

Greta Noon of Lanesville to receive Respect Life Award

This Sunday is Respect Life Sunday

Respect Life Sunday will be observed in the Archdiocese of Indianapolis this Sunday, Oct. 6. On that day Archbishop Edward T. O'Meara will conduct a prayer service and commissioning ceremony at St. Mary Church, Greensburg, for more than 100 parish Pro-Life Committee chairpersons and the members of the archdiocesan Pro-Life Activities Advisory Council starting at 4 p.m. (EST). Nearly 1,000 persons from parishes throughout the archdiocese are expected to attend the service.

Mrs. Charles S. (Greta) Noon of St.

Mary's Church in Lanesville will receive the 1985 Archdiocesan Respect Life Award from Archbishop O'Meara at the third annual Respect Life Dinner to be held immediately following Sunday's commissioning service.

Mrs. Noon will be recognized for her years of active lay leadership and support of countless activities upholding the quality and value of life. The mother of seven children and grandmother of seven, she has been president of the Harrison County Right to Life organization for seven years.

A most informed spokesperson on a

wide-range of pro-life issues, Mrs. Noon has been active in lobbying legislators in Indiana and in Washington, D.C. She participated in the March for Life for four years and is active on the Indiana Political Action Committee. She speaks about pro-life issues in schools and to church organizations and has helped students prepare for debates on abortion issue.

She has had much experience in the practical aspects in support of the quality of life. She has counseled girls with problem pregnancies, taken girls for pre- (See **RESPECT LIFE SUNDAY** on page 3)



Greta Noon

The CRITERION

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Statement from bishops' pro-life committee says:

'Dissent on abortion not legitimate'



PROUD GODPARENTS—William Dowling of Woodbridge, N.J., and Mary Cartwright of Iselin, N.J., show off their new godchild, James, following his baptism at Holy Family Church in Carteret, N.J. The baby's mother was persuaded not to have an abortion by Mrs. Cartwright, who was

picketing an abortion clinic in Woodbridge. Mrs. Cartwright and Mr. and Mrs. Dowling put the woman in contact with people who could help and kept in contact throughout the pregnancy. When it came time for baptism, the mother asked Dowling and Mrs. Cartwright to be godparents. (NC photo)

WASHINGTON (NC)—Dissent from the Catholic Church's teaching on abortion "can in no way be seen as legitimate teaching," said a statement issued in Washington by the Committee for Pro-Life Activities of the National Conference of Catholic Bishops.

The committee issued the statement to coincide with Respect Life Sunday to be observed Oct. 6 in dioceses across the country.

"A Catholic who chooses to dissent from the church's teaching on abortion, or to support dissent from it, is dissenting not only from church law but from a higher law which the church seeks to observe and teach," the statement said.

"Much has been made lately of statements by persons who, emphasizing they are Catholics, assert that they are not bound by what the church says about abortion.

"In reply we wish to make a very simple point: the church's teaching in this matter is binding not only because the church says so, but because this teaching expresses the objective demands placed on all of us by the inherent dignity of human life."

In their statement for Respect Life Sunday, the bishops also said those who say the abortion controversy requires one to choose between the rights of women and the rights of the unborn have "a misunderstanding of the Christian message."

"Christian love extends to all God's children without limit or exception," the statement said. "It does not mean (See **BISHOPS' STATEMENT** on page 28)

Respect Life supplement

A special "Respect Life" supplement, using material from the National Conference of Catholic Bishops' program, will be found in this issue beginning on page 11.

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Church starts long-term aid for victims of Mexico quake

by NC News Service

Catholic officials emphasized long-term relief for thousands left homeless and jobless as Mexico began recovering from earthquakes which killed more than 4,000 people.

Mexican church officials spoke of the need for rehabilitation and reconstruction. Bishop Rene H. Gracida of Corpus Christi, Tex., chairman of Catholic Relief Services' Committee for Latin America, noted that the "immediate needs" of the people have been "well taken care of."

In Washington, D.C., a Catholic University of America professor who has studied natural disasters said it will take

Mexicans years to recover from long-term emotional effects of the Sept. 19 and 20 quakes.

At a press conference Sept. 26, the directors of the Mexican Catholic bishops' Episcopal Commission on Pastoral Work and Auxiliary Bishop Genaro Alamilla Arteaga of Mexico City outlined the church's program, which is to be carried out with the help of a specially established Catholic Assistance Fund.

Father Enrique Gonzalez, executive secretary of the bishops' commission, said the first step was emergency aid, "giving immediate attention however we can." Eight relief centers set up by the church (See **CHURCH'S EFFORTS** on page 6)

the criterion

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Comments on some of the pro-life issues

by John F. Fink

It seems strange, but the U.S. Catholic bishops have been criticized recently for seeming to retreat on the abortion issue. It happened first when their Committee for Pro-Life Activities issued this year's Respect Life Program and the secular media jumped on the fact that it included many more issues than that of abortion. It happened again when the U.S. Catholic Conference's lawyers filed a "friend of the court" brief with the Supreme Court on two abortion cases that the court will hear this fall and the brief did not call for a reversal of the Roe vs. Wade decision of 1973.

The Respect Life Program certainly does include many more issues than that of abortion—as the special supplement in this week's Criterion clearly demonstrates. But, contrary to reports in some secular papers, that has been the case since this program was started back in 1972.

Also, contrary to what some people like to believe, the emphasis on a "seamless garment" of life issues did not originate only a couple years ago as a way of downgrading the fight against abortion. Cardinal Joseph Bernardin first coined that phrase back in 1976 while he was Archbishop of Cincinnati as a way of emphasizing that the church is consistent in its concern for all issues that pertain to the sacred right to life.

As for that brief filed with the Supreme Court, people really have to reach to see in that brief any kind of a retreat in the fight against abortion. The whole purpose of the brief was to support Pennsylvania and Illinois laws that put some restrictions on the right to an abortion.



If the Justice Department, in its brief to the Supreme Court, hadn't urged the court to reverse the Roe vs. Wade decision, there would have been no criticism of the bishops' brief. But the bishops' lawyers had no way of knowing what was in the Justice Department's brief and there was no reason to believe that the Supreme Court is disposed toward reversing its decision. That just doesn't seem likely until some new justices can be appointed to the court.

It is interesting, though, that the court decided to accept the Pennsylvania and Illinois cases. In both cases, it will be reconsidering lower federal court decisions that were unfavorable to the pro-life cause. That the Supreme Court agreed to hear the cases meant that at least four justices felt that the cases merited review.

THAT FULL-PAGE ad that Planned Parenthood of Central Indiana placed in The Star Sept. 8 probably seemed logical, but it got the facts wrong. It said, for example, that "public opinion polls show that a strong majority of Americans favor preserving safe, legal abortions, but there is a vocal minority which does not." Actually, opinion polls show that a large majority favor restricting abortion to cases of rape, incest and when the mother's life is in danger. It's those who advocate abortion on demand who are in the minority.

The ad also said that that "vocal minority" wants to "rob women of the right to decide for themselves when or whether to have children." The pro-life people aren't doing that at all. They are simply trying to protect those children once they exist. The Planned Parenthood people refuse to recognize that children exist in the womb.

The ad's main purpose was to state that making abortion illegal won't stop abortions because women have always had them whether they were legal or not. But the number of abortions has skyrocketed since the 1973

Supreme Court decision, so obviously the fact that they are now legal has made a big difference.

ONE OF THE other pro-life issues that the bishops are concerned about is the growing acceptance of suicide, and, related to that, mercy killing of the elderly or the suffering. There is an attempt to play with people's emotions to convince them that it's really a good act to end someone's suffering by killing them or helping them to kill themselves. It's like putting an old dog out of its misery.

But people are not dogs, and it's vital that society retain the difference between discontinuing extraordinary means to preserve life when someone is hopelessly ill and actually killing the person. Many of the cases are connected with Alzheimer's disease and a marriage partner's reluctance to see a formerly-vital person deteriorate. But all people age and deteriorate eventually; it's just that those with Alzheimer's disease do it earlier.

I ALSO SEE the Gertrude Baniszewski case as a pro-life issue, and I favor keeping her in prison. She is the woman who was convicted 20 years ago of torturing 16-year-old Sylvia Liken over a long period of time and eventually killing her. The Indiana Parole Board has decided to free her.

The reason I favor keeping her in prison is because releasing someone like Gertrude only confirms the opinions of those who advocate capital punishment. If people who are convicted of savage tortures and killings are granted freedom, more and more people are going to demand the death penalty. If we are ever to eliminate capital punishment (one of the bishops' pro-life issues), we can only do it by making sure that "life imprisonment" really means that the guilty person will spend the rest of his or her life in prison.

What is state responsibility for non-public school pupils?

by Ann Wadellon
(First in a series)

What responsibility does the state have for students attending non-public schools?

That question is being studied for the first time by a legislative study committee of the Indiana General Assembly. The committee will meet next on Oct. 9 and again on Oct. 23, when final recommendations are expected.

Answering the responsibility question, the Indiana Non-Public Education Association (INPEA) says that the state has a responsibility to promote excellence in education for all Indiana students, regardless of school.

INPEA represents the majority of non-public schools in Indiana, including those in the five Catholic dioceses, the Lutheran and Christian as well as other private elementary and secondary schools. More than 106,000 Hoosier students attend 818 different private schools in the state, accounting for 9.8 percent of the total student population. Of that number, about 60,000 attend 222 Catholic schools.

Gov. Robert D. Orr's long-range educational excellence plans are limited to public schools. INPEA stresses quality education for all students through cooperative effort at all levels of ad-

ministration, both public and non-public. There are too many road blocks in the paths of non-public schools, they say, causing confusion, inconsistency and inefficiency.

One road block is the checklist used to accredit schools. It was designed for public schools and is optional for non-public. This, says INPEA, is inappropriate because the checklist does not recognize the fundamental difference in philosophy and funding between the two systems.

INPEA is asking the legislative study committee to recommend that the Indiana General Assembly authorize the State Board of Education to design a separate method of accrediting non-public schools—not a less demanding one, but one which recognizes the differences.

To understand INPEA's request, it is necessary to look at the current method of

accrediting schools, the problems which that causes for non-public schools, and what INPEA is recommending to replace the current system.

Accreditation is authorized under Indiana Statute IC 20-1-6(f), which begins "Accreditation of Public Schools" and ends with "Non-public schools may also request the inspection for classification purposes should they desire it."

The terms "input" and "outcome" figure prominently in INPEA discussion of accreditation. The current checklist, they say, measures primarily "input," i.e., facilities, books, programs, media resources, etc., intended to encourage learning. But the form includes little which measures "outcome," i.e., actual progress in learning, such as test results.

Accreditation is a two-step process. Because it is optional for non-public

schools, the administrator contacts the Indiana Department of Education for the proper forms and completes a detailed checklist covering a wide range of items from licenses of teachers, to curriculum, to fire drills, to length of school days.

Step 2 involves a visit to the school by the inspector from the Division of Accreditation and Facility Planning to complete a six-page checklist validating the records of items listed above. The checklist also includes others, such as 32 items on adequacy of the facility (example: "Regular classrooms are sufficient in size to provide 30 square feet per student") and 36 media items (example: one television receiver and one overhead projector are recommended for each 25 students).

The checklist also questions compliance with the Prime Time and competency testing programs, neither of which was funded for non-public schools. The competency tests are not even available for purchase by non-public schools.

The legislative study committee meetings on Oct. 9 and Oct. 23 will be held in the Senate Chamber at the State House from 1 to 4 p.m. They are open to the public.

Archbishop's letter
for Respect Life Sunday

On this Respect Life Sunday this letter allows me to personally address each one of you who form the church of the Archdiocese of Indianapolis.

First, accept my sincere gratitude for the work you are doing to teach and maintain the God-given value of human life. Thank you for your efforts in your parish Pro-Life Activities committee. Thank you for your efforts in cooperation with the Indiana Catholic Conference. Thank you for your support of the National Committee for a Human Life Amendment, and the cooperation you have given them.

On this Respect Life Sunday, let all persons who have been hurt by their involvement in an abortion know of the church's love and concern for them. Every person needs to know of our post-abortion reconciliation program. Therefore, I ask all members of our archdiocesan family to carry my message to those in need. Forgiveness and love are to be found in our Father's house.

Today, you are invited to join in your parish community to thank God for the work the church has done thus far, and to ask his help in the parish Respect Life Program of 1985. As an archdiocese we will acknowledge the great work being done by the parish Pro-Life Activities chairpersons, and their collaboration with the archdiocesan Pro-Life Activities Council.

As we today begin the 1985/86 Respect Life year, we have much for which we are thankful, but there is much yet to do. By our working together and with the help of the author of all life, it will be done.

Sincerely yours in Our Lord,

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



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Archbishop
O'Meara's Schedule
Week of October 6

SUNDAY, Oct. 6—Vespers and installation of Pro-Life Parish Chairpersons, St. Mary Church, Greensburg, 4 p.m., with reception and dinner following.

TUESDAY, Oct. 8—Confirmation, St. Gabriel Parish, Connersville, Eucharistic Liturgy at 7:30 p.m. with reception following.

THURSDAY, October 10—Annual Volunteer Recognition Luncheon for Retired Senior Volunteers, The Catholic Center, Indianapolis, 12 noon.

FRIDAY and SATURDAY, Oct. 11-12—Indiana Conference on Church and Social Justice, The Catholic Center, Indianapolis.

What is this thing called RCIA?

Adult initiation rite has increasingly been adopted by local parishes

by Richard Cain

► Debbie works with a Catholic and is interested in finding out more about the faith.

► Jay has been married to a Catholic for 10 years and now feels ready to make a decision and join the church.

► Al was baptized as an infant but never was confirmed. Now as leader of the youth group in his parish, he feels the need to complete his initiation into the church.

The needs of adults like Debbie, Jay and Al to find out more about Catholicism, to join the church or to complete their sacramental initiation into the church are what the Rite of Christian Initiation for Adults (RCIA) is designed to meet.

The various programs developed by individual parishes to implement the rite are usually referred to as RCIA programs. They have the dual purpose of helping adult prospective Catholics become active members of the parish community and of

reviving the missionary spirit of all the people in the parish.

Used in the early centuries of the church and revived by Vatican Council II, the rite has increasingly been adopted by parishes in the archdiocese. At present there is no archdiocesan policy requiring the use of the rite. But a survey conducted two years ago by the Archdiocesan Office of Catholic Education found that around 60 of the archdiocese's 159 parishes and missions were using the new rite. "We may have picked up a few since then," said Benedictine Sister Antoinette Purcell, archdiocesan coordinator of family-centered and childhood catechesis.

THE TYPICAL RCIA program involves four stages. The first or precatechumenate stage is a period of inquiry which may last from a few weeks to many months. It is an opportunity for interested adults to ask questions and learn more about the Catholic Church. The leaders of the

program stress that there is no need to make a commitment at this stage and this is as far as some inquirers go.

At the end of the precatechumenate stage, those who formally request membership in the church are enrolled as catechumens and enter the second or catechumenate stage. This rite of enrollment usually takes place the first week of Advent. During this stage, the catechumens devote themselves to growing in the faith through prayer, discussion, learning and participation in the first part of the Mass, the liturgy of the word.

This period concludes with the rite of election which usually takes place the first Sunday of Lent. Now begins the third stage of purification and enlightenment. This is a period of reflection on one's religious experience and faith. It includes special readings and prayers called scrutinies which help the candidates overcome weaknesses and build strengths.

This stage climaxes with the Easter Vigil when the candidates receive the three sacraments of initiation, baptism, confirmation and eucharist.

Following this is the fourth stage, called postbaptismal catechesis or mystagoga. During this stage the newly initiated members are called neophytes. They focus on developing a deeper understanding of Jesus' death and resurrection by attending Mass, studying scripture, performing acts of service, praying and striving to live the gospel in their daily lives. This final stage usually ends with Pentecost.

BECAUSE THE rite allows for much flexibility in its use, no two parish RCIA programs are exactly alike, according to Sister Purcell. One variation is in the length of the programs. Most parish programs last approximately nine months, from August or September to Pentecost. But a few may last as long as two years. Some programs begin instruction in the inquiry phase and continue it during the catechumenate phase. Others use the catechumenate phase more for personal growth and reflection based on the Sunday readings.

Because the rite is still relatively new, there are a number of common misconceptions about it. "Some think it's a glorified instruction class," said Sister Purcell. "But that's not the intent. The intent is to see conversion as a process that involves the total person."

Sometimes Catholics who want to know more about their faith or wish to return after a period of estrangement are directed to an RCIA program. "I would agree with that if it is done in the inquiry period," said Sister Purcell. "But for Catholics who are fully initiated to go through the whole process is a misuse of the rite."

She said there are advantages as well as disadvantages with putting Catholics who are returning to the faith in with non-

Catholics inquiring for the first time. It can cause confusion on the part of the non-Catholics who lack the background to understand the experiences of those who grew up in the pre-Vatican II church. But it can also expose them to the history of the church.

THE RITE can be really effective only if the whole parish is involved, according to Sister Purcell. Members of the parish can help the candidates feel welcome in the parish. They can provide support by attending the special celebrations for the candidates. Those who know the candidates also have a responsibility on the day of election to give honest testimony as to whether the candidates are ready to celebrate the sacraments.

One of the most important ways parishioners can help the candidates is by serving as sponsors and catechists. The sponsor acts as a personal link between the candidate and the community. He or she usually participates with the candidate in the program, answers questions, prays with and for the candidate and introduces him or her to other members of the parish. Catechists not only provide information about the faith, but give witness to it in the example of their lives.

THE RCIA program in turn helps to renew the faith of those involved in preparing the candidates. "Often for the sponsors, it is the first time that they have ever been asked to share their faith," said Sister Purcell. "This causes some searching and a renewal of their own faith."

If the rites are performed during the Sunday liturgies, they offer encouragement to the whole parish. "It says to them that this faith must be worth something if these people are willing to join their faith," said Sister Purcell. "How it benefits the total parish depends on the pastoral style with which it is implemented and whether or not there is any educational effort directed at the whole parish."

The involvement of the whole parish is especially important for the neophytes after the program is over. "Many of these people are used to meeting with someone," said Sister Purcell. "If there isn't a support group, they can feel let down." Also, if the parish community has little involvement in the program, the neophytes can become discouraged when they find that the community doesn't share their level of enthusiasm.

Another challenge raised by RCIA has been what to do about initiating youth between the ages of 10 and 17. Lacking the experience of their peers who were raised as Catholics from the cradle, they are often lost if put into the regular catechetical and sacramental programs for youth. "We recognize that we have to have some kind of a process, but we don't really have it yet," said Sister Purcell.

Those interested in participating in an RCIA program either as inquirers or as sponsors or catechists should contact a nearby Catholic church for more information. Or they may contact the Department of Religious Education, Office of Catholic Education, P.O. Box 1410, Indianapolis, Ind. 46206, 317-236-1430.

Indiana increasing efforts to get black children adopted

by Jim Jachimia

With the help of Father George Clements, a Chicago priest who has adopted three sons, Indiana is increasing its efforts to place black children in adoptive homes.

Father Clements is the founder of One Church, One Child, an organization which enlists the help of churches in placing black children with adoptive parents. The idea behind the program is that if one black family in each church adopted one black child, all of the black children awaiting placement would have permanent homes.

At a press conference on Sept. 24, Father Clements and local officials announced the implementation of Indiana One Church, One Child. The program is a joint project involving Indiana clergy and the State Department of Public Welfare. Father Clarence Waldon, pastor of Holy Angels Church in Indianapolis, is one of a number of clergy serving on the board of directors of Indiana One Church, One Child.

Donald L. Blinzinger, administrator of the State Department of Public Welfare (DPW), said the program is aimed at black children who are at least two years old, and at groups of siblings, one of which must be at least six years old, who would be placed together. Most of these children would come from foster homes and institutional settings, he said.

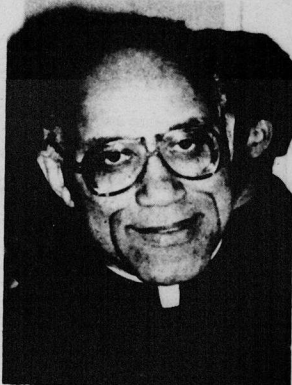
In Indiana, the program will be part of the Special Needs Adoption Project of the welfare department. It will focus on education, recruitment of families and placement of children.

The program was developed here because welfare officials saw problems in placing black children, Blinzinger noted.

Information provided by One Church, One Child cited a number of problems with adoption policies in Indiana. The state's welfare system, including adoption, is administered at the county level with state supervision. But there is a low number of black adoption workers in county welfare departments, and the county system results in a lack of consistent and uniform policies. The procedure can also vary from one worker to another, since most counties have established no formal adoption procedures.

In March 1984, there were 585 children in Indiana who had been released for adoption but had not been placed. Of those, 40 percent were black, and most of those were between the ages of two and six.

"Unfortunately, these statistics have not improved," Blinzinger said. Earlier this month, there were more than 700 children eligible for adoption but still awaiting placement. Of those, 503 were white, 195 were black and 12 were bi-racial.



Father George Clements

Gordon Johnson, director of the Illinois Department of Child and Family Services, said during the press conference that his state had similar problems before One Church, One Child was implemented there. In Chicago alone, there were 702 eligible black children who had not been placed when the program began in 1981. Today, Johnson said, there are 65.

Johnson said the Illinois program has saved the state \$15 million in assistance which no longer had to be paid once the children were adopted. In addition, Illinois received a federal grant of \$50,000 to assist other states in setting up their own programs. One Church, One Child has now been implemented in 12 states and Washington, D.C.

Father Clements discussed the significance of the involvement in the black church in the project. "The black church is the only thing indigenous to the black community," he said. "It's the only thing we own. We rent everything else." The significance of the church for blacks is linked with the history of the black community, he pointed out. When blacks were enslaved in the United States, for example, "there was no institution we could turn to except the black church."

He does not see separation of church and state as an issue in this case. "There is no such thing as separation of church and state when it comes to the black community and the placement of black children."

Father Waldon is hoping for participation on the local level from Holy Angels and other Indianapolis parishes.

The press conference was part of a two-day workshop at the Atkinson Hotel in Indianapolis to develop the program and train those who will be working in it.

Respect Life Sunday

(Continued from page 1)

natal check-ups, housed expectant mothers in her home, taken them to the hospital and stayed with them through their labor and delivery, and kept babies until they could be placed for adoption. She has also volunteered time with the terminally ill and mentally retarded in her community.

Father Larry Crawford, archdiocesan Pro-Life Director, says of Greta Noon that "she epitomizes the commitment and dedication of one who is a visible sign to the civic community of a deep belief in the dignity of all human life."

The two previous recipients of the Archdiocesan Respect Life Award were Charles Stimming and Dr. Paul Muller.

In commenting of the 1985 Respect Life Program, Father Crawford pointed out that one of the major themes for this year is reconciliation with the church of those who have been involved in an abortion.

Father Crawford also announced the

names and parishes of most of the other active pro-life supporters from the deaneries of the archdiocese who will be receiving special certificates of commendation at the Respect Life Dinner. They are:

Bea Hudson, St. Louis in Batesville, Batesville Deanery; William Harlen, St. Patrick in Salem, Seymour Deanery; Barbara and Larry Jines, St. Michael, Indianapolis West Deanery; Betty McKinley, St. Thomas in Fortville, Indianapolis East Deanery; Margaret McGuire, St. Barnabas, Indianapolis South Deanery; Alice and Joseph Bosco, St. Mary in New Albany, New Albany Deanery; Mildred Graves, St. Mark in Tell City, Tell City Deanery; Leroy Bevers, St. Vincent de Paul in Bedford, Bloomington Deanery; and Kathleen Witchger, St. Pius X in Indianapolis, at large.

Names were still to be received from the Terre Haute, Connersville and Indianapolis North Deaneries.

COMMENTARY

Everyone has a right to adequate medical care

by Dale Francis

A new hospital is opening in a city near our town, a private enterprise that will care for children and youth with emotional problems. The buildings are beautiful and the opening was with great fanfare—Art Linkletter participated in the dedication ceremonies.

What interested me were some of the facts about the cost of care for youngsters there. Hospital officials said that probably the average length of stay at the hospital would be eight to 12 weeks and the cost would be \$300 a day. That means parents who place their children in this hospital are going to wind up with a bill somewhere between \$17,000 and \$25,000.

How can a family pay for that kind of



care? Nothing in the information supplied by the hospital suggested that hospitalization plans would meet the expenses. Its efforts among adolescents will be among those caught in drug addiction or those who are suicide prone. There's no doubt that a need for such psychiatric services exists in our society but the need does not exist among only the wealthy. A hospital that says its care is going to cost youthful patients a minimum of \$17,000 is obviously for the affluent.

There are things in this world that may rightly belong to those who can afford them. Not everyone has a right to drive a Cadillac or a Rolls Royce or to belong to expensive country clubs. There are privileges that belong to the wealthy but among them shouldn't be the right to proper health care. There's a problem in a society that rations out necessary medical care only to those who can afford it.

Cardinal John O'Connor spoke about this important problem in the U.S. Catholic

Conference's 1985 Labor Day statement. It is the 20th anniversary of the establishment of Medicare and Medicaid and Cardinal O'Connor said that instead of progress in providing health care to all Americans there were signs of regression.

"In some states," the Archbishop of New York said, "there appears to be a clear relationship between the growth of investor-owned health facilities and reduced access to care for the poor and uninsured."

"The tremendous growth in investor-owned facilities for non-hospital emergency and surgical care is troubling. As such systems become the norm, those who cannot pay and have no insurance will find fewer and fewer sources of medical care."

He emphasized it was a situation that could not be accepted. "We cannot tolerate public policies or institutional arrangements that subordinate basic human rights to government cost savings or investor profits."

It is a serious problem and something must be done before it gets out of hand. Within a 25 mile radius of where I live, there are now six medical centers that give around-the-clock medical service to non-emergency patients. At first thought, that seems to be an advantage, doing away with waiting at the doctor's office. But the four doctors at the family practice office our family has gone to for years care for many who are poor, who they know may never pay. The impersonal centers may be a convenience but only for those who can pay.

Because every human being is im-



portant, because the dignity and worth of every individual is fundamental not only to our religious conviction but to the very principles on which our nation was founded, we must find a way to guarantee adequate medical care for all human beings. It is not a right only for the affluent and the insured; it must be guaranteed for the poor and the uninsured. Finally the national government must guarantee it, especially for those tremendous costs that can leave a provident family penniless. How this should be done, I don't know; there are different ways to approach it. But I am certain that it must be done.

Liberals need a consistent human rights policy

by Msgr. George G. Higgins

Some weeks ago I told a large gathering of "liberals" that they, of all people, should have a consistent human rights policy. I meant specifically that they should be as critical of left-wing governments which interfere with trade union freedom as they are of right-wing governments guilty of the same offense.

The audience nodded in agreement until, after emphatically stating my disagreement with overall U.S. policy toward Nicaragua, I mildly criticized the Sandinista regime for restricting the freedom of certain Nicaraguan unions which have refused to affiliate with the official government-sponsored labor federation. I lost a portion of the audience



at that point, and some told me later I was playing into the hands of the administration.

The reaction did not surprise me; as I suggested in an earlier column, many U.S. supporters of the Sandinistas seem unwilling or unable to judge that regime by the same standards they properly apply to right-wing governments.

An anonymous critic of that column made this point as simplistically as possible in a recent letter. Signed "An American Mother," it reads:

"Reverend: I am one of those dumb-founded by your remarks about Nicaragua and the Sandinistas. Certainly did not expect you to contradict the ideas of Maryknollers and Jesuits and the nuns, etc., who have gone to Nicaragua. I thought you were a liberated priest who understood that there are issues on which we do not break ranks. Shame."

"To criticize M. Harrington, to write with favor about an article in Commentary, to raise questions about the leadership in

Nicaragua. Your column is out of step with what the peace bishops say. It violates the line that has been set by Rev. Thomas Quigley, SJ, of the Catholic conference office."

"Where do you stand? Please make clear in a later newspaper article that this was a regrettable mistake and that you should not be counted among the contras, Reaganites and enemies of liberation theology and socialism."

With all due respect, her letter confirms my point. My correspondent does not question my facts; she seems to be saying that, even if I can prove them correct, I should not air them publicly because "there are issues on which we do not break ranks."

I find her argument indefensible and suspiciously like that of conservatives who want to tone down U.S. criticism of "friendly" right-wing governments lest we give aid and comfort to the communists.

Worse, my correspondent seems not to have read my column carefully. Thus she

urges me to make it clear I am not counted among the "contras" and "Reaganites," although I said this quite explicitly.

Further, I thought I made it clear that an article in Commentary on Nicaragua ought to be read with discretion. But I would hate to think that there are many "liberated" pro-Sandinista priests, sisters or lay people who would automatically refuse to examine an article simply because they disagree with the editorial policy of the magazine where it appeared.

Such anti-intellectualism ought to be anathema to "liberated" people for it makes it almost impossible to carry on a serious dialogue about controversial matters of social ethics and public policy.

Less seriously, I should point out that Thomas Quigley of the U.S. Catholic Conference is not a reverend, much less a Jesuit reverend. It's a tossup, I suppose, whether Quigley or the Jesuits will be more flattered by his having been mistakenly identified as a member of the Society of Jesus.

Church should respond more to minority needs

by Fr. Eugene Hemrick

The extraordinary session of the world Synod of Bishops Pope John Paul II has called for Nov. 25-Dec. 8 is bringing the analysts out of the woodwork.

The pope is asking the synod to review progress in the church since the Second Vatican Council. Some observers are advising those bishops who will represent us at the synod to address especially the decreasing number of priests and Religious, women's issues and the question of sexuality in modern times.

As valid as those issues are, I believe an equally important and frequently overlooked issue is the U.S. church's ability to respond to its growing number of Asians, blacks and people of Latin and Spanish descent.

Recently I watched a documentary on the struggle between Cubans and non-Cubans in Miami. It was noted, for example, that as the Cuban population has



increased so has the number of Cuban businesses.

A segment of the documentary filmed some stores in which the predominant language is Spanish. A woman who could not speak the language told reporters she felt threatened and hostile about being made to feel like a foreigner in her own country. The storekeeper said it was his country too and that he experienced the same feelings when in an all-English speaking environment.

In Washington, D.C., there have been cases where Koreans have gone into black neighborhoods, bought up stores and made them thrive. Their success caused several black employees to fear the loss of their jobs and the neighborhood to become alarmed about an Asian takeover.

I have heard recommendations concerning the need for Vietnamese bishops in the United States because of the nation's growing number of Vietnamese people.

Then there are the cases in major cities where minorities are becoming the majority.

This kind of phenomenon is not an American problem only. In Germany my friends in Frankfurt were concerned with the growing number of Turks. Every

European country that has had colonies is now experiencing population and cultural changes.

As populations shift and cultural trends occur, so do tensions. The jobs market may become flooded with inexpensive laborers, causing some people to wonder if this is making jobs more scarce. Newly arrived immigrants are prone to being exploited. Racist remarks and ethnic slurs are uttered by those unable to assimilate the changes.

On the other hand, many foreigners have done very well in the business world and have reminded Americans that industry and a desire to learn can overcome seemingly insurmountable barriers.

There is so much to be learned from living peacefully together with persons of another culture. Yet there is so much tension that can arise when those who do not speak our language or have our color are regarded as unacceptable, as foreigners, minorities, "them."

The dwindling number of priests, women's new role in society and the intricacies of human sexuality are very real problems that need immediate attention. Let us become overconcerned about the

church's "personal" problems, however, and forget some very important persons in the church, I believe more concern must be given to population trends within a nation's borders.

Perhaps there should be a special synod just on this issue.

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ENTERTAINMENT

VIEWING WITH ARNOLD

'Positions' has weak story with few thrills or surprises

by James W. Arnold

"Compromising Positions" is formula fiction about a youngish Long Island housewife who snoops around and helps police solve a shocking murder in her "quiet" affluent suburb.

Like "Desperately Seeking Susan," it could be described as a bored housewife's fantasy. As an expected offshoot of the women's movement, there are a bunch of bored housewives having adventures in the media these days ("Murder She Wrote," "Scarecrow and Mrs. King"), and there'll probably be more. These bright women are not, popular culture insists on telling us, going to stay home baking cookies once the kids are in school and hubby's at the office.

The chief trouble with "Positions" is that it doesn't get past the level of basic entertainment. The story is transparent, with few thrills or real surprises, and the characters are one-dimensional. It's also irritating because it flirts with being sexy and sensational, but backs off, more from a lack of courage and honesty than any clear ethical purpose.

In "Susan," for example, the heroine flees her preoccupied husband and finds happiness with a younger-but-poorer man in Greenwich Village. The moral is lousy,



but at least the movie follows its shallow characters to a logical conclusion. You have the feeling the movie said what it wanted to say about women and freedom.

In "Positions," the moral environment is a twist tackier than Rosanna Arquette and Madonna in the Village. The murder victim is a dentist ("a hot shot gum specialist") who has been fooling around with most of the matrons in his Suffolk County community. He's also been taking kinky pictures of them for a mob-connected pornography ring. Much of the film is gossipy sleaze about this scandal and who did what with whom, plus occasional glimpses at the photos.

The heroine (wide-eyed Susan Sarandon, 39) is virtually the only innocent among the eight or nine female characters. She's an ex-journalist who can't resist the lure of a sensational story. But she's involved in a bum marriage with an overbearing lawyer (Edward Herrmann), and becomes emotionally entangled with a sexy police lieutenant (Raul Julia, who seems so different from his role in "Spider Woman" that he could be mistaken for Omar Sharif).

It's morally admirable when, at the end, she goes back to her husband. ("He's a good father and trying to be a good husband," she says, charitably, of this jerk.) But in the context of the rest of the film, it seems incredible and insincere. It's like donating a few bucks to African relief after voting against food stamps for welfare mothers.

The script by Susan Isaacs is



COMIC WHODUNIT—Susan Sarandon as Judith Singer rejects the amorous advances of her womanizing dentist, played by Joe Mantegna, unaware that he soon will be murdered, in "Compromising Positions," a Paramount Pictures release. The U.S. Catholic Conference calls the whodunit "a shallow, contrived film unpleasantly smug in orientation and leaning heavily to crude, sexually oriented humor." The film is classified A-III. (NC photo)

refreshingly feminine in some respects. It's mostly about women, and seen from their perspective, and Sarandon is a spunky, smart heroine who gets herself out of her own jams. But in terms of suspense it's powder-puffy. I mean, the chilliest moment is when some nut scrawls "MYOB" on Sarandon's kitchen wall.

The heroine proves herself to husband and police and even wins back her job at Newsday. (The scene in which she walks triumphantly out of that newsroom is a model of wish-fulfillment.)

Unfortunately, the males are as stereotyped as the women are in most movies. Thus, the dentist is a conceited stud. The lieutenant is a dreamboat Latin lover. The husband is a work-obsessed maniac who is stifling his wife. And there are others: a cop who is a dumb hunk, the dentist's brother-in-law (Josh Mostel) who is a fat, quivering nerd.

All of this mix is directed minimally by Frank Perry, who's been living too long off a few good flicks ("David and Lisa," "The

Swimmer") made back in the '60s. His recent stuff has been terrible ("Mommie Dearest," "Zonsignor"), and "Positions" is full of tired romance and suspense gimmicks (like the menacing person who suddenly appears in the dark back seat of a car) that were clichés before Reagan was a movie star.

Sarandon is always likeable, but Herrmann is obliged to shout speeches that often seem longer than the Gettysburg Address. His character is far too heavy and real, as if he had wandered into this cotton candy movie from an Ibsen play. Judith Ivy all but steals acting honors as Sarandon's liberated artist friend who talks in outrageous and bawdy one-liners.

Verdict: not so hot but tolerable, sort of an adult (but not really grown-up) version of "Nancy Drew and the Gum Decay Murder."

(R-rating is apparently for language and sexual innuendoes. Not recommended.)

(USCC Classification: A-III, adults.)

'Hell Town' is no tribute to Catholics

It vulgarizes everything inner city ministers do and the sufferings of the victims, too

by Michael Gallagher

In the pilot movie for "Hell Town," the new NBC-TV series in which Robert Blake plays Father Noah "Hardstep" Rivers, our hero broke into the apartment of a mentally disturbed man who he had good reason to think was sexually abusing his own daughter. He knocked the alleged perpetrator out and made off with the little girl.

Earlier, Father Hardstep, a tough ex-convict who is the pastor of an inner-city parish in Los Angeles, used the same brand of Catholic Action on a pusher.

Then, in the first regular episode of "Hell Town," Father "H" and an elderly black man with a double-entendre nickname broke into the apartment of two pimps, beat them up and snatched from their clutches a neighborhood girl who had gone wrong.

But in the second episode, which aired Sept. 18, the creative spirits behind the show toned things down a bit. The only rough thing Father "H" did on camera was tackle a fleeing teen-ager.

But don't think he's gone soft. He threatened with physical assault a burly dog catcher who wanted to take away a miracle-working goat with sufficient charm to bring a brutalized 5-year-old out of his trauma. And, just as in the pilot and the first episode, another sexual exploiter of the young bit the dust, only this time off camera.

As tough as things are in "Hell Town," however, Father Hardstep has the support of four or five nuns. And though they have peculiar names (Sister Indigo, Sister Angel Cakes) and favor bizarre getup (a full-veiled veil goes with tight jeans, shorts and what-have-you), he enjoys the kind of rapport with them that Bing Crosby had with Ingrid Bergman.

The creative spirits behind the show spare no effort to depict priests and nuns in a favorable light, but their desire to be kind outruns their capacity to do so. The result is a condescension much like the unwitting racism of the old travelogues that showed us happy, contented natives with whom we would never change places.

The highest compliment the writers and directors involved can pay priests and nuns is that despite their weird calling, they can be just—or at least almost—as wise, as witty, as worldly as any respectable secular humanist, non-

churchgoing member of the television elite. Given this bias, there's obviously no coming to grips with what the vocations of these priests and nuns stand for.

The television elite are not interested in the implications of the Christian faith. They're concerned, rather, with using Catholicism, the most photogenic and colorful form of Christianity, as an exotic background to tell stories simple enough to entertain a mass audience.

I like Blake as an actor and I much prefer his Father Hardstep to that wimp chaplain of "M*A*S*H." The latter's sole function was to make the secular humanism that permeated "M*A*S*H" all the more wise and sophisticated in contrast.

That, however, is my last good word for Father "H." Contrast him with a real priest, Conventual Franciscan Father Bruce Ritter, who actually does rescue the innocent from exploiters. Father Ritter's 42nd Street environment in New York—a morass of sleaze, brutality and viciousness with none of the specious color favored in prime-time excursions into squalor—makes "Hell Town" seem like a real nice place to live.

Now maybe beneath his gentle demeanor Father Ritter is indeed one mean Franciscan. Maybe he does go around slugging pimps. But either modesty or a regard for his provincial's opinion has prevented him from detailing anything of the sort whenever I heard him talk.

Nor are those Father Ritter rescues quite the angels with dirty faces whom we see on "Hell Town." The brutalization his kids suffer is not something to be shucked off after a bit of stern talk and loving care or a lick from a miracle goat in time for the final commercials.

I single out Father Ritter because I know him, but there are other priests and nuns and Protestant ministers and Catholic and Protestant lay people throughout the country who, for the love of God, confront every day the terrible cost in human lives that our progress has exacted from our inner cities.

"Hell Town" is no tribute to them. It exploits and vulgarizes everything that they do and the sufferings of the victims as well. And for what? To fit everything into the conventions of network television and sell lots of panty-rose and detergent.



WONDERWORKS—Ned Beatty, Polly Holliday and Huckleberry Fox (in the can) star in the comedy "Konrad" airing Oct. 7 and 14 on PBS as part of the Wonderworks series. "Konrad" is about a factory-made child robot, guaranteed perfect, whose new mom turns him into the kind of kid the factory won't take back.

POINT OF VIEW

People vs. Beanstalk

by Kevin C. McDowell

It should be noted that children at play are not playing about; their games should be seen as their most serious-minded activity.
Montaigne, Essays

I knew it would happen. I dreaded it. But now that it has happened, I find it a pragmatic means of providing insight into the most maligned and least understood—but most feared—aspect of our lives: the judicial system.

"It" is a mock trial of a nursery story character, a trial employing general principles of law, criminal procedure and courtroom decorum. The title is "People vs. Beanstalk."

The author, Elaine A. Alexander, a Yale Law School graduate and criminal defense attorney in San Diego, is the daughter of George Augustine, a member of Christ the King Parish and a mainstay in St. Vincent de Paul work in Indianapolis.

Augustine said his daughter designed the trial not to discredit Jack (of Beanstalk fame) but to assist students in understanding such legal concepts and realities as charging instruments, indictments, jury instructions, voir dire, jury selection, trial procedure, courtroom decorum, lesser included offenses, objections, admonishments, admissibility of evidence—in short, the gamut of legal maneuverings that result in a verdict.

Mrs. Alexander's husband is also a

lawyer. They have three children, ages six to 13.

HER SCRIPT has directions for a layout of a typical courtroom, lists witnesses for the prosecution and defense, and includes a court reporter's transcript of the proceedings (with many of the standard objections to a witness's testimony that a juror or courtroom observer may hear), general concepts of criminal law and procedure, closing arguments, preliminary and final jury instructions, and verdict forms. Students are to play the various roles, either following the transcript verbatim or improvising.

Mrs. Alexander does not suggest a verdict. That is left to the student jury to decide. Jack, incidentally, is charged with burglary, grand theft and murder for his escapades at the giant's castle, an adventure that ended with the giant's demise.

According to Augustine, a recent grade school jury found Jack guilty of petty theft, a lesser included offense of grand theft (apparently the jury disregarded the economist's expert testimony as to the value of the magic hen Jack made off with), not guilty of burglary, and was "hung" on the murder charge.

There are no pre-sentence investigations or a sentencing hearing, as the trial procedure involved in reaching a verdict is more important than the verdict itself in this educational process.

"A lot of these nursery stories are

vicious and mean," Augustine said. "Jack is a hero in the story, but he's not quite a hero here."

NURSERY RHYMES and tales are certainly fertile ground to teach children—and adults—about the mysteries and curious rituals of criminal and civil jury trials. There are several characters who could face criminal charges, such as the parents or guardians of "Rock-a-bye, baby" (child neglect, child endangerment); Peter, Peter, the Pumpkin Eater (imprisonment, abuse); Hansel and Gretel (malicious trespass, murder); Three Billy Goats Gruff (see Hansel and Gretel); whoever baked the pie in "Sing a Song of Sixpence"; and the farmer's wife in "Three Blind Mice" (animal cruelty).

As for possible civil proceedings, one can see Little Boy Blue seeking unemployment compensation, Humpty Dumpty requesting damages for his slip and fall, Rumpelstiltskin suing for breach of contract, and the Ugly Duckling alleging discrimination.

Wee Willie Winkie may have violated curfew. His attire in public is certainly questionable.

Jack's problems are not over after the

criminal trial. He still could face a civil suit, along with his mother, if Mrs. Giant, as personal representative of the estate of Mr. Giant, deceased, elects to sue civilly for wrongful death. Augustine said his daughter has not approached this aspect

MUCH EFFORT is expended in lobbying the legislative and executive branches of our various governments, but the real opportunity for a citizen to be an integral part is in the judicial branch as a jury member. It is the jury that awards damages—or declines to do so—in civil cases, and it is a jury that determines guilt or innocence in a criminal trial. But this function is little understood or appreciated.

Mrs. Alexander's approach to teaching this vital function is an effective way of addressing a serious public duty. Her case study of a nursery story character teaches that questions affecting our lives cannot be answered true or false, but require sober deliberation, with all the facts at hand, before a decision can be made.

Did the three little pigs use unreasonable force to dissuade the wolf from his course of action?

"I'll let you be the judge... well, jury... of that."

Church's efforts to give aid for earthquake victims

(Continued from page 1)
after the first quake were part of that aid, he said.

The second stage, said Father Gonzalez, was in the area of "spiritual reflection," continuing to provide religious services and counseling to the people.

The third stage will be in "designing an overall strategy for rehabilitation and reconstruction in collaboration with other groups."

According to the president of the commission's board of directors, Eduardo Breton Aspe, the Catholic Assistance Fund already had received pledges totaling \$550,000 by late September.

Among contributions already received, said Breton, were: \$200,000 from the U.S. bishops, presented Sept. 25 by Cardinal Bernard Law of Boston; \$100,000 donated by Pope John Paul II; and \$400,000 from the Pontifical Council "Cor Unum," which promotes Christian and human progress.

"We already have designs for community health centers," said Father Gonzalez. "In addition to giving medical attention, they will also help in finding

solutions to housing and work problems."

Those who have lost single-family homes in the poorest areas of the city have said the government will provide free labor and rebuilding, but no building materials. According to Breton, providing building materials is within the scope of the commission's work.

Bishop Gracida said relief efforts should focus on the "thousands upon thousands" of Mexicans who have been left homeless. The bishop and three CRS staff members visited Mexico City Sept. 23-24.

"Our proposal to the board of directors of CRS will be to cooperate with... local organizations in rapidly developing plans for the construction of temporary housing," Bishop Gracida said at a Sept. 25 press conference.

The bishop said he was "overcome by the magnitude of the tragedy" and by seeing buildings that had collapsed "like a stack of pancakes."

A spokeswoman for CRS said Sept. 30 that the agency had increased its allocation from \$50,000 to \$150,000 based on initial reports of the staff visit.

the pope TEACHES
God wants us to share
in his divine nature forever

by Pope John Paul II
Remarks at audience Sept. 25.

The context of our catechesis today is a response to the fundamental question: "Who is God?" Our response is based on God's self-revelation as contained in the Scriptures. It is characterized by the certitude of faith and by the intellect's conviction enlightened by faith.

When Moses received his mission from God at the foot of Mount Horeb, Moses asked God what was his name, and God replied, "I am who am." In the revelation of his name God asserts that he is "being" and also that he is the God of the covenant, the God who knows, loves and desires to draw all people to himself.

God's initiative in loving and giving himself to us as the God of the covenant is not limited to his meeting with Moses. Rather throughout the history of salvation he has repeatedly offered a covenant to man. In fact, in the perspective of salvation, we see how God has desired to establish a covenant with his people from the beginning of human history.

Salvation is the communion of endless life with God. And all the covenants which God has sealed with man, after the sin of Adam, confirm the truth that God wills



man's salvation. By means of the covenants of the Old Testament, and even more in Jesus Christ who is the "new" and "eternal covenant," we know that God is always seeking us, that he desires to draw near to us, that he wants us to share in his divine nature.

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October, November & December, 1985 TV Mass Schedule:

Date	Celebrant	Congregation
Oct. 6	Fr. Thomas Murphy	St. Lawrence Parish, Indianapolis
Oct. 13	(To be announced)	
Oct. 20	Fr. Robert Drewes	St. Mary Parish, North Vernon
Oct. 27	(To be announced)	
Nov. 3	Fr. Arthur Kelly, SVD	St. Nicholas Youth Center, Indianapolis
Nov. 10	Fr. Jeffrey Godecker	IUPUI Newman Center Students
Nov. 17	Fr. George Piaster	Our Lady of Mt. Carmel Parish, Carmel
Nov. 24	Fr. Anthony Volz	Christ the King Parish, Indianapolis
Dec. 1	Fr. Gerald Forkin, OMI	St. Bridget Parish, Indianapolis
Dec. 8	Fr. Joseph Wade	St. Matthew Parish, Indianapolis
Dec. 15	(To be announced)	
Dec. 22	Fr. Paul Koetter	Serra Club of Indianapolis
Dec. 29	Fr. Kenneth Taylor	Holy Trinity Parish, Indianapolis

CORNUCOPIA

What's happened to the King's English?

by Cynthia Dewes

Not counting Pig Latin most of us speak two languages, English and Body. The English, for whom our mother tongue is named, would dispute this. They say we speak American or, rather, Amurrican. It's the "you say tomay-to and I say tomah-to" thing.

But pronunciation isn't the whole of the matter. American mouths are different. Or maybe it's the teeth. There must be a physical reason why the British sound like they're yawning when they're merely asking you to pass the butter.

American mouths, on the other hand, have an elastic quality, especially the mouths of Hoosiers, Okies, Texans and country singers. They draw words in and out as though they were gnawing on a rubber band. The only Brits who can match their cheerful unintelligibility are the Liverpudlians.

Then there's the nasal factor. The British have a mellow sound when they speak, much as Virginians, William F. Buckley, and drama coaches do. They give the impression that every word they produce has a short vowel in the middle of it.

Bostonians (not the "proper" kind) and other New Englanders who have lapsed from this ideal speak a corrupted version. They flatten the limpid roundness of "Park the car in the Harvard yard" into an adenoidal whine. Many politicians seem to come from this part of the country.

There is also the matter of word meanings. We've all heard of the auto parts confusion: the British say "bonnet," we say "hood"; they say "boot," we say "trunk." No wonder we both think the other drives on the wrong side of the road.

Brits are given to cute diminutives as nicknames: "brolly" for "umbrella," "lorrie" for "truck," and "telly" for TV. Americans prefer technical slang, acronyms and shortcuts: "radar," "semi," "bike."

British curses seem rather mild to us, mainly because we may not be aware of their origins. "Bloody" isn't shocking until we understand that it refers profanely to the blood of Christ. Yanks seem to favor blunt four-letter words with more explicit references to bodily functions.

But despite some variations, the King's English is now spoken on both sides of the Atlantic (and most points surrounding). It has become the international language, the language of commerce, diplomacy and entertainment.

Perhaps we could package it and export it for money. Considering the decline of the British Empire and the fact that the U.S. is rapidly becoming a colony of Japan, we need a new gimmick.

The software possibilities are endless: Pop Psych Jargon for Trade Fair Hospitality Lounges, Clever Arguments to Obfuscate Political Conferences, Diphthong Displacement for Fun and Financial Gain, Slick Talk During Oil Dealings...

vips...

Frank and Ethel Dattilo of St. Mary Parish, Madison, celebrated their 50th Wedding Anniversary on September 29. The Dattilos were married in Louisville, Ky. and have lived in Madison for 47 years. They have seven children, 31 grandchildren and eight great-grandchildren.

Benedictine Sister Mary Anne Kruer of the Beech Grove Benedictine Community will make clothes to order for homebound and/or elderly persons who have difficulty in being fitted. She

specializes in women's clothes. For details call Sister Mary Anne at 787-3287.

St. Jude parishioner Robert J. Cook was recently elected president of the Board of Directors of the Adult and Child Mental Health Center, Inc., which serves southern Marion and Johnson counties. Ronald Luken, a member of Holy Spirit Parish, was elected vice-president.

Mr. and Mrs. Harry T. Jones celebrated their 50th Wedding Anniversary on Oct. 1. Harry T. Jones and the former Dorothy B. Rugenstein were married Oct. 1, 1925 in the rectory of St. Mary Parish, Rushville, where they remain members. They are the parents of five children, Betty Oesterling, Thomas, Laura Keefe, Carol Cook and Mary Lyon. They also have 12 grandchildren.



St. Roch Youth Athletic Board plans a fall Monte Carlo Night for Friday, Oct. 11 from 7 p.m. to midnight in the school hall, Summer and Meridian St. Advance tickets are available by calling 784-9144. Representing the St. Roch "Rockets" teams which will benefit from the proceeds of the evening are: front row, left to right, Evan Gilmore, basketball; Teresa Schaefer, '56 cheerleading; Kurt Kiefer, '56 football; and back row, Amy Caskill, volleyball; Nikki Lauck, kickball; Brian Sanders, cadet football; and Dee Sandefur, cadet cheerleading.

Carmelites Mother Teresa, Sister Magdalene, and Sister Joseph from the Carmelite Monastery of St. Joseph in Terre Haute will attend a meeting of the Association of St. Teresa in Faulkner, Md. during the week of October 7-11.

Mr. and Mrs. Walter Beal were honored on September 15 with a reception on the occasion of their Golden Wedding Anniversary. The Beals were married Sept. 14, 1935 in St. Mary Church, North Vernon. They have one son, Frank, and two grandchildren.

Newly elected officers of Archdiocesan Black Catholics Concerned are: Janet Watkins of St. Monica Parish, president; Father Clarence Waldon, Holy Angels, vice-president; and Terri Weir, St. Thomas Aquinas, treasurer. Officers serve two-year terms. A secretary will be elected later. The next monthly meeting of the ABCC will be held on Saturday, Oct. 12 at 1 p.m. in Room 206 of the Catholic Center, 1400 N. Meridian St.

check it out...

Our Lady of the Greenwood will celebrate 30 years as a parish on Sunday, Oct. 6 beginning with a 12 noon outdoor Mass con-celebrated by founding pastor Father Mueller, Father Riedman and Father Rautenberg. A short historical program and pitch-in dinner will follow. Former parish members may contact the rectory at 888-2861 for more information.

St. Monica Parish Social Action Committee will sponsor a workshop on "Living More With Less" from 8 a.m. to 6:30 p.m. on Saturday, Oct. 19 at the church, 6131 N. Michigan Rd. \$3 per person or \$6 per family includes lunch and dinner. Reservations required by Oct. 6. Everyone age 7 and above is welcome. Call 872-4065. (See CHECK IT OUT on page 23)



NEW DIRECTORS—St. Vincent Hospital Guild recently elected a new board of directors for 1985-86. The board includes, seated from left, Mrs. Richard Pratt, treasurer; Miss Teresa R. Fanning, assistant treasurer; Mrs. Ray H. Stauffer, president; Mrs. Gene L. O'Connor; Mrs. Loren Kirkwood; and Mrs. Charles Quattrochi, corresponding secretary; and standing, Mrs. Mary Jane Kreutzinger; Miss Catherine Moran; Mrs. Bernard F. Hartz, vice president and membership chairman; Mrs. Howard S. Young Jr.; Miss Laura B. Schild; Mrs. Michael H. Hutchings; Mrs. Frederick H. Cooke, recording secretary; and Mrs. M. Kennedy Bryant.

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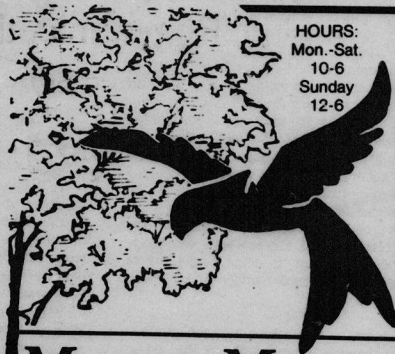
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QUESTION CORNER

Does baptism remove sins?

by Fr. John Dietzen

Q I have been married almost 50 years. My wife converted to the Catholic faith from another religion before we were married and was baptized in that religion.

We were intimate before marriage. She became pregnant and we agreed to have an abortion before we married. I confessed my sin to the priest right away, but as my future wife was not as yet Catholic she never confessed it.

Is it safe to assume that all sins committed before baptism are forgiven as I was led to believe? (New Jersey)



A According to longstanding Christian tradition, when one receives the sacrament of baptism with faith and repentance for any past sins, those sins are forgiven. One begins to live a "new life" in Jesus Christ.

You indicate that your wife was baptized in her previous church. From that statement I am not sure whether the abortion took place before or after baptism.

FAMILY TALK

Ways to improve your relationship with adult child

by Dr. James and Mary Kenny

Dear Mary: My daughter is 23 years old. Ever since she was 12 we have had arguments. As the years go on, they have become more frequent and severe. I have suggested trying to talk it out between ourselves, or go to a priest, or some other professional help. She says the only help we need is that I stop ruling her life. She also feels that anything she does is wrong in my eyes. She says the only way to resolve the situation is for me to stop feeling that she is a child and stop worrying about her.

Since I know she feels this way, I haven't mentioned anything about the problem for at least six months. We are more controlled with each other, but the problem is still there. I am constantly afraid of saying or doing something to offend her. Please advise me. (Pennsylvania)

Answer: Arguments between mothers and daughters rank high on the list of family problems. There are probably few mothers of daughters who could not write your second sentence.

Many years ago, a fine writer and father, Eugene Geissler, wrote an essay called "At the Age of Twelve." He pointed out that the only time Scripture reports Jesus causing his parents anxiety is—you guessed it—at the age of 12. Developmentally, 12 still marks the start of a child's growth away from the shelter and jurisdiction of the family toward independent adult living.

The transition from childhood to adulthood is usually difficult. It requires change both for parent and child. We have suggested in earlier columns that the best guideline for parents is to strive for a relationship of friendship with adult children. Friends share common interests and enjoy common activities. Friends do not tell each other what to do or how to behave. Friends come to each other's aid in times of trouble.

Achieving such a relationship takes time. Generally, however, by the late teens or early 20s both parents and children are adjusting to the new adult relationship and

If after her baptism, the sin should be brought to the sacrament of penance for the healing and forgiveness of Jesus in his church.

Since so many years have passed, we won't try to sort out at this late date what guilt there might have been in the abortion itself or in her neglect to confess it. Nor should she try to sort it out.

Many factors could be involved and if she is the good Catholic you indicate, I'm sure she has repented for the sin and at least in some general way confessed it in the past. However, at least for her own peace of soul, she should mention it briefly and simply the next time she goes to confession.

It seems to be bothering both of you to some degree, and there is no need for that to continue as you grow older.

Q Some weeks ago you answered a parent whose child had joined another religion, and who is now being married in that church. According to you that would be a true marriage in the eyes of the Catholic Church since he is no longer required to be married before a priest.

A priest we consulted about a similar situation in our family told us just the opposite. He said, "Once a Catholic always a Catholic" as far as marriage is concerned. Who is right? (Minnesota)



life goes smoother. The tone of your letter suggests that such has not happened between you and your daughter. Both of you seem to experience much tension.

To keep yourself from focusing on your daughter so much, you need other activities. Begin to do the things you want to do with your life. Consider a job, volunteer work, church and community involvement, hobbies. Get active in something besides your daughter's life.

You are not the only one who needs to change, however. Your daughter seems unsure of herself as an adult. She seems upset that you treat her as a child and worry about her. If she were more confident of herself as an adult, your behavior would not bother her so much.

Both of you could benefit from a little more distance in your relationship at this time. If she lives at home, suggest that she move to her own apartment. If she already has moved out, reduce the number of times you see her or call her in the week. When you get together, have a planned activity you both can enjoy—shopping, a movie, visiting a friend, a meal. Plan to spend the time doing something other than arguing.

Sometimes adult children can live in the family home very happily. Sometimes they cannot. Since you have experienced tension for many years, you seem to need more than a mere resolution not to argue. Try to expand your own life, encourage your daughter to live independently and get together to share positive, pleasant experiences.

(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, Ind. 47978.)

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canon law, to my knowledge, holds that at very least it would include those who actually join another religious denomination.

The commentary on canon law published under the auspices of the Canon Law Society of America acknowledges those various possibilities in its comment on this canon. It then continues, "Those who become members of another Christian or non-Christian denomination or make a formal profession of atheism are considered to have left by a formal act."

"To prove such adherence it is not necessary to produce a written document but merely evidence by which they may be considered to have definitely left the Catholic Church."

(A free brochure, "Infant Baptism: Catholic Practice Today," is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)



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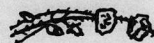
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Paths taken and forsaken

By Katharine Bird
NC News Service

Adults find "the image of life as a journey very appealing," said religious educator Dr. Jean Haldane. "It suggests there's more to me than meets the eye; there's a spiritual dimension."

The image of a journey also suggests to adults that "I'm moving forward and I have choices; there are paths taken and not taken," she added in an interview.

Ms. Haldane, a British native, is dean emeritus of the Episcopal Lay Academy in San Francisco, Calif., and lives in Seattle, Wash.

In seminars, she often asks people to "tell me about your religious journey." Adults usually find the question unusual but riveting.

She recalled a man who talked about a painful work experience where he felt he had been unfairly treated. The man, who felt bitter and demeaned, questioned God's justice.

But, in discussing the situation, Ms. Haldane said, the man gained an insight into his own journey of faith, realizing that "God saw me through that. I kept on trusting, even though I was mad at God."

□ □ □

An educator who has worked with adults for 30 years, Ms. Haldane is convinced that every Christian's vocation grows from a faith that continues to mature — from a lifelong quest for understanding.

She considers it important to help adults draw connections between their faith and their ordinary lives and to identify ways they already are living as Christians.

"The common thing I hear from adults is 'I'm not a good Christian,'" Ms. Haldane added. She is convinced many Christians don't realize that activities they already are carrying out in their daily lives are ways of putting their faith into action.

Thus, she often asks people to think of a person they have served and vice versa.

On reflection, she explained, people begin to realize their

Christian role takes place "in all of life: at home, at work, in the community, with the family and with strangers."

To help adults make connections between life and faith, Ms. Haldane is apt to use an exercise which moves from the common human journey to the particular journey of each person. She outlined four steps that are part of this exercise.

She begins by asking people to delve into their past history — perhaps to describe their position in the family as a child — and then to ponder what was good and what was problematical about that experience. The goal here, she explained, is to build trust by taking participants back to a non-threatening experience.

Second, she asks participants: "What did you love to do growing up?" This elicits varied responses, "from climbing trees, to sewing, to pulling children out of a canal." Her aim is to help participants identify what they enjoy doing. This may be the beginning of identifying our gifts and talents, she explained.

The third step, Ms. Haldane continued, is to think of a transition time, some experience when they changed. At this point in the exercise, people often move away from experiences of the distant past to speak of a more recent and "deeply religious experience," Ms. Haldane said. Sometimes it involves the loss of a parent, a child or a spouse.

Often people discover that "the time of anguish was also a time for growth in understanding their faith," she said.

The fourth step involves writing a personal obituary! People usually react to this step with hesitation, smiles and uneasiness. But it has a purpose: to get people to say what they would like their life



to stand for and what qualities they have developed which may resemble those of Christ.

As they share their experiences, adults begin to see that their life entails a journey — one not only tied to the past and present, but "in the future too," the religious educator said.

Ms. Haldane makes it a point to respect people's needs and feel-

ings. She never forces people: "I challenge them to try new things and to see that their journey is uniquely theirs."

She concluded: "As an educator all my life I've tried to assist people in finding hope that life has significance and meaning."

(Ms. Bird is associate editor of Faith Today.)

"Tell me about your religious journey," educator Jean Haldane frequently asks her audience. Interviewed by Katharine Bird, Haldane said adults usually find the question unusual, but intriguing.



Roads to go home by

By Theodore Hengesbach
NC News Service

I write this article surrounded by maps and guidebooks. Laying plans for a trip East, I've gathered up resources, checked the family finances, selected points of interest to see, calculated driving time and debated whether to take the scenic or direct route — all part of an effort to make sure the trip is "worth it."

Although I'm planning a vacation trip East, this setting also seems appropriate for writing these reflections on adult life as an ongoing journey. For whether it's a 10-day vacation or a life of 30, 50 or 70 years, the journey needs thoughtful planning and a willingness to make adjustments along the way.

Our journeys are too potentially glorious to follow the example of a couple I know. Shortly before their first and perhaps only trip to Europe, they told me: "We haven't looked into it much. We'll just drive around when we get there and see what happens."

Sometimes adult life can be compared to the same scene on a mountain road viewed now from one angle, then another. At each wayside we ponder anew questions never answered once and for all.

What does the future hold?

Will it be better than my past?

Will my relationships with family and friends get better?

The study of thousands of people's experiences reveals that adult life is a journey marked by certain relatively common elements:

- The bittersweet event of leaving the parental home and setting out on your own;

- The jolt, often in your 30s, in coming to terms with personal limitations;

- The twinge of panic felt,

often in one's 40s, when the days of life are no longer counted in terms of the years since birth but of the years until death;

- The eventual acceptance and savoring of one's unique life journey in the mid-to-late 50s and 60s.

Adulthood often seems to be marked by the sights and sounds of change — new jobs, different responsibilities, a growing family. An opportunity for growth may emerge as we attempt to understand what a given change really entails for us.

And it is similar in our lives of faith. As we move from a childhood faith nurtured by parents to adult faith, we may ask: What difference does faith make for my work life? For my

social life? In what more mature ways am I invited by my faith to serve others?

Such questions can challenge us to a new understanding — and that can signal growth.

The course of adult life is also marked by the interplay between control and acceptance. Adulthood can begin with a feeling of boundless self-confidence in our ability to control and direct our destiny.

But, as we encounter distressing events — happy events too — gradually we discover that everything isn't under our control. Many things happen "to" us.

Then the journey of adulthood becomes a lesson in deciding when to act and when to receive,

when to speak and when to listen, when to accept the graciousness of others and of God.

An adult's life is always in the process of development, as new events are turned to opportunities for growth. But this requires shifting gears from time to time, taking stock.

Through it all, we can discover God, the source of all life. Faith is a gift for seeing the changeless, vibrant life of God all along the challenging route of adulthood.

And faith bears the promise that it is all "worth it" even though life's meaning may only be revealed in dribs and drabs along the way.

(Hengesbach teaches at Indiana University, South Bend.)

Early Christian growth spurt

By Father John Castellet
NC News Service

The Dead Sea Scrolls contain all sorts of writings: texts of the books of the Bible, commentaries on them, the rules and traditions of the Qumran community which produced the scrolls.

The scrolls reflected the intense, continuous study that took place in the community. For Qumran had formed originally, not long before the time of Christ, in reaction to what its members considered the corruption of the temple clergy. A usurper had taken over the office of the high priest, they charged, and the result was a general deterioration of temple personnel.

Having cut themselves off from what had been the center of their lives, the liturgy celebrated at the

Temple, Qumran's members had to find another center of interest. They found it in the Bible, and especially in the Torah, the Bible's first five books.

Day and night the Qumran people studied these books, reflected and commented on them. During the day when most were engaged in manual labor, some were assigned to study. At night, a third of the community was busy with the central task of study.

In a way, this was a sort of intensive synagogue enterprise. For the synagogue, while it was a house of prayer, was also a house of study. The word of God was the center of the community's life and there was no end of mining its riches. This was a thoroughly adult enterprise.

The first Christians continued this practice. What is preserved

now as our Liturgy of the Word was for the earliest Christians the occasion for continued and continuous intellectual and spiritual enrichment.

In a summary of life in the early church, Luke tells us: "They devoted themselves to the apostles' instruction and the communal life" (Acts 2:42).

So important was this constant, conscious growth in Christian understanding and living that when the apostles were faced with a choice between administration and teaching, St. Peter spoke up: "It is not right for us to neglect the word of God in order to wait on tables" (Acts 6:2).

St. Paul's whole life was dedicated to the instruction of his adult converts, and he was never content with what he had taught them in preparation for their baptism.

Respect Life

a special supplement to The Criterion



Photo © 1985 M. C. Valada

A National Conference of
Catholic Bishops' Program

Introduction

The annual Respect Life Program sponsored by the National Conference of Catholic Bishops will begin this Sunday, Oct. 6.

The message of the Respect Life Program remains unchanged since it began in 1972—all human life, born and unborn, deserves respect and protection at every stage of its existence and in every circumstance of human living.

This year the program focuses on the story of abortion in the United States from 1973 to the present, and on the continuing need for society to be supportive of pregnant women and children. It highlights the value of children and the importance of family life, and focuses on human experimentation and society's efforts to deal with the escalating incidence of suicide as some promote the idea of "rational" suicide. It reviews, too, the unsatisfied needs of nations struggling to provide for their people.

The Respect Life Program addresses a diversity of issues that, seen together, dramatize the church's commitment to a consistent ethic of life—an ethic linking the church's teaching on issues concerning human life from conception until natural death.

In the introduction to this year's Respect Life Program manual, the bishops on the Committee for Pro-Life Activities note that this approach has often been "misinterpreted or misrepresented—both by its defenders and its critics—some wishing the bishops to give less emphasis to the public debate on abortion; others afraid they might do so.

"Nothing could be further from our intention," state the committee members headed by Cardinal Joseph Bernardin of Chicago. "When the church devotes resources to the abortion debate," note the bishops, "it is not diverting attention from its human rights agenda—but advancing an integral part of that agenda."

In 1976, when he was the Archbishop of Cincinnati, Cardinal Bernardin explained that "life,

before and after birth, from the moment of conception until death, is like a seamless garment. . . . If we become insensitive to the beginning of life and condone abortion or if we become careless about the end of life and justify euthanasia, we have no reason to believe that there will be much respect for life in between."

The approach taken by the annual Respect Life Program is an invitation to all to rejoice in that which promotes and enriches human life. It encourages us, too, to witness to the belief that each and every human life, from conception to death, is a marvelous gift of God.

In addition to Cardinal Bernardin, members of the Bishops' Committee for Pro-Life Activities include: Cardinal John O'Connor (New York); Archbishops Thomas Donnellan (Atlanta) and Edward O'Meara (Indianapolis); Bishops Walter Curtis (Bridgeport), Elden Curtiss (Helena), Francis Dunn (Dubuque), James Griffin (Columbus), Edward Head (Buffalo), William Levada (Los Angeles), Andrew McDonald (Little Rock) and Edward O'Donnell (St. Louis).

ABORTION 1985

by John T. Noonan, Jr.

We were surprised and defeated.
We have survived.
We shall overcome.

With the 1973 Supreme Court decision in Roe vs. Wade, the United States was presented with the most radical abortion law in the world.

Who was the "we" who were surprised and

defeated? The "we" were most of us who believe in a government of laws, not of men exercising raw power; who believe in the traditional values of our country, among which innocent human life ranks high; who indeed prize human life from its inception.

"We" could not reasonably have anticipated that a disaster such as Roe vs. Wade could occur. Hence we were surprised. We could not prevent the massive social damage caused by its occurrence. Hence we were defeated.

Who is the "we" now? Not, of course, the more than 15 million unborn children whose lives were taken in the womb. The "we" who have survived are the rest of us. We have survived and with us our country and its institutions, mutilated though these are.

Six factors why 'we shall overcome'

We who have survived shall overcome. Why? Let me list six factors:

1. Those who defend the right of abortion cannot bear that what they defend should be considered the taking of human life. They will not be content until we—the "we" that is the rest of the country—agree that their actions are beneficial, reasonable, right. So conflict is inevitable. Each push against our vital values stimulates a vigorous response. These vigorous responses will result ultimately in the overcoming of Roe vs. Wade.

2. The hardest barrier for the pro-life movement to cross has been that erected by the media. The media treatment of the controversy between Geraldine Ferraro and Archbishop O'Connor, while slanted to present Ferraro as a feminist heroine, made the media say more than had been their custom about abortion in America. President Reagan, in the presidential debates, kept the subject alive.

Then came the bombings, a frightening collision between the fruits of raw power and raw outrage, which shocked the media into due attention. Newsweek ran a cover story on abortion which, for the first time, attempted to be fair to the pro-life

See FACTORS THAT on page 18

(This article is excerpted from "Abortion 1985" in Respect Life, Washington, D.C.: National Conference of Catholic Bishops, 1985. John Noonan is professor of law at the University of California Law School, Berkeley.)



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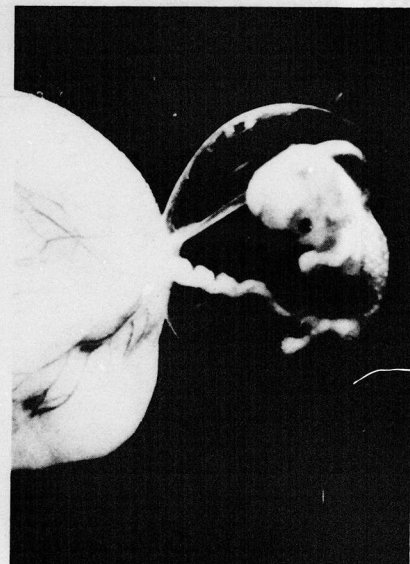


Photo: Dr. Landrum Shettles

LIFE BEFORE BIRTH—For unborn children, the struggle is to be born. It's a natural process, but one which can be cut short by those who should love the child most. More than 1,500,000 unborn children are destroyed by abortion in the United States every year.

What value does our society put on children?

The time has come for all of society to affirm its belief in the value and significance of children and the contributions they make to the human family

by Msgr.

James T. McHugh

What do we think of children? What value does American society place on the child? Seemingly simple questions to which one might expect forthright answers. Yet clear answers seem to elude us.

Perhaps it's because there are at least two contrasting beliefs abroad in the land. The first sees humanity in terms of common concerns and commitments. The child is a member of the most basic of all human communities, the family, and is the embodiment of the history of the past and the hope of the future. Parents see a child as an extension of themselves, and they look forward to a new baby with anticipation and joy.

THE OTHER school, more in vogue today, focuses on the individual, isolated or estranged, responsible to and for nobody but him or herself. Such individualism is an expression of self-centeredness—it corrodes altruism, limits generosity, and induces the most selfish attitudes toward childbearing and childrearing.

Evidence indicates that American attitudes toward children are at best ambivalent and at worst antagonistic. Samuel Preston has shown that money allocated for the benefit of children has either failed to keep pace with other items in the public budget or been seriously cut back. In such an environment there is little organized commitment to caring for other people's children. Furthermore, as contraception, sterilization and abortion have come to be regarded as private choices, the sense of social responsibility for parents and children has been eroded.

AS PUBLIC funds are increasingly used to prevent or destroy life, and thus hold down public assistance costs, how does society provide for its long-range future? How do we show that we care about our collective future if we fail to

provide the resources necessary for future generations?

While such questions are the concern of society itself, they are perhaps especially pertinent—and answerable—within the Christian community.

CHRISTIANITY has always preserved a high appreciation of the value of the child. Moreover, against a cultural tradition that did not always recognize the independent nature and rights of children, Jesus gave children a new and high status. In his relationship with children, Jesus acknowledged their openness, humility and trust as the qualities that prepare one for the Kingdom. The child is not only the child of his or her parents. Every child is a child of God.

At the same time, children are the most vulnerable members of the human family because they are dependent upon adults for food, shelter, health care, education and opportunity. While in earlier times families struggled to meet the needs of children, we know today that many such needs require a commitment on the part of society and a corresponding allocation of societal resources. In recent years the concern about children's needs has led to worldwide discussions of children's rights.

THE RIGHT TO life begins at conception and embraces the entire process of human growth and development. The constantly increasing incidence of abortion and the growing social and legal acceptance of terminating the life of handicapped infants show that the child needs special protection, before as well as after birth.

Every child has a right to a stable family environment in which he or she is accepted as a person and given the love, affection, human support and recognition necessary for human growth and development.

Every child has the right to the means necessary for proper development. Recogni-

tion of the special needs of children and non-discrimination in meeting these needs is a global responsibility.

THE TIME has come for society to affirm its belief in the value and significance of children and the contributions they make to the human family. When the child is appreciated as the promise of a new and peace-filled future, new motivation will be given to the global quest for peace, harmony and security. It is then also that the life of every human being from conception to natural death will be respected and sustained.

(This article is excerpted from "Children: Do We Care?" in *Respect Life*, Washington, D.C.: National Conference of Catholic Bishops, 1985. Msgr. McHugh is director of the Diocesan Development Program for Natural Family Planning, Seton Hall University, South Orange, N.J.)



Photo: Barbara Hadley

THE HOPE OF TOMORROW—Today in the United States attitudes toward children are at best ambivalent and at worst antagonistic.

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How we can build a Christian community

God will lead each individual to his or her place of service. We need only to respond to his personal call

by Sister Paula Vandegaer, S.S.S.

Today we are living in a new "historic moment"—a transition time from one pattern of living and thinking to a new, undefined pattern.

Scientific and other advances affect not only our style of living but also our way of thinking about ourselves and others. Family life is under great stress; cultural and religious values are called into question; there is a new world order emerging; we are dependent economically from one country to another.

Our emerging economic order has resulted in families being moved from city to city, depending on job availability. Consequently, most families no longer live in close-knit neighborhoods or extended family groups. Divorce has become a common phenomenon, and many young people have experienced repeated broken relationships.

In building our new society and our new way of living, the predominant force must be the dictates of the gospel. What would Jesus do in this situation? We know that his concern was for the poor, the oppressed, the defenseless. We also have the clear and constant teaching of the church that each and every

human being is made in the image and likeness of God himself.

WHAT OF THE woman with an "unwanted" pregnancy? She is pregnant with a baby she thinks she doesn't want or can't handle, and she lives in a society that tells her it is perfectly acceptable to get rid of it. Who will tell her otherwise? Who will stand for another value? The Christian community must offer that value, based on the teaching of Our Lord. Our care must be advanced through preaching and teaching, but most especially, it must be advanced through demonstrated action.

While all of society has a responsibility to care for women and children, the Christian community has a special role to play. Throughout history God has called his people to meet the needs of the time. Often we are called in strange ways. Like St. Paul, some of us are knocked off our horses. We are busy about many things, and God finds a way to tell us that he needs something different from us.

Some of us are like Jeremiah. We See **BUILDING** on page 18

(This article is excerpted from "Building a Christian Community" in *Respect Life*, Washington, D.C.: National Conference of Catholic Bishops, 1985. Sister Paula Vandegaer is the editor of *Living World*, Los Angeles, Cal.)



Photo: Barbara Hadley

CARE FOR CAREGIVERS—While society itself has a responsibility to care for women and children, the Christian community has a special role to play.

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What Can I Do?

Many people feel helpless in the face of today's problems. "After all," they say, "what can one person do?" So they do nothing.

But the Gospel message is very different. Not only must we take action when faced with human need, but as the parable of the Good Samaritan reminds us, there are helpful things each of us can do.

What we do need not be dramatic. There are many opportunities to express personal concern in the ordinary circumstances of our lives. Here are some ways.

- Become informed
- Communicate your information and concern to others
- Become involved in community programs that foster respect for human life
- Join or form a Parish Pro-Life Activities Committee
- Pray

**Respect Life Program
National Conference of
Catholic Bishops**



Office of Pro-Life Activities



The Ethiopian famine: tragedy and opportunity

by Stephen J. Callahan

The right to eat is one of the most critical of human rights today because of the massive number of lives claimed daily by malnutrition. The great irony of the hunger problem is that while the world produces enough grain to provide each man, woman and child on earth with a daily diet of 3,000 calories, more than one billion people are chronically undernourished.

At the height of the Ethiopian famine, more than 10 million lives were unnecessarily threatened with extinction; more than 900,000 people

perished. The drought and famine so publicized in Ethiopia have also affected 29 other sub-Saharan nations.

Africa is the only part of the world that grows less food per capita today than it did 20 years ago. The World Bank estimates that 200 million people, or 45 percent of Africa's population, eat fewer calories per day than are, by United Nations' standards, necessary for a survival diet.

THIS DRAMA of hunger, poverty and dependence is not limited to Africa. Consider that:

► More than half the world's population live on incomes of less than \$500 per year.

► Fifteen to 20 million people die each year—20 every minute—of hunger-related causes. Three out of every four are children.

► In 83 countries of the world three percent of the landowners control 80 percent of the land.

► The United States, Western Europe, Japan and Australia consume 70 percent of the world's grains. Most of that is used to feed beef and dairy cattle.

► Thirty-six of the world's poorest countries export crops to North America.

► One-half of one percent of one year's world military expenditures would pay for all the farm equipment needed to increase food production and approach self-sufficiency in food-deficit, low-income countries by 1990.

THE ETHIOPIAN and wider African famine captured the attention of concerned Americans. Catholic Relief Services alone has received donations in excess of \$40 million for its work in Africa from individuals, corporations, foundations, schools, civic and com-

munity groups—an unprecedented level for an organization of this kind. Other private agencies have had similar experiences.

As we confront the questions of justice, human rights, and respect for life, we face a newly perceived problem: fulfilling the demands of justice cannot be met simply by producing more. A critical illustration of this is the presence of hunger in a world of adequate resources. A more equitable distribution of resources and decision-making power to ensure minimum standards of decent living for the poor must be part of the solution.

Both the problem of hunger and its solution are complex. Solutions are attainable, but will only be achieved through a sustained and patient effort on the part of both the developing and developed nations. Starvation and malnutrition can be eliminated. Personal commitment to action through prayer, sacrifice, almsgiving and political involvement is the key.

(This article is excerpted from "The Ethiopian Famine: Tragedy and Opportunity" in *Respect Life*. Washington, D.C.: National Conference of Catholic Bishops, 1985. Stephen Callahan is coordinator of global education for Catholic Relief Services, New York.)



Photo: CRS/David Burnett—Contact Press Images

CRY OF THE POOR—Fifteen to 20 million persons die every year from hunger-related causes; three out of four are children.

A short quiz about life issues

1. Number of abortions performed in the United States every day.

- a) 500
- b) 2,500
- c) 4,500

2. Percentage of U.S. abortions performed for all of the following reasons combined: 1) mother's life or physical health; 2) pregnancy resulting from rape or incest; 3) fetal abnormality.

- a) 3 percent
- b) 10 percent
- c) 50 percent

3. Number of months during pregnancy when abortion is legal in the United States.

- a) three
- b) six
- c) nine

4. More than half the world's population live on incomes of less than

- a) \$5,000 per year
- b) \$500 per year
- c) \$10,000 per year

5. Number of children in the world's less developed countries that die from malnutrition and infection every day.

- a) 40,000
- b) 20,000
- c) 10,000

6. Number of young men and women between the ages of 15-24 who committed suicide in the U.S. in 1981.

- a) 1,600
- b) 1,600
- c) 5,600

ANSWERS: 1-c; 2-a; 3-c; 4-b; 5-a; 6-c

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SUICIDE: the next pro-life frontier

'Much as the proponents of abortion did 20 years ago, proponents of suicide are attempting to lead the legal system away from a position of respect for the intrinsic value of all human life.'

by Dennis J. Horan
and Edward R. Grant

Suicide is the third leading cause of death among adolescents, and the rate of suicide, particularly among teenagers, is increasing at an alarming rate. American attitudes towards suicide, however, remain ambivalent.

At the same time, there is increasing clamor for acceptance of suicide as a "rational" choice, particularly for terminally ill and handicapped persons. "Self-deliverance" societies have advocated this stance by publishing manuals with detailed "recipes" for lethal poisons. "Suicide pacts" have been publicized, and there are organizations striving to create social and moral acceptance for suicide and a legal right to assist at suicide.

All of these factors are converging to shape

public policy and attitudes in the United States and to challenge the traditional attitude of opposition to suicide. That attitude is currently reflected in laws which make assisting at suicide a crime in most states in America as well as in most countries of the world.

Suicide has been decriminalized in most jurisdictions because it is recognized that victims of failed suicide attempts do not deserve punishment but, rather, need assistance. However, prohibition against assisting suicide still exists in most states. If it is these laws which are likely to come under attack by advocates of "rational" suicide.

IF A RIGHT to suicide or to assist at suicide were found in the constitution or created by legislatures, individuals and groups would interfere with a potential suicide only at their own peril—having first reconciled themselves to a potential

suit by the would-be suicide for a breach of his or her civil rights.

By creating a constitutional right to suicide, the help potential suicides need so badly would be effectively prevented. There would be no legal way to help the thousands of would-be suicides.

Those who support the right to suicide and the right to assist at suicide generally emphasize two basic themes. First, they maintain that life itself is not an absolute good, but only one among a series of goods from which all humans make choices.

The second argument is that society has no right to prohibit suicide because it is a matter which solely concerns the person choosing to take his or her own life.

Between 1969 and 1979, deaths from suicide in the United States increased approximately 22 percent. Most of the increase was attributable to a drastic rise in the suicide rate for those aged 15 to 24. Suicides in this age group increased 74 percent among males and 33 percent among females. In 1981 alone, 5,600 young men and women under age 25 took their own lives.

ONE RESEARCHER has identified three conditions present in virtually every suicide: abnormal self-hatred, a negative mental attitude, and a narrow constriction of the mind which allows the person to see only the unbearable difficulty, and only one means of escape.

Those who enjoy sound mental health can debate the merits of the suicide ethic in a detached fashion. But those afflicted by numbing self-hatred and despair may grasp onto the suicide ethic as the encouragement they need to resolve their pain through self-destruction.

Much as the proponents of abortion did 20 years ago, proponents of suicide are attempting to lead the legal system away from a position of respect for the intrinsic value of all human life. In 1973 we were told by the Supreme Court that the life of the unborn was not "meaningful" because it could not exist without the mother's support. In the 1980s, we increasingly hear that the lives of the handicapped, the terminally ill, the victims of Alzheimer's disease and the chronically depressed are not meaningful because they are dependent on others for basic means of support.

In a society which glories in individual material achievement, such an ethic has a way of creeping into the public consciousness so that its presence is not detected until it has been successful in altering public policy.

(This article is excerpted from "Suicide: the Next Pro-Life Frontier," by Dennis J. Horan and Edward R. Grant in *Respect Life*, Washington, D.C.: National Conference of Catholic Bishops, 1985. Dennis Horan is president of Americans United for Life Legal Defense Fund, Chicago. Edward Grant is executive director and general counsel of Americans United for Life Legal Defense Fund.)

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Photo: Linda Bartlett

LIFE'S INTRINSIC VALUE—Unlike terminally ill patients who choose to spend their last days at home or in a hospice, suicide victims are not open to the possibility for good that life may afford.

Human experimentation and the sanctity of life

by Richard Doerflinger

In the debate about medical experiments on human beings, 1984 was a landmark year.

► In England, a government commission concluded that experimentation should be allowed on newly-fertilized human embryos.

► A legislative debate gathered momentum in the United States over federal standards on fetal experimentation.

► In the celebrated cases of "Baby Fae," Barney Clark and William Schroeder, Americans contemplated the use of animal and mechanical organs in human beings and discussed the fine line between exotic treatment for an individual and medical research to benefit future generations.

These incidents involved different specialties within medicine and different classes of human subjects, but they all raised the same basic questions about the morality of human experimentation.

TWO KEY distinctions run through the current debate that can be applied to research at any stage of human life. These are the distinctions between "therapeutic" and "non-therapeutic" research, and between "consenting" and "un-consenting" subjects.

"Non-therapeutic" research is more difficult to justify than "therapeutic" interventions because in the former case one runs the risk of using the individual merely as a means to some larger social good. This risk turns into reality when the subject has not given informed consent or is incapable of giving such consent. Since the human subject has an inherent right to life and bodily integrity, a researcher has no right to risk harm to this person for the benefit of mankind—unless that person freely volunteers to undergo such risk to serve others.

Catholic morality recognizes that this kind of service, like the willingness to become an organ donor, can be a genuine expression of Christian charity. It also recognizes certain moral limits. Because life ultimately belongs to its creator, we are called to careful and responsible

stewardship over our own lives.

THE MOST difficult problems involve subjects, such as children, who are incapable of informed consent. It is generally agreed that parents or guardians can give informed consent on behalf of their child for beneficial medical treatment, even when the treatment may be experimental. But can parents consent to research that imposes risks on their child for the benefit of others?

Until quite recently, that question would have been answered almost unanimously in the negative. Western codes of medical ethics insist on the inviolability of the unconsenting human subject.

This approach has been endorsed by ethicists representing all three strands of the Judeo-Christian moral tradition. Perhaps the point has been expressed most forcefully by Methodist theologian Paul Ramsey of Princeton University.

"Faithfulness to a child," says Ramsey, "includes the requirement that we do not inflict pain or risk in addition to those of ordinary daily living. But fidelity to a human child also includes never treating him as a means only, but always also as an end."

SPEAKING FROM A Roman Catholic perspective, Father Richard McCormick of the Kennedy Institute of Bioethics in Washington, D.C., agrees: "Where children are concerned, proxy consent is legitimate when the experimentation involves no discernible risks, discomforts, or inconvenience—in human judgment."

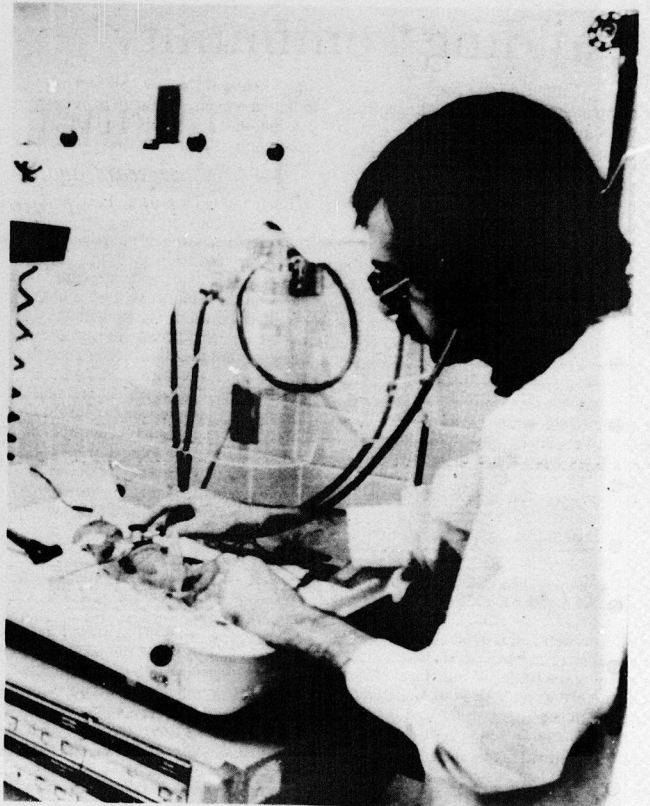
Rabbi Seymour Siegel, professor of theology and ethics at Jewish Theological Seminary in New York, reaches a similar conclusion: "Experiments for the 'good of medicine' or for the sake of the 'progress of knowledge' are not automatically legitimated, if they cause harm to people now, because someone in the future might benefit. . . . This does not mean that we have no responsibility toward the future. However, we have a greater responsibility to those who are now in our care."

American law has

reinforced this ethical consensus by decreeing that parents do not have the right to expose their children to significant risk to advance medical knowledge. Applications of the basic moral principles regarding human experimentation will continue to exercise the ingenuity and discernment of all.

The principles themselves are no less useful or relevant today than they were in times when medical science seemed less complex. Nor is there reason to think that morality is an obstacle to scientific progress. The church is convinced there is no contradiction between science and morality, that true human progress is never advanced by forgetting the inviolable dignity of the human individual.

(This article is excerpted from "Human Experimentation and the Sanctity of Life" in *Respect Life*, Washington, D.C.: National Conference of Catholic Bishops, 1985. Richard Doerflinger is assistant director of the Bishops' Office for Pro-Life Activities.)



NC photo

EXPERIMENTAL MEDICAL TREATMENT—Can parents consent to research that imposes risks on their child for the benefit of others?

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Building community

Continued from page 14
complain the whole time! Although we anguish and worry, we do respond to God's call, often not liking it, and sometimes suffering greatly because of it.

Others of us are like Isaiah. God speaks to us and says, "Whom shall I send?" and we say, "Here I am, send me," not really knowing what is involved. We have little more to offer him than a willingness to try and do his will.

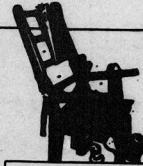
It is estimated that more than 12 million women in the United States have had abortions. Suiciders Anonymous reports that in a two-year period, out of 4,000 women who had attempted suicide and contacted their hotline, 1,800 of them had had a previous abortion. This is only one indication of the pain that is present in American society.

Much of that pain is undetected

and unknown. Healing and reconciliation can only occur in a loving setting, and it is within the Christian community that the setting can best be provided.

Will our love for one another be reflected in our words and actions? Will we welcome into our communities those who are hurting? Will we go forward from our Christian communities to affect less loving segments of society? Will we create a society in which women will not choose abortion because it makes no sense to them—because they know there is a clear alternative, and that caring people stand willing and able to support that alternative? Will we influence society to offer loving support to women and children?

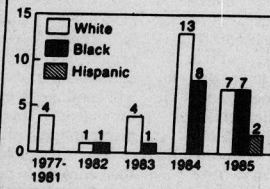
We can do these things. God will lead each individual to his or her place of service. We need only to respond to his call.



Death Row Executions Up

Executions of death row inmates are increasing as public support for the death penalty is at a record high.

Executions in the U.S.
From January 17, 1977 to September 11, 1985



Source: NAACP Legal Defense and Education Fund

Death Row inmates as of August 1, 1985:

Race	No. of inmates
White	783
Black	640
Hispanic	87
Amer. Indian	21
Asian	5
Race unknown	4
Sex:	
Male	1,520
Female	20
Method of Execution:	
Electric chair	34
Lethal injection	11
Gas chamber	2
Firing squad	1

ON THE RISE—Figures from the NAACP Legal Defense and Education Fund show how executions have increased since 1977. The United States Catholic bishops oppose capital punishment as part of their Respect Life Program.

Factors that will result in overcoming Roe vs. Wade

Continued from page 12
position. The Wall Street Journal ran a column finding the leader of the Moral Majority more persuasive on abortion than the leader of Planned Parenthood. The barrier that the media had always raised had cracked.

3. Political leadership. Ronald Reagan is the first president clearly to condemn the decision (Roe vs. Wade) and to act by appointing a justice critical of the decision. He has also banned from the receipt of federal funds private agencies promoting abortion abroad.

4. Example. The president is setting an example. A married couple spend their Saturday mornings

exercising their First Amendment right of peaceful protest to picket a Planned Parenthood clinic that does abortions. Another married couple, with three children of their own, adopted a fourth child when to do so was necessary to convince that child's mother not to abort him. With such examples of devotion and compassion, hearts are sure to be converted.

5. Conversions are occurring. Women Exploited by Abortion is a nationwide group of women who have suffered abortion and are able to testify to their abhorrence of what they have experienced. The most public of all converts is Bernard Nathanson, who once presided over the largest

abortion clinic in the world. Now passionately dedicated to the defense of life in the womb, he has made a movie, "The Silent Scream," that depicts the course of an abortion. These converts testify to the evil of the experience they now regret and reject.

6. Human experience is in the end on the side of life. For centuries the law stood as a shield protecting the defenseless unborn against the impulse of the moment or the calculation of seekers of profit. The American aberration of the last 12 years will be overcome as attention to human experience, ancient and recent, negative and positive, shows the shield to be still essential.

THE INDIANA FEDERATION OF RIGHT TO LIFE INVITES YOU TO JOIN IN THE FIGHT AGAINST ABORTION

On behalf of the Indiana Federation of Right to Life, Inc., I would like to take this opportunity to introduce our group and make known to you the reason for our existence.

The Indiana Federation of Right to Life was recently formed to work on behalf of the unborn child. We feel that all life is sacred, starting at the time of conception and continuing until natural death. We feel that the unborn, the physically handicapped and the elderly, should have the most basic of all human rights, *the right to life*.

Many of our chapters in the organization were formerly associated with the Indiana Right to Life organization and have worked against abortion for several years. However, it is our belief, that *any and all Pro-Life legislation is worth working for* and that any such legislation which would assist this basic right to life in any way, is worth our time and effort. We intend to work closely with the National Right to Life Committee and other responsible Pro-Life organizations. We feel our organization has already become extremely credible and will create a much more positive image to our elected officials, our friends and the general public.

We extend this invitation to you to join with us in this fight against the evil of abortion. If you would like to join our organization or make a donation to help in our educational efforts, it would be greatly appreciated. We pray for God's help and yours, that as we take this new direction, the unborn will be the ultimate benefactors.

Yes, I want to help stop pro-abortionists from forcing their beliefs on defenseless unborn babies. Here is my contribution.

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Amount of Contribution _____

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October 6, 1985

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I just want to say a big thanks to you for supporting me through this really hard time in my life, and for caring enough to encourage me to come to St. Elizabeth's Home.

I know that getting pregnant wasn't the greatest thing I've done, but through our counseling sessions I've come to feel closer to you than ever before, and I know you love me — no matter what.

I'm so grateful to you and to the staff, the other girls — everyone at St. E's. Without their care and concern, I might never have grown through all of this and learned so much of value. Most of all, Mom & Dad, I'm realizing how difficult are some of life's decisions — and what it really means to love — and I've learned to love me, too!

I thank God every day for you; and for St. Elizabeth's Home.

Please remember me today, and our baby in your prayers, and thank you again for loving and respecting us.

Hugs & kisses,
Your daughter

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the face of adulthood

Joe Michael Feist
Jews Service

When will that big day get here?
When will everyone know, without a doubt, that the threshold of adulthood has finally been crossed, that legally and otherwise, I am a man?
I pondered those questions, back when I was about 18. It seemed to me at that watershed point in life that I deserved all the rights and privileges attached to that higher level of human life known as adulthood.
It didn't really matter that I still felt like a boy. I wanted the prerogatives, those vague and infinite "things," that adults had.
To me, it was all perfectly logical. I deserved to be called an adult. I had lived the required number of years, hadn't I?
Looking back, I think I was a little sensitive. After all, it was not uncommon where I grew up to hear rather wizened veterans of World War II battles call 30- or 40-year-olds "boys."
In fact, I knew a woman who, referring to her son, said "The kid took the pickup on down to the store." Never mind that "the kid" was about 45.
Anyway, I kept waiting for the magical moment when adulthood would make its appearance. I guess I thought it would sort of slip into town one day, like the set Line bus.

Since he could not stay with one group very long, he used to continue their development. These epistles were read to the community at the liturgy and sparked further discussion among members.
Christian life was a growth process and growth is never finished. I constantly urged people to seek even greater progress. All of this involved adults. The Lord was preached to adults; they accepted it and began to live the Christian life. It involved continued effort to plumb the mystery of Christ, which is inexhaustible in itself and in its implications for living.
Christian life was and is a process, adult concern.

Father Castelot teaches at St. John's Seminary, Plymouth, Mich.)

I kept waiting and thinking about it:

- About how wonderful not being accountable to another living soul was going to be;

- About how, if a person of the adult persuasion wanted to, he could just sit down one day and do nothing;

- About how, in the basic give-and-take of everyday life, there would be very little left to learn;

- Or, if there was much left to learn, nobody could make you learn it if you didn't want to — and why would you want to anyway?

I was especially looking forward to knowing all the right things adults should say in every situation. The development of true wisdom, I knew, would take a few years. I would settle at first for knowing how to recognize the punch line in my neighbor's jokes so as to know when to laugh.

And wouldn't it be nice to share adult insights and adult knowledge with younger folks coming up in the ranks?

I was pretty sure adulthood would be like all that. How else could it be?

So I waited. And while I waited I watched. Maybe I could learn about being an adult by watching adults. I thought, if I got too tired of waiting, adulthood would kind of slip in unnoticed through an open window somewhere.

About this point you're probably expecting to hear that suddenly it all made sense, that one day adulthood pulled into clear view and I knew exactly what it looked like. But it didn't happen quite that way.

What I did realize is that becoming an adult is not a moment in time. I discovered it's a long, often confusing process — perhaps a process that never ends. But just achieving that realization involved a long, confusing process.

I learned that adulthood doesn't mean carefree living, not by a long shot.

And it soon became painfully and personally obvious that adulthood lived to the fullest means formulating a thousand penetrating questions and learning to live with a handful of imperfect answers.

Now, when I was about 18 or 20, I figured there wasn't that much to this adulthood business and, anyway, I'd have all the answers I needed when I became an adult. Why wouldn't it be that way?

(Feist is associate editor of Faith Today.)

FOOD...

...for thought

"From the word go a small child is trying to make sense of the world," said Dr. Jean Haldane. She is the retired dean of the Episcopal Lay Academy of the Episcopal Diocese in California.

The child's sense of curiosity carries over into adulthood, Ms. Haldane said. In her 30 years as a religious educator, she has discovered that questions about "our search for meaning" always attract interest.

To encourage people to reflect on their personal spiritual journey, she sometimes asks people to draw connections between their own life history and the salvation history found in the Bible. Sometimes she does so by using this exercise:

First she asks participants to think of their lives as a book with three chapter headings. One woman suggested these chapters:

- "Pre-revolution": when she was younger and pondering possible commitments and career choices;

- "Revolution": her college years when she was rebellious and impetuous;

- "Post-revolution": after she married and became a mother, a time she felt mellow, realizing there was more than one side to a question.

Second, group members are asked to approach the Bible and salvation history as if it were a book with just three chapter headings. "Most people need

help" doing this, Ms. Haldane said, so she might start with God's creation as the first chapter heading.

A second chapter, she continued, might be the story of Israel and the prophets.

The third chapter might embrace the church, Ms. Haldane said, "anything to do with us now."

She remembers a man at a large conference who was pleased with his chapter headings:

- "Lights": the Creator brings light to the world;

- "Camera": Jesus shows us what God is like;

- "Action": "That's us," the man said. "We're supposed to go into the world and take action" on the Christian message.

Finally, Ms. Haldane invites people to compare their two lists. "People see amazing connections," she said. Typically, they respond by saying they can see reflections of their own life in the larger Bible story.

Is your life, with its continuing search for meaning, its changes and developments, reflected in the biblical story of salvation?

- What are some special times of creation and new beginnings in your story?

- What were some times of noteworthy development and growth, like the time of the Israelites' exodus from Egypt?

- Have there been times of death and resurrection in your life?

...for discussion

1. Joe Michael Feist asks what adulthood looks like. He has a few suggestions about what adulthood is and what it isn't. What would you say adulthood is? What isn't it?

2. What kind of growth and development do you associate with adulthood? Do you think of the adult years as times for growth?

3. What do you think fosters growth during the adult years? What complicates it? Can people do anything to support each other's growth and development?

4. Do you see a connection between a point of transition in your life — the death of a parent or friend, a major move, a career decision — and any development in your life as a person of faith?

SECOND HELPINGS

Jesuit Father Walter Burghardt reflects on the path he has traveled as a Christian, a priest and a man in "Seasons That Laugh or Weep: Musings on the Human Journey." For the journey to move ahead, you have to "let go of the level of life where you are now, so as to live more fully," he says. He sees a willingness to change as a link to growth. It is essential to the Christian pilgrimage "to go through a self-emptying more or less like Christ's own emptying," he writes. "Time and again, from womb to tomb, you have to let go. And to let go is to die a little." But, if we refuse, he adds, if "we clutch our yesterdays like Linus' blanket, we refuse to grow." He suggests that a way of harmonizing past and present is to adapt creatively to new challenges. (Paulist Press, 997 MacArthur Blvd., Mahwah, N.J. 07430. \$8.95.)

CHILDREN'S STORY HOUR

Carlos at school

By Janaan Manternach
NC News Service

Carlos felt lonely. He missed his homeland. He missed his friends. He sat daydreaming on the playground bench, dreaming of Guatemala where he grew up.

The other boys and girls were playing softball. They did not invite Carlos to play because he didn't speak English and he wasn't very good at softball.

Mr. Ramirez, the fifth-grade teacher, noticed Carlos all alone on the bench.

"Hola, Carlos," he said warmly. Carlos looked up into the smiling face of Mr. Ramirez. They spoke together in Spanish.

"Carlos," the teacher began, "I know how you feel. They used to laugh at me when I first came here and couldn't speak English well. Now no one laughs at me. Soon your classmates will see that you are like them. Wait here a minute."

Mr. Ramirez went into the school. A moment later he returned with a soccer ball. "Let's practice," Mr. Ramirez said.

The two began to kick the soccer ball back and forth. Carlos loved to play soccer. He was good at it.

The others noticed Carlos and their teacher kicking the ball. They stopped their softball game and came over to watch.

"Carlos is really good," Joan said in amazement.

Carlos juggled the ball on one foot. Then he kicked it sideways to Mr. Ramirez. When his teacher kicked it high into the air, Carlos bounced the ball back to Mr. Ramirez with his head.

Jim was quiet. He was jealous of Carlos' skill at soccer. "Maybe he's not as stupid as we thought," Jim thought.

The bell rang and everyone walked back into the school. "It is time for art," Mr. Ramirez said. "I'd like you each to draw your favorite place."

The class worked quietly. Soon they were finished. "Hang your pictures on the chalkboard," Mr. Ramirez told the class.

The boys and girls eagerly displayed their pictures. They looked at what each had drawn.

They were all attracted to Carlos' picture.

It showed where he had lived in Guatemala. There was a small, poor looking house surrounded by green trees and bright red flowers. A woman stood in front of the house crying. A soldier with a gun was walking away.

"Carlos sure can draw," George said with surprise.

"That must be his mother," Mary observed. "I wonder why she is crying? And what's that soldier doing there?"

They all voted Carlos' picture as the best. Carlos smiled broadly as Mr. Ramirez placed a gold star on his picture.

"Would you like to eat lunch with us?" Jim asked. Carlos nodded shyly. He walked out of the classroom with Jim and George. After lunch Carlos showed them how to kick a soccer ball.

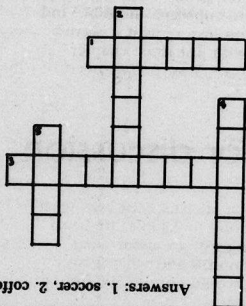
(Ms. Manternach is the author of catechetical works, scripture stories and original stories for children.)



Word Game

Read this week's children's story. Then work the puzzle based on the story. The clues will help you fill in the blanks.

1. Game that Carlos played?
2. Central American crop.
3. Carlos was from _____.
4. Language Carlos spoke.
5. Soldiers carry _____.



HOW ABOUT YOU?

☐ You are growing up — changing in many ways. But did you ever stop to think that adults are growing too — learning new things, developing their personalities and their special talents? Do you think that a 70-year-old person can still grow? How?

Children's Reading Corner

Faith is a gift from God that can make a big difference in the life of a believer. What it is, how it works — and how it helps people to grow and develop — are questions people have always asked. In his book "Faith, Hope and Love," Donald S. Roberts uses a story-poem to explain faith. He suggests that hope is the "flower" that springs from faith and that love is a gift which comes with faith. The illustrations by Kathy S. Miller add greatly to the meaning of the words chosen by the author. (Concordia Publishing House, 3358 S. Jefferson Ave., St. Louis, Mo. 63118. 1984. \$3.50.)

Today's Heroes, Or Tomorrow's Saints?



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To the homeless, sick, and aged, Brother Mathias Barrett is personally the spirit of Christ in the world today. At 85, this nearly blind, untiring man spent his life caring for the homeless and the helpless.

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disabled and aged. In a land of plenty he has known poverty and hunger, yet he returned love and hope by his ministry to thousands in dire need.

The inspiring story of his works of mercy reported in the May 1985 issue of EXTENSION Magazine is typical of uplifting articles the whole family can read in every issue.

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The SUNDAY READINGS

27TH SUNDAY IN ORDINARY TIME

OCTOBER 4, 1985

by
Richard
Cain
Genesis 2:18-24
Psalm 128:1-6
Hebrews 2:9-11
Mark 10:2-16

For the next seven weeks the second reading will consist of passages taken sequentially from the first 10 chapters of the Letter to the Hebrews. Unlike most of the other New Testament letters, the text of this letter does not say who wrote the letter or to whom it was written.

What is clear from the text, however, is the letter's purpose. Throughout the letter the author is concerned that his audience not waver or wander away from their faith despite persecutions and hardships. The letter is presented as a word of encouragement offering the sufferings and glory of Christ as an example of how his followers should act.

The first chapter of the letter explains how Christ is superior to every other mediator between God and humans, including the angels. But lest this make us feel that Christ was too high above us, the letter then focuses on how God made Christ for a little while lower than the angels (while he walked the earth as a human) in order that he might be like us in every way except sin. Because Christ is truly our brother, we can have at least the same confidence in his care for us as we would in the best human brother.

If the second reading offers us encouragement, then the first reading and the gospel reading offer us a challenge. Since Christ fully identified himself with us, how can we do anything less than answer his call to fully identify ourselves with him. This invitation is a great privilege. But the invitation also carries with it grave responsibilities.

IN THE gospel reading we are confronted with one of these responsibilities, to respect the sacred permanence of marriage. The Pharisees, seeking to embarrass Christ, attempted to embroil him in a longstanding religious controversy involving divorce. Mosaic law allowed a man to divorce his

wife if he found in her "something indecent." (Deut. 24:1-4)

According to Hardon's "The Catholic Catechism," the obscurity of the phrase led to the development of two schools of Jewish thought. One school allowed divorce and remarriage only on the grounds of adultery. The other more lenient school allowed it for less serious, even trivial reasons. In Jesus' time, divorce and remarriage was less acceptable among the common people while it was more common in the upper classes. If Jesus sided with one school he would offend the people, if he sided with the other, he would anger the upper classes.

To the embarrassment of the Pharisees, Christ sided with neither school but went straight to the original act and word of God contained in Genesis (the first reading). God created man and woman to be "one body," that is, together to form a new single and indivisible person. Since this union is a creation of God, it is not for humans to separate it.

Why is this marital union so sacred in God's eyes? As the gospels show, Christ considered marriage to be of great spiritual significance. He performed his first miracle at a wedding feast. In his teaching he compared heaven to a wedding feast and used the image of a bridegroom and bride to describe his relationship to the church.

Our marriages then are intended to be living images of the relationship between Christ and his church. Paul explicitly stated this in Ephesians (5:22-33) God so wishes to comfort our fears and insecurities about the permanence of his saving love for us that he asks us to identify with that permanence of love through our own marriages, to experience it for ourselves and to echo it for others. In this way the sacred responsibility becomes an encouragement and a comfort.

the Saints *by Luke*

ST. FRANCIS BORGIA



FRANCIS WAS BORN IN GANDIA, SPAIN, IN 1510. HE WAS EDUCATED BY HIS UNCLE, THE ARCHBISHOP OF SARAGOSSA AND IN 1528 WAS MADE A MEMBER OF THE COURT OF CHARLES V. AND MARQUIS OF LOMBAY.

FRANCIS MARRIED IN 1529, AND SERVED AS CHARLES' ADVISOR FOR 10 YEARS. HE SUCCEEDED TO THE DUKEDOM OF GANDIA ON THE DEATH OF HIS FATHER IN 1543.

WHEN HIS WIFE DIED IN 1546, LEAVING HIM WITH 8 CHILDREN, HE DECIDED TO PURSUE THE RELIGIOUS LIFE THAT HAD BECKONED HIM ALL HIS LIFE, AND IN 1548 HE JOINED THE JESUITS. HE WAS ORDAINED IN 1550. HE PREACHED IN SPAIN AND PORTUGAL, ATTRACTING MANY PEOPLE. FRANCIS FOUNDED NUMEROUS MONASTERIES, AND COLLEGES. IN 1565 HE WAS ELECTED FATHER GENERAL. HE EXPANDED THE ORDER, WAS ONE OF THE LEADERS IN COMBATING THE REFORMATION AND ENCOURAGED FOREIGN MISSIONARY WORK. HE REVISED THE RULE AND ACCOMPANIED CARDINAL BONELLI ON A TOUR THROUGH SPAIN THAT DREW HUGE CROWDS. HE RETURNED TO ROME EXHAUSTED AND DIED TWO DAYS LATER, SEPT. 30, 1572. HE IS OFTEN CALLED THE SECOND FOUNDER OF THE JESUITS. HE WAS CANONIZED IN 1671. HIS FEAST IS OCT. 10.

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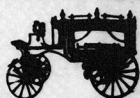
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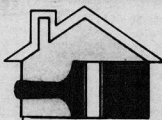
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(Continued from page 7)

✓ **St. Francis Hospital Center offers Cardio-Pulmonary Resuscitation Classes** in two sessions this fall: Tuesday and Wednesday, Oct. 8-9 from 6 to 9 p.m. and Tuesday and Thursday, Nov. 19 and 21 from 6 to 9 p.m. in the auditorium. \$5 fee per person. Call 783-8151 to register.

✓ **A Walk for Wellness** exercise program for adults will be offered by St. Francis Hospital Center in six 45-minute sessions beginning Tuesday, Oct. 8 at 7:30 a.m. at Center Stage of the Greenwood Park Mall. Call the adult fitness center at 783-8409 for more information.

✓ **The six Mother and Unborn Baby Care Pregnancy Problem Centers** will hold an Information Night at 7 p.m. on Wednesday, Oct. 9 at their main downtown office, 445 N. Pennsylvania St. Volunteers are needed for counseling, clerical work and other activities. For information call 632-3720 or 632-4079.

✓ **The Christian Family Movement (CFM)** has released its 1985-86 program entitled "Peaceworks," dealing with aspects of peace within one's self, family, community and world. The program includes 16 small group meetings plus a year end prayer service, and is available for \$3.95 by contacting the CFM National Office, Box 272, Ames, Iowa 50010, 515-232-7432.

✓ **A Parent/Pre-teen Weekend** encouraging mutual understanding, love and fun between parents and young teens will be conducted by Father Keith Hoseny and Sister Maureen Mangen on the weekends of Oct. 11-13, and April 18-20, 1986, at John XXIII Center, Hartford City. Cost is \$75 per couple, \$15 per child. Bring linens, towels and a side-dish to serve 8-10 people. Call 317-348-4008 or write: John XXIII Center, 407 W. McDonald St., Hartford City, Ind. 47348.

✓ **An Eneagram Basics Workshop**, a "journey to self-understanding," will be conducted by Benedictine Sister Kathy

Huber and Fathers Bob Ray and Paul Scaglione on the weekend of November 15-17 at Kordes Enrichment Center, Ferdinand. A \$15 registration fee, which may be applied to the total cost, is due by Nov. 8. Contact the Center at Rt. 3, Box 200, Ferdinand, Ind. 47532, 812-367-2777.

✓ **St. Agnes Chapel**, located on S.R. 135 north of Nashville in Brown County, operates a Donut, Coffee and Cider Stand on the west side of the courthouse lawn during the fall foliage weekends of Oct. 5-6, 12-13, 19-20 and 26-27. Outdoor Masses, weather permitting,

are celebrated at St. Agnes' Shrine to Our Blessed Mary at 5 p.m. Saturday and 8:30 and 10:30 a.m. Sundays. A 6:30 p.m. Saturday Anticipation Mass is also celebrated in Brown County State Park, weather permitting.

✓ **The National Council of Catholic Women (NCCW)** will hold its 42nd annual convention Monday through Friday, Oct. 21-25 in the Sheraton Twin Towers Hotel, Orlando, Fla. Registration fee is \$100. Contact your ACCW delegate in your parish for more information.

Chicago parents choose quality over Catholicity

CHICAGO (NC)—Catholics with children in Catholic schools in the Chicago Archdiocese say they chose the schools less for their "Catholicity" than for the quality of education and discipline. However, more than 70 percent of all respondents said that having a child in a Catholic school makes the family feel closer to the church and to parish activities.

Sister Mary Brian Costello, a Sister of

Mercy who is superintendent of schools, said she was disappointed that only 20.6 percent of the parents interviewed believed that "Catholicity" was the "most important" factor in choosing a school, but added that parents' other reasons were still "value judgments."

The study was commissioned by the archdiocese to find out how people perceive the Catholic schools.

The Active List

(Continued from page 22)

Adult Group will sponsor a Spaghetti Dinner from 6 to 8 p.m. in the school hall, 936 E. Prospect St. Adults \$3; children ages 4-12 \$2; under 4 free. Catering by Clara Calto. Make reservations by Oct. 6 by calling 631-0478 before 5 p.m. and 630-1634 after 5 p.m.

A program on the Care of Aging Parents will be conducted by Providence Sister Barbara Ann Zeller from 9 a.m. to 3 p.m. EST at Kordes Enrichment Center, Ferdinand. \$15 per person or \$25 per couple includes lunch. Five continuing education units given. Call 812-367-2777.

St. Mary of the Rock Parish in Franklin County near Batesville will hold its Annual Turkey Festival, serving dinners from 12 noon to 6 p.m. EST. Adults \$4, children \$2. Booths, quilts, turkey raffle.

A Sign Mass for the Deaf is celebrated every Sunday at 9 a.m. in St. Barnabas Church, 6300 Rahke Rd.

A Sign Mass for the Deaf is celebrated every Sunday at 10:30 a.m. in St. Joan of Arc Church, 42nd and Central.

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YOUTH CORNER

Peer pressure

by Tom Lennon

Question: Among my friends there is so much peer pressure to drink beer and smoke pot and get into sex that I don't know how to deal with it. Please help me. (Wisconsin)

Answer: One of your peers is Erin, a junior in high school, an employee of McDonald's and a sharp student who isn't quite sure yet what she wants to do with her life.

Today at a local pancake eatery we talked about your question on peer pressure. With her was her brother, Kevin, who at 27 has yet to smoke his first joint.

Said Erin: "Lots of the kids at my school are drinking beer and getting into drugs. A number of girls are pregnant. I don't want to be

like any of these kids and I don't intend to get into any of that stuff.

"I really don't see peer pressure as a problem since I don't intend to ruin my life just because some other people want me to do what they do.

"I think so many of these kids are insecure. They do dumb things like smoking pot in order to attract attention or to please the crowd or to be accepted in a group.

"And then they mess up their lives."

I asked Erin if she went to many parties. "Nope," she said. "I skip them because I know what's going to go on at the parties and I want no part of it."

"Do you feel lonely when you miss a party?"

"Yes, kind of," she replied, "but I can handle that. A little loneliness now

and then is better than messing up your life in some awful way.

"To me, giving in to peer pressure is a sign of immaturity. At our school, even lots of the seniors are immature. They do some awfully dumb things in regard to drinking and drugs and sex.

"This past year a lot of my friends were every bit as dumb as the seniors, and I ended a number of friendships because of this. Now I'm in the process of making some new friends. It's kind of hard but I had to do it."

At this point Kevin interrupted. "What a lot of these kids don't realize is that peer pressure will always be with them.

"Adults call it 'keeping up with the Joneses.' They spend lots of money to own the right things and they worry about wearing exactly the right clothes and having a big car.

"They're not free. They're not independent. Probably they're still insecure and still slaves to what other people think. As kids, they probably never learned to deal with peer pressure."

Both Erin and Kevin are lively, free and independent spirits. If you like what they said, they would have no objection to your following in their footsteps.



DANCING IN THE BARN—This group of New Albany Deanery teen-agers did a line-dance during the annual Deanery Barn Mass and Dance, held Sept. 21 at Mount St. Francis. About 100 teen-agers participated in the dance, which featured a DJ from MUSEQ in Covington, Ky. Prior to the dance, the young people participated in a special liturgy celebrated by Father John Meyer, deanery CYO moderator. Pictured are Kim Greenwell, Maggie Litch, Chrissy Scanlon, Jill Ellenbrand, Tim Bachman and Jeff Dotson. (Photo by Tony Cooper)

Quest retreat Nov. 15-16 is for all 9th and 10th graders

A Quest retreat will be offered Nov. 15-16 for all high school freshmen and sophomores in the archdiocese. The retreat will be held from 6 p.m. on Saturday until 6 p.m. on Sunday at the CYO Youth Center, 580 E. Stevens St., Indianapolis, Ind. 46203, and will include Mass. Interested people may

register by calling the CYO Office at 317-236-9311. The cost is \$20 which includes Sunday breakfast and lunch. Registration should be done by Friday, Nov. 8. Additional Quest retreats will be offered Jan. 24-25 and March 21-22 in 1986. More information can be obtained from the CYO Office.

Halloween party, bake contest and dance planned for Youth Week

Several CYO events are planned for youth week, Oct. 14-20.

A Halloween party will be held Monday, Oct. 14, from 7-10 p.m. at the CYO Youth Center, 580 E. Stevens St. in Indianapolis. There will be a costume contest and cash

prizes will be awarded for the best costumes. The cost is \$1 with a costume and \$2 without. Music will be provided by a disc jockey and the party is open to all youth in the archdiocese.

A bake contest, youth Mass and dance will be held Sunday, Oct. 20, at Our Lady of the Greenwood, 335 S. Meridian in Greenwood. Home baked items may be entered in one of six categories, cakes, pies, cookies, yeast breads and rolls, quick breads and cake mix concoctions. Entry

blanks are available at each parish and the cost is \$1.50 per person per entry. The entry deadline is Oct. 17.

The baked goods should be brought to Our Lady of the Greenwood from noon to 2 p.m. Sunday, Oct. 20. Judging will take place from 2:30 to 4 p.m. Mass will follow at 6 p.m. Awards will be given and the entries auctioned off beginning at 7 p.m. The evening will conclude with a dance from 7 to 10 p.m. Admission to the dance is \$2. The event is open to all youth in the archdiocese.

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JUNIOR HIGH DAY—Carol Book, Michelle Schneider, Jenny Madden, Amy Kunz, Candida Meeks, Dawn Neagle and Sandy Neagle play volleyball during a cookout for seventh and eighth graders from St. Mary's, New Albany. (Photo by Tony Cooper)

'Lifesigns' schedules for Oct.

The following are the schedules for the 'Lifesigns' series for October on the four Central Indiana radio stations that carry the program. All times are E.S.T.

- Date **WICR-FM, Indpls., Sunday at 11:30 a.m.**
Oct. 6 "Confirmation" — Immaculate Heart, Indpls.
Oct. 13 "Cults: Part I" — David & Steve Surette
Oct. 20 "Cults: Part II" — David & Steve Surette
Oct. 27 "Moving" — St. Anne, New Castle
- WRCR-FM, Rushville, Sunday at 6:35 p.m.**
Oct. 6 "Priests & Nuns" — Roncalli H.S., Indpls.
Oct. 13 "Teachers" — Secunia Memorial H.S., Indpls.
Oct. 20 "Feeling Good" — St. Christopher, Spdwy.
Oct. 27 "Courage" — St. Christopher, Spdwy.
- WWVY-FM, Columbus, Sunday at 10:30 a.m.**
Oct. 6 "Nuclear War" — Ritter H.S., Indpls.
Oct. 13 "Teen Pregnancy" — St. Elizabeth Home, Indpls.
Oct. 20 "Divorce" — St. Luke, Indpls.
Oct. 27 "Marriage" — Our Lady of Greenwood, Greenwood
- WAXI-FM, Rockville, Sunday at 10:30 a.m.**
Oct. 6 "Pain" — Secunia Memorial H.S., Indpls.
Oct. 13 "Free Time" — St. Patrick, Terre Haute
Oct. 20 "Life After Death" — St. Michael, Indpls.
Oct. 27 "Trouble" — Indiana Boys School, Plainfield

Ethiopia relief efforts are working, bishop says

NEW YORK (NC)—Famine relief efforts in Ethiopia are now working "very effectively" and refugee camp populations have dropped dramatically, according to Bishop Daniel P. Reilly, chairman of the board of Catholic Relief Services.

Bishop Reilly, of Norwich, Conn., returned Sept. 25 from a 10-day inspection trip to areas hit by drought and famine in Ethiopia.

"I return with a great deal of respect for everyone involved in this effort. There's nothing like seeing things on the spot to get an appreciation of the magnitude and the complexity of the problems as well as the effectiveness with which they are being handled," Bishop Reilly said.

Bishop Reilly reported 80,000 metric tons of food are now flowing into Ethiopia monthly from all donors. CRS provides

18,000 tons of that total each month. Other food donors include individual nations, international organization and private voluntary organizations.

"CRS has a far-reaching role in this overall operation since it is the major agency through which U.S. food comes into the country," the bishop said.

The bishop also reported "refugee camp populations are down dramatically. People are going back to the land to start farming again." He added there are still 50,000 to 60,000 refugees in camps, but that is a drop from a high of 250,000 a few months ago.

Ethiopia still needs massive imports of food for at least the next year, he said. "If we don't provide food at the same level as at present, we can have a recurrence of the disastrous suffering that we had in the past.

"From December 1985 through December 1986 at least 1 million tons of food from all donor sources will be needed. That means the CRS share should be about 250 metric tons."

Bishop Reilly said the U.S. government has not announced any decision about new food allotments for Ethiopia. The problem is complicated because the Ethiopian government has embarked on a resettlement program that some critics say forces drought and famine victims to move from their traditional homes against their will to new areas.

"We were told by United Nations representatives in Ethiopia most donor nations are going to continue feeding people in these new areas," Bishop Reilly said. "But the U.S. government is totally against doing so. That presents a problem, since CRS gets its food from the U.S. government."

Bishop Malone says he did not question priestly celibacy

by Jerry Fliteau

WASHINGTON (NC)—Bishop James Malone, president of the National Conference of Catholic Bishops, said Sept. 25 that he did "not advocate a change" in priestly celibacy, although a report in Time magazine suggested he had called for reopening the question.

Mandatory celibacy for priests "in theory could be changed, but I expect no change in our lifetime and perhaps no change ever," he said.

"The Sept. 30 issue of Time magazine leaves open the question of whether I personally believe that the church's discipline of celibacy for priests should be changed in order

to solve the shortage of new priestly vocations," Bishop Malone said. "That is not my view. I believe the present discipline is right. I support it."

Bishop Malone, of Youngstown, Ohio, is to attend an extraordinary Synod of Bishops in Rome Nov. 25-Dec. 8 as head of the U.S. bishops' conference. The Time article reported on elements of his advance report to the synod secretariat, which had been released Sept. 16.

In the report, Bishop Malone said that "the shortage of new priestly vocations requires specifically addressing such issues as celibacy and the general weakening of the sense of commitment apparent in our culture today."

Time ended the quote at the word "celibacy" and added,

"Those were bold words since John Paul (Pope John Paul II) has repeatedly indicated that priestly celibacy is a closed question."

Reacting to the Time story, Bishop Malone commented that "while in some people's minds the celibacy question should be addressed in order to change the discipline, in my mind it should be addressed in order to make more clear the reasons for and the benefits deriving to the church from priestly celibacy."

He added that if there should be a change in the celibacy discipline, "I believe it would almost certainly be in countries where the Eucharist would otherwise not be available to the people because of a shortage of priests."

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Book review

Book on stopping abortions is bombastic

CLOSED: 99 WAYS TO STOP ABORTION, by Joseph M. Scheidler. Life Cycle Books, Ltd. (Lewiston, N.Y., Toronto, 1985) and Crossway Books (Westchester, Ill., 1985). 343 pp., \$9.95.

Reviewed by
Liz S. Armstrong
NC News Service

Like its author, Joe Scheidler, ardent abortion opponent and director of the Chicago-based Pro-Life Action League, "Closed," a primer on closing abortion clinics, tends to be a bit bombastic.

There's not much chance of missing Scheidler's

message—emphasized by the usual pro-life gory photos of aborted babies—that abortion should be stopped.

It's equally hard to overlook his strategies—especially since several of the 99 tips seem repetitious.

There's merit in this book, however, for right-to-lifers who, like Scheidler, believe "pro-life activists cannot wait for the legislative and judicial process that will make abortion illegal" and that "the activist has to save lives now."

Among some good ideas, however, lurk some questionable suggestions.

Scheidler advises both that pro-lifers disseminate

information on malpractice suits against local clinics and tell women what happens in an abortion. Such consumer education on a weighty medical procedure—abortion—should be welcomed by the public.

His recommendation that pro-lifers assist pregnant women, not just dissuade them from abortions, is also excellent.

Significantly, he also rejects violence.

"The use of violence could damage the reputation of pro-life activists, while undermining traditional non-violent methods," he writes.

"Besides, the use of violence probably would not work in

the long run. The destruction of an abortion clinic is a temporary solution."

Nonetheless, he is sympathetic toward other dubious activities, such as using graffiti or destroying abortion advertising. "Even though the Pro-Life Action League neither condones nor encourages violence or vandalism, it is indulgent toward those who would render abortion advertising harmless and paint over an abortion ad that promotes violence against a human being," he asserts.

Unfortunately, he himself misidentifies the National Conference of Catholic Bishops as the "National

Council of Catholic Bishops," repeatedly misspells the name of Dr. John Willke, president of the National Right to Life Committee, and erroneously asserts that an abortion-related advertisement in The New York Times "claimed there is a 'diversity of teaching' about abortion in the Catholic Church." In fact, the ad claimed a "diversity of opinion," not teaching, among Catholics.

Scheidler also says "it is advisable for any pro-lifer who has access to a press pass to get one."

Actually, this tactic probably will backfire. Little is going to anger professional journalists more than seeing an advocate of a particular cause obtain a press pass or

misrepresent himself or herself as a genuine newperson.

There are other problems with this book as well. Hints of proud self-righteousness and lack of charity tinge it, for one thing. For example, Scheidler often refers to abortion proponents as the "enemy."

Finally, no matter how well-intentioned, some of his tactics—picketing abortion clinic doctors' and staff members' houses (what if someone makes a mistake and pesters the wrong home?), disrupting a church prayer service by backers of legal abortion, constantly accusing politicians of being pro-abortion—seem likely to be perceived as an ego-trip or maliciousness. Although aimed at stopping abortion, these activities could cost important public support for the pro-life cause instead.

(Liz S. Armstrong is NC News national affairs correspondent.)

REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication.)

† **BOOKER**, Mickie G., 53, Our Lady of Providence, Brownstown, Sept. 12. Mother of Joani Plum, Jean Ann and John; grandmother of one.

† **CARDINAL**, Paul, 60, St. Mary, North Vernon, Sept. 14; Husband of Agnes; father of Mike, Kent, Pat, Greg, Jude, and Paulette Alquist; brother of Thelma Cannon, Betty Hamilton, and Robert.

† **DIEHLMAN**, William F., 73, St. Gabriel, Connorsville, Sept. 18. Father of Timothy F. Sr.; grandfather of four; great-grandfather of one; brother of Mable Thorpe.

† **DOWNNEY**, Edward F., 74, St. Michael, Indianapolis, Sept. 23. Husband of Foris V.; father of Dee Schroeder; stepfather of William H. Mendell.

† **FIELDS**, James B., 69, St. Anthony, Clarksville, Sept. 20. Father of Laverne Downs and Vilda; stepfather of Jeanie Burnett and Vickie Smith; brother of Pauline Crepps, Louise King, Dorothy Lear, Lillian Livers, Angela Warden, Juanita Logan and Anthony; grandfather of four.

† **FLYNN**, Wilbert (Will), 66, Christ the King, Indianapolis, Sept. 13. Brother of Ann F. Robinson, Jeanne F. Brosius, John W. and Robert T.

† **HUNT**, Agnes Rose, 73, St. Mark, Indianapolis, Sept. 19. Mother of Charlene Owen, Thomas J., Marjorie Gill and Mary E.; grandmother of 14; great-grandmother of 10; sister of William Dobson.

† **KEEGAN**, David Louis, 30, St. Philip Neri, Indianapolis, Sept. 18. Husband of Robin; father of Brian Earl, Andrew Lee, Kelli Louise and Amber Rose.

† **KREIN**, Hazel M., 92, St. Ambrose, Seymour, Sept. 17. Aunt of Doris Alendar, Helen Childs and Donald Haversperger.

† **MORRIS**, Charles L., 55, St. Mary, North Vernon, Sept. 18. Husband of Elizabeth; father of Charles, Jr., and Patricia Taylor; brother of Jack, Albert, William, and Marguerite Tribble.

† **PFLUM**, Eleanor, 82, St. Gabriel, Connorsville, Sept. 19. Mother of Anthony, Rita Matern, Mary K. Yux, Carol, and Dolores LeFleur; sister of Robert and Vincent Ernst and Rosline Gerling; grandmother of 19; great-grandmother of 14.

† **PLUNKETT**, Thomas A., 89,

St. Ambrose, Seymour, Aug. 21. Uncle of Pat Toppe, Mary Jean Richard, Joan Terkhorn and Betty Jacobs; brother of Mary Ann Hilderbrand.

† **QUATHAMER**, James, 56, St. James the Greater, Indianapolis, Sept. 19. Husband of Margaret; father of Quinton, Jim, Steve, Rick, Karen and Mary; son of Anna; brother of Henry and Bob.

† **ROGERS**, Travis Scott, 6, Our Lady of Perpetual Help, New Albany, Sept. 21. Son of Connie and Rick; brother of Dustin and Brandon; grandson of Harold and Martha Harlamert, Nellie Spletton, Dorothy Martin and Agnes Schenck.

† **SCHRENK**, Mary Inez, 90, St. Ambrose, Seymour, Aug. 26. Mother of Mary Alberta Hayworth and Ralph; sister of Sarah Mehlin and Alma Gill; grandmother of six; great-grandmother of six.

† **SHALLENBERGER**, Robert W., 63, St. Christopher, Speedway, Sept. 20. Husband of Mary E.; father of Robert W., Jr., Patrick E., Brooke Elaine Newman, and Mary E.; son of Florence M.; brother of Viola Thompson.

† **SMITH**, Mary Jean, 56, St. Mary, North Vernon, Sept. 15. Wife of William B.; mother of Anthony and Edward; daughter of Mr. and Mrs. Edward Koetter; sister of William, Robert, Edward and Thomas Koetter.

† **SPEER**, Clarence, 65, St. Mary, North Vernon, Sept. 15. Husband of Mildred; father of Gerald, James, Janice Terry, Carol Anthony, Mary Gholson, Kathy Rose and Linda Schwein; brother of Clara Brown, Josephine Matteoli, Gertrude Trader and Frances McKee.

† **SPURGEON**, Anna C. Hannon, 70, St. Augustine, Jeffersonville, Sept. 23. Mother of John T. Frobe and Doris Jenkins; stepmother of Larry and Wesley Spurgeon; sister of Michael and Bernard Hannon and Mary Smith; grandmother of two.

† **THEDERS**, Charles A., 89, St. Gabriel, Connorsville, Sept. 18. Husband of Ethelyn; father of John, Tony, and Nancy William; grandfather of seven; great-grandfather of one.

† **WILEY**, Ann M. Armstrong, 70, Our Lady of the Greenwood, Greenwood, Sept. 19. Mother of Nancy Beever, Marge, Rich, Jim and Bill.

† **ZILIAK**, Mildred A., 64, Holy Spirit, Indianapolis, Sept. 18. Wife of Edward; mother of Edward J., Jr., Bruce A., Lois J. Coffman and Sue A.; grandmother of four; sister of Roy and Fletcher Newman and Ia Mae Crister.



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Recent USCC film classifications

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

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

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

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

- The Adventures of Buckaroo Banzai A-II
- After Hours A-IV
- Agnes of God A-IV

- Alamo Bay A-III
- Almost You A-III
- Amadeus A-II
- American Dreamer O
- American Flyer O
- Animals Are Beautiful People A-I
- Baby: Secret of the Lost Legend A-II
- Back to the Future A-III
- Beverly Hills Cop A-III
- Birdy O
- The Black Cauldron A-I
- Blood Simple A-IV
- Body Double O
- Body Rock A-III
- The Breakfast Club O
- Breakin' 2 A-II
- Electric Boogaloo A-II
- Brewster's Millions A-III
- The Bride A-III
- Camilla A-IV
- The Care Bears Movie A-I
- Cat's Eye A-II
- Choose Me O
- City Heat A-III

- The Coca-Cola Kid O
- Cocoon A-II
- Code of Silence A-III
- Comfort and Joy A-II
- Compromising Positions A-III
- Cotton Club A-II
- Country A-II
- Creator O
- Creepers O
- Crimes of Passion O
- D.A.R.Y.L. A-II
- Day of the Dead O
- Desperately Seeking Susan O
- Dune A-III
- The Dungeon Master A-III
- The Emerald Forest A-IV
- The Explorers A-III
- The Falcon A-III
- and the Snowman A-III
- Falling in Love A-II
- Fandango A-II
- Fast Forward A-III
- Firstborn A-III
- The First Turn-On O
- The Flamingo Kid O
- A Flash of Green A-III
- Flashpoint A-III
- Fletch A-II
- Follow That Bird A-I
- Fraternity Vacation A-II
- Friday the 13th, Part V—A New Beginning O
- Frigo Night O
- Garbo Talks A-III
- Ghoulies A-III
- Girls Just Want to Have Fun A-II

- The Gods Must Be Crazy A-II
- Godzilla 1985 A-II
- The Goonies A-II
- Grace Under Fire O
- Heartbreakers O
- Heaven Help Us A-III
- Heavenly Bodies O
- The Heavenly Kid A-III
- The Home and the World A-II
- Impulse O
- Into the Night A-II
- Irreconcilable Differences A-III
- Johnny Dangerously A-III
- Joshua Then and Now A-IV
- Just One of the Guys O
- Just the Way You Are O
- Key Exchange O
- The Killing Fields A-II
- King David A-III
- Ladyhawke A-II
- The Last Dragon A-II
- The Legend of Billie Jean A-II
- Lifeforce O
- Lily in Love A-II
- The Little Drummer Girl A-III
- Little Treasure A-IV
- Lost in America A-II
- Lust in the Dust O
- Mad Max Beyond Thunderdome A-III
- The Man With One Red Shoe A-II
- Maria's Lovers O
- Mass Appeal A-II
- Mask A-IV
- The Mean Season A-III
- Micki and Maude O
- Mischief O
- Missing in Action 2: The Beginning O

- Mission in Action A-III
- Movers and Shakers A-II
- Moving Violations O
- Mrs. Soffel A-IV
- National Lampoon's European Vacation O
- Night of the Comet O
- Night Patrol O
- A Nightmare on Elm Street O
- 1918 A-I
- 1984 A-III
- No Small Affair O
- Oh God! You Devil A-II
- Pale Rider O
- Paris, Texas A-II
- A Passage to India A-II
- Pee Wee's Big Adventure A-II
- Perfect O
- Perils of Gwendoline O
- Places in the Heart A-II
- Plenty A-IV
- Police Academy 2: Their First Assignment A-III
- Porky's Revenge A-II
- A Private Function A-III
- Prizzi's Honor A-III
- The Protector A-II
- Protocol A-II
- Pumping Iron II: The Women A-III
- The Purple Rose of Cairo A-II
- Rambo: First Blood Part II A-II
- Rampage A-II
- The Razor's Edge A-II
- Real Genius A-II
- Real Sonja A-III
- Return of the Living Dead O
- The Return of the Soldier A-II
- Return to Oz A-II

- The River A-II
- Runaway A-III
- Rustlers Rhapsody A-II
- St. Elmo's Fire O
- Sam's Son A-II
- Savage Streets O
- Secret Admirer O
- The Secret of the Sword A-I
- The Shooting Party A-IV
- Silent Night, Deadly Night O
- Silverado A-II
- The Slugger's Wife A-III
- Starman A-II
- Stick O
- Sudden Death O
- Summer Rental A-II
- A Sunday in the Country A-I
- Supergirl A-II
- The Sure Thing A-III
- Sylvester A-III
- Teachers O
- Teen Wolf A-III
- Test of Love A-II
- That's Dancing A-I
- The Terminator O
- Thief of Hearts O
- Torchlight A-III
- Tuff Turf O
- Turk 182 O
- Until September A-I
- A View to a Kill O
- Vision Quest O
- Volunteers O
- Warning Sign O
- Weird Science O
- Wetherby A-III
- The Wild Life O
- Witness A-IV
- Year of the Dragon O

USCC calls for farm bill with better price supports

WASHINGTON (NC)—The U.S. Catholic Conference has urged the House of Representatives to improve farm income by approving price levels for wheat and feed grains that more adequately reflect the costs of production.

According to the USCC, public policy arm of the National Conference of Catholic Bishops, such a measure would improve farm income for a majority of the nation's farms.

In a letter to representatives dated Sept. 27, the USCC said the Food Security Act of 1985 before the House should support the preservation of small and moderate-sized family farms.

The USCC recommended the House adopt a wheat and feed grains amendment sponsored by Rep. Dan Glickman, D-Kan., which would set target price levels that "reflect more adequately the costs of production."

Federal farm legislation also should allow for conservation methods and include a national food assistance policy that "commits this nation to providing a nutritious diet to all Americans," the letter said.

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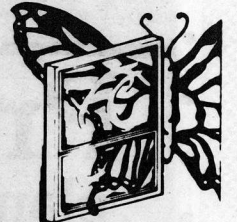
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Pope meets with nine U.S. Lutheran bishops

Also exchanges letters with head of Lutheran Church in America encouraging ecumenical talks

by NC News Service

"There is joy and hope, because the Lutheran-Catholic dialogue over the last 20 years has made us increasingly aware of how close we are to each other in many things that are basic," Pope John Paul II told nine U.S. Lutheran bishops visiting the Vatican Sept. 27.

"We experience sorrow, too, because there are important issues which still divide us in the profession of faith, preventing us from celebrating the Eucharist together," the pope added, speaking in English.

The pope spoke the same day Lutheran and Catholic officials in the United States released letters exchanged between the pope and Bishop James R. Crumley Jr., head of the Lutheran Church in America. The letters encouraged continuing ecumenical talks.

In a May 22 letter to the pope, Bishop Crumley noted "outstanding issues" between the churches, but said he was "encouraged at the theological convergence that is developing between Lutherans and Roman Catholics."

In his reply to the bishop July 22, Pope John Paul said that restoration of Christian unity "is a primary concern of mine, especially since being called to the See of Peter, which by its very nature exists to serve the unity of Christ's church."

The pope told the visiting Lutheran bishops that he appreciated their "purpose in coming now to Rome, namely, to deepen your knowledge of the Catholic Church and to understand better its commitment to ecumenism."

"Let us resolve to be open to the Lord so that he can use

this meeting for his purposes, to bring about the unity that he desires," the pope said.

BISHOP JAMES Malone, president of the National Conference of Catholic Bishops, called the extraordinary exchange of letters between the pope and Bishop Crumley an expression of a "continuous and often repeated commitment" of both sides to Christian unity.

Bishop Malone discussed the exchange of correspondence at a New York press conference at the Lutheran Church of America headquarters. Bishop Crumley was also present.

"I want to take this occasion to assure our Lutheran brothers and sisters here in the United States that the Catholic bishops of this country share fully in the prayers and hopes of John Paul II," he said.

Bishop Crumley had met with John Paul in Rome in 1981, 1983 and 1984.

In his letter to the pope, Bishop Crumley said that Lutheran-Roman Catholic dialogue had been "productive in surprising ways." Lutherans and Roman Catholics, he said, now "gladly acknowledge one another as fellow Christians and believers who study together, pray together and work together for social good in our nation." But he went on to say that the Lutheran-Roman Catholic relationship "remains fragile" and needs to be deepened.

In his reply, Pope John Paul reviewed aspects of the dialogues between the two churches and then said: "For

these same reasons I am happy that the dialogue continues in the United States between Lutherans and Catholics, a dialogue that began even before the Second Vatican Council ended.

"Along with the contribution of dialogues in other countries, and in continuing liaison with the Secretariat for Promoting Christian Unity and the Lutheran World Federation, your dialogue in the United States can contribute to the task of achieving that unity in faith which is our goal."

The pope concluded by looking ahead to the "dawn of the third millennium" and asking if its approach could not be made "the beginning of a special time for seeking full unity in Christ."

WITH 2.9 million members, the Lutheran Church in America is the largest of three major Lutheran bodies in the United States. The second-largest is the Lutheran Church-Missouri Synod (2.6 million) and third is the American Lutheran Church (2.3 million).

At the New York press conference it was also announced that Bishop Malone will give the homily at a Nov. 14 Lutheran-Roman Catholic "Service of the Word" at Reformation Lutheran Church in Washington. It will take place at the time of the annual Catholic bishops' meeting and will involve several Catholic bishops as well as heads of the three major Lutheran bodies.

Bishops' statement for Respect Life Sunday

(Continued from page 1)

choosing one over the other, but loving all and treating all with respect.

"We therefore stand with the child who has no voice of his or her own, and we also stand with the woman facing problems in pregnancy, doing all we can to provide her with effective morally acceptable assistance."

Respect Life Sunday, observed each year on the first Sunday of October, marks the official opening of the annual Respect Life program. The NCCB Committee for Pro-Life Activities distributes materials to help parishes, schools and church-related organizations promote the year-long program.

Cardinal Joseph Bernardin of Chicago is the chairman of the committee. Archbishop Edward O'Meara of Indianapolis is a member of the committee.

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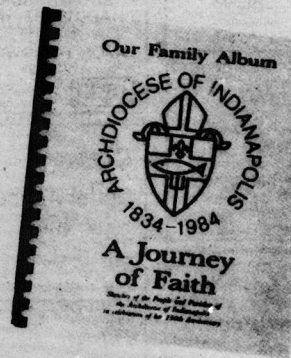
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