer to the question. "The opposite of lost," they would tell us, "is the state of not being lost, of knowing one's way." The minority response would also be correct.

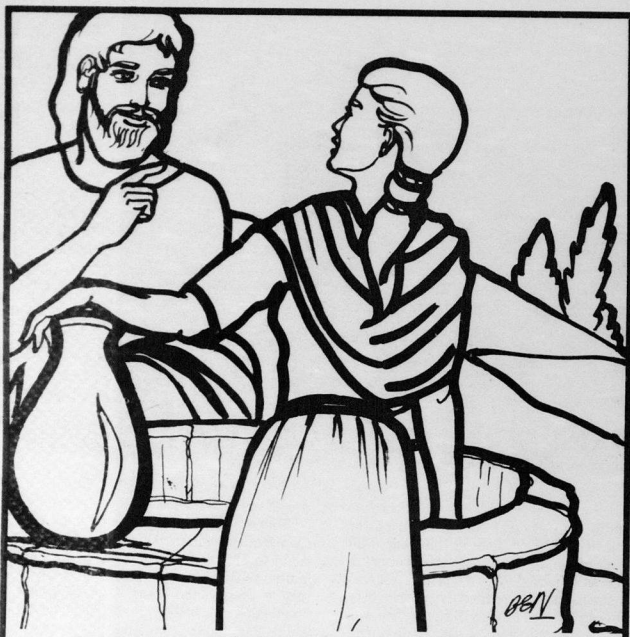
All of us know people who seem to have never been lost a day in their lives. They are the never-miss navigators of the world, the people who have never turned off the wrong ramp, even on a new interstate highway in a never-before-visited city. They always know the shortest, quickest and best route to anywhere anyone might be going. These people, who have never been lost (and therefore never found) are

also legitimate opposites of people who get lost.

Although He uses slightly different terms, Jesus talks about the same three categories in the first part of today's gospel. There are the lost, the found, and those who do not need to be found. The Lord tells the story of the man who loses one sheep out of the flock. The man goes in search of the sheep and rejoices when he finds it.

Jesus concludes the story by saying, "I tell you, there will likewise be more joy in heaven over one repentant sinner than over 99 righteous people who have no need to repent." Jesus divides the world into sinners, repentant sinners, and those who have no need to repent.

But in our haste to identify ourselves with the third classification, in our haste to declare ourselves in no need of repentance, in our haste, we miss the Lord's irony. There is no one who stands without need of repentance. There is no one who has never been lost. We all need to be found. And we are: in, through, and by the Lord.



THE WOMAN AT THE WELL—Jesus said to the Samaritan woman, "Please give me a drink of water." The woman was surprised as it was not customary for a Jewish rabbi to speak to a woman in public. (NC sketch by Beryl E. Newman)

the question box

Why do we need our guardian angels?

by Msgr. R.T. BOSLER

Q We Catholics believe in the constant protection of God and our guardian angel. Why the need of or belief in a guardian angel when God himself protects us?

A God protects infants and little children, but he does this primarily through mothers and fathers.

God could have saved us without becoming one with us in the humanity of Jesus. He could have revealed himself without Moses, the prophets and the human writers of the Scriptures.

That isn't his way. He reaches us and provides for us through others. Nothing could be clearer in the Bible than this.

There are at least 309 references in the Bible to angels through whom God reaches humans one way or another.

Matthew's Gospel is responsible for the belief in guardian angels. In the passage where he explains how Jesus calls for special care of children he quotes the Master:

"See that you never despise one of these little ones. I assure you their angels in heaven constantly behold my heavenly Father's face." (18: 10-11)

Personally I have no problem believing in the possibility of spiritual beings like the angels.

The more we learn about the variety of creatures in the air, on the earth, in the earth and in the seas, the easier it is to accept the fact that there must be countless other varieties of beings in the gigantic universe in which we are but an infinitesimal speck.

I am grateful for your question because it gives me an opportunity to discuss a growing problem with some of our Catholics who are reading the Bible with the help of TV and radio preachers or fundamentalist Protestant Bible study classes.



They are understanding the Scriptures through the limited traditions of the fundamentalists, especially those of the Southern Baptists.

The TV preachers talk about the devil constantly and blame him for everything from the loss of a job to cancer, yet they never refer to angels, nor to the Eucharist and the breaking of the bread—nor to the other beliefs which Catholics, the Orthodox, the Anglicans and main-line Protestants find in the Bible.

The TV preachers leave the impression they have the true interpretation of the Bible, uncolored by any church teachings or traditions.

Some of our Catholics are impressed by these preachers' sincerity and unquestionable ability to stir up devotion. They find their simple explanation of the Christian message so appealing they buy the claims of some of them that there are no scriptural foundations for many of the teachings of the Catholic Church.

Movements to simplify the Gospel message have occurred many times in history. They have always led to the division and weakening of the church.

One of the thrilling events of our time is the rapidly developing agreement among Catholics, Orthodox, Anglicans and main-line Protestants. They are closer than ever before to a consensus on how the Scriptures are to be understood in the light of the historical church's growing penetration of the Christian revelation. This has recently been expressed in a remarkable statement about baptism, Eucharist and ministry presented to the churches for study by the Assembly of the World Council of Churches in Vancouver, B.C.

The electronic church (as the TV and radio religious programs are sometimes called) appears to be a retreat from the struggle for unity.

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

© 1983 by Universal Press Syndicate

Children's Story Hour

by JANAAN MANTERNACH

The noonday sun baked the dusty road. There was scarcely any breeze. Jesus and his friends were hot and tired. They had been walking for hours.

Near the Samaritan town of Schechem they came to a shade area. Green trees blocked the sun's hot rays. There was an old well in the midst of the grove of trees. Jesus sat down in the shade near the well.

Soon a Samaritan woman came toward the well to get water. She was hot and thirsty. But she had a deeper thirst, too.

The Samaritan woman was thirsting for some meaning in her life. She was thirsting for God, but did not know it.

Jesus said to her: "Please give me a drink of water."

The woman was surprised. It was not customary for a Jewish rabbi to speak to a woman in public. And Jews at that time were not friendly to Samaritans. "You are a Jew," the woman replied. "How can you ask me, a Samaritan and a woman, for a drink?"

"If you knew who was asking you for a drink," Jesus said to the woman, "you would ask me for water. I would give you life-giving water."

The woman looked puzzled. She did not know what Jesus meant by life-giving water. He was talking about satisfying her thirst for life's meaning. But she was thinking of her thirst for ordinary water.

"Sir," she said to Jesus, "you do not have a bucket. The well is deep. How do you plan to get this life-giving water?"

Jesus told her, "Whoever drinks this water will get thirsty again. "But whoever drinks the water I give will never be thirsty again. The water I give is life-giving water."

"Give me some of that water," the woman begged. "Then I won't get thirsty. I won't have to keep coming here to get water." She did not understand what Jesus was talking about even yet.

"Go home," Jesus said to her. "Call your husband and come back here with him."

"I have no husband," she replied.

"What you say is true," Jesus said. "You have had five husbands and the man you are living with now is not your husband."

Jesus' words touched the Samaritan woman. She was amazed that Jesus knew all about her life. "You are God's prophet," she said to Jesus. She began to feel her deep

thirst for God. She sensed how dry and thirsty her whole being was. She knew now she wanted the living water Jesus promised.

"If he knows everything about my life," she thought to herself, "he must be close to God. Maybe he knows how I can find God in my life."

Then she said to Jesus, "I know God is sending us a messiah. When he comes, he will tell us everything."

Jesus answered, "I am he, I who am talking with you."

The woman left her water jug and ran back to the town. She told everyone about Jesus. "He told me everything about my life. Could he be the messiah?"

Questions

1. What does Jesus ask the Samaritan woman at the well?
2. Why was the woman surprised at his request?
3. What did Jesus offer to her?
4. What made the Samaritan woman think Jesus might be the messiah?

The Children's Reading Corner: For Parents and Children

Almost everyone struggles sometimes to discover what makes sense in life. People want to understand the purpose of life. And they have a thirst for that which is bigger and beyond.

A children's book by Elizabeth Coatsworth, "The Cat Who Went to Heaven," is about this thirst and how it is quenched. Sometimes this happens when someone or something comes into our lives. 1958. MacMillan Publishing Co. 866 3rd. Ave., New York, NY 10022. \$2.95.

In the book, "Camilla," author Madeleine L'Engle talks about this search for something that makes sense. 1965, paperback. \$2.95.

In "And Both Were Young," Ms. L'Engle tells how the search is played out in a painful search for self-confidence. 1983, paperback. \$2.50.

Both stories by Ms. L'Engle involve teenagers and are published by Dell Publishing Co. 1 Dag Hammarskjold Plaza, New York, NY 10017.

**NOW
MORE THAN EVER.**
United Way

BECKER ROOFING CO.

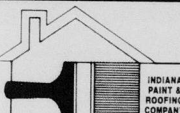
Established in 1899

Roofing—Siding—Guttering

"Above everything else,
you need a good roof"

• Free Estimates •

2902 W. Michigan St.
636-0666



2015 Broad Ripple Ave.
Indianapolis, IN 46220

"Protection From
The Top
Down."

253-0431

Gary Robling
Owner

ROOFING
PAINTING
GUTTERS

PAPER ART'S FACTORY OUTLET

We Specialize in Seconds, Returns, Over-Runs
and Out-of-Line Paper Party Goods

AT A 50% OR BETTER SAVINGS
JUST FOR YOU

**SPECIAL FOR SEPTEMBER
EVERYTHING YOU NEED FOR
HALLOWEEN**
(SILLY SALE CONTINUED)

Gift wrap by the foot, yard or ream; Ribbons & Bows
by the foot or piece; Hundreds of Candles all colors,
all lengths, tapers, votives — many scents.

Each purchase receives a FREE set of coasters
(Prices You Must See to Believe)

2 lbs. of Napkins — \$1.00

Senior Citizens — 10% Discount
GRAB BAGS — \$1.00 each

Plastic Coated Plates 11" Plates 3-Ply Napkins 1c Each
By the Piece, Pound, Pack or Case
For Clubs, Churches, Socials and Weddings

All Occasion Paper Party Goods

**50% BELOW
RETAIL**
NEW HOURS: Mon thru Fri — 10 to 6 Sat — 9 to 2
3503 N. ARLINGTON
INDIANAPOLIS 547-3736



Holy Family Parish

New Albany, Indiana

Fr. Gerald Burkert, pastor

by SUSAN M. MICINSKI

"Volunteerism is very strong here," stated Father Gerald Burkert, pastor of Holy Family Parish in New Albany. "Whenever anything needs to be done, you just give a call and the people will come running. The spirit of helpfulness is truly alive among these people."

Providence Sister Ann Clare Lancaster, principal of the parish school, was quick to agree. "People certainly are more than willing to help out. Not only with the church, but with the school, too. Parents will tutor students, work in the library and monitor in the cafeteria. We just couldn't get by without them."

"And the parish budget really reaps a savings by the volunteer work our parishioners do," explained the pastor. "All the work they do allows parish dollars to be spent in many other ways."

"And even when our church was first being established here, our congregation pitched right in," declared Audrey Capper, a kindergarten teacher at Holy Family School. "We had the shells of the buildings put up, but it was the men and women of our parish who did the inside work for the church, school and convent. Even now people are eager to keep things up. The ladies of the parish, and some husband/wife teams, take turns each week cleaning up the church."

Sister Ann Clare explained that Capper is an excellent example of volunteerism in the parish. "Audrey enters the money in the books every week," she stated. "Years before she was a kindergarten teacher, she used to teach physical education for free here."

THE PASTOR stated that this spirit of helping carries over to individual families. "The people here are very concerned about the welfare of everyone. If someone is sick, someone else makes sure they are getting along."

In addition to the pride this parish takes in its spirit of volunteerism, it is also very proud of its school. According to the principal, enrollment for this year stands at 262 and that is up by 14 from last year. She was also happy to report that there is little faculty turnover at Holy Family School. "We hire well here. The majority of the teachers have been with us several years. And what's even nicer is that all but four of our teachers are members of the parish."

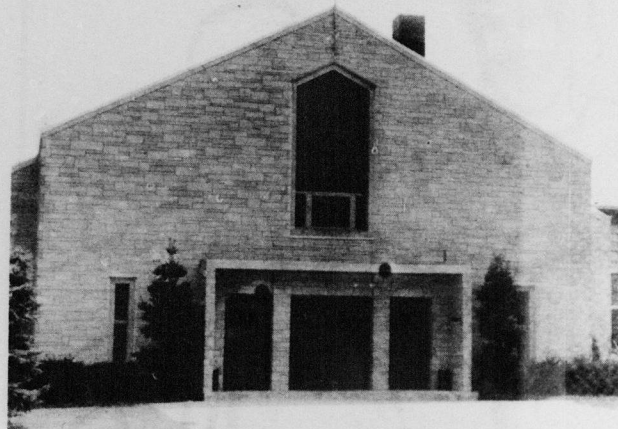
"I would have to say that the school is the nucleus for our parish," stated the pastor. "Parents, as well as those who have no children in school, are very supportive of school-related programs. I'm sure this stems in part from the fact that the children are getting an excellent education. Another drawing card would have to be the fine athletic programs—including football, basketball, track, volleyball and kickball—available to our girls and boys."

"WE HAVE proof our programs are successful," declared the kindergarten teacher. "Our school has tons of trophies won by both boys and girls."

Students from this Catholic school are also successful in the art contest held in conjunction with Harvest Homecoming—a city-wide celebration held the first week in October that furthers the community spirit of New Albany. "Our youngsters are very talented and we're proud of them," exclaimed Capper.

Although only having been assigned to this pastorate a few months ago, Father Burkert, who was formerly pastor at St. Jude's Parish in Indianapolis, finds this one very much to his liking. "It is a good mix of people here from toddlers to senior citizens. Everyone has been so receptive to me. The facilities are excellent. Being here is similar to my former parish; it's just on a smaller scale."

Father Louis H. Marchino, a native of Vincennes, was the founding pastor at Holy



Family in 1954, and he remained pastor until he retired in June of this year. Still living within the parish, he always offers to help out if needed. This devoted priest was "instrumental in getting the parish debt paid off," stated Father Burkert. "He was well organized and a sound financial manager."

Due in no small part to Father Marchino's effort, the parish, which includes a 6½ square mile area in the northwest section of New Albany, has grown in numbers, too. It started with just 150 families and today there is a membership of 725 families.

During his service here the very successful and enthusiastic tithing program was established, and has replaced what was once a series of fund raising projects. In addition, Father Marchino, who has always had a special devotion to the Blessed Virgin Mary, organized the Legion of Mary at Holy Family shortly after the parish was begun. And according to the new pastor, the group keeps active visiting nursing homes and hospitals.

There are many other active organizations within the parish. They include the Marian Guild, a group for the ladies that promotes social and fund raising events; the Men's Club, a group functioning much like the Marian Guild; Senior Parishioners, members who gather for spiritual and social events; and the PTO (Parent Teacher Organization), an assemblage that assists the school.

This parish was one of the first in the Archdiocese of Indianapolis to establish a parish council and board of education with special commissions and committees.

"Once a month we have a fish fry and once a year we have a chicken dinner," declared Capper.

The younger set can choose from CYO, Boy Scouts, Cub Scouts, Girl Scouts, or Brownies, depending on their gender and/or age. All of these aim at fostering their spiritual, social, cultural and athletic development. And a CCD program is held for children on Sundays.

"You name it, it's here," laughed Father Burkert.



DISCUSSING THE NUCLEUS—Fr. Gerald Burkert, pastor, (left), agrees with kindergarten teacher Audrey Capper (center) and Providence Sister Ann Clare Lancaster (right), principal, that Holy Family Parish School forms the nucleus of the New Albany parish. (Photo by Susan Micinski)

How Are You Going to DIAPER YOUR BABY?

100% COTTON DIAPERS OR DISPOSABLE DIAPERS

We Have BOTH Available for Home Delivery

4 Weeks, 5th Week FREE

CALL: 925-9676; OUT-OF-TOWN: 1-800-772-7368

TINY-TOT

Diaper Service



National Wholesale Grocery Co.

937 N. Capitol 635-5478
Indianapolis, IN 46204

Distributors of Quality Foods and Specialties for Churches, Schools, Hotels and Restaurants.

For Service Call:
635-5478

We're Fighting for Your Life

American Heart Association

75 YEARS OF Leadership

Understanding, dependability and skilled workmanship of quality memorials

Specializing in duplication of markers



926-3232

Schaefer
MONUMENT CO.

3405 Graceland Ave., Indpls.

Let Mother Hubbard

Clean Your Cupboard

- General Cleaning
- Walls
- Windows



Hubbard
Cleaning Services
Call: 897-2436

Open Year Round For All Your Plant Needs.

HEIDENREICH GREENHOUSES

Growing For You For 4 Generations

502 E. National Avenue
(1 Block North of Hanna Between US 31 & 431) 786-1528

2313 W. Washington St. 632-9352
Indianapolis, Indiana

USHER

Funeral Home, Inc

Anna C. Usher

Wm. A. Usher

Frank E. Johns

Generalizations don't fit this family's description

by BRIDGET TYNAN HODGE

"Shame on you!", pronounced an up-standing fellow Catholic upon learning that, not content with exceeding by 4.9 the present national average of 2.1 children per marriage, Claude and I anticipated yet another increase in the population of Hodge Country during the summer.

Yes, this is the era of the two-child family, a product of the trend toward conservation—conservation of effort, of financial resources, of commitment to long-term child-raising, and, despite our Church's long-standing encouragement of biologically productive marriages, today's Catholics have assumed a generally negative attitude toward the large family unit.

I write "generally" for occasionally we are acknowledged in a manner not unfavorable: Modern mothers glance pityingly in my direction, elderly ladies cluck and coo over our brood, and men from every age group smile broadly while vigorously pumping Claude's hand, inviting the speculation that, among some of his peers, the man is measured by his proven procreational prowess.

Virility notwithstanding, more often than not the sight of the en masse Hodges stimulates emotions ranging from discreet displeasure to definite disdain. Discourse with good-intentioned acquaintances and unabashedly hostile strangers assures me that a few misconceptions surround the large family—even the Three-Musketeerish, familial unity displayed weekly upon Walton's Mountain throughout the 70s did not serve to enhance our image.

Our obvious deviation from the "average"—hence "normal"—lifestyle of Mr. and Mrs. Modern America leaves us open to criticism and likely to be the victims of judgements based upon generalizations.

Probably the most blatant misjudgement of couples such as ourselves occurs in the area of sexual activity.

The so-called sexual revolution of the past decade has endorsed physical sexuality as a healthful necessity available to all, married or single. With this promotion of personal freedom (I use that term very loosely indeed!) the word "promiscuity" has all but disappeared from our language, and disclosures of extra-marital, sexual adventures rarely raise an eyebrow.

Yet, despite the much-publicized benefits of regular coition, it is deemed inappropriate, even within the traditional, monogamous union, to allow copulation to culminate in pregnancy, a physically natural progression, with any degree of frequency.

Those of us who choose (and choice IS the strongest motive) to express our nuptial commitment in large-scale propagation are considered irresponsible or undereducated, for today's society has difficulty relating to the informed couple deliberately parenting seven or more children.

CERTAINLY the availability and effectiveness of contraceptive aids and techniques have contributed to this attitude. Promotions of Natural Family Planning and the Billings methods of birth

control have ensured that Catholics, along with other groups, may now exercise control over the size of their families. Well and good.

But, unfortunately, a new kind of narrow-mindedness has emerged along with these advances, for the availability of a labor-saving device has become equated with its degree of necessity, and those who spurn the means by which to facilitate ease are often critically regarded.

In the area of intellectual capacity the male partner of the multi-child marriage is less likely to be adversely judged than his wife, for society tends to sympathize with the provider. His spouse, however, is not so fortunate.

With many women today opting to meet the challenges of the marketplace, the housewife often feels obligated to justify her choice. The mother of the large family also bears the burden of proof of her intellectual normalcy, for, with all the options offered her, including that of reproductive freedom, what woman "in her right mind" would place herself in such a position, unless limited by her capabilities?

NO, this implication is not a figment of my housewifely imagination—an insurance agent, arriving to complete a transaction, upon discovering Claude's absence and in response to my offer to attend to the business, anxiously enquired, "But do you know how to write a check?" (Oh, heartless me! Another sale bites the dust.)

With the exception of such institutions as the Massachusetts Kennedys, statistics demonstrate that the nine-member household is more likely to be economically

deprived than its smaller counterpart, but to regard all large families as present or potential burdens on the taxpayer is an unfair generalization, one frequently promoted by the media.

Consider this recent newspaper headline: "Mother of Six Convicted of Shop-lifting." The inference is that the size of the woman's family prompted her actions—have you ever read, "Mother of One Convicted of Shop-lifting?" Of course not, for that is clearly a case of kleptomania, not motherhood!

Socially, the large family is not readily accepted, it being generally assumed that the parents of the "tribe" have not the time or the wit to impose discipline.

Restaurant patrons are reluctant to sit in our vicinity. In a church (Catholic, no less) a worshipper left her pew upon discovering our proximity. Had she "suffered the little children" she might have deduced that in the very populated household it is of paramount importance to cultivate acceptable, courteous behavior at an early age, to ensure harmony, if nothing else. Consideration for the rights/needs of others is a must, and practices well established in the home are not abandoned in public.

While actively encouraging the efforts of the extended family, the product of divorce and remarriage, pediatricians and psychologists often question the quality of parenting in the biologically large family, fearing that offspring are deprived of individual attentions essential to healthy development.

A day spent in Hodge Country, typical of the residences of other large families of our acquaintance, might have persuaded those experts to look more kindly upon us. They would have observed that the budding ornithologist was willingly assisted in cataloguing her specimens, the bookworm enjoyed earnest debate with his parents on the merits of a Readers' Digest article, and the quiet preadolescent brought a tear to my eye with his tender suggestion, "Shouldn't you be taking it easy, Mom?"

A sensitive seven-year-old discarded all of his tribulations in my kitchen, two bright-eyed preschoolers had printing and phonics lessons at mother's knee, and the tiniest cherub was hugged and pat-a-caked to her heart's content.

In our day of prosperity, Claude and I are indeed, joyful.

Despite negative attitudes toward the large family, hope does spring eternal in this human breast, for, now and then, the soon-to-be-ten of us are treated to a stranger's hearty, "God bless you!" To that kindly individual we say, "Thank you. And He did."

Regardless of the modern penchant to label children as financial, physical and mental burdens, there will always be men and women, of every denomination, who will discover their Utopia by investing their time and talents in the nurturing of children. I hope that materialism, and excessive devotion to leisurely living, would not continue to determine society's attitude toward them.

(Mrs. Hodge, the mother of eight, is a member of St. Andrew's Parish.)

Cardinal Cooke delegated authority

by TRACY EARLY

NEW YORK (NC)—Cardinal Terence Cooke of New York, whose bout with acute leukemia was revealed Aug. 26, has been an administrator who delegated a great deal of authority, interviews with some of his key aides indicate.

The result is that the Archdiocese of New York will be able to function smoothly even though the cardinal is seeing only a few officials while receiving care at his residence.

According to Msgr. John Healy, archdiocesan education secretary, Cardinal Cooke generally expected officials to carry out their responsibilities on their own and gave them full backing as they did so.

Cardinal Cooke also recognized, aides said, that the years following the Second Vatican Council demanded a style of leadership that involved more consultation. Not only does the cardinal himself consult and listen carefully, they said, but he expects his staff to do likewise.

"We've been working out a bail fund," said Msgr. James Murray, executive director of Catholic Charities. "So I've been checking out our plans with the prison chaplains. I know if I didn't the cardinal

would say, 'Jimmy, didn't you ask the chaplains about this?'"

Weekly one-hour staff meetings always included time for everyone to bring up whatever they wished, added Msgr. Healy.

But while the cardinal delegated responsibility he also has not lacked attention to administrative detail. Though many clergymen complain about administrative duties, Cardinal Cooke appears to have a real appetite for it.

"He loves annual reports," according to an unnamed source quoted in a New York Times profile.

While not necessarily endorsing that judgment, Father James Vaughney, education controller, and others said the cardinal carefully studies reports submitted to him. He comes to meetings prepared to discuss them and take suggestions a step or two further, they say.

As a result of Cardinal Cooke's work, the program of the archdiocese is solidly based, aides remark. When inflationary prices and the decline in vocations threatened many church activities Cardinal Cooke came up with a stream of initiatives to assure continuation of services.

Msgr. Murray said that when religious orders found they could no longer operate some of their institutions, the cardinal developed strong lay boards to assume the responsibility.

When schools were threatened, Cardinal Cooke decided that the church could not abandon its ministry, and in particular could not leave the inner city, said Msgr. Healy. So plans were devised for bringing resources of more affluent parishes to the aid of poor parishes and for raising inner city scholarship funds.

As head of an archdiocese encompassing diverse and contradictory views Cardinal Cooke has sought to avoid polarizing statements or gestures. For one thing, he is U.S. military vicar, but his archdiocese also includes the main center of the Catholic Worker Movement.

Also based within the archdiocese are such diverse individuals and groups as Jesuit Father Daniel Berrigan and conservative spokesman William F. Buckley Jr., the Maryknoll order and a group that sponsors an annual memorial Mass for the late Sen. Joseph McCarthy (R-Wis.).

And in a city that is the principal center

of U.S. Jewish life, Cardinal Cooke works for better Catholic-Jewish relations. But as president of the Catholic Near East Welfare Association he helps Arabs of the Middle East and has urged a homeland for the Palestinians.

Not only blacks and Hispanics but also Ukrainians, Poles, Italians, Croats, Chinese and numerous other ethnic groups, including Cardinal Cooke's fellow Irish, contend fiercely for their causes.

Archdiocesan officials also have been impressed with Cardinal Cooke's informal manner around them. In the staff dining room, they say, he speaks to everyone, stands in line to serve himself, often invites some priest to eat with him and always goes back to thank kitchen workers.

Whereas his predecessor, Cardinal Francis Spellman, called priests father or monsignor, they say, Cardinal Cooke calls them by their first names.

Aides also say they learned from Cardinal Cooke that they should work hard. Before his illness Cardinal Cooke was often working or on the phone until midnight.

"If you complained to him about having to do two jobs," said Father Thomas Gillece of the archdiocesan education department, "he'd only want to know why you were not doing three."

Seek new Roncalli principal

A search committee has been appointed to identify and recommend candidates for the position of principal of Roncalli High School in Indianapolis.

The search committee was appointed by the Indianapolis South Deanery Board of Education, said board president Nancy Timpe.

At its first meeting, in late August, the search committee elected Robert Cook of St. Jude Parish as chairman. During his six years on the Archdiocesan Board of Education, Cook served as secretary and as a member of a search committee for the position of archdiocesan superintendent of Catholic education.

Other members of the search committee are: Bill Bruns, St. Barnabas Parish; Dick Feltman, St. Roch Parish; Jack Hengeveld, Our Lady of the Greenwood Parish, Greenwood; Geri Mayhugh,

Nativity Parish; Marie Pittman, Holy Rosary Parish; and Pat Reece, St. Barnabas Parish. Sherry Meyer, principal of St. Roch School, is a non-voting administrative adviser to the committee.

Roncalli is supported by the 14 parishes in the Indianapolis South Deanery. Father James Wilmoth, pastor of Holy Name Parish, Beech Grove, as dean, serves as chairman of the South Deanery Board of Education.

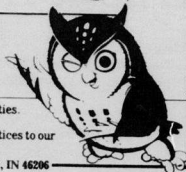
The school's former principal, Bernard F. Dever, died in June. Patricia J. Cox, former vice principal, is serving as interim principal this year.

Inquiries regarding the principal's position may be directed to SDBE Search Committee, Office of Catholic Education, The Catholic Center, 1400 North Meridian Street, P.O. Box 1410, Indianapolis, IN 46206.



Terence Cardinal Cooke

The Active List



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

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

September 9-11

A Stress Workshop Weekend will be held at Mount St. Francis. Reservations necessary. Call 812-923-8817 or write: Retreat Center, Mount St. Francis, IN 47146.

Franciscan Father Justin Belitz presents the second of two weekend sessions on the Silva Method of Meditation at Alverna Retreat Center, 8140 Spring Mill Rd.

A Women's Serenity Retreat led by Father Marty McCormick will be held at Fatima Retreat House, 5353 E. 56th St. Call 255-8135 for information.

September 10

St. Bernadette's Ladies Guild and Booster Club will co-sponsor an auction and rummage sale.

The Fifth Wheeler Club will hold their regular monthly meeting at the Catholic Center, 1400 N. Meridian St. at 8 p.m. Reservations for Sept. 17 Wiener Roast and Hayride will be taken.

Call Mary 862-6510 for more information.

A Day of Reflection on God's Action in our Lives will be directed by St. Joseph Sister Rose Marie Gruening from 9:30 a.m. to 5:30 p.m. at the Potter's House, 5106 E. Pleasant Run Pkwy., N. Dr. Bring bag lunch.

Catholic Widowed Organization (CWO) plans a Steak Cook-out at the Fourth Estate recreation area from 4 to 9 p.m. Cost: \$6. Call Dolores Conner 784-4207 or Ardella Gootee 255-1318 for information.

September 11

St. Pius Church Picnic, Troy, featuring Turtle Soup, begins at 11 a.m. Flea Market, Entertainment, Auction. Call 812-547-3265 for more information.

St. Mary's Church, Rushville, will hold its annual Fall Festival on the parish grounds from 11 a.m. to 5 p.m. Ham and chicken dinners plus a \$1,000 Grand Raffle.

St. Vincent de Paul Church, Bedford, invites everyone to its Parish Picnic at Redbrush Park beginning with Guitar Mass at 1 p.m. and continuing with games, rides and swimming.

A Thomas Merton Workshop presented by Franciscan Father Bonaventure Crowley will be held at Mount St. Francis from 9 a.m. to 5 p.m. with lunch provided. Call 812-923-8817 for necessary reservation or write: Retreat Center, Mount St. Francis, IN 47146.

September 12

Father Theo Mathias will lecture on "Nuclear Weapons and Peace" at Holy Spirit Parish Center, 7243 E. 10th St. at 7 p.m.

A Pastoral Musicians meeting on "The Eucharistic Prayer: Musical Problems and Possibilities" will be led by Charles Gardner at the Catholic Center from 7:30 to 9:30 p.m. Call 236-1483 for information.

September 13

Fall Inquiry Classes conducted by Father Harold Kneuen, Father Glenn O'Connor and Maria McLain begin at 7:30 p.m. at St. Simon's Church, 8400 Roy Rd. Books and babysitting provided. Call 899-4997 for more information.

St. Vincent Wellness Center offers the first of four Tuesday evening courses in Basic Stress Management Techniques taught by Michael McClay, PhD, at the Catholic Center from 5:30 to 7:30 p.m. Fee is \$30 per person, \$55 per couple. Call 846-7037 to register.

The Ave Maria Guild will meet at 12:30 p.m. following dessert in the St. Paul Hermitage, 501 N. 17th Ave., Beech Grove.

Fieber & Reilly

Insurance Agency, Inc.
Robert C. Hayford
"Constant Professional Service"
207 N. Delaware
Indianapolis, Indiana 636-2511

An Over 50 Day on the subject "He is Always With Me" will be conducted by Father John Maung at Fatima Retreat House, 5353 E. 56th St., from 9:30 a.m. till 3 p.m. Offering: \$6 per person. Call Sr. Rose at 545-7681 for information.

The Seymour Deaneary Pastoral Council will meet at St. Patrick Church, Madison. Call Jim Hemmelgarn 812-376-7591 for more information.

September 14

A Leisure Day for women will be presented by Dr. John Nurnberger on "Discovering and Using Silence" at Fatima Retreat House from 9 a.m. to 2 p.m. Offering is \$6 per mother and \$2 per child. Write: Fatima Retreat House, 5353 E. 56th St., Indianapolis, IN 46226.

The opening session of the Gabriel Richard Christian Leadership Program will be held at Holy Angels Church, 740 W. 28th St., at 7 p.m.

A Luncheon and Card Party for men and women will begin at St. Mark's Parish Hall, U.S. 31 S. and Edgewood Ave., at 11:30 a.m.

September 16

St. Anne's Church in Oldenburg will sponsor their Annual Turtle Soup Supper at the Hamburg, Ind. Church Hall from 5:30 to 8 p.m. Call Mary Hazelwood 812-934-2487 for information.



"THIS IS ST. JOSEPH'S RECTORY. WE'VE GOT SOME MICE HERE THAT HAVE BEEN BEGGATTING LIKE CRAZY."

Catholic Widowed Organization (CWO) will enjoy dinner at The Porch of the Hyatt Hotel and/or cocktails at the downtown Knights of Columbus, 1305 N. Delaware St. Call Neatha 897-1203 by Sept. 15 for reservations.

O'Brien will be held at Fatima Retreat House, 5353 E. 56th St. Call 255-8135 for information.

Franciscan father Martin Wolter will conduct a Tobit Weekend for engaged couples at Alverna Retreat Center, 8140 Spring Mill Rd. Cost is \$100 per couple.

A Women's Serenity Retreat conducted by Father Tom

Choice plans retreat for singles

Choice, a group aimed at Catholic singles, is planning a retreat for Sept. 16-18 at the Archdiocesan Youth Center.

Tom McCarthy, a member of Choice, explained that the group is an outgrowth of Worldwide Marriage Encounter, but "oriented toward singles rather than married couples."

The group uses the format of Marriage Encounter, and focuses on helping the single person build better relationships. Retreats feature a series of talks on such topics as sexuality, forgiveness, community and vocations. "We pretty well

cover everything," McCarthy said. Talks are "experiential rather than judgmental."

Also included in the retreats is a reconciliation service. "The emphasis is on being able to go to people who we need to ask forgiveness from, or forgiving someone for something."

A closing Mass "puts the cap on the whole weekend. We have spent the whole weekend trying to get closer to each other, and with the Mass we are more formally trying to bring God into it."

After the weekend retreats, participants con-

tinue to meet every other week, in smaller groups of 8 to 15. "They continue to try to find a subject that they can share their experiences on," McCarthy said.

He explained that Choice is new to Indianapolis, and until last year the nearest group was in Dayton, Ohio.

To register in advance for next weekend's retreat, send \$20 to Choice, 9921 Lake Shore Dr. East, Carmel, IN 46032. For more information, call McCarthy at 317-923-5483, Fred Haley at 317-293-8442, or Mike or Joyce Hittesdorf at 317-848-6992.

ST. RITA PARISH

1733 Martindale Ave., Indpls.

FISH FRY

SUNDAY, SEPT. 25

Catered by:

LONG JOHN SILVERS

12:00 Noon to 6:00 PM

ADULTS — \$3.50 CHILDREN UNDER 12 — \$2.25
(INCLUDES DRINK AND DESSERT)

ADVANCE TICKETS AVAILABLE, CALL:

317-634-8997

or

317-636-9178

PROCEEDS TO BENEFIT THE SCHOOL & NURSERY

ST. MARY'S, 5th & PERKINS, RUSHVILLE

ANNUAL FALL FESTIVAL

SEPTEMBER 11

(9:00 AM until 6:00 PM)

CHICKEN OR HAM DINNERS

Serving — 11:00 AM to 2:00 PM (EST)

ADULTS

\$4.00 Advance, \$4.50 At Door

CHILDREN (under 12)

\$2.00 Advance, \$2.50 At Door

Carry-outs Available

Lunch Counter — 9:00 AM to 6:00 PM

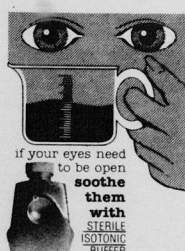
DRAWING

\$1,000.00 1st Prize
and Many Other Prizes

Country Store Plants Produce
Homemade Candy Breads & Rolls
Pillows Video Games Flea Market

GAMES FOR ALL AGES

(Child Care Service — 11 AM to 4 PM)



if your eyes need to be open soothe them with STERILE ISOTONIC BUFFER

Lavoptik EYE WASH

AT HOOK'S DRUG

It Pays to

Advertise

Call: 236-1581

ESCORTED BUS TOURS

OCTOBERFEST CRUISE

Oct. 8, 15 & 22

Charter bus to Louisville for the 4-hour Cruise on the Belle of Louisville, with German style lunch, an oom pah pah band & all the beer we can drink. The Belle, the buffet, the band and the beer... what more can we ask?

\$40.00 per person
Call or write for details!

BELL TOURS

5503 E. Washington Street
Suite 4, Indianapolis, IN 46219

317-353-8123

AROUND THE WORLD TRAVEL AGENCY

One call for all your travel needs. Hotel, Motel and Plane reservations. Car Rentals and Group Travels. Domestic & Foreign Tours — Cruises Commercial Accounts Professionally Serviced

ALL MAJOR CREDIT CARDS ACCEPTED

Bill Walker, Pres. Esther Walker, Vice-Pres.
3904 N. COLLEGE AVE. • 317-925-3525 • INDIANAPOLIS

St. Vincent de Paul Society Memorial Program

The symbol shows the giving and receiving hands. The hand of Christ gives to the world. The hand of the Vincentian receives the gift and in turn gives to the waiting hand of the poor. Memorial donations enable us to fulfill the meaning of the symbol.

Ask Your Funeral Director or Write:
SVDP Society • Box 19133 • Indianapolis, IN 46219

The Active List

A retreat for Singles, sponsored by Choice, will be held at the Archdiocesan Youth Center. \$20 registration fee may be mailed to Choice, 9921 Lake Shore Dr. E., Carmel, IN 46032. For more information call Tom McCarthy evenings 923-5483, Fred Holey evenings 293-8442 or Mike or Joyce Hittesford 848-6992.

September 17

The Archdiocesan Educational Leadership Conference will be held all day at the Beech Grove Benedictine Center, Beech Grove. Contact Peg Roland at the Office of Catholic Education for more information.

St. Joseph Church, Terre Haute, will hold a Jonah Fish Fry from 4 to 7:30 p.m. Call Dick Colta 812-235-7572 or Agness Lawson 232-8502 for information.

Ron and Judy King will present a Marriage Enrichment Program at Mount St. Francis Retreat Center from 9 a.m. to 5 p.m. with lunch included. Reservations necessary. Write: Retreat Center, Mount St. Francis, IN 47146.

Benedictine Sister Carlita Koch will lead a Day of Reflection on the theme "The Way to Happiness" at Kordes Enrichment Center, Ferdinand, from 10 a.m. to 4 p.m. Bring a Bible. Fee of \$6 includes lunch. To register, call or write Benedictine Sister Betty Drewes, Kordes Enrichment Center, R.R. 3, Box 200, Ferdinand, IN 47532, 812-367-2777 or 812-367-1411.

The Fifth Wheeler Club will hold a Wiener Roast and Hay Ride at Southeastway Park. Call Mary 862-6510 for more information.

September 18

The 24th annual St. John Academy Alumnae Reunion Brunch will be held at the Atkinson Hotel after 11 a.m. Mass at St. John Church. Reservations can be made until Sept. 11 by calling Gertrude Molloy Andrews 881-1377.

Mount St. Francis Retreat Center presents a Day of Reflection for Widows and Widowers. Write the Center at Mount St. Francis, IN 47146 for necessary reservations, or call 812-923-8817.

Holy Angels hosts leadership course

The Gabriel Richard Institute of Indianapolis, a non-profit educational organization with headquarters in Detroit, will offer a Christian Leadership Course this fall at Holy Angels Model School, 28th and Northwestern.

The course, which will focus on practicing leadership fundamentals, will show

Chicken and Beef Dinners are featured at the St. Louis Church Festival in Batesville, I-74 and S.R. 229, from 10:30 a.m. to 2 p.m. EST. Adults \$4.50, children \$2. Reservations advised; call 812-934-3204. Supper at 4:30 p.m., drawings, \$1,000 award, Country Store.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland

Ave., 5 p.m.; St. Simon, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 229 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

FIESTA will celebrate Hispanic heritage

A dinner dance and folkloric festival will highlight a celebration of National Hispanic Heritage Week, Sept. 10-19, by the FIESTA Indianapolis Committee.

The dinner dance will begin at 7 p.m. on Sept. 10 in the Egyptian Room of the Murat Temple, 510 North New Jersey St. "Paella a la Madrid," a Spanish combination of meat, seafood and rice, will be served. Complimentary beer and a cash bar will be available. A Latin band will offer modern and traditional dancing music. Tickets are \$17.50 in advance and \$20 at the door. They may be ordered by calling (317) 636-6551.

The Hispanic Folkloric Festival, the highlight of the celebration, will be held at Veterans Memorial Plaza (formerly Obelisk Park), at Meridian and Michigan Streets. This year's festival is centered on the performing arts, and will feature cultural, artistic and educational exhibits.

It is designed for family fun and participation, complete with music, singing and dancing. One of the high points of the day's presentations is a colorful family "Parade of Nations." A variety of Latin and American foods will be offered by local vendors and Hispanic associations. Admission is free.

NFP class announced

Valerie Dillon, director of the Family Life Office, recently announced a one-evening instructional class in Natural Family Planning to be offered Wednesday, Sept. 14 from 7:30 to 9:30 p.m. in Room 206-207 of the Catholic Center.

Mrs. Louise Ewers, nationally certified instructor, will teach participants about sympto-thermic and Billings methods

of natural family planning, and will be available for personal consultations.

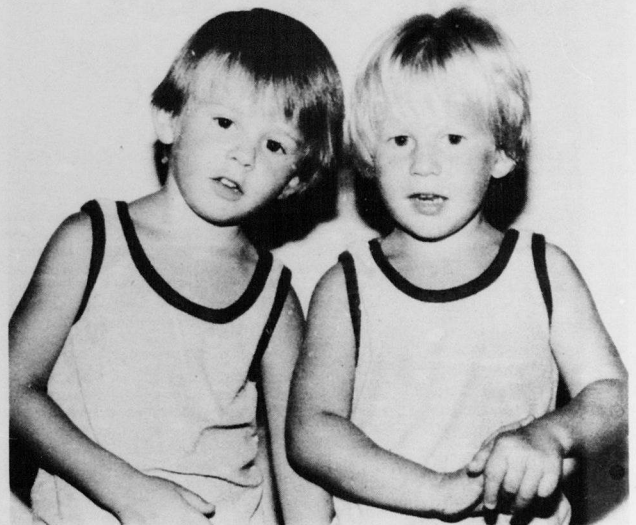
According to Mrs. Dillon, couples and individuals are invited to attend if interested in controlling fertility as a means of becoming pregnant or if already practicing such a method.

For further information or to register call Mrs. Dillon at 317-236-1595.

WE'RE READ

According to a recent survey nearly 100,000 Catholics read the Criterion EVERY SINGLE WEEK!

For Results Call:
The Criterion Advertising Department
317-236-1581



"SPARKLERS"—Derek and Jason Bailey, sons of Mr. and Mrs. Marshall Bailey of Indianapolis, have been selected as "sparklers" for this year's United Way campaign, which will begin Tuesday, Sept. 13 with a "Dutch treat" noon luncheon at the Hyatt Regency. Jack McKinney, Indiana Pacers coach, and Herb Simon, club owner, will speak at the luncheon. The boys, who both attend St. Mary's Child Center, an agency helping developmentally disabled children, will represent this center and the American Red Cross.

1982

Welcome

ST. LOUIS CHURCH

Batesville, Indiana

I-74 & S.R. 229

One hour from Indianapolis

Country Style

CHICKEN & BEEF DINNERS

10:30 AM to 2:00 PM (EST)

ADULTS — \$4.50 CHILDREN — \$2.00

Reservations Advisable

812-934-3204

**Sunday
Sept. 18**

CAFETERIA SUPPER

Beginning at 4:30 PM (EST)

Famous Mock Turtle Soup

- ✓ Carving of the Last Supper (in Solid Wood)
- ✓ Quilts ✓ Grandfather Clock
- ✓ Major Award \$1,000.00 ✓ Country Store
- ✓ Drawing — Freezer Full of Beef

1983-84 WINTER TENNIS

Season — \$200.00

PAY NOW OR BY
SEPTEMBER 15

Starts October 8

Saturday: 6-8 PM

28 Weeks

Rotated Program: 2 hours

1/2 Hour — Practice & Instruction

1/2 Hour — Singles, 1/2 Hour — Doubles

1/2 Hour — Mixed

Make Payments Payable to:

Mr. Marion I. Rice

Registered Professional

1432 Udell Street

Indianapolis, Indiana 46208

For Further Information Call:

925-9464

MAKE RESERVATIONS NOW

YOUTH CORNER

Youth urged to unleash power of love

CLEVELAND (NC)—Challenging young people to "unleash the power" of love, Bishop Anthony M. Pilla of Cleveland asked them to make Christ alive in the world today.

"I challenge you today to unleash the power of your love. I ask you to make it real for me, for your parents, for the people you live and work

with and for your brothers and sisters who desperately need your love," the bishop said in a pastoral letter to youth and young adults titled "Come... Together We Are Church."

"I challenge you today to be fully Christian and to accept the mandate to care for each other. Make Christ alive and real in your world." Bishop Pilla summarized

his pastoral letter Aug. 28 in a presentation to about 3,000 young people in Cleveland. The bishop celebrated Mass and mingled with the young people who were attending workshops Aug. 27-28.

He spoke of the love young people receive from Christ and the Christian community. "But please remember, we need your love too, more than ever before. Your love is fresh, powerful and contagious. I ask you to share your love with us. The power of your love can revitalize a tired community. The power of your love in asking questions and raising issues compels us to reassess our beliefs. The power of your love brings hope to the elderly and sick and offers healing to those who hurt."

Adults must accept the place of young people in the church, Bishop Pilla continued, and at the same time young people must accept their responsibilities.

"You do have a place with us" in the church, he said.



IN THE BEGINNING—As the school year was beginning, the Catholic school staffs of the New Albany Deanery met at Our Lady of Perpetual Help for a Eucharistic Liturgy. Representing their schools were: Franciscan Father David Hutt, St. Anthony's, Clarksville; Fr. Aloysius Barthel, St. Paul's, Sellersburg; Fr. Michael Hilderbrand, Providence High School, Clarksville; Fr. Gerald Burkert, Holy Family, New Albany; and Fr. Larry Voelker, Our Lady of Perpetual Help, New Albany. (Photo by Fr. Louis Manna, O.F.M. Conv.)

DORIS ANSWERS YOUTH

Friends need someone to listen

by DORIS R. PETERS

Dear Doris:

I have a different kind of problem. I know a lot of the kids write to you and you give real good advice. Well, some of my friends always talk to me about their problems and ask me for advice. I listen and sometimes I tell them to talk it over with their mothers or ask a teacher or some adult. What do you think I should do? And tell me why so many girls can't talk to their mothers?

Audrey

Dear Audrey:

I think you should just keep on listening to your friends. You must be sympathetic and understanding otherwise they wouldn't confide in you. And sometimes just airing a situation with an understanding friend clears up the problem.

Continue what you're doing, and also continue suggesting that they discuss things with their mothers. Coming from you this may make more of an impression than coming from a teacher.

Lots of girls don't talk things over with their mothers because they haven't tried. They don't give their mothers a chance; or they think they will not understand. Granted, some

mothers are difficult to talk to about certain things. But if a girl makes an effort and her mother sees she is trying, half the battle is won. That old cliché about communication being a "two way street" is never more true than when applied to mothers and daughters.

Dear Doris:

At the end of last term I was caught cheating on a history test. I never did that before but this test was unusually hard and I was scared. I learned a lesson in a hurry and I'm ashamed. It has been bothering me all summer and I was wondering if I should write the history teacher a note. What do you think I should do?

Ashamed

Dear Ashamed:

It is too late for the note now, but as soon as school starts I would go to see the teacher and explain to her exactly how you feel. If you express your regret as you have in this letter, she will probably see that you are sincere in your determination that the cheating will not occur again.

And now be good to yourself. Forgive yourself and forget all about it. The new term gives you the opportunity to start fresh with a clean slate.

Dear Doris:

What do you think of a girl who is always chewing gum? I don't mind but when you chew so loud and so much as one of my friends, I think it is rude. Is there any way I can tell her that she embarrasses me when we are in public?

Jeff

Dear Jeff:

Clip the following jingle which a reader sent to me and give it to your friend. Hopefully she will take the hint. "Chewing and popping by the hour imparts a look so dumb; would Mona Lisa have her charm if she were chewing gum?"

(Send your questions to Doris R. Peters, c/o The Criterion, 1400 N. Meridian St., Indianapolis, IN 46206.)

A Guide to

Superior Dining



Biaggi's BAR-B-Q

DELICIOUS BAR-B-Q SANDWICHES (BIG & JUICY)
BAR-B-Q RIBS (LEAN & MEATY)
BAR-B-Q CHICKEN (1/4, 1/2 or WHOLE)
HOT VEGETABLES or COLD SALADS
CHOCOLATE & COCONUT PIE (home made)
HOT APPLE DUMPLINGS (every day)
CAFETERIA & COMPLETE CARRY-OUT SERVICE
OPEN MONDAY thru SATURDAY 10:30 AM to 9:30 PM
CLOSED SUNDAY
FOR CALL-IN ORDERS, PHONE: 353-8719
5444 E. 21st St. — Indianapolis, IN 46218

We Now Have

THE OTHER ROOM

A NEW DYNASTY IN FINE DINING



Fine Chinese & American Cuisine

Cocktails, Beer & Wine, Exotic Drinks
from around the world

Banquet & Carry-Out Service

CHOYS' WOKS

9984 E. Washington St.
(Washington Corner)
Indianapolis, Indiana

898-8844

NATIONALLY FAMOUS SINCE 1902
ST. ELMO STEAK HOUSE
127 S. ILLINOIS

Every Wednesday
ALL YOU CAN EAT!

at
Indianapolis' 4 Locations

Fish Fry
or
Clam Fry

Your Choice
\$3.99
11:00 AM to 11:00 PM

Pete Steffey's
RESTAURANT & LOUNGE
OPEN SUNDAYS
BANQUET ROOMS
FINE FOODS • COCKTAILS
Serving at 11:00 AM Daily

Call:
881-5934
or
881-5760

U.S. 31 So. GREENWOOD

THE FAMILY SUGGESTS THAT MEMORIAL CONTRIBUTIONS BE MADE TO THE AMERICAN CANCER SOCIETY.

— words that mean people want to honor a loved one and want to help conquer cancer. Send a Memorial Gift to your local ACS Unit.

Slides available for sesquicentennial

A promotional slide show to aid preparation for the Archdiocesan Sesquicentennial celebration which begins next January is being distributed to Archdiocesan deanery resource centers.

The show features historical and current images of significant places and people in the Archdiocese. It highlights planned Sesquicentennial events.

Parish schools, adult groups, councils, DREs, Youth Ministers and other parish and archdiocesan organizations are encouraged to use the slide/tape presentation, which was prepared by steering committee member Valerie Dillon and a professional audio-visual company.

No stand taken on deaconesses

WASHINGTON (NC)—When Pope John Paul II told U.S. bishops Sept. 5 not to support any groups seeking women priests, he did not close the door to ordained deaconesses, an issue being actively studied by the U.S. hierarchy.

There are two major U.S. groups, the Women's Ordination Conference and Priests for Equality, which have the ordination of women to the priesthood in the Catholic Church as their major goal. Priests for Equality has about 2,000 members. WOC has about 1,500 members.

The National Conference of Catholic Bishops has not endorsed either group or their goal of women priests, but the NCCB Ad Hoc Committee on Women in Society and the Church recently completed a four-year dialogue with WOC representatives on women's issues in the church.

At the conclusion of the dialogue, the committee did not support women priests. But its chairman at the time, Bishop Michael F. McAuliffe of Jefferson City, Mo., last November urged the nation's bishops to study the possibility of ordaining women as deacons.

The church's position, set out in 1977 in a declaration by the Vatican's Congregation for the Doctrine of the Faith, is that the ministerial priesthood is not "a human right" but a "totally gratuitous vocation" which cannot be described in terms of justice and rights.



La Scala
RESTAURANT

110 SOUTH MERIDIAN STREET
IN DOWNTOWN INDIANAPOLIS

*Still Serving
the finest ITALIAN CUISINE*

FEATURING:

- Veal • Seafood • Pastas • Chicken Parmigiana
- Lasagna • Fettuccine • Manicotti • Rigatoni

Affordably Elegant—Elegantly Affordable

SENIOR CITIZEN SPECIAL
age 65 or over

10% discount
Monday thru Thursday
(NOT VALID WITH ANY OTHER SPECIAL)

634-4621

Ask about our banquet facilities



Firestone
RESTAURANT & BAR
BANQUET & FAMILY ROOMS • CATERING

WE WELCOME FAMILIES

- SIZZLING STEAKS
- MIXED DRINKS • SEA FOOD
- LUNCHEONS & BANQUETS

788-4521

522 E. RAYMOND

BANQUET FACILITIES FROM 10 TO 150

RESERVATIONS ACCEPTED
PARTIES WELCOME

SEE OUR AD UNDER CATERERS





A Heritage Of Family Dining
Dodd's Town House

NOW OPEN FOR LUNCH
Monday-Friday — 11:00 AM to 2:00 PM

20% OFF
Discount for 1 or 2 people with
this coupon (Lunch only)

Dinner: Monday-Saturday — 5:00 PM to 9:00 PM
Sunday — Noon to 8:00 PM

5694 N. Meridian • Indianapolis • 255-0872

YEN CHING 

CHINESE RESTAURANT
AUTHENTIC PEKING & SZECHUAN CUISINE

LUNCH-DINNER
COCKTAILS
CARRY-OUT

LUNCH: TUES-FRI	11:00-2:00
SUN. BUFFET	11:30-2:30
DINNER: TUES-THURS	5:00-10:00
FRI-SAT	4:00-10:30
SUN	4:30-9:30

**WATCH FOR THE
Grand Opening**
**OF OUR NEW LOCATION
IN NORA PLAZA!**

BANQUET FACILITY: UP TO 200 (NEW LOCATION)

AE, MC, VISA,
DC, CB

8512 E. Washington St.
7710 Mile East of I-465
Phone: (317) 899-3270

Make This Weekend Special — Dine Out Tonight



Twilight Dinner

From 6:00 to 7:00

Appetizers

Terrine de Canard Pâte of livers, brandy, veal, pork, duck and port wine.	Crème de Courgette Cream of zucchini with curry.
Crêpe Nantua Seafood crêpe covered with lobster sauce.	Soupe a l'Oignon Gratinee Onion soup as made in Paris.
Coupe de Fruits, Grand Marnier Fresh cut fruit in Grand Marnier.	

Entrées

Filet de Porc Hawaiian Medallions of pork tenderloin, sautéed with tropical fruits.	Canard Roti à l'Orange Roast duckling served with orange sauce.
Filet de Boeuf Stroganoff Beef tenderloin sautéed with mushrooms, onions and stroganoff sauce.	Poisson du Jour Fresh fish flown in from the East Coast.
Poitrine de Volaille Boneless breast of chicken served with marsala sauce and spinach noodles.	Petit Tournedos de Boeuf, Sauce Bordelaise Tender beef tournedos sautéed on toast square, topped with bordelaise sauce.

*All entrées served with appropriate vegetable,
and crisp garden greens with choice of dressing.*

Desserts

French Chocolate Mousse	Poire Belle Helene
Sherbet	Peach Melba
	Ice Cream

Coffee, Tea, Sanka or Soft Drink

Per Person 14.95
Banquet Facilities Available For Parties of 12 to 350 Guests
Reservations Suggested: 635-3535

La Tour Restaurant, 35th Floor, INB Tower, One Indiana Square
Free Dinner Parking

We reserve the right to change menus and prices

Out with the old, in with the new at ABC

by JAMES BREIG

And so we come to the end of my three-part preview of the new programs for the fall. Having done NBC and CBS, we can turn to ABC.

ABC has unloaded some oldies ("Laverne and Shirley" and "Too Close for Comfort") and some newbies ("Joanie Loves Chachi" and "Tales of the Gold Monkey") to make room for these eight new series:

"Just Our Luck:" It's just our luck to get a series like this one about a "hip genie" (all quotations, as usual, come from the network's press releases) who finds himself under the command of a "dreary television weathercaster in Wisconsin."

The HG is played by T.K. Carter, who is a man. I tell you this in case you were expecting the return of Barbara Eden.

As for the "dreary" weatherman, I thought such a description to be an example of redundancy.

"Oh, Madeline:" This one stars Madeline Kahn and I'll take it slow for you because it's not easy to explain.

First, the comedy is modelled after yet another British sitcom. It was entitled "Pig in the Middle" so already we're ahead of the game.

IT'S about a married



couple in midlife crisis. She "tries to express herself by wearing bizarre clothing and learning the martial arts." Meanwhile, the hubble falls in love with a schoolteacher.

If you buy that premise, you may be ready for:

"It's Not Easy:" Take one divorced couple and have them live across the street from each other and share custody of the kids.

Add a new husband. Mix in a mother, who lives with the old husband.

Stir. Now taste the results. What do you think? Me, too.

"Webster:" If you think the previous two plots were mixed up, get set for this one.

Alex Karras (the former football player) and Susan Clark are married. In real life and in this show. They become parents of an eight-year-old orphan. In this show, not in real life. Mr. Karras used to play football and is now a sports commentator—in real life and also in this series.

Confused? Check your Funk and Wagnalls about Webster.

Those are ABC's comedies

for the fall. Here are the hour-long programs:

"HOTEL:" Take a little "Love Boat" and "Fantasy Island." Dock the boat and subtract the air of mystery. You got "Hotel," which, each week, "brings new adventures for its ever-changing roster of guests played by visiting stars."

The regular stars include James Brolin, last seen as Marcus Welby's assistant, and, if she's well enough, Bette Davis.

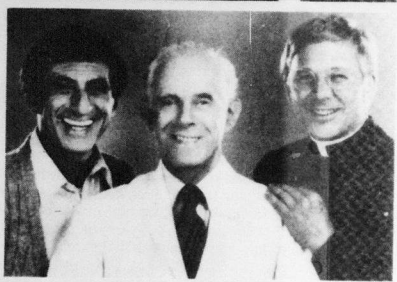
"Medstar:" This is, we are assured, "an action-adventure series that follows the heart-stopping work" of a team of medical workers in an emergency room.

One would hope they start more hearts than they stop.

James Naughton stars as Cutter, but they may change that name. First of all, would you go to a doctor named "Cutter"? Second, CBS has a series entitled "Cutter to Houston" in which Cutter is a city. Unless CBS decides to change that title. In which case... oh, never mind.

"Lottery:" Remember "The Millionaire"? Well, double it. Ben Murphy plays the guy who brings checks for \$2 million to folks. The IRS is on hand in the form of an actor named Marshall Colt (he should be in a Western series). What happens to the people? They go money-hungry, give it away to charity, buy crutches for their child, waste it on horses...

Just guessing. "Hardcastle and McCormick:" The movie "Star



NEW FOR FALL—Bette Davis stars as the aristocratic owner of the elegant St. Gregory Hotel and James Brolin and Connie Sellecca are the manager and assistant in "Hotel," a new drama series based on Arthur Hailey's best-selling novel which will air Wednesdays on ABC this fall. Reprising their roles from "M*A*S*H" in their new fall CBS series, "AfterMASH," will be, from left, Jamie Farr as Klinger, Harry Morgan as Dr. Potter and William Christopher as Father Mulcahy. The new comedy series is set in an American veterans hospital after the Korean war. (NC photos)

Chamber" was just out. It told of a group of judges who pursue, vigilante-style, the criminals they must release on technicalities.

Guess what "H and M" is about? Right.

Brian Keith plays a retired judge who teams with an ex-convict to catch crooks

who slip through the legal system.

And that's it for the fall. As always, I make fun of the series; they always sound so odd. But, as always, I urge you to check them out for yourself. You never know where the gems lurk among the pebbles.

OBITUARIES

† BOWLING, Mrs. Walter, 74, St. Mary's, New Albany, August 25. Mother of Scott, Jr., and Dolores McCurdy; sister of Edward and Andrew Striegel and Minnie Leidolf.

† CRAIG, Estella, 80, St. Mary's, New Albany, August 16. Mother of Midge Craig, Mary Lou Zeagler and Anna Vochem; grandmother of six; great-grandmother of 11.

† DOWNING, James, 71, St. Anthony, Indianapolis, August 24. Husband of Ruby; father of Betty Lou Freije and James; brother of Bessie Loftus.

† KELLY, Martha T., 72, St.

Malachy, Brownsburg, August 27. Mother of Robert; sister of Rita Ayers and Fanchon King.

† MEYER, Mrs. Fred, 74, St. Mary's, New Albany, August 14. Sister of Agnes Wate and Clara Lamb.

† RHODES, Judith A., 45, St. Augustine, Jeffersonville, August 24. Mother of Kirk, Alec G., Martin J., Carrie P., and Stephanie C. Andry; sister of Patricia Christison; grandmother of two.

† RUF, Dorothy C. Stengel, 64, St. Augustine, Jeffersonville, August 23. Wife of Arthur C.;

mother of David R., Michael L., and Marcia L. Koetter; sister of Robert S., Eugene J., Richard J., John V., Dr. Ralph C. and Gilbert P. Stengel, and Mildred Flaherty; grandmother of five.

† SALES, Ann Lagalo, 68, St. Michael, Indianapolis, August 27. Wife of Clarence V.; mother of Elizabeth, Arthur and Jack A.

† SMITH, Mary Lou, 56, St. Augustine, Jeffersonville, August 24. Wife of Charles S.; mother of Charles M., and Luann Whitaker; sister of Frances Murphy; grandmother of two.

† SULLIVAN, Carrie V. Christian, 90, Assumption, Indianapolis, August 28. Mother of Lawrence Peay; grandmother of Benedictine Father Bede Peay; sister of Edna Loesch.

ON CHRISTIAN TELEVISION



SISTER SUE JENKINS, SFC

TV Program

"The Lord is My Shepherd"

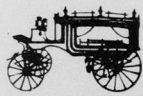
Wed., Sept. 14 — 8:30 PM Wed., Sept. 28 — 8:30 PM
Sun., Sept. 18 — 6:00 PM Fri., Sept. 30 — 12:30 PM
Sat., Sept. 24 — 11:00 PM Sat., Oct. 1 — 10:30 PM

TV CHANNEL 40

For More Information Write:

P.O. Box 88607 • Indianapolis, IN 46208

Grinstein Funeral Home, Inc.



Pre-Arrangements?
Pre-Paid Funerals?

What Should
I Do?

The Grinstein Funeral Home is the oldest funeral establishment in Indianapolis. Founded in 1854.

Call on us to help you pre-arrange service.

Area Code: 317

632-5374

1601 E. New York Street



Sam H. Preston F. Edward Gibson Harold D. Unger

DO IT YOURSELF AND SAVE!

UPHOLSTERY FABRIC

Discount Upholstery.
Draperies & Slip Cover Fabric

Foam Cushion Cut to Order While You Wait.

WE'VE MOVED TO 30th and Shadeland

OPEN DAILY
10 AM - 6 PM
SATURDAY
10 AM - 4 PM

Circle Fabric

3046 N. Shadeland Ave. 545-2318

Pleasant View Lodge

To see us is to appreciate us.

24-Hour Nursing Care in a Beautiful, Tranquil Setting

A Professional Nursing Home

Fully Licensed & Medicaid Approved

East 56th & Hancock County Line Rd.

(One Block South to Lane Road)

Mrs. McCreary, R.N., FACNHA 317-335-2159

St. Elizabeth's Home

Area Code (317) 787-3412
2500 Churchman Avenue
Indianapolis, IN 46203

Which Way?

- Maternity Program (Live In Optional)
- Educational Program
- Pre Natal Clinic
- New Born Infant Care
- Licensed Child Placement
- Professional Counseling
- Out Patient Services

Single Parenthood
Family Stress

Love, life, care, and concern for the opportunity to grow and develop.

Funded by the United Way, Archdiocesan Appeal, Daughters of Isabella and service fees.

(Non-Sectarian Service)



Bergman not getting any closer

by JAMES W. ARNOLD

"Everything alive is God, or God's thought."
—"Fanny and Alexander"

For nearly 40 years, cinema buffs have grappled with Ingmar Bergman almost as strenuously as his characters have wrestled with God.

After going to the mat with Bergman one more time, with "Fanny and Alexander," I've come to the same somewhat downbeat conclusion that Ingmar seems to have made about the Deity he has been able to touch only through a glass, darkly. There's something there, but I'm not going to get any closer, at least not now, in this distant lost province of Eden.

Although "Fanny" is described as Bergman's last film, his farewell performance, one of his memorable commandments to himself has always been, "Thou shalt make each film as if it were thy last." It wouldn't be too surprising if this magnificent, somber Swedish writer-director, who has always admired magicians, made as many farewell performances as Houdini.

"Fanny" is frankly not one of his masterpieces, but it was unreasonable to hope that it would be. Bergman is now 65, and his most fertile period, when he turned out startling, original and profound films almost annually for 20 years, ended a decade ago. The great

theological explorations—"Seventh Seal," "Virgin Spring," "Wild Strawberries," et al.—go back even farther than that.

Then there was the tax hassle, nervous breakdown and self-imposed exile after 1976. Although he has con-

tinued to work in Germany, the general feeling is that Bergman is of the past, already enshrined in the Pantheon.

IN MANY ways, "Fanny" is a kind of celebration, a built-in retrospective of the great man's motifs and concerns. It marks his return to Sweden (the locale is Uppsala), and the cast includes at least five familiar faces who have (incredibly) appeared in Bergman films for about 30 years.

The film also confronts directly for the first time the basic situation that formed his artistic personality—Life as a sensitive, imaginative child growing up in the house of a stern Lutheran pastor and escaping into the world of fantasy.

While it is only minimally autobiographical, the film is full of material and moments Bergman fans will find familiar—the fondness for Strindberg, for actors, lovers and magic, the fascination with God and Death, the loathing for austere religion, the affection for large families and houses and loving housemaids, and such specifics as ghosts, confused children in an adult world, direct philosophical ruminations about life and love, and assorted visions of the bizarre. One is torn between the fun of nostalgia and recognition, and the sad realization of the artist's failings, that he has nothing new to say.

ESSENTIAL Bergmania aside, "Fanny" is a



SUCH GOOD FRIENDS—Woody Allen as Leonard Zelig poses with two of his closest friends, Presidents Calvin Coolidge and Herbert Hoover, in "Zelig," a new comedy written and directed by Allen. Set in the late 1920s, the film centers around Zelig, an obscure clerk who wants so much to be liked that he develops a malady which somehow transforms him physically and mentally into a person much like the people he happens to be with. Mia Farrow co-stars as a psychiatrist who falls in love with him. The film is classified A-II by the U.S. Catholic Conference. James Arnold reviewed the film last week. (NC photo)

Dickensian tale (set in 1907-10) about a sweet-natured young widow and her children (Alex the protagonist is 10, Fanny is 8) who after the death of the actor-father move from a context of extended family warmth and humanity to the arctic frigidity of the household of a Calvinist bishop.

The change is not just psychological: the stepfather is a true fanatic who beats and imprisons the children, and is apparently responsible for the deaths of his first wife and children. The happy ending, or rescue from the ogre's castle, is finally achieved with the help of an old Jewish friend who has occult powers, and the cruel bishop meets a just but horrible fate.

The film lasts about 3½ hours including intermission, cut down from five hours produced for Swedish television. As a result, there are loose ends, some characters are developed who seem to have no function,

and some events—including crucial ones—are inadequately explained.

But normal complaints are irrelevant. It is as provocative, frustrating, rich, shocking and beautiful to behold as ever.

"Fanny" is probably a final (for now) Bergman attack on the puritanism and aridity of spirit he has hated since childhood but which has branded him forever. It is also a touching defense of common human frailty, friendship, pleasure and simple goodness in the face of the unknown, and an expression of love for "art" in all its feebleness. God he

finds nowhere, but also everywhere.

What can we say now of Bergman? For certain, without him, without the beauty of his dark haunted imagination and the fierceness of his searching, the world of film in our lifetime would have been unbearably duller and smaller. As much as anyone, he gave the movies intellect as well as poetry, and made us look for God behind every door. That is more than enough for now.

(Challenging entertainment for mature viewers.)

(USCC rating: Not available.)

Recent USCC Film Classifications

Mr. Mom	A-II, adolescents and adults
Risky Business	O, morally offensive
Strange Brew	A-III, adults

Designers Turn Key
Engineers Projects

MODULAR STRUCTURES, INC.

ARMCO 5722 S. Harding Street
Indianapolis, Indiana 46217
317-788-9766

GENERAL CONTRACTORS
AUTHORIZED DEALER/ARMCO BUILDING SYSTEMS

Pre-plan your funeral.

It's a good feeling knowing it's done... and your family won't have to worry about it. Call on us. We can help you pre-plan.

FEENEY-HORNAK MORTUARIES

Shadeland—1307 N. Shadeland; 353-6101
Keystone—71st at Keystone; 257-4271



Mike Feeney



Mike Hornak



George Usher

PAUL S. COLLIGNON

Attorney At Law

251-7659

Specializing in Wills, Inheritance and Estates
Consultation in your home
Admitted to Practice since 1954

SUNDAY AND WEEKDAY MISSALS



SUNDAY (3-year cycle)

St. Joseph — Plastic	\$7.95
Hardback	\$9.95-\$10.50
Vatican II	\$9.95
St. Andrew	\$25.00

WEEKDAY MISSALS

St. Joseph (2 Vol.)	\$15.00
Vatican II (1 Vol.)	\$19.95

(Add 5% Indiana State Sales Tax plus \$1.00 for Mailing)

Hours: Monday thru Friday — 9:30 to 5:30
Saturday — 9:30 to 5:00
Parking South of Store (Ample on Saturday)

Krieg Bros. Established 1892

Catholic Supply House, Inc.

119 S. Meridian St., Indpls., IN 46225

(2 blocks South of Monument Circle)

(Area Code 317) 638-3416 or 638-3417

Honor Privilege Tradition

Burial in a Catholic Cemetery is just that...

An Honor because it gives a sign of hope and visible symbols of resurrection in Christ.

A Privilege because the church gives with it the prayers desired by its faithful at the time of death.

A Tradition because a Christian death day is also "a dies natalis," a birthday into eternal life.

The Honor, Privilege, and Tradition of Catholic burial are certainly fitting because the cemetery is the church's waiting-room for the final resurrection in and through Christ, the gate of Heaven.

Catholic Cemeteries

Calvary Mausoleum Calvary Cemetery
Holy Cross and St. Joseph Cemeteries
435 West Troy, Indianapolis, at Troy and Bluff Road.
784-4439