

the CRITERION

Synod of Bishops opens at the Vatican

by JERRY FILTEAU



PROUD FISHERMAN—Father Marty Peter gazes in admiration at Archbishop Edward O'Meara's catch while members of the Archdiocesan Priests' Senate combined relaxation with business at their August meeting. It was the first fish he had caught since 1948, according to the archbishop. Senators agreed it must be a good sign for vocations in the archdiocese. (Priests' Senate photo)

Milan parish celebrates 75 years

MILAN—St. Charles Borromeo Parish here will celebrate its 75th anniversary on Saturday, Oct. 1 with a concelebrated Mass and pitch-in dinner.

Chief celebrant of the Mass, at 5:30 p.m., will be Archbishop Edward T. O'Meara. The pitch-in will follow in the parish hall.

In 1908, the parish was established as a mission and the present church was dedicated by Auxiliary Bishop Denis O'Donoghue. Membership has since grown from 15 families to more than 120.

The first administrator of the parish was Father William Kreis of St. Lawrence Parish, Lawrenceburg. Later, St. Charles was attended from St. John Parish, Osgood, by Fathers G. Moss, James

Carrico, Bernard Busaid, J. Vincius and August Sansone.

In 1948, when membership stood at 50 families, Father Bernard Burgert became the first pastor and St. Pius Parish, Ripley County, became a mission of St. Charles. Father Burgert was responsible for construction of the parish hall at St. Charles a year later.

Other pastors included Father Anthony Conwa; in 1953, Father John Kramer in 1958, Father William Blackwell in 1969 and Father Charles Berkemeier in 1981.

In July, the parish was again attached to Osgood. Father John Minta, pastor of St. John's, was named administrator of St. Charles. Father Robert Ullrich was named associate pastor, and resides at St. Charles.

St. Matthew to observe anniversary

A noon Mass on Sunday, Oct. 2, will begin a full day of activities in celebration of the 25th anniversary of St. Matthew Parish in Indianapolis.

Archbishop Edward T. O'Meara will be chief celebrant of the Mass. Concelebrants will include Father James D. Moriarty, pastor, Father Robert J. Gilday, associate pastor, and priests who have previously served the parish.

Charter members still attending St. Matthew's will open the ceremonies by leading the procession prior to Mass.

A tent, with both audio and visual reception, will be erected in the back parking lot to help accommodate the 2,000 people expected to attend the celebration.

Looking Inside

A speaker at Marian College discusses bioethics on page 2.

Finding hope in times of despair is the subject of this week's installment in **GOD IN THE HUMAN SITUATION**. Read pages 9 to 11.

St. Cecilia of Rome Parish in Oak Forest is featured in this week's Parish Profile on page 12.

Immediately following Mass, a reception will be held in the cafeteria.

A skit depicting the history and spirit of 25 years will be presented by the ladies of the parish at 2:15 p.m. Parishioners, friends and guests will then adjourn to the tent in the back parking lot for a picnic and afternoon of fun, with the usual games for children. A special attraction will be the ascension of a hot air balloon at 5 p.m.

High school students will continue their celebration with a free disc jockey dance at 7 p.m.

The festivities do not end there. On Saturday, Oct. 8 a dinner dance for adults will be held at St. Pius X Knights of Columbus, 71st and Keystone. Reservations are required. For information please call 253-3892 or 251-6974.

Dedicated on Oct. 5, 1958, St. Matthew's began with an original membership of 225 families under founding pastor Father Albert Diezeman. He was followed in 1973 by Msgr. Joseph Brokhage. Father Moriarty became pastor in 1974. The parish now includes 950 families, and is continuing to grow.

Memory books of the 25 years of activity will be mailed to each St. Matthew's parishioner.

The opening of the sixth world Synod of Bishops at the Vatican on Sept. 29 began a month of intense focus on reconciliation and penance in the Catholic Church.

Six U.S. bishops are among the 221 voting synod members from around the world. One of these, Cardinal Timothy Manning of Los Angeles, is among the three cardinals chosen by Pope John Paul II to take turns presiding over daily sessions.

The working document which will serve as a take-off point for synod discussions, coupled with presynod comments on its theme by church officials from various parts of the world, indicate that the major focus of the meeting will be the sacrament of penance and questions of personal penitence, conversion and reconciliation.

Those topics include some significant controversial issues in the church that are almost certain to evoke debate. Among these are the concern expressed by many bishops over what they call a loss of the sense of sin, particularly in the affluent societies of the West; drastic declines in the use of confession and in other penitential practices among Catholics over the past two decades; and divided views on the use of general absolution outside the extraordinary circumstances under which church norms now permit it.

The synod fathers, as the voting participants are called, are also expected to explore in some depth the biblical and theological perspectives of penance, conversion and reconciliation and the place of these concerns in the church's overall mission and pastoral ministry. Underlying all the discussions will be the view that reconciliation begins with inner renewal, with a "change of heart" or conversion that fundamentally changes all one's relationships, not only with God but with other persons.

But the working document also suggests for synod discussion a wide range of other topics—including other potentially controversial ones—that fall under the overall theme of "Reconciliation and Penance in the Mission of the Church."

RECONCILIATION among nations and within nations, reconciliation among churches and within churches, and reconciliation in families, neighborhoods and parishes, among young or old, at work, and in other areas of human life—all are fair game for the synod.

Several U.S. bishops studying theology in Rome during the month before the synod indicated that general absolution was likely to be one of the meeting's most controversial topics—at least for Catholics in North America, where the pros and cons of reducing current restrictions on the practice have been debated for more than a decade.

When the previous world synod met, in September and October of 1980, to discuss family life, its discussions of Catholic teaching and pastoral practice regarding artificial birth control and divorce and remarriage captured the biggest news headlines. U.S. and Canadian delegations figured prominently in those discussions.

But some of the most interesting and challenging interventions at that synod came from Asian and African bishops who questioned some basic Western cultural assumptions underlying the church's sacramental and legal discipline for marriage.

SIMILAR challenges to Western views of penance and reconciliation could come during the 1983 synod from representatives of non-Western cultures. To raise a strictly speculative example: bishops from African

tribal societies that have more tight-knit community lives than are found in the West might provide new insights into the communal dimensions of sin and reconciliation, counterbalancing a Western tendency to think of sin and conversion primarily in terms of the individual's relationship with God.

Since the Synod of Bishops was established in 1965 as a means of periodically gathering representatives of the world's bishops to advise the pope on major church issues, its role as a forum for expressing the cultural diversity within the church has been one of the synod's most notable features.

OF THE 321 synod fathers, 45 are from Africa, 18 from North America, 46 from Latin America, 33 from Asia, six from Australia and Oceania, and 73 from Europe.

In the United States the National Conference of Catholic Bishops (NCCB) elected as its delegates Cardinal Joseph Bernardin of Chicago, who has also been at previous synods and is a member of the synod's 15-member council; Archbishop John R. Roach of St. Paul-Minneapolis, NCCB president; Archbishop Patrick Flores of San Antonio, Texas; and Auxiliary Bishop Austin Vaughan of New York.

Among his personal additions to the synod roster Pope John Paul named two Americans: Archbishop Edmund Szoka of Detroit and Cardinal Manning, whom he also named one of the synod's co-presidents.

Synods have their own internal rhythm.

The first week is devoted primarily to prepared speeches, no more than eight minutes each, by the participants, who speak on whatever aspect of the theme they wish to emphasize.

THE SECOND and third weeks are devoted primarily to discussions, with the synod fathers divided into 11 small groups by language. There will be three English and three Spanish-Portuguese groups, two French, and one each in German, Italian and Latin.

The fourth week is devoted mainly to refining proposals through full assembly debate and voting.

In the past three synods these conclusions have not been officially released—although they have always leaked out—but they have been submitted to the pope for his use in writing a papal document to the whole church on the topic.

Latin is the official language of the synod. It is used for the major ceremonies (See **SYNOD OPENS** on page 2)

the CRITERION

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Marian lecture focuses on bioethics

by SUSAN M. MICINSKI

"How society views man will determine how brave our brave new world will be," Ursuline Sister M. Angelice Seibert told a small audience at a lecture, titled "Bioethics for a Brave New World," which she presented in the library auditorium at Marian College last Tuesday.

Her talk was part of a continuing series of Purichia Memorial Lectures at the college held in honor of Nicholas A. Purichia, Marian College professor of biology who died tragically in 1979. Sister Seibert, president of the Ursuline Sisters of Louisville, discussed the relatively new science called futurology and 10 major trends this country demonstrates. She cited an article she had written 15 years ago, "Some Implications of a Cybernetic Age," as evidence of just how far we have progressed into the future. (Cybernetics is the science of communication and control, and now includes the areas of computer science, nuclear war, human physiology, and the treatment of physical and mental disorders.)

"Bioethics examines the ethics of some fields of cybernetics," explained Sister Seibert, "especially those in biology and medicine. We are either literally rushing forward to a more depersonalized world

or a much more humanized society. The advances made in biomedical technology can plummet us into either one."

The key to the dilemma lies "in understanding the real meaning of humanness," exclaimed the president of the Ursuline Sisters.

Sister Seibert, who was awarded the Albert Schweitzer Humanitarian of the Year Award this year from the Louisville Right to Life Organization, revealed some startling conclusions from an international futurology conference held last year. "Many countries and cultures were represented at this conference," stated the Louisville sister, but they all agreed on these three major points.

"First, the decade of the 80's will be one of crisis that will see the turning point of civilization. Second, whatever the trends of the '80s are, they'll be global in nature. And finally, there is a crying need for the universal understanding of the person."

Woven with this need for understanding the person are all the medical advances. Some of them include: artificial hearts, abortion, genetic engineering, artificial insemination and in vitro fertilization.

"I've recently read an article where researchers have successfully done brain grafting on lower forms of animals," stated Sister Seibert. "But the big question is,

where do you obtain the brain tissue to be grafted?"

Another group the sister talked about has reported the synthesis of an entire chromosome.

"As we penetrate the secrets of human biological life," declared Sister Seibert, "we find ourselves in a brave new world characterized by the eighth day of creation."

And many of these new creations of medical technology are morally controversial. In one medical manual, the sister explained, abortion is listed as a medical approach to treating a severely deformed embryo.

Many times these technological advancements are happening even too quickly for the people who are developing them. "The medical profession is having difficulty with policing itself," stated Sister Seibert.

The church is another organization the sister cited for not keeping pace with some medical advancements, such as genetic engineering. "It was encouraging, though, that this year and last year over 100 bishops and cardinals attended a special biomedical conference in Dallas. But the religious press has to be credited for the considerable efforts it has made to educate its readers about bioethics."



Sister M. Angelice Seibert

But perhaps the future is not as scary and bleak as some paint it. "The future of humanity is in our hands," the futurology expert stated. "All of us face the responsibility of which end technology will serve, and this all hinges on the decision makers' understanding of the human person. As one futurist put it, a self-centered species in a high technology state cannot survive."

Deanery coordinators of AAA play vital role

by JIM JACHIMIAC

"I have to give speeches at work all the time," says Cheryl Kitchin. "But I don't often have to talk to my archbishop."

She was one of 11 coordinators at the deanery level in this year's Archbishop's Annual Appeal, which has raised more than \$2 million.

Jim Ittenbach, archdiocesan director of development, sees deanery coordinators as "a communication link" between parishes and the Development Office. He notes that deanery coordinators were also named last year, but played no major role in AAA '82. Communication with parishes was handled by two archdiocesan coordinators, but "they didn't have the capability to develop local support," Ittenbach said.

In addition to her position at the deanery level, Kitchin served as chairperson and

auditor for her own parish, St. Anthony. "I guess you could say I was fairly involved," she says.

As deanery chairperson, "my involvement was to talk with the parish chairpersons or parish auditors." They brought weekly returns to St. Anthony's, and she was responsible for forwarding those to the Development Office.

She adds, "We learned a little more about each other's parishes, too."

At the parish level, she saw greater flexibility than in the first two appeals. In the past, one model program was established by the archdiocese, and "we followed it to the letter. But this year we had more freedom."

EACH PARISH had several options, and developed its own program. At St. Anthony, an in-church appeal was combined with

telephone follow-up. Workers took pledge cards to some parishioners who expressed interest.

Door-to-door solicitation was not used. "People do not want to go door-to-door asking for money," Kitchin explains.

In some parishes in her deanery, the follow-up was by mail rather than telephone. "They were surprised at how effective that was," she says.

Edgar Day of New Albany, chairman for the New Albany Deanery, also found interaction with other parishes valuable. When the Archdiocesan Council of Catholic Men was active, he explains, it involved participation at the parish, deanery and archdiocesan levels.

"We had quarterly meetings," Day recalls. "We met people from other parishes, and I had to see it fold."

Being deanery chairman in AAA '83 "wasn't a whole lot of work," he says. He simply provided "a central location" for collecting pledge cards, which were delivered to the Development Office by Father James Sweeney, dean when the campaign opened, and Father Wilfred Day, the current dean.

Robert Aldering, AAA chairman in the Indianapolis North Deanery, explains that "some parishes need prodding. That's where your deanery chairperson comes in: to see to it that the strong remain strong and the weak become stronger."

THAT INVOLVES collecting returns, monitoring progress in each parish and assisting parish chairpersons. Aldering was available on weeknights at his parish, St. Matthew, to collect returns.

As reports came in, he examined them and delivered them to the Development Office. "The information and guidance and support from the Development Office was very good."

The deanery position is "a link in the operation of the total program that really makes it work. Much of the success—or failure—lies with the deanery chairman," he says.

But at the same time, "the success is in direct relation to the attitude of the pastors. In a parish where the pastor and his chairmen are supportive and really want the campaign to work, it will work. If the enthusiasm is not there, it's more difficult."

Aldering notes that "I felt the satisfaction of seeing a goal accomplished and knowing that through my time and efforts I was contributing to something that I believe in very much."

John Strange of St. John Parish, Enochburg, coordinated AAA '83 in the Batesville Deanery. At the deanery level,

he says, "we really didn't have any function until this year."

His involvement in the kickoff of the campaign and the collection of pledges "takes some of the burden off of the pastors."

Strange says reaction to AAA '83 in the Batesville Deanery was "good—as good as it can be in a fund-raising drive." He attributes that in part to "the consistency of what was presented" in each parish.

In the Bloomington Deanery, Elwood Martin says, "I got tremendous cooperation from all of the parish auditors and chairpersons." Martin, a member of St. Vincent de Paul Parish, is in his first year as deanery chairperson. "The thing I liked about it," he says, "was meeting people from the other parishes."

Other deanery chairpersons were Kenneth Taylor, Indianapolis East Deanery; Bob Cook, Indianapolis South Deanery; William Kelsey, Connorsville Deanery; Thomas Fetting, Seymour Deanery; Charles Etienne, Tell City Deanery; and Paul Pike, Terre Haute Deanery.

Synod opens (from 1)

and speeches by key synod officials. But when delegates begin to deliver their speeches, Latin quickly disappears in favor of the major modern languages.

Synod proceedings themselves are closed to the press and the public. The Vatican Press Office hands out daily bulletins, provides daily press briefings in five languages for the international corps of journalists gathered to cover the event, and in the course of the meeting usually holds two or three major press conferences. But the information from all of these is often quite sparse, and the press often learns the most about what is happening from press conferences that synod delegations offer at intervals throughout the synod.

Recommendations from the three synods have resulted in documents—on evangelization and family life—which have continued to have significant levels of church life. And norms for revising the Code of Canon Law and the revised code, issued last year, clearly shows that synod norms throughout the world have affected priestly formation, and church justice.

Special collection benefits Black Catholics

The National Office for Black Catholics (NOBC) will hold its annual fund raising appeal, known locally as the Black Catholics Concerned Collection, on Saturday and Sunday, Oct. 1 and 2.

The NOBC is a non-profit organization made up of lay and clerical people, founded in 1970 and dedicated to the needs of Black people, especially those in the Catholic Church.

Parishes throughout the United States,

including those in the Archdiocese of Indianapolis, will participate in this special collection. Archdiocesan Black Catholics Concerned is the local affiliate of the NOBC. Funds received will be used to support work with parishes, schools, dioceses, and with people in general to strengthen the church among black people.

In addition, collection provides financial assistance to the National Black Sisters Conference, the National Black Catholic Clergy Caucus and the National Black Catholic Lay Caucus. These organizations are primarily concerned with continuing education programs, retreats, leadership training and other developmental services for priests, religious and lay persons.

A service-oriented organization based in Washington, D.C., NOBC offers programs and resource materials in the areas of vocation recruitment, pastoral ministry, liturgy, education and youth leadership development. All of the group's programs are concerned with spreading the Gospel. NOBC's main goal is to increase participation and involvement of black Catholics in the church.

Basic to NOBC's philosophy is the belief that black Catholics have a responsibility to build the church in their own community, and to contribute to its human and social needs. NOBC also believes black Catholics have a responsibility to the church itself on all levels of organization.



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Learning center helps both teachers and students

Committee of PTO works with school staff to provide educational materials

by SUSAN M. MICINSKI

Thanks to the combined efforts of the parents and teachers at St. Charles School in Bloomington, students here are able to have portable learning centers in each classroom.

How was this accomplished?

"The PTO Enrichment Committee, a branch of the Parent Teacher Organization formed last year, works with the teachers to help provide interesting educational materials for the students," explained Donna Friesel, a St. Charles teacher.

"The teachers give parents ideas and then the parents make packets of information for the pupils," stated Providence Sister Mary Marcellus Moeller, principal. Enrichment packets deal with topics such as religion awareness, holidays, feast days, telling time, how to do a book report, dinosaurs and festivals. And they are quite versatile. They are geared for areas of learning rather than grade levels, so the materials can be more widely used."

According to the principal, some parents on the Enrichment Committee actually make games and flash cards from pictures they cut out of magazines or newspapers, while other parents donate

items such as puzzles, educational games, cassettes and books.

"I like to call the Enrichment Committee the arms and legs of the teachers," declared Sister Moeller. "The members, in gathering and making all these materials, save the teachers an enormous amount of time—time that can be spent working with our youngsters."

Another advantage to the learning center is that "it allows children to work independently at their desks, or at a particular center set up in various classrooms," stated Mrs. Friesel. "This way a child can work more at his own pace and not feel as pressured competing with other students."

When asked how the idea for the Enrichment Committee came about, the principal stated that "it just kind of got off the ground. Several people were tossing possibilities around and this is what developed."

Although normally engaged in helping teachers, the PTO Enrichment Committee has been taking a breather from school activities, with most of the members helping with the upcoming Third and High Festival at St. Charles.

"But the group will be back in full swing once that is wrapped up," Sister Moeller stated.



LEARNING CENTER—St. Charles School students have fun learning with materials provided by the PTO Enrichment Committee. A number of packets have been made, which can easily be set up and turned into a learning center in a classroom. Here Donna Friesel and Matthew Brand work at one that deals with dinosaurs. (Photo by Susan M. Micinski)

Women's roles in the church need clarification

Questions surrounding women's roles in the church have sparked preparation of a pastoral letter on women in Chicago, creation of a diocesan commission in Syracuse, N.Y., and plans for two national conferences in November.

Citing the need to "bring women more into the mainstream" of the church, Cardinal Joseph Bernardin of Chicago said he will prepare a pastoral statement on the role of women during the next year.

The cardinal announced his plan at a fall luncheon of the Archdiocesan Council of Catholic Women in Chicago Sept. 10.

Women, he said "need and desire to experience, in every sphere of life and activity, that radical equality with its consequent rights and duties, which God intended all people, male and female, to have."

But equality "is unfortunately not always respected," the cardinal said.

He cited as examples the crime of rape and the "feminization of poverty," a phenomenon in which women's poverty is aggravated by discriminatory hiring procedures.

The church also should open up more roles to women, he said.

He noted that the revised Code of Canon Law has made a number of changes which acknowledge women's talents and dignity.

"In almost every diocese, both at the level of the diocese and the parish, lay women and men, on an equal basis, are playing a much more active role in the life of the church," he said.

"STILL MORE needs to be done," he

continued, "both to open up to women various areas which traditionally have been male-dominated and to clarify some of the problematic matters which have arisen."

He said that he would consult with many people, especially women, in writing the letter but admitted "it is hardly realistic to expect that everyone will be in agreement."

Bishop Frank J. Harrison of Syracuse has approved establishment of a Diocesan Commission on Women in Church and Society.

The commission is intended to "facilitate the full recognition of women as persons in our church and in our society," according to the commission's statement of direction.

The commission, as outlined in the statement, will also:

- Work toward the fullest possible participation of women in the church;
- Commend the positive ways women have been recognized;
- Break down male and female stereotypes;
- Recognize the hurts women have experienced within church structures and the need for healing;
- Examine the Syracuse Diocese's practices toward women; and
- Promote social progress and legislation which will enrich the role of women in society.

Bishop Harrison will name the commission's eight to 10 members to three-year terms after a diocese-wide application

process. More members are expected to be appointed after open hearings in spring 1984.

The commission will meet six times a year.

Meanwhile, a conference on women in the church will be held in Chicago Nov. 11-13. "It becomes more imperative than ever that women no longer remain voiceless," in light of recent papal statements, said Maureen Reiff, coordinator of the conference sponsored by the Women of the Church Coalition.

On Sept. 5 in an address to U.S. bishops at Castelgandolfo, Italy, Pope John Paul II urged bishops to zealously manifest support for "the dignity of women" and to teach clearly that exclusion from the ordained priesthood for women is "extraneous to the issue of discrimination."

The coalition's conference, titled "From Generation to Generation: Woman Church Speaks," will include presentations on militarism, classism, racism and sexism, a statement from the coalition said.

The conference will focus on women's experience of sexuality, spirituality and survival in a church that perpetuates the "different and unequal" status of women and men, the statement added.

The pope's reiteration of traditional prohibitions on women's ordination, birth control, premarital sex and homosexuality deny full personhood, the statement continued.

Speakers at the conference will include Rosemary Radford Ruether of Garrett Evangelical Seminary, Evanston, Ill., and Elizabeth Schussler-Fiorenza of the University of Notre Dame.

Also, the National Conference of Catholic Bishops' Committee on Women in Society will hold a workshop for bishops on "Women in the Church" in Washington, Nov. 12-13.

The workshop, which is by invitation only, will take place before the NCCB's Nov. 14-17 annual meeting.

The centerpiece of the workshop will be presentations by female scholars on women in Scripture, the origins and development of ministries, and patriarchy. Three male scholars will respond to the presentations.

About 91 bishops have made reservations for the meeting, according to Sister Mariella Frye, a member of the Mission Helpers of the Sacred Heart and staff member for the NCCB committee on women.

Fifty-five women from 11 national Catholic women's groups, including the Women's Ordination Conference and the National Council of Catholic Women, have been invited, she said.

The conference will "broaden the dialogue" conducted between WOC representatives and the NCCB's committee on women from 1979 to 1981, Sister Frye said.

"The conference is a response to the (NCCB) Administrative Committee's request that the dialogue be broadened to include women who have different perspectives, questions and issues," she said.

(Contributing to this story were James B. Burke in Washington, Mary Claire Gart in Chicago and Richard B. Scheiber in Syracuse.)

Bedding drive announced

Blanket Sunday will again be offered by the Indianapolis Council of the St. Vincent de Paul Society on Oct. 16, according to Don Herman, president. Indianapolis and most of the surrounding communities will take part including parishes in the Carmel-Zionsville area which belong to the Diocese of Lafayette. Ron Cooper and Vicki Clem are co-chairpersons of this annual event. Selected CYO groups will assist at the warehouse on that day.

Last year's drive was extremely successful, according to Cooper, with over 5,000 items of bedding being collected. "Parishioners brought blankets, sheets, pillows and spreads to their churches on Sunday and these were then taken to the SVDP Society Warehouse for storage and distribution throughout the cold winter months," he said.

"Last winter was quite mild for Indianapolis," Cooper added, "but all of the donated items were distributed by spring. Nothing was sold, but instead given to the poor and elderly without cost as they tried to protect themselves from the cold and the extremely high fuel bills."

Cooper is urging everyone to get behind this worthwhile project and start looking through their storage areas for those items they can spare to help some family or elderly person keep warm this winter.

Parish bulletins will have full details. Contact Ray Benjamin at 897-1281 or Ron Cooper at 897-0016 for further information.

Workshop offered on canon law

The first of a series of workshops in the archdiocese on the Revised Code of Canon Law will be presented on Saturday, Oct. 8.

Father Richard Cunningham, a professor of canon law in the Archdiocese of Boston, will conduct the first workshop, in the Catholic Center at 1400 N. Meridian St., Indianapolis. The workshop will be held from 9 a.m. to 3:45 p.m. in the Assembly Hall.

The workshop will focus on the meaning of law in the church and the effect of the revised code. It will also examine how the directions set by Vatican II are becoming part of everyday life in the church at all levels. The Revised Code of Canon Law, promulgated by Pope John Paul II on Jan.

25, is to go into effect on Nov. 27, the First Sunday of Advent.

Father Fred Easton, officials of the Archdiocesan Metropolitan Tribunal, said the workshop is intended for all who are involved in the life and mission of the church and all who are interested in how the church governs itself. Clergy, religious and laity are invited to attend.

Registration may be made through local parishes or by calling the office of the tribunal at 317-236-1460. Lunch can be guaranteed only if registration is made today, Sept. 30. Cost is \$3 without the box lunch, or \$7 with lunch.

Six regional workshops on the revised code are also planned in various areas of the archdiocese.

POINT OF VIEW

Many events affect peace efforts

by Fr. CHUCK FISHER

Facing significant calamities is part of everyday life. In addition to such devastating events as the death of a loved one, the diagnosis of a debilitating illness or disease, divorce, a move away from friends and family, other incidents can and do occur that have a major impact on one's life. This is particularly true when something happens that reverses or stops the momentum of working for a cause that has engaged one's heart and soul.

The cause of peace in our world has been severely damaged as a result of the Soviet Union's attack and wanton slaughter of civilians aboard passenger flight 007 of the Korean Air Lines. What in God's name ever possessed the Soviets to commit such a crime is beyond the comprehension of just about everyone. Then to lie about the thing, to cover it up, masking it in deceit, is incredible. There exists no explanation.

Admitting guilt and responsibility and making some kind of restitution to the families involved can scarcely begin to lessen the pain and grief experienced from such a deed. U.S. Sovietologists have indicated that the U.S.S.R. will do nothing of the kind and will continue to evade the event as well as propagandize against the U.S. and other countries. Not only that, all the work toward peace has been adversely affected for years to come.

YET, EVEN in the darkness this event has caused, those of us who still believe in peace must make it our constant care to enlighten others to the absolute necessity of the reduction of armaments, now, before it's too late.

This time, no nuclear weapons were used. But what about the next? The United States and the Soviet Union now possess more than 40,000 nuclear weapons for a total of about 15,000 megatons. A one megaton bomb carries more than 70 times the destructive power of the bomb dropped on Hiroshima. One megaton equals one million tons of TNT. Adding the weapons in the arsenals of the other nuclear powers, the 20,000-megaton total provides five tons of explosive power for every man, woman and child on the earth.

The bomb dropped on Hiroshima contained 13,000 tons of TNT. Instantaneously, 75,000 people were killed. Of a population of 245,000, more than 100,000 were injured that day.

Ninety percent of the 76,000 buildings within the city limits were destroyed. Only three of Hiroshima's 45 hospitals were left unscathed. Fewer than 30 of the 150 physicians were available to attend to the victims. Of the 1,780 nurses, only 126 were alive and able to assist the casualties.

LONG AFTER the bombing, illness continued. Some people who lived outside the proximity to the hypocenter ex-

perienced radiation effects years and decades later, including leukemia and cancer of the breast, lung and thyroid. A nuclear war would take about 20 minutes to complete, bilaterally.

In Hiroshima, there was an outside world to turn to. In the instance of a nuclear war, there will be no one. Civilization as we know it will be gone. "All you need to know is that we'll all be dead in 20 minutes in a nuclear exchange," says Dr. Helen Caldicott of Physicians for Social Responsibility and author of "Nuclear Madness." "You don't have to know any more than that to be opposed to it. This is a moral issue, and it's very simple. It's the ultimate religious issue."

All the jargon and talk of the administration and others regarding the scientific stuff on nuclear weapons, mutual assured destruction, the triangle of defense, winning a limited nuclear war, numbs us to the urgency of working to

peace. All the talk delays, getting nothing done. With the passing of each day, we come even more dangerously close to the holocaust. Were that to happen, Khrushchev said, "The living will envy the dead."

We're living on borrowed time. If the pilot of a Soviet Union aircraft can shoot down a civilian passenger airliner with a trigger-happy finger, imagine the possibilities of other atrocities. Excluding the United States and the Soviet Union, the potential for holocaust remains grave because other countries can deploy nuclear weapons and provoke the entry into the ultimate disaster, global thermonuclear war. Thank God no retaliation-in-kind was considered by the United States. Yet, the peril of war looms on the horizon.

Our faith, our hope and our security is found in the love of God that comes to us in Christ Jesus, Our Lord, not in nuclear weapons, not in massive buildups of armies, not in hatred of other societies or those of different races, creeds and political philosophies. We are to make visible to others the hope that we have, and the faith that causes us to act and live peace.

Even though there exists great and deadly fear of the potential of nuclear holocaust, even when we feel captured by

confusion, violence and chaos, still we know, as the American bishops have stated, our "faith does not insulate us . . . rather it intensifies our desire to help solve (the challenges of life) precisely in light of the good news . . . Hope sustains one's capacity to live with danger without being overwhelmed by it; hope is the will to struggle against obstacles even when they appear insuperable."

All of us can pray for peace in our world, privately, with family and friends, at Eucharist.

All of us can read the bishops' pastoral letter and work to understand and support what our bishops are saying.

All of us can promote peace through education.

All of us can shape public/political opinion through letters to newspapers and representatives.

All of us can support a nuclear weapons freeze and vote for peace.

All of us can promote the human rights of every person, especially the least of our sisters and brothers.

All of us can do something.

All of us can start—now.

(Fr. Fisher is pastor of Sacred Heart Parish, Terre Haute, and administrator of St. Ann Parish there a.l.c.)

WASHINGTON NEWSLETTER

Pastoral impacts political process

by JIM LACKEY

WASHINGTON (NC)—With a presidential election year just around the corner the U.S. bishops appear to be walking a fine line in their handling of their new pastoral letter on war and peace as it relates to the political process.

On the one hand officials at the National Conference of Catholic Bishops in Washington have emphasized that the pastoral is "not open to partisan usage." But they have also said that the pastoral was intended to shape the political debate on arms control and that the pastoral serves as a moral yardstick against which political positions on war and peace can be measured.

The latest effort to clarify their position came after the chairman of the Democratic National Committee, Charles T. Manatt, gave a speech which some interpreted as a Democratic effort to show that the pastoral is more closely aligned with Democratic principles or arms control than with Reagan administration policy. Msgr. Daniel F. Hoye, NCCB general secretary, in addition to cautioning against partisan usage of the document, alluded to areas of the pastoral—such as first use of nuclear weapons—where the bishops disagreed with both Democrats and Republicans who have occupied the White House.

STILL IT was inevitable that partisan efforts would be made to embrace the pastoral. And despite the bishops' latest warning those efforts are likely to continue as arms control becomes a major election-year issue and as Catholics find the two political parties seeking their loyalty on the arms issue.

The Reagan administration already has on several occasions attempted to link the pastoral with its arms control policies.

First there were the comments from State Department officials last April welcoming the third draft of the pastoral as an endorsement of "many of the far-reaching objectives which the administration seeks." Defense Secretary Caspar Weinberger three weeks later delivered a speech listing areas of agreement between the pastoral and administration policy. (Like Manatt, who spoke at Jesuit-run Georgetown University, Weinberger's speech was at another Jesuit institution, Fordham University.)

President Reagan himself attempted to embrace the pastoral when, in a question-and-answer session with reporters the day

after the pastoral was approved last May, he said that "in reality there are many things in there (the pastoral) that we'll have no quarrel with at all."

THE STATE Department's reaction to the third draft brought the first attempt by the bishops to divorce themselves from partisanship. The president of the NCCB, Archbishop John R. Roach of St. Paul-Minneapolis, and the chairman of the committee which drafted the pastoral, Cardinal Joseph L. Bernardin of Chicago, issued a statement citing areas of significant disagreement with U.S. policy and saying the pastoral dealt with issues "which have been central to the policies of every administration of the past four decades."

Manatt's speech, on the other hand, was not quite as obvious an effort to make the pastoral into a partisan document. Though it was titled "Reflections on the Bishops' Letter" it only quoted from the document in passing and said merely that the pastoral "set a standard for national debate" and that the bishops' 238-9 vote last May reflected the determination of Americans to pursue arms control.

A Democratic press release ac-

companying the text of the speech made no mention of the bishops' letter, confining itself to Manatt's attacks on the Reagan administration's arms control policies.

But the speech still was an effort by a Democratic leader to distance his party's views on arms control from Reagan's by in part using the bishops' pastoral as a vehicle.

Even though the bishops have objected to partisan uses of the pastoral, however, their objections have not extended to every mention of the political impact the pastoral might have. Even the director of the bishops' Office of International Justice and Peace, Father J. Bryan Hehir, the chief adviser to Cardinal Bernardin's committee, has said the pastoral will have an impact on the 1984 elections because it "will help keep the nuclear question before the American public as one of the central issues by which any candidate or party ought to be judged."

What the bishops want then is for the pastoral to become the basis for public discussion in a number of arenas—political, educational and religious, for example—but not to become a document that any one candidate or party can identify as its own.

Honduran bishops hear pope

by JOHN THAVIS

VATICAN CITY (NC)—Pope John Paul II told a group of Honduran bishops that their social responsibilities include "promoting justice, overcoming violence and fighting administration corruption."

The pope also urged the bishops to pay close attention to the problems of refugees and the cases of "disappeared" people in their homeland.

Speaking in Spanish Sept. 26 to a group of Honduran bishops making their official five-year visits to Rome, Pope John Paul said Honduras is "afflicted today by strong social and political tensions and by a dangerous climate of violence that provokes so much suffering and apprehension."

"You should do your best to sow sentiments of love in the souls of your countrymen, both for internal peace and for peaceful co-existence with other populations," the pope said.

Honduras, the poorest country in Central America, shares borders with Nicaragua, El Salvador and Guatemala and has been caught up in the conflicts in the region. Violence along its Nicaraguan border has been particularly acute, as Nicaraguan government forces have

clashed with guerrilla forces that use Honduras as a staging area.

Pope John Paul praised the agreement reached recently by nations of the Contadora Group seeking a peaceful solution to Central American strife. He said he hoped the pact "will guarantee a substantial reduction in conflicts and bring about a true process of pacification."

The Contadora Group of Colombia, Mexico, Panama and Venezuela, along with the five "subject countries"—Costa Rica, Guatemala, Honduras, Nicaragua and El Salvador—agreed Sept. 10 on a call for disarmament in the region, withdrawal of foreign advisors and negotiations between governments and their oppositions.

Drawing attention to the poverty of the Honduran population, the pope also asked the bishops there to "favor, in community life, the election of people who are competent and who are sensitive to the needs of the poorest citizens."

The pope referred to the politically sensitive problem of missing persons, believed in many cases to have been secretly detained or killed by government anti-guerrilla forces. He told the bishops to "pay the correct amount of attention, through ecclesiastical charity, to the situation of the numerous refugees and the cases of disappeared people."

the criterion

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LIVING THE QUESTIONS

We must use our time wisely before it slips away

by Fr. THOMAS C. WIDNER

Thoughts while cruising down the Mississippi River on a cool and bright and sunny Friday afternoon—and again on a Saturday morning—moving along in a boat of some kind—I don't know what kind it is, for like automobiles, I don't know one from the other, they're merely pieces of machinery and parts of things put together to get me from one place to the other. The mechanics always stump me as well. If I have a blow-out, I'm in trouble. I've been very lucky so far.

Anyway, I don't know what kind of boat this is, neither make nor model, and as long as it runs and we don't have to stop to get gas (which is very expensive when a fill up means 60 gallons), I'll enjoy it.

The "we" I'm with is three priest friends. We are enjoying a ride on the open Mississippi above St. Louis probably on one of the last days of 1983 that it will be possible to do such things.

So there I am sitting quietly in the back of the boat (I'm sure there's a technical term for "back of the boat" but in addition to not being very mechanical I'm not very technical either) and I'm feeling the wind not only on my face but everywhere there is open skin—face, legs, arms—and wondering how Jim and Huck felt

as they depended on the river current to carry them downstream. I'm much luckier, I think. We have a modern machine to propel us.

The barge traffic is heavy now but Jim and Huck didn't have the barges to put up with. Perhaps they had show boats and keelboats and whatever other boats 20th century Americans romanticize about 19th century river traffic. The Mississippi must have been much wilder then. There are dams all along it now and other modern engineering marvels have tamed it somewhat. But I'm told you still have to watch it very carefully. The barges, for example, must refer to buoys in the daytime and reflectors at night in order to stay in the deep water.

I'm told traffic is down on the river this year since there wasn't much grain produced that survived the drought. Nevertheless, you don't want to get caught with a barge bearing down on you.

With all that going on I'm wondering how many things go unsaid between people who see each other every day? People who live and work side by side often behave as if there is all the time in the world to say the essential things to each other. People who see each other only occasionally seem to make the most of their time together. But it only seems that way.

It's important to make every minute count. Being about the business of business can distract real relationships. If you have something you want to say or need to say, you might never get to say it because the

business of the world frowns on time taken for interpersonal relationships. That's true for Church, society, government, corporation—all of those things interfere with the way people meet one another. For the most part we don't even remember the faces of those we come across—we can't recall what they looked like much less who they were.

Old man river just keeps rolling along and I don't see these friends of mine very often. The day comes when some are forgotten. What did they ever mean to me? What difference did they make in my life? Some are just acquaintances I once made. Some still affect my life.

The trust we have for one another comes from both the need we have to be known and the willingness we have to work at it. Even so, we still fear each risk we take to reveal ourselves and to ask the other to get to know us better. Sometimes our need to be known is so great that we don't hesitate a minute to speak. Now use for chitchat now, let's get down to business. This is who I am. And then the fear descends. We retreat. Have I said too much?

There is so much to say and so little time in which to say it. Where have I heard that before? It's not a movie. It's real life. What do people mean to one another? Do friends roll in and roll out like the waves in the river?

The sun has gone down, the boat is slowing down, and we are about to dock. The moments are to be enjoyed—and remembered.



U.S. bishops meet with the pope and air views

by Fr. KENNETH J. DOYLE

ROME (NC)—Pope John Paul II and members of the Vatican curia are interested in hearing the views of American Catholics, but there might be new, better ways to get those views heard, said U.S. bishops in Rome.

Longer group meetings of U.S. bishops with the pope and similar group exchanges with top Vatican officials were among new approaches suggested by many of the 80 U.S. bishops who made their "ad limina" visits to Rome during September. Some also suggested that the American bishops establish a permanent liaison office in Rome.

Every five years, each of the heads of the world's 1,873 Catholic dioceses is required to report personally to the pope on the work of the church in his See. Many auxiliary bishops, though not required to do so, also make the "ad limina" visits.

A 15-minute period is allotted to each bishop to converse with the pontiff individually.

Some of the American bishops, particularly those who were to speak to the present pope for the first time, confessed that they were anxious before the meeting.

"It took a while to get to sleep the night before," remarked Bishop Frank Rodimer of Paterson, N.J., in an interview with NC News. "I kept going over in my mind the more important things I wanted to say."

Another bishop from an Eastern state, waiting in an anteroom at Castelgandolfo before being admitted to the pope's study, was told by Bishop Rodimer, "You look as though you're going to the dentist."

BUT OTHERS surprised themselves with their calmness. Said Bishop Joseph Imesch of Joliet, Ill., "I wrote some post cards while I was waiting to go in. I expected to be nervous, but I wasn't."

A bit embarrassed that the two bishops who went with him from Rome to Castelgandolfo were wearing formal French-cuffed shirts beneath their cassocks while he was not, Bishop Rodimer said he was relieved to see that the pope had no cuffs on either.

Once they were in the pope's presence, said the bishops, the pontiff pointed to a map of the United States, usually indicating a particular state, and asked each bishop to point out his diocese.

The bishop could then guide the conversation, said the prelates, although the pope seemed to have certain general areas which he wanted to discuss with everyone. Among them were the poor and the

church's outreach to them; minority groups, particularly the growing number of Spanish-speaking Catholics in the United States; youth; and the unchurched. The bishops were free to raise whatever topics they wanted.

SAID BISHOP Kenneth Untener of Saginaw, Mich.: "I tried to stress the strong faith of American people, and that it's a faith seeking understanding. I got the feeling, though, that the pope does not have a feeling for the pluralism of U.S. Catholics as compared, let's say, to Poland. He seems to me to feel that the religious pluralism of Americans tends toward a secularism."

Bishop Joseph Gossman of Raleigh, N.C., said that he spoke to the pope about women Religious, "how good they are and what a great help they are in the apostolate."

"I tried to stress," he said, "the need to resolve whatever difficulties there are and that it would be a great tragedy if their energy and commitment were lost in the cause of the church."

Milwaukee's Archbishop Rembert Weakland spoke also of the work, life and concerns of Religious. When he had finished, the pope asked the archbishop, who is former abbot general of the Benedictines, to put his thoughts on that topic into writing and to send them to him.

The Milwaukee prelate spoke, too, to the pope about the practice of some U.S. parishes of giving sanctuary to illegal refugees from such countries as Guatemala and El Salvador, a practice which some American bishops have cautioned against. Archbishop Weakland told the pope that his own position is that he would support any parish which became involved in such a project. The pope, he said, "seemed very interested and not negative."

BISHOP RODIMER said he spoke to the pope about the mixture of confusion and high idealism among young people in his diocese. He said that the pope showed "the

(See BISHOPS MEET on page 8)



WINDY WELCOME—After waiting more than two months, parishioners at St. Pius X finally met their new pastor, Father James Sweeney, last week. To welcome Father Sweeney, parishioners signed their names on bed sheets and hung them in various locations at the northside Indianapolis parish. But the weather did not cooperate. At left, Franciscan Sister Barbara Piller secures a banner on the convent wall. Above, Mary Barrett climbed to the roof of the church to reattach another banner. Father Sweeney arrived at the parish on Sept. 21 after recovering from a heart attack. (Photos by Jim Jachimlak)

Senate votes to allow diplomatic ties

by JIM LACKEY

WASHINGTON (NC)—The Senate began paving the way for full diplomatic relations with the Vatican Sept. 22 when it approved legislation lifting a 100-year-old ban on appointing a U.S. ambassador to the Holy See.

There was no recorded vote and only limited discussion on the measure, offered as an amendment by Sen. Richard Lugar (R-Ind.) to a State Department authorization bill.

The House already has approved its State Department bill, but without the amendment on Vatican relations. Differences between the two bills—including the Vatican diplomacy issue—will be ironed out by a House-Senate conference committee.

President Reagan currently has a "personal representative" to the Holy See, William Wilson. And the Vatican has an

"apostolic delegate" in Washington, Archbishop Pio Laghi.

Archbishop Laghi serves primarily as papal representative to the church in the United States but also occasionally meets in an unofficial capacity with U.S. government officials, including Reagan.

If full diplomatic relations are established, the apostolic delegation in Washington presumably would be upgraded to a papal nunciature, the name given to the Holy See's embassies abroad.

Lugar, during Senate discussion of the measure, said his proposal would permit but would not require formal diplomatic relations between the Holy See and the United States. He added though that he anticipated Reagan would send an ambassador to the Vatican once the century-old ban is lifted.

Lugar's proposal would repeal an 1875 law banning the use of U.S. funds "for support of an American legation at Rome."

He said the congressional decision to end diplomatic relations, which had been established in 1848, was rooted in controversies surrounding the struggle for Italian reunification in the 1860s.

Lugar, pointing to a succession of presidential representatives to the Vatican, also said diplomatic relations with the Holy See "have been carried on in substance if not in form by most administrations since the 1930s."

He said the Vatican "is a sensitive diplomatic forum and, with the courageous leadership of Pope John Paul II, is a significant political force for decency in the world."

The U.S. bishops consistently have taken no position on official diplomatic relations. But the proposal had been opposed by a variety of Protestant groups, such as the National Council of Churches and American United for Separation of Church and State, on the ground that

diplomatic relations would show unconstitutional U.S. favoritism for the Catholic Church.

Americans United also has opposed appointment by the president of a personal representative.

Reagan administration officials have expressed support for the idea of establishing formal relations. More than 100 nations already have such relations with the Holy See.

In the House a similar proposal has been introduced by Rep. Clement J. Zablocki (D-Wis.) and co-sponsored by an overwhelming majority of members of the House Foreign Affairs Committee, which Zablocki chairs.

Under standard congressional procedure House members of the conference committee would come from the Foreign Affairs Committee, meaning that House conferees are likely to go along with Lugar's amendment.

A similar amendment sponsored in 1977 by former Sen. Richard Stone (D-Fla.) was approved by the Senate but removed by a conference committee.

TO THE EDITOR

Sweeping statements are unfair

I can't help but comment on H.V. Skelly's letter entitled "Churches Used as Wedding Chapels" in the Aug. 5, 1983 issue of *The Criterion*.

Mr. Skelly appears to be somewhat of an authority on the subject of marriage ceremonies as conducted in the Catholic Churches of America. Such sweeping statements as "American Catholic Churches and their money-conscious pastors," "the young people of today," seem to indicate that he has witnessed hundreds of weddings all across America. I doubt that this is true.

Such sweeping statements lump everyone into one category and does a great injustice to many sincere and devoted Catholic couples entering into marriage. The term "money-conscious" is extremely unfair to many of our pastors who give so much of their time to their congregations.

But Mr. Skelly does not stop there. He continues by stating, "I would guess less than 10-15 percent permit the priest to celebrate Mass for their intentions." "Guess" is right because he certainly is "shooting from the hip" in giving those figures. Many times, due to an interfaith situation, the priest elects not to say Mass for the couple. This is not unusual and certainly is not a bad reflection on anyone.

As far as the music played at some weddings, I say "bravo" to the passage of those days when only music written by

Catholics was allowed. God can be praised and honored in many ways—song being just one example.

Mr. Skelly's closing statement of "six months of instructions?" "What for?" is particularly upsetting to me. For the past two years, my wife and I have been a "sponsoring couple" and work with young couples contemplating marriage. These years have given us some of the most beautiful moments of our 21 years together as man and wife. We've had the opportunity to see, firsthand, the concern, the love and the excitement of these young people as they prepare for marriage. "Instructions" are not given; on the contrary, we strive not to instruct but rather share our marriage experience. Advice is given only if requested by the couple.

Mr. Skelly should be reminded that neither the priest, the Church, nor the congregation, marry the couple. It is the couple themselves, sharing vows in God's presence, who unite their lives together. All other participants are merely witnesses to that beautiful moment.

I'll close by commenting on Mr. Skelly's opening remark. He referred to an earlier letter on this subject and stated, "she tells it like we all know it is." Please Mr. Skelly, tell it with facts not unsupported statements. Above all, refrain from telling me what I know as truth.

Joe Proctor

New Albany

Finds basics of faith in CBN

I believe all Catholics should watch the Christian Broadcasting Network. They are wholesome, center around the Gospel, feature shared prayer and are religious... could it be the Church in America isn't offering these things?

If they get Catholics to read and know their Bible, change their lives for the better, more power to them. As far as leading Catholics away from the Church, they just couldn't do it if the Church is giving its people a better understanding of the Church.

Should Catholics watch the Christian Broadcasting Network? You bet they should.

Did it ever occur to James Breig that maybe CBN and other TV preachers are answering a deep felt need that is not currently being met by the Catholic Church?

He is right that the TV preachers are not going to help anyone become a better Catholic, but they just might help many people become better Christians.

No, the TV preachers do not preach on many essential Catholic teachings. Funny, I can't remember the last time I heard about the Blessed Mother at a Mass. I've heard subtle references to socialism, politics in central America, nuclear disarmament and other trendy topics of

secular interest. At times reverent worship seems to have been replaced by a social gathering where we hear about the latest fads in social ideas.

Perhaps TV preachers should be handled with care. Due diligence is also necessary, however, in reading *The Criterion* and listening to the views of some current Catholic leaders. When Catholic souls are being touched by effective Catholic ministry, Catholics won't feel compelled to watch TV to receive spiritual nourishment.

Ralph Francis

Indianapolis

TV preachers fill deep need

secular interest. At times reverent worship seems to have been replaced by a social gathering where we hear about the latest fads in social ideas.

Perhaps TV preachers should be handled with care. Due diligence is also necessary, however, in reading *The Criterion* and listening to the views of some current Catholic leaders. When Catholic souls are being touched by effective Catholic ministry, Catholics won't feel compelled to watch TV to receive spiritual nourishment.

William P. Bogen

Indianapolis

Three cheers for Mrs. Hodge

Regarding: Bridget Tynan Hodge's "Generations don't fit this family."

Three cheers for you Bridget and your loving family!

I think it is marvelous that you trust in God enough to help you care for that wonderful family. Why must we all feel that we must follow the norm?

Congratulations on number 10 from a mother of five and a grandmother of 14.

Julia Dearing

New Albany

Lightened and brightened

This is a note to say I enjoyed reading Mr. Jack R. Miller, Jr.'s article "Happy Yard, Happy Kids, Go Together" in your September 2 issue. It lightened and brightened my day.

Mother of eight

Greensburg

Taking responsibility as Catholics

In your article "Taking responsibility difficult for many Catholics," you quoted Archbishop John Whealan and the Archdiocesan Priests' Senate of Hartford, Conn., "priests are celebrating so many Masses that their religious life and physical health are affected and as a result the quality of liturgy declines."

I am in disagreement with that statement. We have two priests in my parish who say two daily Masses, one on Saturday night and four on Sunday. The religious zeal and physical health of these two priests is excellent. We are privileged to have an inspired liturgy and homily of the highest quality. Not only on Sunday but also at the two daily Masses. They make it possible for us to try to accept our responsibility as Catholics.

You also stated "If we regard the Eucharistic sacrifice as something we are

required to do, then it makes little difference how it is celebrated." This holds true for the celebrant as well as the congregation.

Mrs. Howard (Jane) McDavitt
St. Matthew's Parish

Indianapolis

Pro-life celebration is planned

Respect Life Sunday will be observed in the archdiocese on Sunday, Oct. 2, with a 5 p.m. vespers service in SS. Peter and Paul Cathedral.

During the service, chairpersons of parish pro-life committees will be commissioned by Archbishop Edward T. O'Meara. A dinner will follow the service.



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CORNUCOPIA

Public hungers for celebrity news

by ALICE DAILEY

I never knew anyone who polished floors in the palace at Monaco, who dusted Marilyn Monroe's furniture or cooked blackeyed peas for Elvis Presley so I guess that makes my stuff poor copy. It's almost a must anymore to have had some kind of backstairs or down-stairs connection with glittering personalities. And if the celebrities are deceased, people who served them or people who knew people who served them come out of the walls with books.

Poor Grace, poor Marilyn and poor Elvis. Why in heaven's name don't those capitalizing ghoulies let them rest in peace? But as long as an avid public buys the stuff we can expect it will continue to be ground out.

For decades we had stories from the servants, secretaries, employees and family members of the Roosevelt and Kennedy clans. I'm really surprised that the Kennedy dentists or the manufacturers of FDR's surgical aids haven't come out with bestsellers.

This curiosity, or nosiness, on the part of the public is almost insatiable. They can't sleep at night unless they know whether the president dyes his hair, if Nancy has facelifts, or if Ted Koppel wears a hairpiece. (He doesn't.)

Ever since Sally took her Ride she is making copy in all quarters. And the quarters are making dollars.

Never known as a shrinking violet the television industry has come in for its share of the milking, too. They reason that if a

semi-famous performer says she uses a certain tissue for her delicate nose the gullible public will rush right out and buy the same product.

Personally I care not one whit whether Bob Hope uses Texaco or lighter fluid in his car, or whether Martha Raye prefers one special kind of adhesive to keep her dental work and her act together. The whole cast of "Dallas" and "Dynasty" with their boudoir scripts thrown in couldn't sell me so much as a dustruffle. But apparently hordes of eager buyers don't share my views.

So the prying and poking goes on. Current magazines and tabloids can't skip one issue without a famous name on the cover.

For a while Charles and Di and the bonny prince couldn't even spit without making headlines but they got pushed off the front pages by Andrew and KooKoo. Now, however, it seems that poor Di may have gained a pound or two so she's making the covers once again.

check it out...

✓ Brebeuf senior John Hatfield was recently elected vice president of the national Boys Nation sponsored by the American Legion. 98 delegates met for a week in Washington, D.C., holding mock political conventions, visiting government departments and meeting President Reagan.

✓ The Adult Catechetical Team of St. Mark's Church, 6047 S. East St., will sponsor "Focus on the Family," a film series by John Dobson, beginning Tuesday, Oct. 11 and each Tuesday evening thereafter through Nov. 22, from 7:30 to 9:30 p.m. The series deals with all stages of family life, from child rearing to adolescence through adulthood. A freewill offering will be taken.

✓ In cooperation with WFYI Channel 20, Marian College will offer a 3-credit telecourse called "Vietnam: A Television History," beginning Thursday, Oct. 6 from 7:30 to 9 p.m. and continuing on 13 consecutive Saturdays from 9 to 11:30 a.m. The television documentary will cover American involvement in Vietnam as seen through the eyes of French, English and American media. Fees are \$180 for those taking the course for credit, and \$100 for those auditing the course. Contact the Registrar's Office, Marian College, 3200 Cold Springs Rd., Indianapolis, IN 46222, 317-924-3291.

✓ Epsilon Eta (Speedway) Chapter of Tri Kappa Sorority will sponsor the 24th Annual Cradle Bazaar on Wednesday and Thursday, Oct. 5-6 from 9 a.m. to 8 p.m. and again on Friday, Oct. 7 from 9 a.m. to 6 p.m. at 5932 Elaine Street, Speedway. Proceeds given to charity.

✓ Msgr. Raymond Bosler will conduct a four-part program on the Changes in the Catholic Church since Vatican II at Mary, Queen of Peace Church Hall, 1005 Main St., Danville, beginning Sunday, Oct. 2 at 8 a.m. and 10:30 p.m. and continuing on Tuesdays, Oct. 4, 11 and 18 at 7:30 p.m.

✓ Holy Cross Father Robert Nogosek and Beth Ann Hughes from Beech Grove Benedictine Center will conduct a Parish Community Retreat at Our Lady of Perpetual Help Parish Hall, 1752 Scheller Lane, New Albany from 7 p.m. on Friday, Sept. 30 through Tuesday, Oct. 4. For details call 812-944-1184 or 812-944-5176.

✓ St. Andrew the Apostle Catholic Church, 4050 E. 38th St., will begin a series of Adult Religious Instructions on Thursday, Oct. 6. Call 546-1571 to arrange an interview.

✓ A weekend for women on the theme "Womanpower in the Nuclear Age: Options for Action" is offered at Grailville, Loveland, Ohio, from Friday, Oct. 7 through Sunday, Oct. 9. Cost is \$80 or \$70 for students and commuters. Contact Elizabeth McGee, Grailville, Loveland, O 45140, 513-683-2340.

✓ Volunteers from churches in the Near Eastside are asked to help in a Junior/Senior High Tutoring Program. Contact Pat Cameron at St. Matthew Lutheran Church, 634-7582, to help.

✓ St. Vincent Stress Center will sponsor a seminar by Dr. Margaret Pike, director of hospice, on "Learning About Grief and Loss" on Wednesdays, Oct. 5, 12, 19 and 26 at the Stress Center from 7 to 9 p.m. Fee is \$25. To register, call 875-4628.

✓ Mr. and Mrs. Louis Godby of Our Lady of Lourdes Parish, celebrated their 40th Wedding Anniversary on September 25.

✓ New members of St. Vincent Hospital Guild will be honored at a luncheon on Thursday, Oct. 13 beginning at 11 a.m. in the Indianapolis Athletic Club. President Mrs. Richard E. Teeters will conduct the business meeting at which a check for \$22,744.28 will be given Kenneth Tirmenstein of the St. Vincent Foundation to purchase an intra-aortic balloon pump.

✓ Michael McClay, Ph.D., will hold a seminar on "Troubled Sleepers" sponsored by St. Vincent Wellness Center: Carmel from 7 to 8:30 p.m. on Thursday, Oct. 20 at the Carmel Center. Fee is \$5 per person. To register call 846-7037.

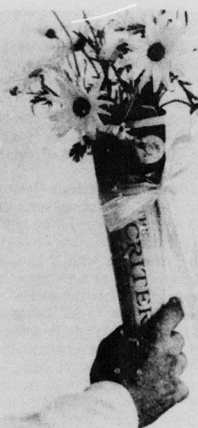


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Archbishop O'Meara's Schedule Week of October 2

SUNDAY, October 2—25th Anniversary celebration of St. Matthew Parish, Mass at 12 noon followed with a reception.

—Vesper service and commissioning of chairpersons for the Pro-Life Activities Committees, SS. Peter and Paul Cathedral, 5 p.m. followed with a dinner.

MONDAY, October 3—Confirmation for the parishes of St. Isidore, St. Isidore, St. Mark, Perry County and St. Augustine, Leopold, to be held at St. Isidore, Mass at 7:30 p.m. followed with a reception.

TUESDAY, October 4—Blessing of St. Francis of Assisi Novitiate, Franklin, Mass at 10 a.m. followed with a brunch.

—Association of Religious of the Indianapolis Archdiocese Mass of Commitment, 7:30 p.m. St. Mark Church, reception following.

WEDNESDAY, October 5—Bryan Hehir Workshop, Benedictine Center, Beech Grove, 9:30 a.m.

THURSDAY, October 6—Confirmation, St. Maurice Parish, Napoleon, Mass at 7:30 p.m. followed with a reception.

FRIDAY, October 7—Chapter elections, Carmel of St. Joseph, Terre Haute, 10 a.m.

—Mass of the Holy Spirit, SS. Peter and Paul Cathedral, 8 p.m.

SATURDAY, October 8—Education Day in the Revised Code of Canon Law, 8:45 a.m. Catholic Center.

—Mass and installation of Rev. Robert Sims as pastor and Rev. Kimball Wolf as associate pastor of St. Paul Catholic Center, Bloomington, 6:30 p.m.

FAMILY TALK

Are adopted children unreal?

by Dr. JAMES and MARY KENNY

Dear Mary: I am a mother blessed with both biological and adopted children. I am writing to share my pet peeve. It is people who say, often in front of the children, "Which ones are really yours?" I boil, but try to answer politely, "They all are." Would you please tell your readers that all children in a family belong there and remarks such as the one quoted are at best thoughtless and at worst downright prejudiced against the adoptive parents.

Answer: Thank you for describing your situation and your feelings. I share your experience and endorse your feeling. "Real" is an unfortunate word when it implies that only biological parents are real ones.

What is real? Is the real mother the one who bears a child for nine months, gives birth, then entrusts that life to someone else? That is a very real experience.

Or is the real mother the woman who nurtures and disciplines and worries and delights throughout the child's lifetime? Certainly that is a real experience.

Bishops meet (from 5)

greatest fervor" of the meeting when he agreed to the bishop's request to be allowed to bring a papal greeting and blessing to the high school students of the Paterson Diocese.

Bishop Imsch said he raised the "altar girls" issue.

"I said to the pope," the Joliet bishop recounted, "that it was difficult to explain to our people why women can be permitted to distribute Communion but not to serve Mass."

"The pope," he went on, "told me to bring the matter up with the Congregation (for Sacraments and Divine Worship). He didn't say no, he didn't frown, and I got the distinct impression that the thing about altar girls was not a great matter with the pope."

The pope spoke to the bishops in English, one of the half-dozen major languages which he handles comfortably.

Several bishops remarked on the informal, personal atmosphere of the meetings and said the pope listened carefully, "as if ours were the only concerns on his mind," said Bishop Rodimer.

But the 15-minute personal visits might not be enough for a real dialogue with the pope on the U.S. church, the bishops suggested.

Many said that they would be willing to trade their shorter one-to-one meetings for two or three hours during which the bishops could dialogue as a group with the pope on issues of concern to Catholics in America.

Bishop Untener noted that 15-minute meetings with each of 80 U.S. bishops made up the bulk of the pope's private audiences during the month. "It takes a lot of time, and I'm sure it's a strain for the pope to see us all," he said.

A group meeting might be "more profitable" and less taxing for the pope, said Bishop Untener. "If we could talk to him all together," he said, "I think the pope would get a better feel for the church in the States."

Each weekend the pope invited all the bishops who had seen him personally during the week to come to Castelgandolfo for lunch.

In several instances, said Archbishop Weakland, the "discussions which arose during the informal conversation at lunch were more interesting than those in the individual visits."

One of these, he said, was on feminism. He said the pope raised the issue and showed a keen desire to fathom what feminism is really about. He said the pope showed great interest as he was told of the frequent disparity in the salaries of men and women doing the same work.

Bishop Rodimer said the written words

Who is the real father? The one who engages in a one-night stand and may not even know the child exists? Or the man who provides everything from diapers to driver's license, popples to prom dresses with a good bit of love, anguish and pride, all along the way?

Sometimes outsiders fail to understand that adoptive parents are 100 percent parents. Thoughtless remarks imply that adopted children are some kind of boarders and adoptive parents some kind of hotelkeepers. Perhaps in defense, adoptive parents sometimes deny that the biological parents had anything to do with their child. They try to keep the adoption secret as though by ignoring the existence of the biological parents, they will go away forever.

Adopted children have their own point of view. Frequently, when the fact of adoption is concealed, the information is upsetting when it comes out, usually by accident. No wonder! Why would parents conceal it unless it were terrible?

Adopted children who grow up with the knowledge that they are adopted frequently regard it realistically but casually. One

friendly 7-year-old told her adoptive mother, "I'd like to meet the mother who had me sometime. I'd like to say 'Hi' to her."

A positive way of viewing the issue is to recognize that every child has two sets of parents, parents who provide life and parents who nurture it. Most children have the same parents for both. Adopted children have one set of parents for each. Such a view neither denies the reality and importance of biological parents nor overlooks the true parent status of adoptive parents.

As adopted children reach adulthood, some seem very interested in searching for

their biological parents and others never pursue the subject. Such differences are not surprising. Some adults are very interested in tracing their genealogy, others totally uninterested.

Adoptive parents can best help their child by supporting either position. If the child is not interested, the parents need not force the issue. If the child is interested, parents can offer whatever information they have. The question of whether adoption records should be closed or open to the adoptee is one society has not fully resolved.

Adoptive parents may be annoyed by questions about "real parents" and "really yours." But they can also view such questions as an opportunity to educate others. Perhaps eventually that unfortunate word "real" will be put to rest.

(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 47878)

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WHY?

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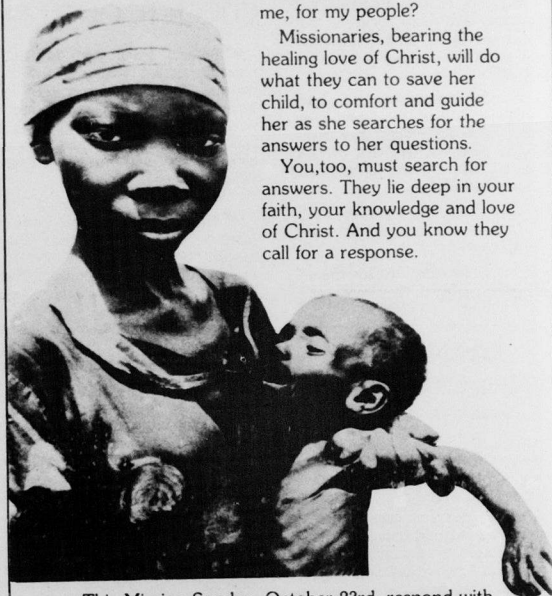
She asks why.

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Missionaries, bearing the healing love of Christ, will do what they can to save her child, to comfort and guide her as she searches for the answers to her questions.

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Archdiocesan Director

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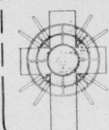
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Fr. James D. Barton, Archdiocesan Director

We need hope for comfort, survival

by Fr. JOHN O'CALLAGHAN, S.J.

There are ample grounds for despair in our world.

When I was in Bihar, India, I saw the disastrous effects of a cold spell. Truckloads of bodies were brought into cities for cremation. Buses crowded with passengers sitting on the roofs and inside delivered corpses to their destination.

People were dying from exposure to record low temperatures. These were not freezing temperatures. But in a country unused to cold and unprotected by central heating and warm clothing, the temperatures were deadly!

—For several years, newspapers have detailed the poverty, bloodshed, and terror prevailing in much of Central America. And the Middle East. And Northern Ireland.

—It is not uncommon today to find young or middle-aged men, obviously not "street people," begging for handouts on the streets of large cities.

Ample grounds for despair. Yet life goes on.

Suicide rates notwithstanding, the huge majority of people cling to life, even in the midst of terrible hardship. Why? Because something, someone, is giving them hope.

We humans must have hope, not just for our comfort, but to stay alive! Without hope there is death in one form or another.

We Christians find our deepest hope in the God whose care we experience. Yes, experience!

For God, I'm convinced, makes himself vividly present in our lives, if we're alert. His presence gives us hope.

For a gospel example of what I'm talking about, read the dramatic account of the Transfiguration in Mark's Gospel. The apostles' experience of God is described as a moment of high hope.

Remember the situation: At the time, the apostles were confused. They were over the first flush of enthusiasm about following Jesus, and they had suspicions of coming tragedy. Doubts must have been setting in.

Then suddenly they had a vision of glory! Clearly what took place was for them a "religious experience" and a tremendous consolation. Their reaction proves that: "How good it is for us to be here!"

Evidently that moment of life-giving hope remained a vivid memory, repeated often in the early Christian community.

What of us? Do we have similar experiences?

I suggest we may have them more than we usually admit. They are probably not so dramatic as the Transfiguration, though I think I know a few people who have had such experiences. But if our religious experiences are not generally so clear, that does not mean they are not real and profound.

I once visited the great cathedral in Cologne, Germany, with my father. It was the umpteenth cathedral we had visited and he announced before going in that if he was in Europe another hundred years he would never need to see another church.

Imagine my surprise later when I saw a robed cathedral official giving my father a profound bow. When I asked my dad how

much he had donated, he named a substantial sum, with the explanation: "In the face of such majesty, how could anyone give less?" He said this with real emotion.

I knew that somehow he had been deeply touched. The occasion was, for him, an authentic religious experience.

I've had similar feelings during deeply honest conversations, during some Masses and when reflecting on Scripture.

A good friend testifies that jogging brings moments which I can only interpret as religious experience, that is, a certain sense of God's reality, of his nearness and his care. This sense involves more than our minds. It touches our hearts. It is an experience we enter into.

I'd like to suggest that readers look into their lives to see whether something like that is not part of their own experience. Don't do this for the sake of curiosity, but precisely to draw hope from it.

If you cannot find anything like that in your experience, or if it's been a very long time since you've experienced it, that may signal a need to create some quiet time and space so that God can touch you. Jesus, after all, went away from the crowds periodically to be alone with his Father.

Clearly, that isn't easy for busy people. But an easy temptation for most of us is to escape our deeper selves and the Lord's presence by flinging ourselves into frantic activity. Ironically, instead of enriching our lives and making what we do more vital, all that busyness impoverishes us, insulating us from the experience of God.

That, in turn, robs us of one of the taproots to hope.

Such action could be fatal: for, without hope, life ceases finally to death.

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FORCE FOR CHANGE—Just as the forces of nature push and tug at one another, producing the changing seasons, forces in our lives push and tug at each other producing many changes. A sense of apprehension can result as we approach a future of uncertainty. But, at the same time, a sense of anticipation and hope can emerge for what is yet to come in our lives. Like the trees that show hope for new life that will come in the spring, hope becomes a force in human lives, too, helping to shape our world. (NC photo)

Teen in trouble finds shred of hope

by Fr. JAMES BLACK

For an hour, Mike sat alone in the room, his head in his hands. He was thinking about the terrible things that happened that night.

Earlier, he had left the house quietly, not wanting to wake anyone. He went to the shopping center and drove the car down behind the stores. He remembered feeling uneasy. What if someone came?

He really hadn't wanted to do this, but his new friends said that they needed his help. "Well," he told himself, "if I'm careful, I won't get caught." He remembered stopping at the pharmacy's back door.

Next he reached through the shattered window with his gloved hand, felt for the door knob, turned it and entered the pharmacy, just after 1 a.m.

He was frightened and lost little time finding the drugs in a locked box behind the shelves, just where he'd been told. He pried the box loose from the cabinet and headed for the door.

He opened it and stared at two policemen holding guns.

It had been awful since then, Mike thought. He was thrown against the police car and searched. He'd never even seen handcuffs before, except in the movies.

At the station, he was locked in a small room and questioned repeatedly. His guilt was assumed; after all, he'd been caught inside the pharmacy.

But the worst was yet to come: The police called his mom and dad and they were on the way. Mike was 17. What would he tell them?

They had always been proud of him before. He had done moderately well in school and seemed to be popular enough. He was a reasonably good athlete. He had a lot going for him. How would he explain this away? He'd never been in real trouble like this before.

Mike began to think about all the things that could happen. There'd probably be a hearing in juvenile court. He'd be taken away from home and put in some institution for bad kids. His real friends—not

the ones he'd gotten mixed up with this time—wouldn't want anything to do with him again. What would they think of him at church? And what would this do to his parents?

His whole life would be changed because of one incident, he thought. Mike began to feel desperate. How could he face anybody after this?

He heard the sound of the key in the doorknob. The door swung open and there stood his father.

"Mike, why?" he asked softly. "Tell me why you had to do this."

Mike fumbled for an answer. He didn't really know why he'd done it. Mike debated his answer: Should he be honest or not?

"Because I was stupid and didn't think about what I was doing," he answered after a long pause. "I was selfish. I didn't think about how it would affect me, or anyone else, for that matter. I let some people talk me into something dumb. Now I've got to pay the price. I feel like I'm kind of at the end of the line."

Mike's father took a deep breath and let it out slowly. "Mike, your mother and I have been talking and praying a lot on the way down to the police station. If you've done something wrong, you'll have to pay for it."

"But, Mike," he continued, "you're still our son, and we still love you very much. We don't understand what you've done, or why you've done it."

"We're disappointed. But we'll stick with you and help you in any way we can."

"We want you to believe that."

Mike didn't say anything at first. He'd really let his parents and himself down. Now they were saying that they'd stick with him, no matter what happened.

His future, obviously, remained uncertain. But now Mike began to hope that, whatever happened, he'd be able to handle it.

His father had given him that hope.

The events of the evening were still bleak, but not quite as bleak as before.

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Resources

"Do You Need a Marriage Counselor?" by Sharon Selib Epstein. "Marriage and Family Living" magazine, June 1983. The author presents a case history in which a husband and wife become discouraged about their marriage when they can't agree on goals. Marriage counseling is needed, Ms. Epstein writes, "when any one or several problems in the marital relationship are so severe that the spouses cannot come up with their own solutions." The article details ways the couple goes about solving problems and finding hope for their marriage. Individual copies of the magazine may be purchased from Abbey Press, St. Meinrad, Ind., 47577, \$1.25.

GOD in the human situation

Week in Focus

Hope is called a virtue, and with good reason! But there is much confusion about what the word "hope" means.

In our series this week, Jesuit Father John O'Callaghan writes that there are ample grounds for despair in the world. Nonetheless, the majority of people cling to life because someone is giving them hope. The writer encourages people to take a close look at their own lives to see whether they ever have had an experience of God's reality from which they can draw hope. The priest is president of the Jesuit Conference in Washington, D.C.

Father James Black tells the true story of a teen-ager arrested for

breaking into a pharmacy. How did the teen-ager's parents react? There is a lesson here in how Christians bring hope to each other, Father Black indicates. He is a teacher at Bishop Ryan High School in Nashville, Tenn.

Katharine Bird interviews a number of people working in the church to bring hope to people in complex, painful situations. A pastor tells how he helped a couple discover new hope for their faltering marriage. Ms. Bird is associate editor of the *Know Your Faith* series.

Father John Castelot talks about the Bible and hope. The Bible is not the book for prophets of doom, he says. The Bible is a book of unquenchable hope.

Children's Story Hour

by JANAN MANTERNACH

The crowd was large. The streets of the town were very narrow. People pushed and shoved to get ahead. Everyone was excited.

Jesus was almost crushed by the crowd. He was trying to get to the home of a man whose little girl was very sick. But it was hard to move down the narrow street filled with so many people.

Somewhere in the crowd, behind Jesus, was a woman with one last hope. For 12 years she had been suffering from serious bleeding. She went from doctor to doctor. None of them was able to stop the bleeding. She had spent all her money on medicines, but she just kept getting worse and worse.

"Jesus is my last hope," she thought to herself as the crowd squeezed against her. "People say he has helped many sick people who were blind or crippled. Maybe he can help me. I have no one else to turn to for help."

She pushed and shoved her way through the crowd. She wanted to get closer to Jesus.

"If I just touch his clothes, I can get well," she told herself.

Soon she was right behind Jesus. People were shouting and shoving. She almost fell down as she stretched out to touch Jesus' cloak. Her fingers brushed the edge of his cloak.

As soon as her fingers touched Jesus' clothes she felt healed. "It stopped!" she said to herself, "the bleeding has stopped!"

Just then Jesus stopped short. He wheeled around. "Who touched me?" he asked. "Who touched my cloak?" His eyes searched the faces of the amazed crowd. Everyone stopped.

"Why are you asking who touched you?" his friends asked. "People are pushing against you on all sides."

Jesus kept looking around for the person who touched his cloak with special hope and faith. The crowd became very silent. The woman knew Jesus was looking for her. Her whole body trembled with fear.

She knelt before Jesus in the middle of the crowd. Everyone stared at her.

"Lord," she said to Jesus. "I am the one you are looking for. I touched the bottom of your cloak. For 12 years I have been sick. None of the doctors were able to help me. I have no more money. I hoped that you could make me well. I touched your cloak and now I am healed."

The crowd gasped in amazement. The woman cried softly, grateful to Jesus, happy to be well again, thankful that she had not given up when all seemed so hopeless.

"My daughter," Jesus added warmly, "Your faith has made you well. Go in peace. Be healed of your suffering."

Questions

1. How was Jesus the woman's one last hope in Mark's story?
2. What did Jesus do for the woman?
3. What does the word "hope" mean to you?

The Children's Reading Corner

"Surprise in the Mountains," is a memorable tale of caring, trust and hope. Even though Old Quill, a gold prospector, isn't sure he'll be able to make it through the winter, the story relates how something wonderful and saving in a miraculous way happens to him as he gets ready for Christmas. (Harper and Row, 10 E. 53 St., New York, N.Y. 10022. \$9.95.)

When the family's structure is changed through divorce, children tend to reach out and do things that they hope will make their situation feel more secure for them again. Often, however, the situation causing their pain and confusion will not be changed. However the adults in their lives can help them adjust to their new circumstances. "My Dad Lives in a Downtown Hotel," by Peggy Mann, is the story of a small boy who is lonely, slowly and painfully, to deal with the reality of his parents' divorce. (Avon Books, 959 Eighth Ave., New York, N.Y. 10019. \$1.25.)

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HEALING—As soon as the woman touched Jesus' cloak she felt healed. Jesus stopped suddenly and turned around. "Who touched me?" he asked. "Who touched my cloak?" (NC sketch by Beryl E. Newman)

Message of the Bible is one of hope

by Fr. JOHN CASTELOT

An age like ours has a crying need for hope. It is an age marked by despair, darkened by a sinister pall of gloom.

Some predictions of doom are supposed to be based on biblical prophecy, a supposition which betrays an abysmal ignorance of what biblical prophecy is all about. If anything, the message of the Bible is one of unquenchable hope.

This is hope based on the wisdom and goodness of the creator who so loved the world that he gave his only son for it—not for its damnation, much less its annihilation.

As St. Paul says so eloquently in Chapter 9 of Romans: "I consider the sufferings of the present to be as nothing compared with the glory to be revealed in us. Indeed, the whole created world eagerly awaits the revelation of the sons of God. Creation was made subject to futility, not of its own accord but by him who once subjected it; yet not without hope, because the world itself will be freed from its slavery to corruption and share in the glorious freedom of the children of God."

Paul adds: "In hope we were saved. But hope is not hope if its object is seen; how is one to hope for what he sees? And hoping for what we cannot see means awaiting it with patient endurance."

Human destiny and that of the universe are bound up together. The survival of his people is a marvel of history. Many times people had good reason to think that the end of the world was near.

But they refused to give up hope and it was this hope which sustained them over the difficult centuries. It was hope based on the conviction that God, who called them

out of nothing and made them his people, had great plans for them.

This was true right from the beginning. Early in the biblical story, Abraham was promised a son, who would be the first in a long line of progeny. Even though Abraham and Sarah were well beyond the age of begetting, he believed.

Paul puts it this way: "Hoping against hope, Abraham believed and so became the father of many nations . . . Without growing weak in faith he thought of his own body, which was as good as dead (for he was nearly 100-years-old) and of the dead womb of Sarah. Yet he never questioned or doubted God's promise." (Romans 4:18)

It was from this people that there came eventually the one who is the immediate basis of our hope. Speaking of the hope we have because of Christ's redemptive death and resurrection, Paul says:

"This hope does not disappoint, for the love of God has been poured out in our hearts by the Holy Spirit who has been given to us . . . For if, when we were God's enemies, we were reconciled to him by the death of his son, it is all the more certain that we who have been reconciled will be saved by him." (Romans 5:5,10)

Christians are people of hope. Christians are people who take the Bible's message of hope seriously. "Everything written before our time was written for our instruction, that we might derive hope from the lessons of patience and the words of encouragement in the Scriptures." (Romans 15:4)

As Paul says, "There are in the end three things that last: faith, hope and love."

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Loss of hope can be the root of many problems

by KATHARINE BIRD

Without hope, people feel trapped and helpless.

"A person who is hopeless has no purpose" in life, explained Father E. Carl Lyon. The pastor of St. John the Baptist Parish in Silver Spring, Md., related an experience he had counseling a couple with marital problems some time ago.

Both husband and wife "felt they had reached the end of the rope" as far as their 8-year-old marriage was concerned, the priest said. They came to him as a last resort before splitting up.

During counseling, Father Lyon said he quickly discovered that communication was a problem for the husband and wife. "The lack of communication led to a lack of hope," he explained.

The wife, for example, felt she "wasn't being heard" by her husband. To get them talking with each other again, Father Lyon had the couple practice carrying on a conversation. When the wife finished talking about a specific topic, he asked the husband to repeat what she had communicated back to his wife.

Over the course of several meetings with the priest, the husband and wife realized their relationship was changing through the efforts they were making. Each gradually saw that their future together could be different. This resurrected hope brought them a new "confidence and trust" in each other, Father Lyon explained.

As that couple's experience demon-

strates, hope is a virtue people work toward. It's not "just something to wish for," observed Ronald Kriemeyer, director of the Office for Domestic Social Development at the U.S. Catholic Conference in Washington, D.C. "Hope means working for change. It implies doing something, taking action," Kriemeyer added.

There are many situations in life when hope is in short supply. A common one today is unemployment. Kriemeyer pointed out that over the past several years many U.S. parishes and diocesan agencies have encountered Catholic families forced to deal with the devastation that comes with the loss of a job.

Unemployment brings with it a whole range of insecurities which can undermine a family's morale. The breadwinner may feel worthless. Dependent family members can feel out of control of what is happening.

For a time, Rockford, Ill., was among the top five U.S. cities as far as unemployment was concerned, commented Father Thomas Burr, associate director of the Rockford diocesan Office of Catholic Charities and Social Services.

The diocese, working through parish outreach programs, developed a variety of sympathetic approaches to help the unemployed. Many aimed at restoring hope to the unemployed and their families.

Lethargy and depression are common ailments among the unemployed, Father Burr indicated. Therefore, some parishes set up afternoon seminars for the unemployed, he said.

In the seminars bankers have discussed refinancing homes; lawyers have handled bankruptcy procedures; job counselors have offered tips on how to interview and write resumes.

Many parishes have organized food pantries or soup kitchens and found themselves in the business of "feeding lots of families," the priest said.

Information on community services was provided, as well as assistance in the job search. Going on the premise that "people at plants and offices know about job openings before they are advertised," Father Burr continued, many parishes kept a jobs bulletin board and encouraged the employed to phone about available jobs.

Several parishes established support groups for the unemployed. Often, however, unemployment had created a group of "new poor," Father Burr pointed out. These people were "very embarrassed and self-conscious and didn't want to sit in a group."

Many sought individual or family counseling instead. Father Burr remarked that the diocesan Catholic Charities offices noticed an increased demand for counseling.

Support is vitally important during such a crisis. For, as Kriemeyer put it, the unemployed "need encouragement to keep going."

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THE WORD

by PAUL KARNOWSKI

OCTOBER 2, 1983
27th Sunday in Ordinary Time (C)

Habakkuk 1:2-3, 2:2-4
II Timothy 1:6-8, 13-14
Luke 17:5-10

salesperson has in a product, he or she knows that a product never sells itself. The difficulties that he or she faces in actually making sales is ever present. It is the same way with our faith. Our belief in the Lord is never brought to fruition because we believe so deeply. Our faith comes to life only when we perform the tasks it demands.

Discussion Points and Questions

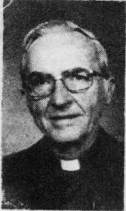
1. Have you ever had an experience when hope was reborn in you? What was that experience?
2. How necessary is hope? Where can people find it?
3. Have you ever thought of yourself as a person who can give hope or share hope?
4. What kind of experience does Father John O'Callaghan have in mind when he encourages people to look into their own lives for an occasion when they felt the reality of God? Why does he think such experiences give hope?
5. What caused the teen-ager in Father James Black's article to break and enter the pharmacy?
6. What indication does the teen-ager give that he regretted his action, according to Father Black?
7. What is the real point about hope in Father Black's article?
8. What is a situation mentioned by Katharine Bird to illustrate times when hope is hard to come by?
9. How does Abraham indicate he is a man of hope, according to Father John Castellet?

THE QUESTION BOX

Did Jesus marry and have children?

by Msgr. R.T. BOSLER

Q Could Jesus have been married and had children? An unbelieving friend is trying to convince me there are arguments from the Bible that indicate Jesus was married. In biblical times every good Jew was obliged to marry. If Jesus were unmarried his enemies would have accused him of failure to observe the law as they did accuse him of breaking the Sabbath. Also, this friend argues, the Bible often mentions that Jesus was with a woman, and in New Testament Greek the words for woman and wife are the same. Would our faith in the divinity of Jesus be undermined if he did have children? Could he have been the father of children without passing on his divine characteristics?



the word "woman" proves nothing. Nowhere in the New Testament is there mention of a woman who was with Christ. There is mention of his friends, Mary and Martha; there is mention of women who attended and served him. He talked to individual women, such as the Samaritan woman at the well. But there is no mention whatsoever of his woman.

The Bible is by no means silent on Jesus' attitude toward celibacy.

In the Gospel of Matthew 19:12, Jesus said:

"Some men are incapable of sexual activity from birth, some have been deliberately made so, and some there are who have freely renounced sex for the sake of God's reign. Let him accept this teaching who can."

The implication, surely, is that Jesus himself is able to "accept" it.

There were advantages to being a relative of Jesus. The first leader of the church in Jerusalem, according to the Bible, was not one of the apostles but James, the brother of Jesus. That "brother" was either a half-brother or a cousin.

If there were any children, therefore, they would doubtless have left some mark.

But why go on? The possibility that Jesus could have had children in no way challenges our faith in his divinity. We also believe he was fully human.

The Letter to the Hebrews makes it very clear that Jesus, as man, was like us in everything except sin.

Actually, by marrying and having children he might have helped us realize better how truly human God the son became, and I do not think there would be any problem about the children being mere human beings.

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

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SHAME—The drugs Mike was seeking for his friends were locked in a box inside the pharmacy right where his friends said they would be. He pried the box loose and headed for the back door where he ran into two policemen with guns. He was thrown against the police car, searched, handcuffed and taken to the police station. How could he face his parents? (NC photo)

A It simply is not true that religious celibacy was unknown among the Jews at the time of Jesus.

Besides the Pharisees and Sadducees, mentioned in the New Testament, there was another strong sect among the Jews known as the Essenes. These were followers of a stricter way of life. John the Baptist may have been one of them.

We know from the writings of Josephus Flavius, a Jewish historian of the first century, that some of the Essenes did not marry.

The members of the Qumran community that we are learning more and more about through the study of the Dead Sea scrolls were more than likely Essenes. At least part of this community led celibate lives.

The argument from the ambiguity of

St. Cecilia of Rome Parish

Oak Forest, Indiana

Fr. Joseph Klee, administrator

by Fr. THOMAS C. WIDNER

Like a stepchild unwanted by its own family, St. Cecilia of Rome Parish at Oak Forest in Franklin County has survived and thrived despite setbacks which might have made the weakest cringe in the face of a number of historical hostilities.

The 140-year old parish has endured a precarious history. From its beginnings it has been attached as a mission to St. Mary of the Rock Parish, its neighbor about five miles down the road. It has never had a resident pastor. Today its 69 parishioners maintain its one weekend Mass and one Saturday morning Mass with an annual festival which "keeps the doors open," according to Father Joseph Klee, who administers the parish.

It hasn't always been known as St. Cecilia of Rome, however. Until the early 1960's the parish was called St. Philomena. At that time the Vatican announced that

Philomena was one among a number of so-called saints whom the church could not identify as such because little or no evidence existed that such a person ever lived. Father Klee says there may not have been a Philomena who is a canonized saint but "there are a lot of saintly women from this parish who carry the name" and whom he is sure are in heaven.

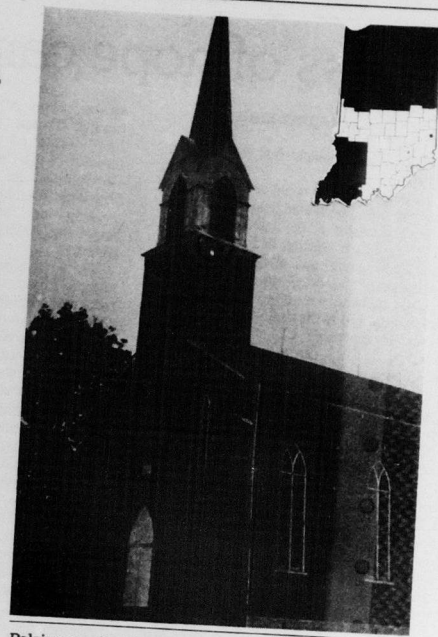
"The parishioners didn't like that pronouncement one bit," he says. According to Father Klee, a predecessor, Father Flavian Strange, informed the chancery at that time that the painting of St. Philomena which looks out over the congregation from behind the altar would be painted over. It was suggested to Father Strange, however, that the painting be left as it was. As time passed, the pastor was told, the parishioners would think of it as being a painting of St. Cecilia.

That was perhaps the latest insult handed this rural parish. A group of German Catholics built a small log church on the banks of Wolf Creek in 1844 about three miles southwest of Brookville. This was the first St. Philomena's Church. Franciscan Sisters from Oldenburg established a school there about 1856. It is thought that the school was conducted in the same building as the church. About 30 pupils attended and the two sisters who taught were named Sister Mary Rosa and Sister Mary Gabriela.

The children paid 10 cents per month for tuition. Parishioners agreed to supply the sisters with farm products and pay the rent on the house donated by a parishioner in exchange for the education and work they did. Unfortunately, the congregation didn't live up to their obligation in the matter. It seems as though the poverty of the area had a lot to do with their being unable to support the sisters.

In any case, the owner of the house from whom the sisters rented their residence ejected them and put their belongings in the public road. Father Januarius Weissenberger, the first resident pastor of St. Mary's of the Rock, rescued them and saw that they returned to Oldenburg. This all happened in 1857. It did not end unhappily for the sisters returned in 1863 to begin a school again.

By 1868 the congregation had grown so that a more permanent church building was desired. Father Aloysius Nonnenmacher, the pastor at St. Mary's, sought the permission of Bishop St. Palais. This resulted in the second major difficulty for the parish in its history. Bishop St.

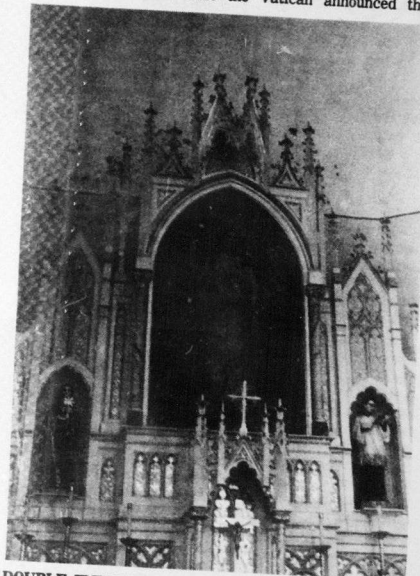


Palais agreed to the church's construction but he decided it was too close to Brookville and selected Oak Forest as the site for the new church.

Although construction began at the Oak Forest site, it is said that 40 of the parish's 57 families opposed the move. Indeed, these 40 families built a new structure 33 x 66 x 22 with a 96 foot high steeple at the Wolf Creek site. It was completed in 1874 but Bishop St. Palais refused to consecrate it and the building was never used for religious purposes. It eventually deteriorated and was torn down in 1906.

With major difficulties like these, it is thought that such a parish might be self-conscious. But St. Cecilia (or St. Philomena) continues to stand as a symbol of faith in this rural Franklin County community and serves its small but faithful congregation.

"We do things together with St. Mary of the Rock," Father Klee says. "One parish helps the other with festivals and the like." In other words, both parishes know they belong to the same Catholic family. No one is a stepchild here.



DOUBLE IDENTITY—Although the name of the parish in Oak Forest was changed to St. Cecilia of Rome several years ago, a painting of its original patron, St. Philomena, is still found behind the altar of the church. (Photos by Fr. Tom Widner)

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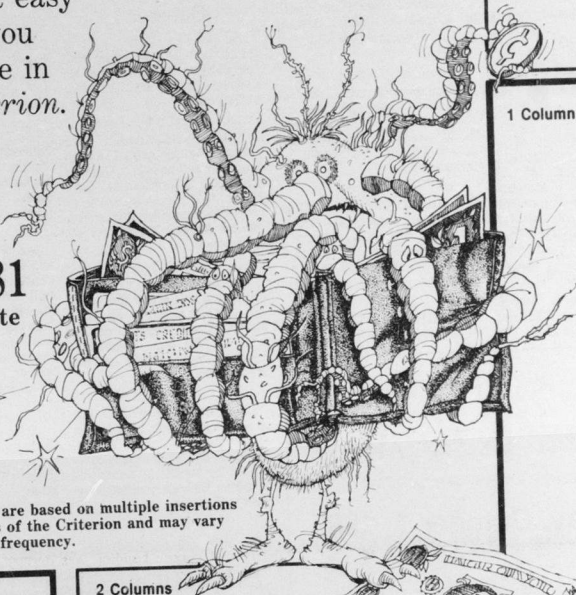
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The Active List

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

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



September 30

St. Nicholas Church, Sunman, will begin serving a Genuine Turtle Soup and Fish Fry at 5:30 p.m. EST. \$500 raffle, games and amusements.

Chatard High School parents, alumni and friends will hold an Adult Pep Rally from 6 p.m. to midnight. Jug's Bar-B-Que, beer and setups, entertainment. \$5 per person. Bring blankets and chairs.

Catholic Alumni Club of Indianapolis (CAC) is hosting a Get-Acquainted Night at the Catholic Center, 1400 N. Meridian St., from 7:30 to 10:30 p.m. For more information call Dan 802-0855 or Mary 255-3841 eves.

Sept. 30-Oct. 2

Mount St. Francis Retreat Center will hold a Secular Franciscan Convocation for

members of the Third Order of the Midwest Province. For reservations, phone or write: Retreat Center, Mount St. Francis, IN 47146, 812-923-8817.

A Togetherness Weekend by Franciscan Father Martin Wolter is offered at Alverna Retreat Center, 8140 Spring Mill Rd. Cost is \$100 per couple.

Fr. James Farrell will conduct a Married Couples Retreat on the theme "Marriage: Sacrament of Unity" at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

St. Simon's Parish will hold its first annual Garage Sale at 8015 Pendleton Pike (next to Hardee's at Franklin Road) on Fri. to 7 p.m., on Sat. from 9 a.m. to 4 p.m. and on Sun. from 10 a.m. to 4 p.m.

A team from Beech Grove Benedictine Center will conduct a

Parish Community Retreat at Our Lady of Perpetual Help Parish Hall, 1752 Scheller Lane, New Albany, beginning at 7 p.m. Friday. Call 812-944-1184 or 812-944-5176 for information.

October 1

St. Benedict Church in Terre Haute will hold a Hellmann Hall Hop at 8 p.m. Prizes for best 50s and 60s costumes. Tickets: \$2.50/person.

The second annual Irish Heritage Day featuring The Irish Ramblers will be held in German Park, 8600 S. Meridian St., from 11 a.m. to 11 p.m. Advance \$4, \$5 gate; children under 12 free. Call Charles Kidwell 359-3062 for information.

The Sisters of St. Francis in Oldenburg will share their Day for Troubadours on the Motherhouse campus from 11 a.m. to 4:30 p.m. Picnicking, dancing, music, prayer and fun are featured.

The Fifth Wheeler Club will hold its regular monthly meeting at the Catholic Center, 1400 N. Meridian St., at 8 p.m. Reservations for the Oct. 15 Social will be taken. Call Mary 862-6510 for more information.

An 80th Anniversary Dinner and Celebration for Holy Angels Church will be held in the Great Hall of the Atkinson Hotel, Maryland and Georgia Sts., with cash bar at 5 p.m. and dinner at 6 p.m. Donation: \$15.00. For information call Bernice Kent 924-2402 or Vanilla Burnett 924-9940 before Sept. 23.

A Christian Clowning Workshop is offered by the Mount St. Francis Retreat Center. Reservations necessary. Call 812-923-8817 or write: Retreat Center, Mount St. Francis, IN 47146.

Alcohol, drug program to be offered

St. Francis Family Resource Center, in conjunction with Fairbanks Hospital, will offer a new intensive outpatient alcohol and drug treatment program.

According to Frederick Bagg, director of public relations at St. Francis Hospital Center, the new St. Francis program will offer intensive four-hour evening sessions four days a week for four weeks to help participants learn what can be done to help them recover and rebuild their lives. The program includes: individual evaluation, education sessions, and group and family interaction.

Participants must be at least 18 years of age, and must first undergo an evaluation of needs.

For more information call the St. Francis Family Resource Center at 783-8983.



"I BELIEVE IN THE CONCEPT OF HELL, BUT I DON'T BELIEVE IT'S A PLACE."



"I TAKE THAT BACK."

The Blessed Sacrament is exposed for quiet prayer and reflection in the school cafeteria from 5 to 7:30 p.m. Spaghetti and Garlic Bread \$2.75, other food ala carte.

each child. Register by writing the Retreat House at 5353 E. 56th St., Indianapolis, IN 46226.

Father Jeff Godecker's IUJUI course on The Spirit of Thomas Merton continues with the session "Merton: The Person and the Monk" from 7:30 to 9:30 p.m.

The last session of the Basic Stress Management Techniques class sponsored by St. Vincent Wellness Center is offered at the Catholic Center from 5:30 to 7:30 p.m.

The fifth session of Marian College's eight-part Mature Living Seminars, "Exercise and Life Longevity," will be held from 10 a.m. to 2 p.m. in room 251 of Marian Hall.

Msgr. Raymond Bosler continues his series on Changes in the Church Since Vatican II at Mary Queen of Peace Church Hall, 1005 Main St., Danville, at 7:30 p.m.

October 4-5

St. Meinrad Tour leaves St. Philip Neri Church at 8 a.m. Tuesday and returns approximately 6 p.m. on Wednesday.

October 4 & 6

Classes in Cardiopulmonary Resuscitation are offered by Riverview/St. Vincent Health Promotion Center at Scandia Apartments, 9250 Kungsholm, Castleton, from 6:30 to 9:30 p.m. Call 842-7234 for information. (Continued on next page)

October 4

Father Kenny Sweeney will conduct a Leisure Day at Fatima Retreat House on "Your Marriage: How Is It and Where Is It Going?" from 9 a.m. to 2 p.m. \$6 donation for mother, \$2 for

Weekend Retreat

Fatima Retreat House
5353 E. 56th, Indianapolis

October 7th thru
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Speaker: Rev. Henry Brown
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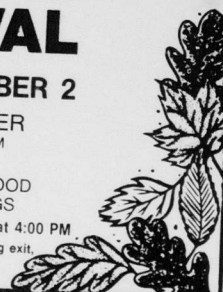
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Supper in Cafeteria beginning at 4:00 PM

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the Active List

October 5

Father Thomas Carey will speak on "Aging—So What!!" at the Over 50 Day at Fatima Retreat House to be held from 9:30 a.m. to 3 p.m. \$6 offering. Call 545-7661 to register.

The Guardian Angel Guild Mass will be held in Seccona Chapel at 10:30 a.m. followed by Luncheon in Seccona Board Room, 5000 E. Nowland, at 11:45 a.m.

Father John Ryan will speak on the Catholic Theology of Mary at St. Monica Church, 61st and N. Michigan Rd., at 7:30 p.m.

St. Vincent Center will sponsor the first of four Wednesday sessions on "Learning About Grief and Loss" from 7 to 9 p.m. at the Center.

October 6

Franciscan Sister Mary Cove will speak as part of the adult

education program at St. Rose of Lima Church, 114 Lancelot Drive, Franklin, from 7:30 to 9:30 p.m. For more information call Lisa Harper at 317-738-3742.

The Support Group will meet at Kordes Enrichment Center, Ferdinand, from 7 to 8:30 p.m.

St. Andrew the Apostle Church, 4050 E. 38th St., will hold the first of a series of Adult Religious Instructions. Call 546-1571 for information.

October 7

A special Mass of Unity will be celebrated by Archbishop Edward T. O'Meara at SS. Peter and Paul Cathedral, with homily by Father Clem Davis. Praise begins at 7:30 p.m., Mass at 8 p.m., followed by a reception in the Catholic Center.

October 7-9

An Intensive Journal Feedback Workshop will be held at

Kordes Enrichment Center, Ferdinand, beginning at 8 p.m. Friday. Phone or write the Center at Rt. 3, Box 200, Ferdinand, IN 47532, 812-367-2777.

A Legion of Mary Retreat on the theme "Mary, The First Disciple" will be directed by Father Henry Brown at Fatima Retreat House. Call or write: Fatima Retreat House, 5353 E. 56th St., Indianapolis, IN 46226, 317-545-7681.

Mount St. Francis Retreat Center will sponsor a Special Singles Weekend for the divorced and separated. Early registration necessary. Call or write: Retreat Center, Mount St. Francis, IN 47146, 812-923-8817.

A Charismatic Special Weekend on "What is the Spirit Saying to the Churches?" will be held at Mount St. Francis Retreat Center, IN 47146. Register early. Phone 812-923-8817.

Franciscan Father Martin Wolter will conduct a Tobit Weekend for engaged couples at Alverna Retreat Center, 8140

Spring Mill Road, Indianapolis, IN 46260. Cost is \$100 per couple.

October 8

A dinner dance to celebrate the Silver Jubilee of St. Matthew Church will be held at the Pius X K. of C., 71st St. and Keystone Ave.

St. Thomas Aquinas Singles will meet at STA parking lot to carpool to Kings Island at 8:30 a.m. Call Sarah 251-2914 for information.

October 9

A Holiday Craft Bazaar will be sponsored by the Women's Club of Holy Cross Church.

St. Mary of the Rock Church, located in Franklin County on St. Mary's Road between Oldenburg and Brookville, will hold its annual Turkey Supper from noon to

6 p.m. EST. Adults \$4, children \$2.

An Italian Pasta Dinner created by Italian Chefs will be served at St. Bernadette Church beginning after 11 a.m. Mass. Tickets are \$4 adult and \$2 child in advance by calling 357-9509 after 6 p.m., or \$4.25 and \$2.25 at the door.

The Parish Picnic of St. Joseph Church, Terre Haute, will be held in Plumber and Steamfitters Park, beginning with Mass at 11:30 a.m. Dinner served at 1 p.m. Table Service, hot dogs, buns, and drinks provided; each family should bring a salad, baked beans or dessert.

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, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; 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.

Program planned for senior citizens

Providence Sister Barbara Ann Zeller, administrator of Providence Retirement Home in New Albany, will conduct a day of enrichment for senior citizens, "Nurturing Our Internal Elder," at Beech Grove Benedictine Center on Monday, Oct. 10. This program will help seniors

explore ways to deepen and enjoy their present life, discuss relationships and feelings and suggest ways to spend free time.

Bringing a wide range of experiences in ministry to the aged, Sister Zeller holds a master's degree in studies in aging, and is a member of the National Council on Aging and a board member of the South Central Indiana Council on Aging.

The enrichment day begins with registration at 9 a.m. and closes at 2:15 p.m. with breaks between sessions. Cost for the day is \$12 per person or \$9 per person for organizations with 15 or more, and this includes a hot lunch. Oct. 5 is the registration deadline.

To register contact Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove, IN 46107, 317-788-7581.

MEMORIAL PROGRAM

Your Memorial Gift is a fitting tribute to a loved one. This remembrance helps support the research, education and service programs of the American Cancer Society.

Memorial gift funds may be sent to your local Unit of the Society.

AMERICAN
CANCER
SOCIETY

ARIA commitment day held at St. Mark

The Association of Religious of the Indianapolis Archdiocese (ARIA) will sponsor a Commitment Celebration of the Religious to the Archdiocese of Indianapolis, with a Mass to be celebrated Tuesday, Oct. 4 at 7:30 p.m. at St. Mark Church. Archbishop Edward T. O'Meara will be the celebrant.

Benedictine Sister Antoinette Purcell, president of ARIA, stated that "every

year we sponsor a Mass of commitment. It's our way of saying we, as Religious, are recommitting our services to the people of the archdiocese. It's also a way to welcome new Religious to the archdiocese. In addition, the people of the archdiocese have a chance to show their support for the Religious."

The public is invited. A reception will follow in the church basement.

The 3rd Order Carmelites, Charismatic Renewal, Cursillo, 3rd Order Franciscans, Marriage Encounter and St. Vincent de Paul Society

Invite You to a

"MASS OF UNITY"

October 7th

at Saints Peter & Paul Cathedral

Celebrated by

The Most Reverend

Edward T. O'Meara

Homilist will be

Father Clem Davis

St. Monica Church

Praise begins at 7:30 PM — Mass begins at 8:00 PM

A Reception will follow the Mass in the Assembly Hall of The Catholic Center located across the street from the Cathedral



2nd ANNUAL

IRISH HERITAGE DAY

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Program:

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YOUTH CORNER

'Kidnapping' was plot to help CYO increase membership

by SUSAN M. MICINSKI

Getting young people interested in participating in activities or organizations is often no easy task. Their lack of involvement can result from various different reasons such as having little free time; programs offering activities they do not like; or even just plain apathy. But St. Mary's Youth Ministry Group/CYO in New Albany found a unique way to deal with such a problem.

"The New Albany youths 'kidnapped' new members," stated Tony Cooper, youth minister for St. Mary's. "Since we—the youths and I decided that one of our main goals this year is to increase our active membership we wanted to take some action to make this happen. So active members arranged with parents to 'kidnap' teens the group would like to see more involved."

Donning stockings on their heads and scarves over their mouths, the youth stealers, toting toy pistols, hurried off to the homes of the intended victims.

After the adolescent abductions, the hostages, who were blindfolded, were taken to the school and "interrogated." When that was finished, the kidnappers removed their masks, and everyone enjoyed pizza and volleyball, and stayed for a CYO meeting.

According to Cooper, "a good time was had by all—kidnappers and hostages," he chuckled.

For some years now, the Chatard Trojans and Roncalli Rebels have been arch rivals in football. To make the game a bit more exciting, the principals of the two schools decided to make the principal of the losing team work at the victorious school's snack bar serving food and drinks. And this year wasn't any different.

Since the Trojans defeated the Rebels, Patricia Cox, Roncalli's principal, did special duty at Chatard on Sept. 21. "She worked hard, but we treated her well," stated Lawrence Bowman, Chatard principal.

"Everyone was very nice and gracious to me," exclaimed Mrs. Cox in describing her day at Chatard. "The sign outside the school was posted with a welcome for me, and I was presented with a corsage. And they served me lunch when I was done."

Last year Bowman made his appearance at Roncalli. But no matter who wins, both schools seem to enjoy the antics of the principals.

In other news at Chatard, Bowman recently announced that the school year opened with 850 students and 52 staff members which included one new full time computer instructor. "This year's student enrollment makes Chatard the largest private school in Marion County," stated the principal.

The computer program has expanded this year to include a computer literacy course for all freshmen, word processing for seniors and part-time instruction for selected eighth graders from the Northside Deanery schools. Adult education



TAKEN HOSTAGE—In an effort to step-up participation of youth at St. Mary's Youth Ministry/CYO, several youths were abducted by active members. Here, "kidnapper," Tony Harblison takes "hostage" Marcia Barnick from her house. (Photo by Tony Cooper)

computer classes, as well as computer programming classes for seniors, will also be offered this year.

Other new courses include: show choir, speech II, drama I and yearbook. Also new at Chatard is fall soccer and girls' golf.

On Oct. 8 the Roncalli Marching Rebels will take part in the Old Settlers' Invitational Field Contest in Greenfield with 19 other units. The Charlestown Invitational will attract 30-35

units from Indiana and Kentucky, including Roncalli.

The student players at Roncalli will present Joseph Kesselring's "Arsenic and Old Lace," on Oct. 15 and 16 at the school.

The cast includes: Roni O'Connor, Karen Roembke, Shawn O'Keefe, Mickey Kehl, Mark Anderson, Kris Windmiller, Judy Dever, Pat Rudolph, Debbie Camp, Derek Wright, Bob Charles, Sue Hillan, Dave Page and Chuck Roach. The play is

directed by Patricia Cunningham who will be assisted by Barb Robinson and Julie Carson.

Curtain time is 8 p.m. on Saturday, Oct. 15 and 4 p.m. on Sunday, Oct. 16. Tickets are \$2 and are available at the door.

Sunday, Oct. 2, "Lifesigns," the radio show for youth, will feature St. Luke's youth discussing "Euthanasia." The program is aired at 11:35 a.m. on WICR 88.7 FM.

DORIS ANSWERS YOUTH

Maturity is more than just good grades

by DORIS R. PETERS

Dear Doris:

I know and like this girl in my class at school. She is very attractive and also no dope as she gets good grades. But she bugs me. Every time I have asked her for a date she says: "You know, Hal, I have a crush on the Beach Boys and it would be disloyal to them to date anyone." How can I tell her that her crush on a nationally popular singing group means nothing. They don't even know she's alive. Isn't she silly?

Hal

Dear Hal:

She sure is—and so are you if you waste any more time asking her for a date. She may manage good grades in class but she probably rates really low on social maturity. Look around you. There are lots of attractive girls out there.

Dear Doris:

I can't see any reason why I have to take another year of math in high school. I just barely passed 10th year math but my father insists and keeps bringing it up all the time. He has made this

summer miserable. Do you see any reason for me to take another year of math if I don't intend to major in it at college?

Tom

Dear Tom:

First of all, it's not what your father insists, but what your high school requires. If you "just barely" passed 10th year math you may not be allowed to take a more advanced course. On the other hand, you may be required to take it. So the discussion should be ended when you return to school this month.

Secondly, to answer your question why you should take more math: math helps you to think. Some men are born thinkers. Others have to learn to think. And it's the study of math that helps most in this process. In studying arithmetic you were made to think logically and accurately for the first time. And many people believe that the more you take the more logically you will be able to think.

Math is going to be important to you no matter what you do in college and what you become later on. Computer science, physics,

economics all require a great deal. Other jobs require less. But all jobs require some math. The best place to get your basics is in high school. Your father from his experience in business is quite conscious of this. I imagine this is why he wants you to take as much as possible.

Dear Doris:

I am 15 and very attractive. The boys think so too. Because of this I have no girl friends. They are all jealous. What should I do?

Heidi

Dear Heidi:

It's probably true that other girls envy your good looks. But I doubt that this is the only reason that they will not accept you as a friend. Are you careful not to flaunt your looks or boast about your "conquests"? It is possible for attractive girls to make friends with girls as well as boys, but only when you indicate that there are things more important to you than your own attractiveness.

(Send your questions to Doris R. Peters, c/o The Criterion, 10 N. Meridian St., P.O. Box 14 Indianapolis, IN 46204.)

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Cross country becomes a family affair

by KEVIN C. MCDOWELL

Some things just naturally run in some families: double chins, red hair, blue eyes, peculiar noses (which also run otherwise)—the list is endless.

But what primarily runs in the Debono family of St. Thomas Aquinas parish are the children.

Matthew and Claudine Debono, students at Cathedral High School, became the first brother-sister combination to earn All City cross country honors last year and are looking to repeat this feat at the upcoming city meet at Brookside Park Oct. 4.

Matthew, a 17-year-old senior who placed third in last year's meet, said he first became interested in cross country while in grade school when he saw a soft drink commercial on television that showed distance runners racing through woods and splashing through creeks. "It just looked like fun. But I never knew much about it till I got to high school."

A co-captain of this year's Cathedral boys' team, Matt said that distance running has had a profound effect on his life. "Since I started serious running, it has become the main factor in my life. It's what I do. It has taught me to work; it has taught me how to discipline myself."

"Running also relates well to my other activities. I know I can get anything if I work for it."

Matt ranks fourth in his class, is a high honor student and a member of the National Honor Society, and is a National Merit Semifinalist.

Claudine, like her older brother, is an honor student; but unlike him, did not derive her inspiration to become a distance runner from an advertisement. "My brother and dad talked me into it."

A 15-year-old junior and co-captain of the girls' team, Claudine did not run cross country as a freshman. Instead, she watched her brother.

"Cross country scared me. I was afraid of the hard work and all the miles I would have to run."

Her fear, she said, was based primarily on her lack of athletic experience prior to high school.

"I had spent five or six years in ballet. Ballet really helped me in cross country, though. I'm a lot stronger because of it."

It seems to have paid off. As a sophomore last year, Claudine placed second in the city meet to now-graduated Mary Matthews, finishing nearly in a dead heat with her former teammate, helping Cathedral attain its first girls' championship.

While both Matt and Claudine said that the one thing they didn't like about cross country was the occasional 6:30 a.m. practice, there are many more aspects that they find rewarding.

"I like the atmosphere," Matt said. "You meet a lot of people from other schools and make a lot of friends. It gives you a chance to have friendly competition with other teams and runners, like Dan Quigley (of Chatard) and Taylor (of Howe). I like the challenges."

Claudine also likes the camaraderie that cross country tends to foster among the participants from the various schools.

"Everyone knows that

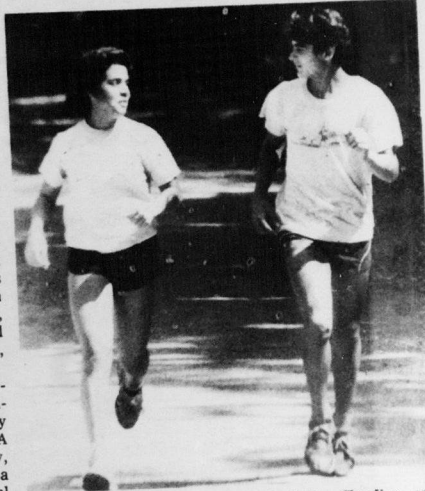
pain that each of us has to go through. It does bring us together. It makes it more fun.

"Cross country has really helped me. I used to be shy. Cross country has helped me to understand myself better. It has helped me meet and understand members of other teams."

Matt echoed his sister's observations. He had participated in soccer and basketball prior to cross country and finds his chosen sport to be "a lot friendlier, though more difficult. We all have to worry about pain, time and hills."

The children's participation has also encouraged their father, Manny Debono, to take up running. A research chemist at Eli Lilly, Manny has become a frequent participant in local road races.

"It's a lot of hard work," Claudine noted, "but the rewards are worth it. It must lead to something good."



DOUBLE-CROSS COUNTRY—Cathedral's Claudine and Matthew Debono, the first brother-sister combination to earn All City honors in cross country, warm up and discuss strategy prior to the recent Cathedral Invitational at Butler University. (Photo by Kevin C. McDowell)

Lebanese truce praised

VATICAN CITY (NC)—The Vatican's daily newspaper hailed the truce declared in Lebanon Sept. 26 as a "moment of hope and of prayer."

L'Osservatore Romano said the same day that the dialogue for peace begun by the truce had support from "every corner of the world."

In a front page editorial, the paper noted that "for the first time after so many weeks, reports of peace and not of war arrive from the martyred country of Lebanon."

In the previous three weeks, battles on the outskirts of Beirut between Christian and Moslem Druze factions had left 900 dead and 150,000 homeless.

The events had been

followed with concern by the entire world, said the editorial, because of the tragedies inherent in them and because of "the danger of their ominous influence on international balances already precarious."

L'Osservatore Romano made note of what it called "motives for comfort" and for hope in the situation in the war-ravaged country. "Christians and Druze have common history from times long past," said the paper. "They have chosen to live in the same villages, and they have worked the same land side by side to enjoy its fruits together."

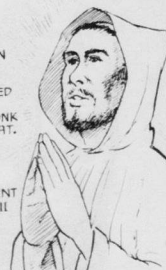
"The truce today signifies a moment for hope and for prayer... When the shooting stops, reason takes over."

the Saints *by Luke*

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IN THE MEDIA

New series has too many minuses

by JAMES BREIG

Every new TV season, several debuting programs get canceled before I have a chance to review them. This is because of my policy of not reviewing a series until I have had the opportunity to view it two or three times. Multiple viewings, I feel, assure that I have given the show a fair chance to shake out the bugs, establish a style and overcome any preconceptions I have.

But, sometimes, a series will last only two or three weeks. By the time I have my review ready, the program is a trivia question (quick: name the star of the 1979 comedy show, "A New Kind of Family").

With that preamble and with the premonition that it won't be around much longer, I am going to review "We Got It Made" after only one experience with its content.

"We Got It Made" (I will not linger on the grammatical horror of the title) is an NBC comedy starring some of your favorites: Tom Villard, Matt McCoy and Teri Copley. Okay, so you never heard of them before. Guess what. You will probably never hear of them again.

This Thursday night sitcom is about two New York City bachelors. They are an odd couple. The Felix is an up-and-coming lawyer who wears button-down collar shirts and old school ties. The Oscar is a get-rich-quick schemer who never gets rich. He wears ties, too—over his t-shirts.



EACH has a girlfriend (played by some other big names: Stephanie Kramer and Bonnie Urseth), but what they need more is a housekeeper to save their apartment from being declared the winner of the "What San Francisco Looked Like After the Earthquake" contest.

So they place an ad in the paper and the first applicant is hired. She is hired because she is young, blond, curvaceous, simple-minded and willing to do anything for her employers. This could also be why the actress got the job.

The tone for this series is set right away. The opening shot of the credits is a closeup of the maid's chest. Need I say more?

The premise is simple: subtract one of the girls from "Three's Company" and substitute a guy. Voila! And you get to keep the Susanne Somers' dumb blonde.

I think the low point on the premiere episode occurred early—even before the maid ended up walking nude on the apartment's balcony. It occurred when the maid, Mickey, announced that she needed the job because another woman had run away with her boyfriend. The other woman was her mother.

SHE THEN pouted prettily and said with a catch in her throat: "If I could work here, I would have a home." The studio audience, which

must have been drugged, actually ahh-ed at this line.

Now let's start toting up the debits of the series:

1. Exploitation of women's bodies;
2. Idiot scripting which reproduced some one-liners I first heard while coloring in my Rootie Kazootie coloring book;
3. Really poor acting, especially by Miss Copley, who appeared on talk shows and admitted to having little experience as a performer; it shows;
4. The absolutely cheesiest backdrop of the New York City skyline I have ever seen out of a phony window; it almost wiggles when someone closes the door.

Sometimes, during the summer, when the networks think that everyone is outside barbecuing, they will slip into their schedules a pilot for a series which will never be shown. You've seen them: they are witless, amateurish, sloppily performed; they have no center and seem to have been slapped together overnight.

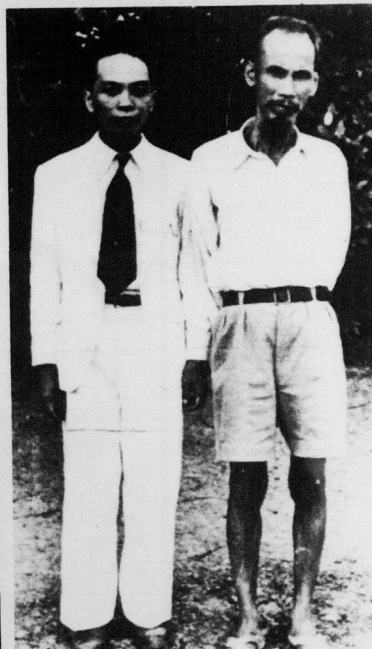
In this case, NBC is actually going to attempt to go beyond one night. For "We Got It Made" to succeed, the creators will have to realize a simple and, I thought, well-established fact of comedy: sketch characters don't work out of the sketch format (that is, once in a while on a variety show). They are too stereotyped, obvious, broad

and one-dimensional to survive week after week. A character's survival depends on his or her being believable, lovable, multi-faceted and complex.

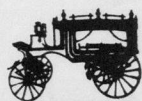
Such traits you will not find among the population of "We Got It Made" (which, besides being ungrammatical, is a sleazy and crude play on words).

I'll watch it again to make sure I'm right—that is, if there is another episode. If I change my mind, I'll let you know. But, somehow, I doubt it.

(Answer to trivia question: Eileen Brennan played the widowed mother of three who shared a house with a divorcee in "A New Kind of Family.")



VIETNAM REVISITED—Embarassed French soldiers stand in trenches between attacks by Ho Chi Minh's Vietminh guerrillas at Dien Bien Phu during a crucial battle which led to yjr French withdrawal from their Asian colonies. Ho Chi Minh (right photo, right) poses in this 1945 photo with Vo Nguyen Giap, former history teacher and the commander of Vietminh revolutionary forces. These scenes are from part two and part one of "Vietnam: a Television History" airing Oct. 5 and 4 respectively, and continuing weekly through Dec. 20 on PBS. (NC photos)



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OBITUARIES

† **ALTHOFF, Ben C.**, 86, St. Christopher, Indianapolis, September 20. Father of Leroy, Bernard, Mary Ann Roberts and Kathleen Taylor; brother of Robert, Joseph, Louise, Adeline Eden, Gertrude Thoele and Lucille Schumacher.

† **BEE, Christina**, 58, Holy Angels, Indianapolis, September 18. Sister of Ella Williams; daughter of Mary Royal.

† **BRUDER, Alfred L.**, 82, St. Christopher, Indianapolis, September 11. Husband of Hermine; father of Michael L.

† **BURNS, Nora M.**, 78, St. Peter and Paul, Indianapolis, September 20. Sister of Anna.

† **CISCO, Donald D.**, 76, Little Flower, Indianapolis, September 16. Husband of Mary Catherine; father of Benedictine Father Bede and Leo J.; brother of Noel, Joseph and Leon.

† **CLER, Michael P.**, 88, St. Ann, Terre Haute, September 14. Brother of Rose Hippie and Joseph.

† **FORT, Raymond D.**, 60, St. Christopher, Indianapolis, September 10. Father of David.

† **GATTO, Salvatore J.**, Jr., 59, Holy Spirit, Indianapolis, September 17. Husband of Anelka; father of Janice Williams, Rebecca McGrath, Laura, Annette, Michael, John, Christopher and Matthew.

† **HABOUSH, Edward**, 63, Little Flower, Indianapolis, September 14. Husband of Martha; father of Louis and Charles; brother of Alfred and Arvina Fuller.

† **HETRICH, Josephine**, 56, St. Augustine, Jeffersonville, September 12. Sister of James F., David C. and Nora Jean O'Neil, and Mary Catherine Mitchell.

† **HIGGS, Forrest D.**, 76, St. Catherine of Siena, Indianapolis, September 13. Husband of Rosetta; father of Forrest D., Jr., and Shirley Jones.

† **KOCH, Kathryn Hubler**, 61, St. Mary's, Lanesville, September 16. Mother of Priscilla McCallum; Sister of Lawrence, Robert, Donald and William Hubler, Mary Cunningham, Edna Davis, Ann Howard and Doris Henderson; grandmother of two.

† **KOENIG, Daisy**, 68, Little Flower, Indianapolis, September 18. Sister of Corinne McMullen, Mrs. Albert Hotopp; and Mrs. Chris Volz, Jr.

† **LIME, Marion S.**, 69, Little Flower, Indianapolis, September 16. Husband of Willie P.; father of James S., Richard G., Donald F., David P., William M. and Marion T.; brother of Edward, Jean Hiatt and Margaret Jusco; grandfather of nine.

† **LOBENSTEIN, Marcella**, 69, St. Joseph, St. Leon, September 19. Wife of Emmert; mother of Eugene, Leroy, Joann Schapken and Donna Witte; sister of Joe and Robert Alig, Edna Weber, Evelyn Fox and Alma Anderson; grandmother of 13 and great-grandmother of one.

† **LYNCH, Augusta**, 50, St. Anthony, Clarksville, September 12. Wife of Thomas P., Sr.; mother of Thomas P., Jr., and Diane N.; sister of Sister Mary Dominic and Jean C. Losch.

† **MATTHEWS, Mable M.**, 75, Little Flower, Indianapolis, September 15. Wife of Curtis J.; mother of Curtis J., Thomas J. and Nancy Green; sister of May Edwards.

† **NADERMAN, Henry B.**, 83, Immaculate Conception, Millhousen, September 18. Husband of Marie; father of Joseph.

† **PURNAGHE, Fred**, 72, St. Pius, Troy, September 17. Father of Frances Van Winkle, brother of Anna Gibbs and William.

† **REEVE, Alice**, 93, St. Lawrence, Indianapolis, September 22. Mother of Joe and Walter.

† **TURNER, Stephen M.**, 22, Holy Spirit, Indianapolis, September 15. Son of George A. and Mildred; brother of Richard, Tim, David, Brett, Rose, Ann Therese and Mary.

† **WELCH, Lawrence**, 88, St. Joan of Arc, Indianapolis, September 20. Father of Joan, L. Michael, Patricia, John C., and Judith Henderson; grandfather of 14; great-grandfather of two.

† **YOUNG, Anna Mae**, 65, St. Maurice, Napoleon, September 8. Wife of Gilbert; mother of David, Gilbert, Jr., Donna Ann Rhein and Diane Hill; grandmother of 14; sister of Edward and Charles Tunny, Catherine Wagner and Luella Locke.

Funeral rites held in St. Louis for Indianapolis native

ST. LOUIS, Mo.—Sister of St. Joseph of Carondelet M. Thomasine Colbert, 91, was honored at a Memorial Mass of the Resurrection on August 16. Sister Colbert, a native of Indianapolis, died August 12 and willed her body to St. Louis University Medical School.

After entering the Sisters of St. Joseph in 1913, Sister Colbert served in teaching and administrative positions in many cities including Indianapolis where she was assigned to Sacred Heart High School during 1955-56. She retired in 1974 but remained active in convent life.

Sister Colbert is survived by three sisters: Catherine and Clara of Indianapolis, and St. Joseph Sister Elizabeth Colbert of Nazareth Convent, St. Louis.

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'Limit' depicts political intrigue

by JAMES W. ARNOLD

Walking into a new Graham Greene movie in 1983 is a bit of a shock—sort of like finding a chorus of medieval monks doing a lounge act in Las Vegas.

The great English writer (who turns 79 in October) is not only religious and deep, but he is fallen-Catholic gloomy, an artist with an ultimately tragicomic view of the human condition. His stories, however, have always made smashing cinema ("The Secret Agent," "The Third Man"). It's a thrill to have something even remotely connected with Greene's talent on the screen after a hiatus of 10 years. (The last occasion was a 1973 adaptation of "England Made Me," with the late Peter Finch).

The new film, "Beyond the Limit," is a surprisingly faithful version of "The Honorary Consul," published in 1973. The story has become even more relevant since then, since it's about political intrigue involving British citizens in Argentina, as well as the timely subject of rightist oppression and leftist terrorism in Latin America. Although a British production shot in Mexico locations, it has some pop American appeal. The stars are Richard Gere and Michael Caine, and the musical theme is composed and performed by ex-Beatle Paul McCartney. The other actors are mostly little known but capable Hispanics, including lead actress Elpidio Carrillo.

"Limit" provides a full tour of the familiar landscape of Greeneland. The setting is a seedy backwater town in the Third World, on the Argentine-Paraguay border.

THE MAJOR characters are a youngish doctor (Gere) who has ceased to believe in anything but his work; the



boozey, ineffectual "honorary consul" (Caine), an unpaid pseudo-official who scrounges a living any way he can; a smart, relentless but humanistic Argentine police colonel; a married ex-priest who leads the local revolutionaries; a beautiful-but-somehow-innocent prostitute (Carrillo) who loves

both Gere and Caine; a dedicated Marxist, and a varied collection of bums and dangerous idealists.

All, in one way or another, are derelict Catholics. When not up to their necks in suspense, violence and sex, all seek Ultimate Meaning, and there is much talk about God, the priesthood, lost causes and lost souls.

Greene, still obsessed by these perennial themes, typically provides a story full of doubt and cynicism that ends on a note of cautious hope. The conclusion, a package of ironic twists, seems to suggest the hand of the unseen, silent God everyone seeks.

The plot hangs on the sad irony of a botched kidnapping. The rebels snatch the likeable but insignificant British consul instead of the American ambassador, but decide to keep him anyway as ransom for colleagues being tortured in Paraguayan jails. One of them is Gere's long-missing idealist father, and that persuades him to give reluctant assistance to the kidnapers.

BUT NOBODY in authority cares about Caine—he is "pitifully small beer," says a British diplomat—and the terrorists are stuck with the necessity of a pointless execution. Inexorably, all points to tragedy unless somebody changes heroically—the police, the rebels, or the uncommitted doctor.

Complicating matters is the woman. Caine has fallen in love with her, rescued her from the brothel and married her, in a last attempt at love and procreation, at doing

something of human value. But unfortunately she has fallen for Gere, who can offer sex but is incapable of love. He sires the child Caine thinks is his.

Thus the political ironies are entangled in personal and moral ones. Simultaneously, nearly everyone (including Caine himself) wants the man to die, and also wants him to live.

Director John MacKenzie and screenwriter Christopher Hampton manage to make most of this reasonably clear and moving, although it can't be as complex and absorbing as the novel. The film especially shortchanges the character of the poignantly sympathetic ex-priest, who in the novel is coerced into saying a final Mass as death

closes in. The movie omits that scene and other heavily theological dialogue.

But it still confirms, in its stunning ending, Greene's belief that a priest is always a priest, and that the ability to love is all that really matters.

Caine's performance is crucial and perhaps the best of his up-and-down career. Gere is also oddly convincing as a half-Briton, half-Latin, but victimized by his image as the sexiest of Hollywood leading men. Greene's point is that sex is not the same as love.

But that truth has been so

confused in previous Gere films—not to mention most pop movies—that few in the audience may understand why the doctor envies the consul's ability—not to make love—but to love.

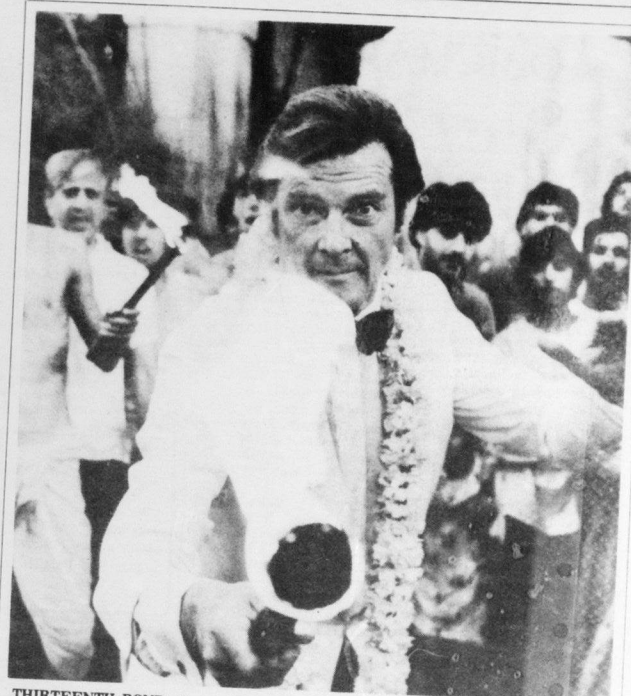
Ah, Graham, it's good—but strange indeed—to have you back, next to "Jedi" and "Risky Business," in the mall.

(Thinking person's terrorist film; sex simulation and nudity; moments of graphic torture; satisfactory for adults).

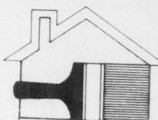
USCC rating: not available.

Recent USCC Film Classifications

Cujo	A-III, adults
Eddie and the Cruisers	A-II, adolescents and adults
Educating Rita	A-III, adults
Strange Invaders	A-II, adolescents and adults



THIRTEENTH BOND—Surrounded by a crowd of curious Afghans, Agent 007 again played by Roger Moore wields a flaming torch to hold would-be attackers at bay in "Octopussy," thirteenth in the series of James Bond action adventures. The U.S. Catholic Conference has classified the film A-III. (NC photo)



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