

THE CRITERION



NATURE'S PALLET—Brightly colored maple leaves adorn rambling brooks throughout Indiana as summer turns to fall. (NC Photo by Gene Ahrens)

Respect Life observance to focus on sick and dying *Archdiocese to begin celebration Oct. 4*

Observance of Respect Life Sunday in the Archdiocese of Indianapolis will focus on the church's care for life on those members affected by serious illness. Archbishop Edward T. O'Meara and Father Gerald Gettelfinger will concelebrate the 11 a.m. liturgy at Sts. Peter and Paul Cathedral on Sunday, Oct. 4 as the archdiocese's chief remembrance of National Respect Life month.

According to Father Stephen Jarrell, Director of the Office of Worship, special plans for the liturgy include the blessing of oil and the individual anointing of the sick. The Schola Cantorum (Cathedral choir) will sing for the occasion and Charles Gardner, director of music, and Father Jarrell have composed a litany prayer of invocation and response.

Father Gettelfinger, Chancellor of the Indianapolis Archdiocese, and pastor at the Cathedral, says the first time observance is one way "to extend the concern for life to the sick and the old as well as the unborn. It can show that this concern lasts a lifetime."

To accommodate those who might have trouble with steps, he says the church has installed a ramp on the South side. It can be reached from the first small street south of 14th Street which runs one way west off Pennsylvania Street.

Especially for this Mass, Sister Rita Clare, Pastoral Assistant at the Cathedral church, and Catherine Bradley, secretary, are coordinating drivers to chauffeur people to church. Upon their arrival the Knights of St. Peter Claver will assist them into the church.

Parishes have been encouraged to conduct the communal celebration of this sacrament in their own churches. But if a parish celebration is not held, they are invited to attend the Cathedral.

At the Cathedral entrance and throughout the churches of the archdiocese, members of Right to Life groups will be at hand selling red roses for life.

In conjunction with Respect Life month, Right to Life of Indianapolis has announced plans for its largest annual event and second dinner dance at the Hyatt Regency. Because of the unavailability of accommodations in October it will occur Nov. 14. Other participating Indianapolis pro-life groups include: The St. Gerard Guild, Indiana Right to Life and Mother and Unborn Baby Care, an abortion alternative.

Nationwide the thrust of Respect Life programs has grown from that first expressed distress at the liberalization of abortion laws to education and programs concerning all those groups most threatened by disregard for life.

A Committee for Pro-Life activities from the National Conference of Catholic Bishops sends an annual Respect Life manual to parishes.

This year's manual reaffirms the first resolution adopted by the bishops at the meeting which launched the Respect Life programs in 1971. It declares:

"We propose a Week of Prayer and Study focusing on the sanctity of human life and the many threats to human life in the modern world, including war, violence, hunger and poverty . . . We urge that educational programs be conducted on the dignity of human life and the responsibility of society to protect all its members—the unborn child, and also the aged, sick and disadvantaged."

Hatch introduces new amendment

WASHINGTON (NC)—After weeks of speculation among pro-lifers over its content, a new proposal for an amendment to the Constitution giving Congress and the states the right to regulate abortions has been introduced by Sen. Orrin Hatch (R-Utah).

Hatch's new proposal, made public Sept. 22, would fall short of most previous proposals for amendments on abortion because, according to Hatch, it would not seek "a direct constitutional prohibition on abortion."

But he urged support for the measure,

saying it would reverse the Supreme Court's 1973 decision on abortion and would not preclude a broader abortion amendment in the future.

"Although I would expect to continue personal efforts to secure a total abolition of abortion in this country, I know that I would be able to tolerate a regime that permitted some abortions much better if it were the result of the clear will of the citizenry," said Hatch in a statement accompanying introduction of the amendment.

"When a greater consensus exists in this country on the repugnance of abortion—which consensus I believe will be promoted by this amendment—I will be among those seeking a direct constitutional prohibition on abortion," he said.

THE NEW Hatch amendment is expected to divide the pro-life movement since it has similarities to a "states rights" amendment allowing but not requiring states to limit the availability of abortion.

Hatch, though, in a statement three weeks earlier drew a distinction between his amendment and a states' rights amendment, which he said he opposes because it would allow some

states to remain as abortion "havens."

Hatch, as chairman of the Senate subcommittee on the Constitution, is scheduled to open hearings Oct. 5 on proposed amendments related to abortion, including his new proposal. By law an amendment would require the approval of two-thirds of both houses of Congress and ratification by 38 states.

Hatch's proposed amendment reads:

"A right to abortion is not secured by this Constitution. The Congress and the several states have the concurrent power to restrict and prohibit abortions: Provided, that a law of a state which is more restrictive than a law of Congress shall govern."

HATCH said he would have personally favored "an amendment that would impose a duty upon all the states to prohibit virtually all abortions."

But he said such an amendment is not needed to reverse court decisions on abortion.

"It is necessary only that the representative branches of government no longer be totally limited in their ability to act in restricting or regulating or prohibiting abortion because of some presumed constitutional right to abortion," he said.

Looking Inside

Worldwide reaction to Pope John Paul II's newest encyclical is found on page 3.

Father Kenneth Doyle provides some background on the Pontiff's view of women in the encyclical on page 5.

LIVING YOUR FAITH offers three articles by Liz Schevchuk, Jim Lackey, and Msgr. George G. Higgins on the political and social background of the new encyclical on pages 9-11.

the criterion

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New diocesan organization appeals to the widowed

by RUTH ANN HANLEY

The widowed have had it with coping.

They want more than that. They want again to be integrated into peer relationships with groups and singles. They want to be recognized as Church.

And if the new archdiocesan Catholic Widowed Organization (CWO) has its way, the outlook might well improve for those left single through the death of a spouse.

Already this new group, formed in late spring, is meeting twice a month, planning a day-long workshop at Marian College, October 17, and also planning a peer ministry workshop through Catholic Social Services.

Ann Wadelton of Immaculate Heart Parish and Neatha Diehl of Holy Spirit, each coming at the problem of widowhood from her own perspective, joined forces with C.S.S.

For Mrs. Diehl it was the issue of Church caring which induced her to seek church sponsorship. "It was time that the Church do something," she thought. "Pay attention and recognize the widowed."

A good group, she believes, does not paradoxically "create a strength within the Church."

Mrs. Wadelton was having many of the same feelings. She feels an organization like this is born "because of a need."

SO FAR, without advertising, except in parish bulletins, about 100 persons have

responded from all areas of Indianapolis, and as far away as Yorkville.

According to Mrs. Wadelton "thirty to forty show up" for the meetings at the Social Services building on North Street, "despite the distance for some. And despite the problem of driving at night." Of course, already they are carpooling it for the meetings.

Mrs. Wadelton, speaking of the camaraderie of the group says "It's all right to call anyone."

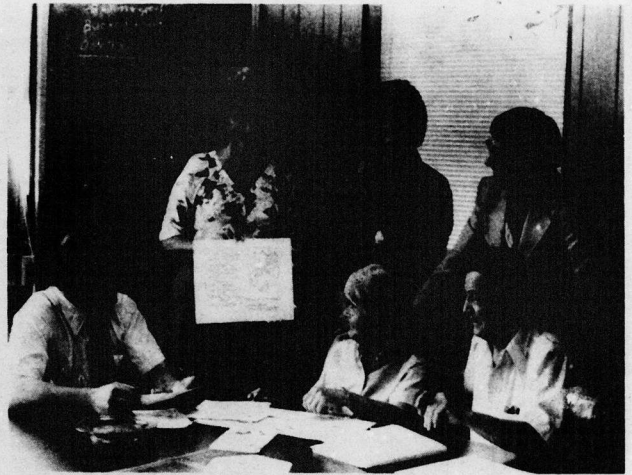
Mrs. Diehl calls it a "non-threatening situation."

"In fact," says Mrs. Wadelton, "John Mazelin demands to be called."

Amid the laughter from the group assembled on a week day morning Mazelin from St. Luke's parish, explains that "the men are getting over the idea that the gals are chasing after us." It's more like a quasi-related group from the start.

"What John means is that you just walk into the room and know that if you feel like making explanations, you can. But it isn't necessary," says Ann Wadelton. "They already know what you're feeling."

BOB RIEGEL, Director of C.S.S., names some of the problems that haunt the participants, widowed anywhere from three weeks to 14 years. They include: "Loneliness, isolation, differences from others. People like



CATHOLIC WIDOWED ORGANIZATION—A new grass roots archdiocesan group is offering friendship and help to the bereaved. Members pictured here from left to right are: sitting, Bob Becherich, Barbara Crump, and John Mazelin. Standing are Neatha Diehl, and Ann Wadelton with C.S.S. Director Bob Riegel.

this need support," he says, "Peer ministry can alleviate the grief if not take it away."

As Bob Becherich comments: "Only one truly widowed can understand the problems."

That's why the group has undertaken the workshop at Marian College in October. It plans "to bring together those who have lost a spouse—both men and women—for mutual support" . . . And to explore some specific areas of concern for the bereaved as "Dealing

with grief," "Loneliness," "Dealing with stress and depression." For those beyond the initial grief period there will be "Feeling good about yourself," "Self-assertion," "Re-entering the social world," and workshops on "Financial management," "Job-counseling," "Home repairs" and "Auto mechanics." Registration for the lunch and workshops will be held to the first 200 requests.

Future plans for the organization according to Riegel include a peer ministry workshop for Brownsburg, Noblesville and points East, and possibly "something for children of the widowed."

Speaking of the good response to the formation of the group, Ann Wadelton remarks that they didn't anticipate the frequency of the meetings. "But that's what people wanted!"

In fact, according to Barbara Crump of St. Luke's Parish, her bridge club didn't anticipate all her activity either. "They've just about thrown up their hands about finding a date for cards."

Education office hosts conferences

The fourth annual Educational Leadership Conferences sponsored by the Office of Catholic Education will be held on two Saturdays, Oct. 3 at Marian College and Oct. 17 at Our Lady of Providence High School, Clarksville.

This year's theme, "Shaping the Future Together," focuses on how educational planning relates to parish life.

Featured topics include: "Planning for Adolescent Catechesis," "Planning for Adult Catechesis," "New Administrators," "Planning for School Concerns," "Help for the Lead Team," "Issues for New Board Members," "Meeting and Including the Retarded and Handicapped in your Parish," "IDCC," "Planning for Catechetical Formation," "Conciliation and Conference," "Financing Total Catholic Education," and "Working Effectively with Boards."

Susan Weber, administrative assistant for OCE, views the conference as "one of the few opportunities for priests, Religious and lay persons in the total archdiocese to come together to share ideas and concerns within the educational ministry."

Persons interested in attending may call Susan Weber at the Office of Catholic Education, (317) 634-4453 or (800) 622-4982.

Workshop to focus on visuals in liturgy

Helping people become creative in and for parishes, is the goal of a workshop, "Visuals for Liturgy: Becoming Aware" to be given 9:30 a.m. to noon both Friday and Saturday, Sept. 25 and 26, at the Allison Mansion at Marian College.

Franciscan Sister Mary de Paul Schweitzer, Chairperson of Marian College Art Department, and Nancy Summers, florist/designer, will introduce parish workers to both the practical and aesthetic approach to balance, design, and symbolism. Through discussion, slides, flowers, and banners they will show how to create an environment that enhances the liturgy.

One of the goals according to Sister Mary de

Paul is to make the environment such that "when people walk into the church there must be a feeling for what we're about."

To emphasize that the visual impact begins at the church entrance, she suggests "getting rid of the visual clutter of books thrown round the pews or piled on the inside table . . . You just left clutter at home in the bathroom or strewn over the living room. You don't need it in church."

Mrs. Summers adds that "you don't want the people to walk in and be turned off."

She believes that the architecture of the Church, the people, and the liturgical significance should all be taken into account when plans are made to decorate the Church.

"We have a very real faith today; to use anything artificial is a denial. Plastic flowers give a message of permanence, and getting your money's worth. But we don't want to use the same things year after year. Part of the change is to strengthen faith."

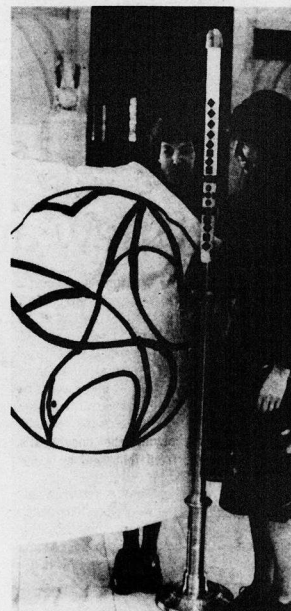
"It's a question of taste, not money," she insists. "Frequently it means spending less on something good."

Beginning with Sister Mary de Paul's idea that "the banner hanging on the door is not the answer," the co-presentors who are both members of the Art and Architecture Committee of the Archdiocesan Liturgical Commission will show "what can be done throughout an entire liturgical year." The audience will be introduced to resources such as "Church Art and Environment" published by the Bishops' Committee on Liturgy.

Sister de Paul is hopeful that not only the church artists will come, "but the seamstresses, carpenters, anyone who can carry out ideas."

As Mrs. Summers puts it, "It takes a community to decorate a church."

Price for the morning is \$5.



BECOMING AWARE—Becoming aware of how the physical atmosphere of the church can enhance the liturgy is the goal of a workshop being held Friday and Saturday at Marian College. Pictured here are co-presentors Nancy Summers, left, and Sister Mary de Paul Schweitzer.



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church IN THE WORLD

Belleville bishop chosen

WASHINGTON—Pope John Paul II has named Auxiliary Bishop John N. Wurm of St. Louis to be the bishop of Belleville, Ill. The 53-year-old Bishop Wurm succeeds Bishop William M. Cosgrove, 64, who resigned May 19 and has served since then as apostolic administrator of the diocese pending the appointment of a successor. Bishop Wurm served as associate superintendent of schools for the St. Louis Archdiocese for four years before being named auxiliary bishop in 1976.

Historian defends pope

LONDON, England (NC)—A British Catholic historian is coming to the defense of Pope Pius XII against the charge that he did not publicly condemn Nazi atrocities.

In his new book, "The Papacy in the Modern World," Father J. Derek Holmes, history professor from Ushaw College contends that the pope believed that he had to keep a low profile because "more than half the Jews in Rome were being sheltered in ecclesiastical buildings that had been opened to them precisely on the instructions of the Pope himself."

Labor protests policies

WASHINGTON (NC)—Representatives of religious groups added their voices to those of

labor leaders calling for jobs and justice and protesters expressing discontent with President Reagan's policies at the Sept. 19 Solidarity Day demonstration. Solidarity Day, organized by the AFL-CIO and civil rights organizations, drew more than 250,000 people to a protest march in Washington. Msgr. George G. Higgins, a lecturer at the Catholic University of America and a long-time supporter of unions, said in his invocation, that the demonstration sought "to strike a somber chord—to acknowledge in fear and trembling that ours is not yet one nation under God with liberty and justice for all."

Senate okays O'Connor

WASHINGTON (NC)—By a vote of 99-0, the Senate Sept. 21 confirmed the nomination of Sandra Day O'Connor to the U.S. Supreme Court, making her the first woman member of the high court in history.

Sen. Jeremiah Denton (R-Ala.) who had sided with anti-abortion groups in sharply questioning Mrs. Denton's voting record on abortion as a member of the Arizona State Senate, voted to confirm because he did not want to be "laughed out of the Senate" by his colleagues.

Sen. Jesse Helms (R.N.C.) continued to express a measure of uncertainty on Mrs. O'Connor's abortion views, but voted for confirmation because of his "faith" in the president's decision.



CARDINAL SUPPORT—Chicago's Cardinal John Cody, right, joins hands with black priests singing "We shall overcome" at a rally organized by black priests in support of the cardinal. About 6,500 Catholic school children, nuns, priests and others gathered at the rally to pay tribute to the cardinal and denounce allegations he misused church money. (NC Photo)

Bishops seek free press

WARSAW, Poland (NC)—In sharp language the Catholic bishops of Poland called for full freedom of the press, television and all other means of communication.

Access to the government controlled media has been one of the key points at issue in the sharpening battle between Solidarity, the independent labor movement and the ruling Communist Party.

The bishops message said "It is inadmissible that freedom of expression should be limited solely because the opinions expressed

could contain truths which are uncomfortable for some people, or which do not conform with the concepts of a particular group.

Pope seeks negotiations

CASTELGANDOLFO, Italy (NC)—In a strong and emotion-charged voice Pope John Paul II appealed Sept. 20 for negotiations rather than bloodshed in his native Poland. The pope told an audience of 10,000 visitors in Castelgandolfo that "too much Polish blood was spilled during World War II for people to be able to talk or think about a new spilling of blood."

Media, labor, Church welcome 'realistic' encyclical

by JERRY FILTEAU

Pope John Paul II's new encyclical, "On Human Work," has drawn a few isolated barbs, but mainly praise from the media, churchmen and labor experts.

The document, made public Sept. 15, addressed a wide range of issues in the world of work.

It discussed Christian principles for viewing such diverse questions as competing world economic systems, the dignity of the worker, labor-management relations, women and work, migrant labor, farming, manual labor and intellectual work, the roles of governments and employers in guaranteeing workers' rights, the rich-poor gap on the global scale, use of the world's resources, unions, minimum wages, unemployment, private property, technological development, health care, the relation of work to family life, and the role of human work in God's plan of creation.

The document calls every Catholic "to a personal, irreplaceable role as a Christian in the world of work," said Cardinal John Cody of Chicago.

The encyclical's central theme is the primacy of man over economic systems or theories, said Msgr. George Higgins, long-time labor activist and former secretary for special concerns of the U.S. Catholic Conference.

He predicted that Western economic conservatives would dislike many of the encyclical's comments on workers' rights, the social responsibilities of governments and employers toward workers and the responsibilities of rich societies toward underdeveloped ones.

PARIS' prestigious daily, Le Monde, ap-

plauded "an encyclical so enfolded in social and political reality, which says so much on the joint ownership of the means of production."

"The strike has at last found its credentials in pontifical nobility," the French newspaper added. "It was about time."

"An intensely political document addressed to many different kinds of listeners," was The Washington Post's editorial description of the encyclical.

"For Americans there is the passage on the obligations of the rich to the rest of the world," the Post commented.

It cited administration efforts to "cut off the main flow of foreign economic aid through the World Bank" and said: "The pope's encyclical conveys the thought that discontinuing foreign aid is not a morally acceptable way for a very wealthy country to balance its federal budget."

The Post also lauded the pope's views on women and work, saying the encyclical's position "is not far from that held by some feminists."

"IT SAYS that the work of raising families has great value, and that women who are mothers should not be subjected to economic and social pressures to take jobs," said the Post. "Not everyone will join the pope in his suggestion that custom and fashion have swung too far in favor of women's working outside their homes for wages. But his principle—that coercion is wrong—surely is the correct one."

The papal comments on women drew sharp criticism, however, from Italian writer Gianni Bozzo in the Rome daily, La Repubblica.

"If the present is lacking in the encyclical, the past abounds... How else can one explain the radical insensitivity to the feminine problem, present only in the conspicuousness of its absence?" he wrote. "The problem of female labor does not exist. The rights of women seem to be confined to remaining housewives. Stay at home, spin wool."

Bozzo also attacked the encyclical for not addressing sufficiently the question of agribusiness in its discussion of agriculture, and for discussing the world of work in terms that he said are "unreal today."

ITALY'S most prestigious newspaper, Corriere della Sera, took a diametrically opposite view, saying the pope "has gone right to the kernel of the crisis of the human daily condition, which is also an Italian crisis, a political crisis, a crisis of parties, a crisis of unions: the relationship between the one who works and the one who administers, between the one who transforms the sweat into bread and the one whose power grows from this bread."

Edward Saouma, director general of the United Nations Food and Agriculture Organization (FAO) praised the pope's words on agriculture.

"We here at FAO who worry about the problems, critical for humanity, of food and agriculture, are cheered by the understanding and respect which the pope has demonstrated regarding work in the fields," he said. "By defending its dignity, he encourages all those who dedicate themselves to his noble work of producing food for mankind. We are excited about the support which the pope gives to us who strive every day to make known the prime

importance of agriculture for the economic and social life of nations."

The papal encyclical was originally scheduled for completion in May, just before Pope John Paul's planned visit to the headquarters of the International Labor Organization (ILO) in Geneva, Switzerland. Both the encyclical and the trip were postponed after the pope was wounded in an assassination attempt in mid-May.

ILO's director general, Francis Blanchard, commented, "The fundamental idea of the (See MEDIA, LABOR on page 15)

New Gibault center opens next week

Gibault School for Boys in Terre Haute will climax its 60th anniversary celebration with the dedication by Archbishop Edward T. O'Meara of the new Martin Career Center at 1 p.m., Oct. 3.

Preceding the Saturday dedication will be a special Friday evening "Celebrate 60" dinner at the Terre Haute Holiday Inn with guest speaker Indiana Attorney General Linley Pearson.

On both Thursday, Oct. 1 and Friday Oct. 2 Dr. Frank Osanka, former Gibault student and nationally known expert on the problems of child abuse and child pornography will hold workshops for child care professionals on Domestic Violence: Child Abuse and Neglect.

The new center is one of a series of buildings either remodeled or newly built by the school, which is owned by the Knights of Columbus.

EDITORIALS

Sadly, the Church is big business

A reader recently phoned the Criterion office outraged at the publicity being accorded John Cardinal Cody and the United States government over alleged misuse of Church funds in the Chicago archdiocese. The reader demanded this paper ignore the issue and not give it any further publicity.

The reader's frustration at the attempt of the Chicago Sun-Times to apparently malign the Cardinal is understandable. To ignore the issue is not possible, however, since the issue is quite out in the open. Moreover, to ignore the issue in the Catholic press is to do both the Church and the Churchman a disservice.

At issue for us then is not the legal question. That is already a matter for the courts. One may debate the morality (or lack of it) of bringing to bear Cardinal Cody's financial activities before the public eye. Such debate is, however, a moot point. The accusation has been made. It will not go away by wishing it so.

What seems especially sad to us then, is not that Cardinal Cody has been accused, but the reality that such scandals do exist. In a contemporary Church in which religion often has to be big business, such accusations should not only not surprise us, we should sadly expect them. Moreover, we should expect that wrongdoing will occasionally be found.

That is because the Church is first of all a human experience. Indeed, much of our faith is predicated on the difficult notion that somehow the Holy Spirit will inspire an overall positive direction in the efforts of easily tempted human beings. There is no doctrine of faith to fall back on in this respect. The Church cannot guarantee that its members will not sin.

The Archdiocese of Chicago is the largest in the country and one of the largest in the world. In terms of finances, it is a hugely, monolithic ecclesiastical machine. It is not simply a charitable organization operating out of a cigar box. We are talking about a corporation which collects huge funds, makes investments, borrows, pays huge sums and carries on legal activities as any other corporation. To presume that it is free of corruption, or that any Church corporation is free of corruption, is to presume the naive.

Such could be said of other Catholic dioceses in this nation. All the more reason that the Church continually needs to be accountable to the people it serves. But we are new at such accountability.

The American Church has developed an intricate bureaucracy. And like any bureaucracy, it always gets bigger, never smaller. The bureaucracy in the Archdiocese of Chicago is extensive. It is inconceivable that one man, its archbishop, could know precisely what is happening in it at each and every moment in time. In essence, Cardinal Cody has a nearly impossible task. This is not to excuse him of any wrongdoing. It is simply to say that in the structure in which the Church functions, human error must be expected.

To examine the problems in making a bureaucracy more workable, one need only understand Ronald Reagan and his attempts to reorganize the United States government. From the perspective of bureaucratic size, Reagan seems bent on personal crucifixion. Those whose lives are invested in a bureaucracy will not easily let go of it. One is, after all, talking about jobs. And one problem in a bureaucracy is whether or not all jobs created by the bureaucracy are necessary.

For the Church the sadness in the Cardinal Cody case must be the pain of living in a bureaucratic image. Such an image often conveys to the public an uncaring sense. It should say something of the Church's strength that despite such an image, it continues to work. Human frailty stands side by side with the most caring and generous efforts we make.—TCW

Equal rights for all

Is Pope John Paul's new encyclical just another middle of the road Church document? How one views such writings will determine one's impression of it. As a position paper, a statement of belief, a working guideline for Catholics, it presents a truly beautiful opportunity for personal reflection and deepening of moral values.

Several articles in this week's issue reflect differing columnists' views on the subject. We encourage your examination of what they say as well as a thorough reading of the encyclical when it becomes available through the United States Catholic Conference.

Essentially the encyclical is a statement of belief in the primacy of the human being over his/her work. It is a discussion of how the modern world is changing our attitudes toward human beings and their work. This is evident in the pontiff's recurring reference to the command of God in Genesis for human beings to 'subdue the earth,' as well as the pope's declaration that 'work is for man, not man for work.'

Pope John Paul is most assuredly concerned in the encyclical that the Church has the responsibility to call to the attention of the world the dignity of workers. Thus, the repeated emphasis on those who carry out the activity of work rather than work itself. In recalling the history of the past century he says, "Both the original industrialization . . . and the subsequent industrial and post-industrial changes show . . . that, even in the age of ever more mechanized 'work,' the proper subject of work continues to be man."

The pope's essay is a further extension of themes begun in his first encyclical "Redemptor Hominis." His words then should be viewed in terms of the development of the point of view he began in that work. All three of his encyclicals tell us that everything he says and does reinforces his belief that nothing in this life must be taken away from one's equal rights before God and man.—TCW

Internal Church disputes are mislabeled contests

by Fr. RICHARD P. McBRIEN

Too often disputes within the Catholic Church are described as contests between liberals and conservatives. Some are; many are not.

For example, Father X, an internationally known New Testament scholar, holds one interpretation of the Lucan Infancy Narratives, and Mr. Y, a columnist with a 30-year-old undergraduate degree from a small Catholic college, has another interpretation.

A liberal-conservative debate? Not on your life!

That's a debate between a professional and an amateur. Liberalism and conservatism have nothing at all to do with it.

Now, if Father X's interpretation were also challenged by a colleague in the Catholic Biblical Association, one whose publications and academic credentials were at least comparable to Father X's, that would be another matter entirely.

Then it might very well involve a liberal-versus-conservative interpretation of a text or theological point.

The Church can stand that kind of debate. In fact, the Church needs such debate for its own growth in understanding. Without challenge we become settled in conventional assumptions, be they liberal or conservative. Sometimes those assumptions are correct; but sometimes they are not.

WE HAVE to make a distinction, therefore, between Catholic controversies which pit the competent liberal against the competent conservative, and Catholic controversies which pit the competent liberal or conservative against the incompetent liberal or conservative.

Debates between theologians who are critical of certain non-infallible papal teaching and Catholics who believe that criticism of papal teaching is always out of order are not debates between liberals and conservatives. They are debates between the competent and the incompetent, i.e., between people who know some history, theology, and doctrine, and people who don't.

Similarly, debates between directors of religious education with professional credentials and parents who insist that their children be taught exactly the way they themselves were taught are not debates between liberals and conservatives, but between the competent and the incompetent.

I am not suggesting that religious educators, or theologians, or bishops, for that matter, are above criticism. But the first requirement of the critic is that he or she be competent to criticize.

TO GIVE another example: We have people today who talk about the state of the Church as if all setbacks can be traced to corruptible human failings.

According to them, we'd have more vocations to the priesthood if only young men

would, by an act of the will, renounce materialism and embrace the way of sacrifice.

They say that people aren't going to Church in such large numbers today because theologians, priests, nuns and religious educators have told them that they don't really have to go to Mass all of the time, and certainly not under pain of mortal sin.

Thus, if theologians and others stopped saying the things they are supposedly saying, our churches would be filled again, just like the good old days. We'd even have a crowd at First Friday Mass and a respectable showing at Sunday afternoon benediction.

Such people (frequently mislabeled as "conservative") need to do a little penance for getting so quickly and so noisily into an argument they're not prepared to handle.

For starters, instead of the usual three Hall Marys and three Our Fathers, they should slowly and reflectively read articles 4 through 10 of the Second Vatican Council's Pastoral Constitution on the Church in the Modern World. (The Vorgrimler Commentary on the Documents of Vatican II, volume 5, would be helpful.)

FOR MORE serious offenders, Peter Berger's "The Heretical Imperative" is also required. Not the whole book. This is not the time for severity. Firmness, yes. The first two chapters will do quite well.

"Today's spiritual agitation and the changing conditions of life," the council document states, "are part of a broader and deeper revolution" (n. 5).

That "broader and deeper revolution" has to be understood before one can prescribe remedies for it. And the more one understands that revolution, the more one realizes that vocations to the priesthood aren't going to multiply through prayer and poster campaigns, attendance at Mass isn't going to be revived by occasional weekend conventions on evangelization, and people aren't going to be stopped from critically reflecting on their faith by the censure of a Hans Kueng.

People who believe otherwise probably also believe that young men and women are different today because they are more disobedient than their parents and grandparents were. Spared rods make spoiled children. That explains it all.

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LIVING THE QUESTIONS

Renewal program provides opportunity for growth

by Fr. THOMAS C. WIDNER

Having been away from the task of writing a regular column and editorials for more than seven months, I feel somewhat uneasy, uncertain, and apprehensive as to the possibilities journalism opens for me now. Writing excites me. The mental struggle to write, on the other hand, weighs like a woman in labor eager to give birth to the person she has nurtured during her pregnancy. I will be glad when the finished product is delivered.

These seven months have been spent as a resident at the House of Affirmation in Whitinsville, Massachusetts. One of four centers in the United States, the House offers clergy and Religious, men and women, the opportunity to pull back from whatever work each is doing and to reorient oneself. I sought that opportunity because I found that I could no longer cope with the demands that I placed on myself in ministry.

The program at the House is one of intensive psychological therapy. It is an often painful process and always hard work. It requires the resident to look at himself/herself, confront strength as well as weakness and seek the confidence to take responsibility for one's own decisions.

The House exists because many of us in religious life have found ourselves unable to measure up to standards we and others have created for us. We impose these rigid standards on ourselves and often find a deep-rooted sense of guilt accompanied by extreme frustration. Treatment involves becoming aware that one is after all only human. As such I have the right to expect no more and no less of myself as a human being.

I DON'T KNOW IF the need for such a place surprises most laymen and women. The opportunity is certainly one of which most lay people would be able to take advantage. Some I know would certainly welcome the freedom to take seven months to 'get one's act together,' as we say, but family responsibilities as well as job and cost, make it all but an impossibility.



There is so much I would like to say about the House of Affirmation but it would take many columns and a very lengthy, if not boring, detailed explanation. For me personally, it meant the difference between viewing myself as a hopelessly anxiety ridden priest-editor and a helplessly anxiety prone one. In saying that I realize there is a very subtle wording which still may be meaningless. But for me it has to do with realizing my own weaknesses at the same time I accept my capabilities. Helplessness is a characteristic human trait. Anxiety is a peculiarly 20th century American trait. Neither needs to paralyze me.

There are nevertheless several aspects about the House which I think are of vital importance for the future of the Church everywhere. One concerns its environment in which men and women Religious live and work together. I would not have been able to learn all I did without the input of both men and women there. That is because the single most essential thing for us in the Church is the building of human relationships.

I RECENTLY READ that Bing Crosby's youngest son, winner of the U.S. Amateur golf championship, told an interviewer that his late father would have told him not to let such a success go to his head. "My father was always concerned about our getting conceited or bigheaded," the young Crosby was quoted in Newsweek. "He knew that success was not worth losing friends over."

Whatever ministry involves any of us, it is only through good, healthy human relationships that we will find our way to God. Indeed, the work of ministry, i.e., comforting the sick and dying, administering the sacraments, debating at a parish council meeting, etc., is the work of deepening our human relationships. The beauty of the House of Affirmation was that men and women Religious together provided a perspective that could only be incomplete otherwise.

Ministry ought teach us to believe in ourselves as human beings, that we are created out of a sense of God's love, and that each of us is worthy before Him. Therefore, insofar as we need one another to go to God, we need both men and women in our relationships.

There is nothing revelatory in this. In a Church which is topheavy with male personnel, however, it is a monumental

task to take to heart the Scriptural words that there is 'neither Jew nor Greek.' Humanly speaking, the work of ministry is tapping the deepest sense of our own humanity and learning to love it. To do that each of us needs to learn from both men and women.

Closely tied to this theme of human relationships is the nature of religious culture itself. Many of the residents at the House are victims of an older spirituality which attempted to reject any sense of self-confidence in them. Despite the positive qualities of that culture, it generated in many clergy and Religious feelings of guilt which severely affected their ability to function spiritually and emotionally. The House of Affirmation provides a climate in which these men and women can heal their wounds.

That religious culture, whatever good it may have accomplished at one time, is no longer viable. It is dead. I daresay one of the reasons for the paucity of religious vocations these days has to do with whatever remnants may exist of such culture. Young people are for the most part simply not interested in living a life in which they have to degrade themselves in order to be successful. It is unfortunate that our spirituality came to that, but the truth is that scores of individuals came to see a religious vocation as demeaning.

MY SCHEDULE INVOLVED individual therapy twice a week, group therapy twice a week, and psychodrama once a week as well as other group meetings with the House director and staff plus a variety of ancillary therapies designed to tap one's creative skills and keep one physically fit. The approach is what in the day and age is termed holistic.

In returning to the Criterion, I find a healthy operation running smoothly and efficiently. I am greatly in debt to Dennis Jones, general manager, who saw to it that all aspects of the company not only functioned well but continue to be strengthened. I am likewise in debt to Valerie Dillon, news editor, whose editorial control greatly expanded the scope of the paper these past seven months. I look forward to working with both of them again. As I do with the entire staff—Cordelia, JoAnn, Juanita, Alice, Dick, Kathy, and Ruth. There is a unity and a camaraderie present, one which has grown in my absence and I feel grateful that I am welcomed back into it.

Pontiff arouses controversy over what he didn't say

by FR. KENNETH DOYLE

ROME (NC)—In Rome much controversy has been caused by what Pope John Paul II's new encyclical says—or does not say—about women.

Coming out of the Vatican Press Office moments after the encyclical had been released, a woman journalist said: "Here we go again. Grants for women. Keep them in the home. That's what this pope has always said. There's not much new in that."

The woman, in her mid-forties and unmarried, is well-respected in her profession.

The following day a male columnist in a Rome paper echoed her thoughts. The encyclical showed, he said, a "radical insensitivity to the feminine problem, present only in the conspicuousness of its absence. The problem of female labor does not exist. The rights of women seem to be confined to remaining housewives. Stay at home, spin the wool. Everything returns to its origins."

But that same day, in a casual conversation in the Vatican Press Office, another woman had a different idea. She, too, is a capable journalist, representing a worldwide wire service and an international radio network.

She is in her mid-thirties and has two young children.

"You know," she began, "I agree with the pope. He doesn't say that women shouldn't

work. He only says that once you're a mother, you shouldn't have to work if you don't want to. And that makes sense to me. Once you're a mother, your biggest job is making sure those kids grow up to be decent human beings."

"I'M TIRED," she said, "of women who say to me, 'I'm not going to let my kids stand in the way of my development as a person.' I say to them, 'Then why did you have them?'"

What was it that Pope John Paul said in his new encyclical, "On Human Work," which provoked such strong and varied comments?

In one way there was nothing startlingly new, but in another way the encyclical contained more than a repetition of previous statements.

He said that the "primary goals of the mission of a mother" were "to devote herself to taking care of her children and educating them in accordance with their needs, which vary with age."

The pope had said that before. In Poland in 1979 he said that "motherhood must be treated in work policy and economy as a great end and a great task in itself. For with it is connected the mother's work in giving birth, feeding and rearing, and no one can take her place. Nothing can take the place of the heart of a mother always present and always waiting in the home. True respect for work brings with it due

esteem for motherhood. It cannot be otherwise, the moral health of the whole of society depends on that."

BUT THERE was indeed a new element in the encyclical's treatment. For the first time, the pope was suggesting grants which would make it possible for mothers who chose to do so to remain at home.

To understand the concept one has to grasp first the pope's passionate concern for the health of the family unit.

"This pope has a deep, deep esteem for the family," said Jesuit Father John Schasching, dean of social sciences at Rome's Gregorian University. "It comes partly from his Polish experience, but also from personal conviction. There is no other topic on which this pope has spoken so often. He knows the problems of today, so time after time he stresses the importance of the survival of the human family."

Pope John Paul's ideas on labor are rooted in his convictions about family. Following what has been traditional Catholic social teaching, in the encyclical he equates a just wage with a family wage, one which will equip the family to live decently.

But then comes this pope's new contribution to Catholic social thought, according to Father Schasching.

"IN THE encyclical the pope clearly

believes that society today should recognize, in a financial way, the contribution of mothers, thus a grant for mothers who choose to stay at home and raise their children," said the priest.

A natural question, of course, is: From whom should that grant come?

According to Father Schasching, it could come from a combined effort by various segments of society. "It could be like health insurance," he explained, "where the employer, the employee and the government each contribute a share."

The idea, said the Jesuit dean, is not original with the pope. Many European countries such as Austria (Father Schasching's native country), West Germany and France are quite close to it, he said.

It is not a very radical idea at all, he added. "It simply says that mothers do a tremendous job for society and that the humaneness of the society of tomorrow depends on the children of today. So society should help to pay for that, the same way as it pays for schools now."

Asked if the pope is saying that women should not work, the priest commented:

"IN THIS whole section of the encyclical the pope is careful to speak about 'mothers,' not women in general. If a woman has no children, if a woman is single, let's say, and simply (See AROUSES CONTROVERSY on page 11)

Drug usage usually occurs as children become adults

by RUTH ANN HANLEY

"If personality change is the key to drug abuse, every 13-year-old child is suspect," a parish mother recently explained.

And even though the statement was made in jest, it highlights one of the problems parents find in deciding whether or not their child has a drug problem.

Drug usage, though it can begin as early as 10, according to experts, usually comes during the years that children are entering the adult world. Even without drugs and alcohol it is a time of great mood swings, of growing apart from parents, of seeking identity.

Often when the child enters high school he adopts a new set of friends, also used as a possible indication of a drug or alcohol problem, but just as often a simple sign of an expanding interest in the people around him.

Parents are used to containing their problems within their family. When they detect signs of a drug or alcohol problem, they feel a loyalty and protectiveness, and sometimes a shame that prevents sharing with other parents.

However, the drug dealers and sellers of paraphernalia have no problems sharing. In a sense they buy into the idea that parents should be reticent, stay out of their stores, not read their publications and let kids alone.

According to a 1980 School Drug Study of 11,277 Indianapolis 7th-12th grade students by the Indiana Department of Mental Health, the dealers are prospering. Since a duplicate study done in 1977 the availability of drugs has increased dramatically for the school age population. Marijuana is up 23 percent, and availability of other illegal drugs is up 11 percent at the 7th grade level, and up almost 17 percent at most all grade levels.

Eighty-eight per cent of all 12th graders have had a chance to try marijuana, 53 per cent the chance to use amphetamines, and 41 per cent the chance for LSD. Among current 7th graders, 45 per cent have had the chance to try marijuana, 40 per cent the chance for inhalants, 21 per cent the chance for amphetamines, and 10 per cent to try heroin.

THE GOOD NEWS found in the statistics is that usage, while it has increased, has not increased as quickly as availability.

The bad news is that those who use drugs seem to be doing so at a younger age and with more frequency.

It comes as no surprise that this survey shows that marijuana is the most abused drug.

Like alcohol it has become a social crutch for many of the young.

Like alcohol it can distort time and space perceptions and bring dreamy relaxation, heightened sensation and stretched out time.

But according to Robert L. DuPont, M.D., President of the American Council on Marijuana, these effects are the direct results of brain poisoning.

Marijuana intoxication primarily results from a chemical THC or delta-9-tetrahydrocannabinol which is drawn into the body with a puff of smoke.

Because this chemical is fat soluble but not soluble in water (our body's waste disposal system of blood and urine is water based), THC stays in the body, especially the fatty tissues, including the brain and reproductive organs, in measurable amounts up till one month after smoking a single cigarette.

Though experts have no evidence to decide whether the effects of smoking marijuana will completely disappear with disuse, they are in agreement that:

Marijuana smoke contains more tar and known cancer causing agents than does tobacco smoke.

Smoking can cause respiratory problems as sore throats, coughs, bronchitis, chest pains.

The hormone system is affected so that in males the testosterone level and sperm production can be reduced. In females menstrual irregularities can occur.

IN THE PUBLICATION Patient Care physicians are told how to recognize the chronic marijuana smoker:

- | | |
|---|-----------------------------------|
| —bloodshot eyes (may be masked with eyedrops) | —changes in habits |
| —cough | —fatigue |
| —chest pain | —deteriorating social performance |
| —irregular menstruation | —secretiveness |



- | | |
|--|--|
| —poor grooming | —alienation |
| —environmental changes as irritability and memory lapses | —friendships with known drug users |
| —personality changes | —unexplained loss of money in the home |
| —speech difficulty | |

Parents and children are reminded by DuPont that despite insinuations to the contrary, possession of marijuana is against the law in every state. Sale of marijuana is a felony offense.

In a U.S. government publication, "Parents, Peers and Pot," the suggested cure of the problem is to learn, take a stand and join others. For young people it requires a second look at themselves, their culture and where it is going. The motto of the present anti-drug media campaign by the Marion County prosecutor's office says it well: Drugs! It Takes Guts To Say No!

The ten-week media blitz, begun on Aug. 31, is aimed at putting information and resources into the hands of students, parents and teachers.

But the government publication message is that this information and help will not be effective unless parents are willing to set standards and be ready to enforce them.

THE BOOKLET QUOTES Dr. Benjamin Spock who argues that "parental timidity is the most common problem in child rearing in America today."

It advises that an adolescent's most effective weapon against parental control is the "divide and conquer" strategy whereby he/she isolates his/her parents as the only ones enforcing certain rules. "This makes parents suckers for the 'everybody is doing it blackmail.' And it doesn't much matter what it is everybody is doing: staying up until midnight, watching television on schoolnights, biking down the highway, going steady at twelve, cutting school on Wednesday afternoons, or ultimately—smoking pot."

What is suggested is that parents organize and get acquainted with their child's peer group in the hopes of working together and "developing an extended family with uniform rules and expectations."

But it suggests that parents ought not stop with "the parents of your child's peer group, but make an effort to become acquainted with all of your neighbors. Speak frankly about the problems of maintaining a healthy neighborhood environment for children and teenagers. Make a mutual commitment to keep informed about what kids and families are doing and exchange information or advice about potential or actual troubles among the kids."

It concludes that "many parents who have sought the support and cooperation of their neighbors have been surprised at the immediate improvement in the active friendliness, courtesy and quality of life of both youngsters and adults."

Serving the needs of both parents and children in many problems are counselors from Catholic Social Services Family Counseling unit. They are available in 21 parish schools and three Indianapolis High schools, Chatard, Cathedral, and Roncalli for individualized support. They stress that their role in the schools is preventive, not disciplinary and that they can be consulted by student or parent without advising the principal of the nature of the consultation.

A remembrance of Agnes Mahoney

Honors came from all sides for Agnes Mahoney who lived her 85 years as a life of service to community and church.

When this remarkable member of St. Susanna parish in Plainfield died last Sept. 5, the remembrance of those honors was broadcast in press and on television. Miss Mahoney, a public school educator by profession, was honored for her actions by her city, by B'nai B'rith, the American Legion, Pi Lambda Theta, Freedoms Foundation, Theta Sigma Phi (now Women in Communications), the Indianapolis Star, and many others.

Through the Catholic community she will be remembered for her years of volunteer activities on diocesan boards and in teaching religion. In 1945 she was awarded the "Pro Ecclesia et Pontifice" medal by Pope Pius XII.

But like the rest of us she will probably be best remembered by those with whom she spent great portions of her time.

Such a one is Father Donald Buchanan, Chaplain of the Indiana Boys' School in which Miss Mahoney faithfully taught religion for 62 years.

In his eulogy delivered at the funeral Mass at St. Susanna's Sept. 9, Father Buchanan said, "All her areas of service were so vital and important; yet the one closest to her heart was the Indiana Boys' School..."

"Miss Mahoney gave religious instructions, taught the boys to pray, celebrated her own brand of liturgy (one of my predecessors said she was

the first woman priest), heard confessions, counseled, contacted families, settled disputes, mended clothes, dried tears, etc. She touched thousands of lives, always believing in them, always having hope. Her constantly recurring message: God loves you and with His help, you can make something good out of your lives. It doesn't matter what you've been or what you've done (that's past); it's the future that's important.

"In the sixty-two years she volunteered at Indiana Boys' School, I would suppose that she missed no more than ten times being there on Sunday. Rain—snow—sleet—blizzard: she was there..."

"Some people," she once said, "say they get bored. Sometimes I get lonely. Sometimes I get tired. But bored! Never! There just isn't time for that."

"The secret of the drive and energy of this great lady, I believe, was the fact that she attended Mass and received Holy Communion every day from childhood to the end of her life. This was her strength: Jesus Christ Himself.

"A few short weeks ago, the day we had all dreaded came and at her beloved Boys' School Miss Mahoney collapsed, never to return. Her life had been one big gift; now she had literally 'given out.' Unable to return to Boys' School, she quickly lost the will to live. God, in His wisdom, called her to Himself.

"I see her as a modern day martyr. We read about the martyrs in Latin America today, people giving their lives for the faith, but the blood of many martyrs is often spilled out in the gradual, lifelong, outpouring of service to humanity. By a father or mother, a doctor or nurse, or a teacher. Martyr means witness and there are so many ways of witnessing to the message of Christ. Agnes Mahoney called herself a teacher; the quantity and quality of her service and witness boggles the mind.

"Woman—Catholic—Educator—Martyr—Christian—Neighbor—Godmother—Friend—Confessor—Grandmother—Agnes Mahoney.

"Many women have done excellently, but you surpass them all. Charm is deceitful, and beauty is vain but a woman who fears the Lord is to be praised. Give her of the fruit of her hands, and let her works praise her in the gates."



Agnes Mahoney

check it out...

Three Benedictine monks of St. Melarud Archabbey were ordained to the diaconate in the Archabbey Church on Saturday, Sept. 19. Archbishop Edward T. O'Meara officiated at the ceremony ordaining Brothers Sean Hoppe, Isaac McDaniel and Severin Messick.

Bro. Sean, a native of Findlay, Ohio, is the son of Mr. and Mrs. Paul Hoppe; Bro. Isaac's parents are Mr. and Mrs. James E. McDaniel of Owensboro; Bro. Severin is an Indianapolis native, the son of Mrs. Henry (Anna L.) Messick and the late Mr. Messick.

These new deacons along with Bro. Tobias Colgan will be ordained to the priesthood on May 2, 1982.

The Carmelite Sisters in Indianapolis elected Sister Jean Alice McGoff to serve as prioress of their community in election proceedings earlier this month. Her assistant is Sister Janice Niliste.

The Society of St. Vincent de Paul is the recipient of a \$12,000 grant from The Indianapolis Foundation. The funds will provide a new truck for the volunteer agency which

operates a distribution warehouse of used appliances and materials for the needy.

Central Indiana Franciscans will mark the opening of the eighth centenary worldwide year of celebration in honor of St. Francis of Assisi on Sunday, Oct. 4. A program beginning at 4 p.m. will be held at Sacred Heart parish, the 100-year-old Franciscan parish at 1530 Union St., Indianapolis. Franciscan friars, sisters and laity involved in various ministries throughout the central Indiana region will participate in this celebration of the "little poor man" of Assisi.

Those attending are asked to bring a sack lunch for the evening meal. The celebration will close with solemn vespers of the feast of St. Francis at 8 p.m. Inquiries may be directed to Bro. Gregory at Sacred Heart, 317-438-5551.

The National Merit Scholarship Corporation has released the names of 15,000 students from all parts of the nation who have qualified as semi-finalists in the competition for merit scholarships to be awarded to high school seniors in 1982.

New Right to Life chapter opens

The new Westside chapter of Right to Life of Indianapolis will hold its second meeting, 7 p.m., Tuesday, Sept. 29, in the smaller clubhouse at Westlake Arms Apartment.

The opening of this new chapter closely follows the summer opening of the first such chapter on the Southside. According to Dottie Wodraska, president of Right to Life of Indianapolis, the parent group, it also prefigures the opening of an East and Central chapter through 1982. This restructuring is an attempt to make Right to Life more accessible in each

locality.

According to Westside chairperson Kathy Follas, the Sept. 29 meeting will include a discussion and slide show. The main thrust of the group will be on education. The group is described as non-profit, and non-denominational. One of its goals is "the protection of human life from conception to natural death through passage of a Human Life Amendment."

For additional information contact, Kathy Follas at 297-0687.

Service for elderly initiated

Beginning Oct. 5, a "Come-by-Day" day-care service for elderly women and men will be open Monday through Friday at Providence Retirement Home in New Albany.

The service is designed for those 60 and older who desire planned activities and companionship during the day, or who want or need a day away from their own homes regularly or occasionally.

Providence Sister Noel Waters, administrator of the home, says the program's purpose is two-fold: (1) as a convenience to those who care for ambulatory, elderly relatives at home who need a place during the day where their well-being is assured, and (2) as a place for persons who might otherwise be alone all day to share in activities with residents and to have a hot noon meal.

Activities, which will run from 10:15 a.m. to 3 p.m. will include prayer group, arm chair exercises, poetry and music, book club, card games, crafts classes, films, and other activities of interest to participants. In October, a sing-along and a six-week Bible study class are planned. There is a Mass each day at 9 a.m. for anyone who wishes to attend.

"We have been considering offering a day care service for some time," reports Sister Noel. "As far as I know, there is no similar facility available this side of the river. We feel our location is excellent for participants to be dropped off in the morning and picked up in the evening by a working relative."

According to the nun, a Senior Citizen Van also can provide transportation if called 24 hours ahead.

Flexibility also is promised. According to Sister Jean Patrice, director of activities, arrival and departure times will be arranged for specific needs. Also, a short-term stay—a week or two—may be possible if the family goes on vacation or out of town.

Applicants may register for the program on two Sundays, Sept. 20 and 27, from 9 to 11 a.m. and 1 to 3 p.m. For further information, contact Sister Noel Waters, Providence Retirement Home, 703 East Spring Street, New Albany, IN 47150, 812-945-5221.

Those seniors in archdiocesan high schools who are semi-finalists include David C. Smith, Our Lady of Providence, Clarksville; Spencer Carlson, Carolyn Gray, Michelle Gantz, Andrew Midkiff, Tracey Montgomery, Beth Robinson, Mary Clare Thomas, Paul Vincent, Kiran Wagle, all of Brebeuf; Lisa Archer, Craig Corp and Jon Schwantes, Cathedral; Ann Broemmelstick, Chastard; Monica McAndrews and Kenneth Ward, Ritter; Daniel Corsaro,

Roncalli; Kevin Flanagan, Secena, all in Indianapolis; and Susan Schafer, Shawe Memorial, Madison.

A Marian College junior, Bonnie Lou Culley, of Versailles has received a \$500 special education scholarship from Magr. Downey Council, Knights of Columbus, Indianapolis.

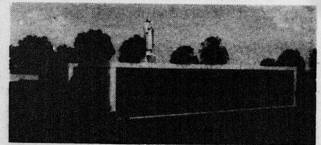
Bonnie Lou is an elementary education major at Marian with an endorsement in special education.



FIRST HISPANIC FOLK FESTIVAL—The folk festival finale of National Hispanic Heritage Week at Obelisk Square last Saturday afternoon drew an estimated 7,000 persons for entertainment, education and sampling of Hispanic national dishes. Pictured is one of a group of Las Adelitas (women dancers) from East Chicago who performed with Mariachi Guerrero, musicians from that same city in connection with local planners and entertainers.

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The dedication of this mausoleum will be on the Feast Day of St. Theresa, Sept. 30, 1981. All are welcome to attend.

THE QUESTION BOX

Why not baptize all infants?

by Magr. R. T. BOSLER

Q Our pastor announced that he would not baptize the children of parents who do not attend church. Why harm the infant? I can't imagine a case where a priest would have a reason for refusing baptism for an infant whose parents asked for it.

A If you were a priest and you were convinced that the only reason a couple wanted their baby baptized was they were seeking a hand-out, would you baptize the infant?

Baptism makes a child a member of the church; it should never be given unless there is some hope the child will want to be a member and that, of course, depends upon the attitude of the parents or the situation in which the child will be reared.

It has never been the practice of the church to baptize the children of unbelievers as though through some magic the sacrament would blossom forth into faith even though the Word



was never preached to them.

In Christian countries in the past, it was presumed that parents who presented their infants for baptism would be helped to bring up the child in a Christian atmosphere, even though they themselves were lax in the practice of the faith. Today there is not that assurance.

Now it happens that young parents who have lost all interest in religion may present a baby for baptism because their own parents want this or because they think it the socially accepted thing to do. That is why the latest instructions from the Roman Congregation for Divine Worship call for a profession of faith by the parents and a promise from them to raise the child in the Christian faith. The instructions impose upon pastors the obligation to see that the parents are properly prepared to assume their duties before consenting to baptize a child.

The instructions recommend the delay of baptism: "In many countries parents are sometimes not ready for the celebration of baptism or they ask for their children to be baptized although the latter will not afterward receive Christian education and will even lose the faith. Since it is not enough to instruct the

parents and to inquire about their faith in the course of the rite itself, conferences of bishops may issue pastoral directives for the guidance of parish priests to determine a longer interval between birth and baptism."

This instruction implies that those who issued it assume that God has his own way of assuring the salvation of children who die without baptism.

Q May a Catholic priest or deacon validly witness a marriage between two non-Catholics?

A Yes.

Q May a Catholic accept an invitation to be in the bridal party in a non-Catholic church or ceremony as best man, maid of honor, groomsman, usher or bridesmaid?

A Yes.

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

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Parents pained by children who don't go to church

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: We have a large family, sent all to Catholic grade and high schools, helped them save their money for college, and helped with clothes, transportation, food packages and loans when needed. We have a good marriage, are involved members in our parish and have set a good example for our children. But, one by one, our children are leaving the church. I'm heartbroken.

One is divorced; one is living with a boyfriend; one married outside the church. One has joined another church and plans to marry a girl from that church. Another goes with a Lutheran girl and does not attend Mass, so theirs will be a marriage outside the church.

I don't know how much more I can take. I'm not perfect, and I've made mistakes, but I would never put my parents through the kind of heartache and pain that my children have put me through.

All seems fine with our relationships with our children until they leave the church. One college-age son has told us what great parents we are and how much he loves us. What will happen to that good relationship when he marries outside the church? I know there are many more parents like us, suffering too.

Answer: You think you're upset about the way your children are turning out? Imagine how God must feel about the way his world is going, despite his parenting and his Son's mission. God apparently values the in-

dependence that he gave us even more than he insists on obedience.

Parents experience great pain when they see their children choose different paths. Like God, parents need to take a tolerant attitude toward their adult children. Treat them not as children, but as new friends.

This does not mean that you should give up on your children. Remember that Jesus reached out in love to Peter who denied him, Judas who betrayed him, the rich young man, Matthew the publican, and others. His love was not always successful or sufficient. Judas and the rich young man continued to go their own way.

How do parents reach out to errant grown children? They do so with lots of support and very little advice. Jesus loved Magdalen, not for her prostitution, but for her honest affection. He loved Peter, not for his denial, but for his impulsiveness and courage. Parents need to respond to the good in their adult children and, where possible, ignore the bad.

I can understand your worry. Nevertheless, you must not let yourself become heartbroken and sick. This has implications of the ploy, "See what you are doing to your mother."

You seem to be asking, "Where did I go wrong?" You might just as well ask where God went wrong in creating and ensouling us.

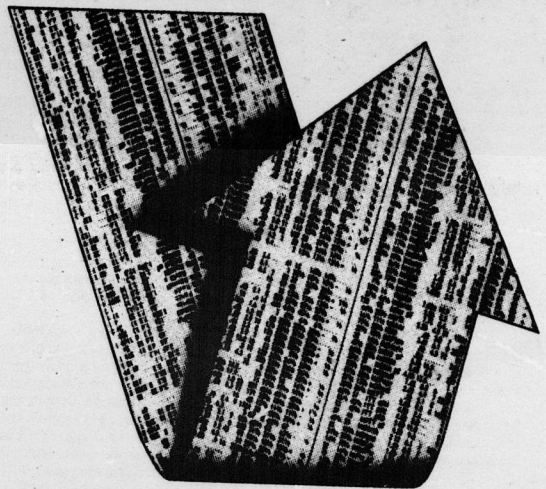
You must view your children's actions with some detachment. They are responsible for their adult behavior, not you. Allow them the same freedom to wander that God allows all of us.

So back off. Neither your Christian counseling nor your guilt have so far been effective in causing them to mend their ways. Allow your children room to grow and make mistakes. At the same time, love them for all they say and do that you appreciate.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 67; Rensselaer, IN 47978)

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Pope's new encyclical 'belongs to the world'

Priest labor activists praise new document

by LIZ SCHEVCHUK

WASHINGTON (NC)—Pope John Paul II's new encyclical, "On Human Work," belongs to the world and thus cannot be read too closely to reflect specific situations in the United States or anywhere else, according to Msgr. George Higgins, former U.S. Catholic Conference (USCC) secretary for special concerns and longtime labor activist.

And the pope's views are likely to be at odds with those of some Western economic conservatives, Msgr. Higgins added.

At the beginning of "On Human Work," the pope wrote that "the general situation of man in the modern world, studied and analyzed in its various aspects of geography, culture and civilization, calls for the discovery of the new meanings of human work" and cited "new tasks" facing individuals and families, "each country, the whole human race and finally the church herself."

The global picture is emphasized and the primacy of man over economic systems or theories is the central theme, Msgr. Higgins said.

Both Msgr. Higgins and Msgr. Francis J. Lally, USCC secretary for social development and world peace, said the document also goes beyond more than just labor as understood in the sense of industrial, blue-collar workers. Rather, they said, it relates to anyone who works, as an employee, employer or in some other capacity.

MOREOVER, both "rigid" capitalism, which makes a "dogma" of private ownership

of the means of production, and state collectivization which abuses human rights, are criticized by the encyclical.

"On Human Work" also discusses the rights of workers to organize into unions or associations, strikes, just wages, health care for workers, and adequate compensation for families.

The pope likewise cites automated production, high energy costs, pollution and political demands of people in lesser developed nations and warns that these will require changes in economic systems and distribution of the world's work, including the unemployment or retraining of skilled workers and a decreased or more slowly accelerating increase in the standard of living for people in developed nations.

Such views are likely to prove unpopular with economic conservatives, said Msgr. Higgins.

The pontiff's comments on unions' political involvements and strikes also are likely to be misunderstood in such Western developed nations as the United States, Msgr. Higgins said.

"Union activity undoubtedly enters the field of politics, understood as prudent concern for the common good," the pope wrote. "However, the role of unions is not to 'play politics' in the sense that the expression is commonly understood today. Unions do not have the character of political parties struggling for power; they should not be subjected to the decision of political parties or have too close links with them."

ACCORDING to Msgr. Higgins, "He's not saying the AFL-CIO shouldn't have a political committee." What the pope means is that a union should not take its orders from a political party and be a direct branch of the party itself, Msgr. Higgins said.

While the pope also reaffirms the right to strike, he warns against abuse of that right and says it is necessary to ensure the public's well-being and maintenance of public services during a strike, by legislation if appropriate.

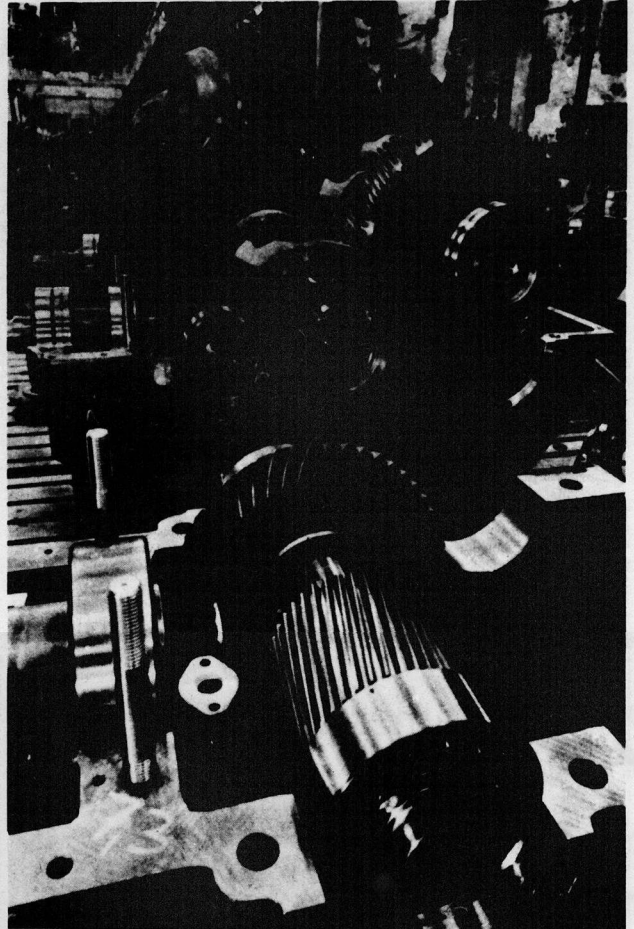
"This section, if it is to be applied to the United States, has to be applied in the broader context" and not read to justify the positions of unions or management in specific walk-outs, Msgr. Higgins said.

The encyclical's emphasis on just wages for work are also likely to irritate some conservatives, including Catholics, who've been critical of other papal teachings on social justice issues, Msgr. Higgins said.

"I personally agree with his emphasis," said the priest. "But I'll be very surprised if the encyclical is received with open arms by those who've been critical of previous encyclicals" making similar statements.

AND THE pope's encouragement of worker health care also will not be welcomed by some Catholics, Msgr. Higgins predicted.

"The expenses involved in health care, especially in the case of accidents at work,



ASSEMBLING TRANSMISSIONS—In East Germany two workers assemble industrial transmissions. In his new encyclical on labor, Pope John Paul II recognizes the worker's right to unionize but cautions that unions "should not be subjected to the decisions of political parties or have too close links with them." The pope advocates due remuneration for work and a personal job satisfaction which will not make the worker "feel that he is a cog in a huge machine." (NC Photo)

demand that medical assistance should be easily available for workers and that as far as possible it should be cheap or even free of charge," the encyclical stated. This indicates a sympathy for socialized medicine, Msgr. Higgins added.

Msgr. Lally termed "On Human Work" a "very extraordinary document."

"I think it continues the thought . . . of social teaching built around the concept of the person" instead of around some more abstract theory of justice, he said.

It covers myriad points in its discussion of work and in its reservations about both capitalism and collectivism or communism, Msgr. Lally said. And, although the pope does not refute socialism (as it is understood and applied in some Western democratic nations), "he has strong words on Marxism," the monsignor said. "The pope would not condemn socialism but he does condemn Marxism."

Both Msgr. Lally and Msgr. Higgins said the work reflects John Paul's other encyclicals, especially the first, "Redemptor Hominis"

(Redeemer of Man). This encyclical is very much the pope's own work, in contrast to others in history which have been written by scholars under the authority of some pope, they said.

"His style is very plainly in it," said Msgr. Lally.

"It's a more theological document in the sense that he's picking up where he left off in 'Redemptor Hominis' and applying it to the particular problems of work," Msgr. Higgins added.

He also noted the pope's use of the word "I" in the document instead of the more traditional, pontifical "We."

"He wants to make it a more personal document," Msgr. Higgins suggested.

In Chicago, Cardinal John Cody asked "every thoughtful Catholic to read, to meditate upon, and to discuss this encyclical soon."

"Consider, please, 'On Human Work's' meaning in the life of a worker, a family, but also in the improvement of labor-management relations and in the economic life of the various areas of the world," the cardinal urged. . . .



LABOR UNDER COMMUNISM—Pope John Paul II is pictured in the Vatican with Lech Walesa, leader of the Polish Solidarity union, early this year. (NC Photo)

WASHINGTON NEWSLETTER

Politicians might quote new papal letter

by JIM LACKEY

WASHINGTON (NC)—Pope John Paul II's third encyclical, "On Human Work," while not a political document, includes a number of ideas which Washington politicians soon might quote in attempting to score political points.

The encyclical alludes to social issues currently being debated on Capitol Hill, including such topics as the minimum wage, immigration, full employment policies and the role of rich nations in the development of poor nations.

On most the pope cites only basic principles, not specific public policy positions. But in defining politics as "prudent concern for the common good" he contends that there are certain minimum public policy standards that governments should meet. And in Washington these days the basis for many heated debates is the form that those standards should take.

Take, for instance, the debate over whether a "subminimum" wage—primarily for businesses hiring large numbers of unskilled teen-agers—should be established. While opponents of the "subminimum" argue that it would merely allow the affected businesses to lower their labor costs and increase profits, proponents counter that it would allow those same businesses to hire more teens, both



lowering the unemployment rates among teens and providing some on-the-job training.

BOTH SIDES of the debate are likely to take some comfort in the pope's words.

In the encyclical the pope decries the fact that "entrepreneurs" in the past attempted to establish the lowest possible wage for employees so they could gain the maximum profit for themselves. Employees, the pope said, must be paid a "just wage" commensurate with their work or else the whole socioeconomic system is not functioning justly.

But in another section the pope also notes how "particularly painful" unemployment is when it affects young people, and he indicates that the state has the responsibility for "rational coordination" of employment opportunities.

The right-to-strike is another issue in which both sides might find support from the pope's encyclical, especially in the aftermath of the air traffic controllers' walkout.

According to Pope John Paul, "workers should be assured the right to strike without being subjected to personal penal sanctions for taking part in a strike."

While some might interpret that to mean that leaders of the air controllers' strike should not have been thrown in jail, the pope three sentences later notes that "essential community services" must be ensured at times of strikes "if necessary by means of appropriate legislation."

MUCH OF the rest of the encyclical is expressed in a similar style, setting up the basic

principles but then leaving it to individual government leaders and citizens to determine how best to implement the main ideas.

Through a couple sections Pope John Paul points out that both direct employers and what he describes as "indirect employers" have responsibilities for meeting the rights of workers. Among the "indirect employers," he says, is the government, whose policies affect the conduct of the direct employer and influence the ability of workers to find suitable employment.

Many politicians and political parties could agree with that, contending that their platforms—whether they be based on "liberal" or "conservative" economic principles—provide the greatest chance for ultimately reducing unemployment and providing economic prosperity.

But there are some areas in which the pope states a more specific position.

For instance, he indicates that the richest countries of the world have responsibility not only for the plight of their own citizens but also for that of workers in the less developed nations. The Washington Post, for one, immediately seized on that, contending in an editorial that cutting foreign aid should not be a morally acceptable way to balance the U.S. budget.

He also calls the provision of unemployment benefits an "obligation," says workers should be provided medical assistance that is either "cheap or even free of charge," and even says that workers have the right to be free of potentially harmful working environments and manufacturing processes.

And while much was made initially of Pope John Paul's remark that a "family wage" should be paid so mothers can stay home with their children, the encyclical nonetheless comes out for equal rights for women in the workplace, saying that those women who do work should not be subjected to discrimination and should not be "excluded from jobs for which they are capable."

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GOD'S HARVEST—Volunteers pick tomatoes from their one-acre garden in Little Compton, R.I. The food raised is used to help feed 150-200 people daily at the McAuley House soup kitchen in Providence, R.I. Such labor is praised in the new papal encyclical. (NC photo)

Father, may they
all be one . . .

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Mass of the Holy Spirit 8:00 p.m.
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Encyclical might stir up heated controversy in U.S.

by Msgr. GEORGE G. HIGGINS

May 15 marked the anniversaries of four of the most significant papal documents on social issues: Leo XIII's "On the Condition of Labor," Pius XI's "On Reconstructing the Social Order," John XXIII's "Christianity and Social Progress" and Paul VI's "A Call to Action."

Pope John Paul II had planned to commemorate this fourfold anniversary with a social encyclical of his own, and he intended to speak on labor at his May 13 general audience when, as he puts it, "what happened before the start of the audience"—his wounding by a would-be assassin—"prohibited me from speaking on this problem."

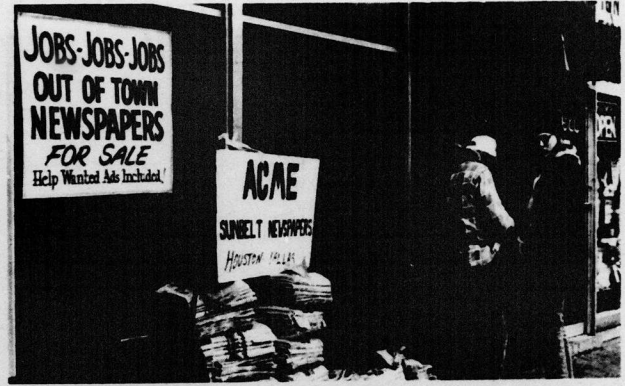
With the publication of "Laborem Exercens" ("On Human Work") Sept. 15, it is evident the pope wasted little time since his release from the hospital in completing the 23,000-word encyclical he was revising at the time of his shooting.

No one should be surprised if the new encyclical stirs up a rather heated controversy in the United States. I expect it may be too "radical" for those who criticize its predecessors.

SEVERAL participants at a recent seminar on church social teaching, including some Catholics, charged that the writings of the earlier popes betrayed a misunderstanding of contemporary capitalist economic theory and practice. Although not all went so far as Professor P.T. Bauer of the London School of Economics, none demurred from his assertion that "in common with many other modern Christian clerics Paul VI (and his predecessor John XXIII) chose to speak on subjects about which they knew nothing."

Bauer says the spirit of the encyclicals "is contrary to the most durable and best elements in Catholic tradition. They are indeed un-Christian and are 'immoral on several levels' . . . because they are incompetent . . . and . . . legitimize envy and spread confusion about the meaning of charity."

Bauer and several other seminar participants said church documents pay too much attention to the distribution of wealth and little if any to the need for greater productivity. Said one, with specific reference to the social documents of the American bishops, "Ethics seems to be confined to workers and their rights and to distribution, without ever con-



UNEMPLOYED—A Detroit newspaper vendor tries to capitalize on the city's 14 per cent unemployment rate by selling Sun Belt newspapers advertising jobs in Houston and Dallas. Pope John Paul II, in his new encyclical, calls for jobs for all people with wages and social benefits that would allow them to live in dignity. (NC Photo by Jim West)

sidering how and why things are freely produced and distributed."

THANKFULLY, the new encyclical is guilty on most of these counts. The pope understands the importance of productivity and the need for greater production of wealth. But starting from "the principle of priority of labor (human work) over capital" and the "primacy of man over things," he concludes that "the justice of a socioeconomic system and, in each case, its just functioning, deserve in the final analysis to be evaluated by the way in which man's work is properly remunerated in the system." A just wage, he says, "is not the only way of checking, but it is a particularly important one and in a sense the key means."

The principle of the "common use of goods," an ancient one in Catholic social teaching, leads the pope to reject "the position that defends the exclusive right to private ownership of the means of production as an untouchable 'dogma' of economic life. The principle of respect for work demands that this right should undergo a constructive revision both in theory and practice."

Does the pope reject all forms of capitalism? No. Neither does he reject all forms of socialism. While he points out the weaknesses and dangers in both systems, he does not choose between them. His key criterion for judging either is the degree to which "the primacy of man over things" is recognized.

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THE WORD

SEPTEMBER 27, 1981
28th Sunday in Ordinary Time (A)
Ezekiel 18:25-28
Philippians 2:1-11
Matthew 21:28-32

by PAUL KARNOWSKI

"Talk is cheap," or so we say. We have a hundred other stock phrases that pertain to the relationship between language and action. "His bark is worse than his bite," we'll say, describing one of our acquaintances. The priest in the pulpit reminds us that we must "practice what we preach." "Say what you mean and mean what you say," we instruct our children. The inept rental manager, who is always making promises that she cannot keep, reminds us that "as (wo)man is only as good as his/her word." She is "all talk and no action."

They do sound familiar, don't they? The quantity and repetition of these overworn phrases tell us something: men and women have always had problems balancing action with language. (If they didn't, we wouldn't talk about it so much.)

We shouldn't be surprised, then, when Jesus addresses the subject in today's gospel. Despite the differences in culture, language, and history, the disparity between talk and action existed then, as it does now.

Jesus tells a story about a man and his two

sons. The father tells the first son to go out and work in the vineyard. "I am on my way," he tells his father, but he never goes. The second son, when asked to go to the vineyard, flatly refuses his father's wish. "But afterward," Jesus tells us, "he regretted it and went." After He finishes the story, the Lord asks the Pharisees, "Which son did his father's will?" They promptly respond, "The second."

Adding one more cliché to our list, we can conclude from the parable that "actions speak louder than words." Jesus would agree. He was particularly concerned with the religious practice of the Pharisees: a pompous and verbose show of faith that often rang hollow.

But the real challenge of the parable goes unspoken. Both sons lied to their father. Neither son's action was in accord with his word. When God, our father, asks us to do His will, we have four choices—not two. We can be like the first son and say yes to God, and do nothing. We can say no to God, and do nothing. Or like the second son, we might say no and change our minds. Best of all, we might say yes to God, and use our actions to tell Him that we really mean it.

Arouses controversy (from 5)

chooses not to work, there's no reason at all why society should finance that choice and support her. The pope is speaking here only about mothers, and it's in the context of children and their future effect on society."

Is the pope saying that mothers must not work?

"No," said Father Schasching, "the encyclical does not say that. It says, rather, that mothers must not be forced to work."

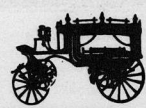
Father Schasching pointed to what he called "a whole other aspect of the pope's thought" presented in the encyclical.

"And here the pope just starts with a fact. The fact, across the world, is that many women work, and that many of them are mothers. The pope doesn't condemn the fact, he doesn't say

whether it's good or bad, right or wrong. It's simply a fact," the priest said.

Given this fact, he said, "the pope is very strong in defending the rights of women who work. There must be no discrimination, he declares, and women must be allowed entrance on an equal basis into all the fields for which they are qualified."

The bottom line of Father Schasching's analysis seems to be: Women can work if they want to. Mothers can work, too, so long as they can still fulfill the irreplaceable role of the mother in raising their children. But if a mother chooses not to work, society should see to it that finances do not force her to. And no woman who works should suffer discrimination.



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St. Paul's Parish

Sellersburg, Indiana

Fr. Aloysius Barthel, pastor

by VALERIE R. DILLON

The first thing you notice about St. Paul Parish in Sellersburg is the newness and modernity of the church in this old Clark County town. The second thing you notice is the friendliness.

Everybody seems to talk to everybody else in this parish of 320 families: the pastor to the children, the teachers to the townfolks, the parishioners to each other and the school children to strangers who take pictures of their church.

Half of St. Paul's people are oldtimers and the other younger half come from and still work in Louisville. It's a warm and bustling parish in a close-knit rural community—hampered, it is said, by unfavorable geological strata.

The pastor is Father Aloysius Barthel, who calls his people "moderate" and St. Paul's "the ideal small parish." The focus, it appears, is on education.

"The school is very important to the people," declares Dorothy Hecker, a parishioner since St. Paul was founded 32 years ago and whose six sons attended the school. "If the school went away, it would be very bad for the parish."

St. Paul's school, with 120 students in six grades, received a "first class commission" from the state two years ago. "It's the highest commission we can get," says Providence Sister Ann Marie Boyce, principal for three years.

"The people are appreciative of the school and determined to keep it open," says Father Barthel, adding, "they've made many financial sacrifices to do so."

ACCORDING to Sister Ann Marie, St. Paul School "stresses the whole person," seeking to educate not just intellectually or spiritually but morally and physically as well. The parish board of education, she adds, believes in "cradle to grave" education, and is presently

trying to strengthen adolescent and adult education.

The parish also boasts a fulltime director of religious education, Juanita Klapheke, now in her third year. This summer, Juanita ran a Bible school, accepting any child from the Baptist-dominated community. By her report, 50 children prayed together and learned Bible stories. She recalls one day in church that Father Barthel, always present to the children, told them that "Jesus lives here in a special way," pointing to the tabernacle.

The pastor remembers with a laugh: "They drove me nuts trying to get me to open the tabernacle door."

Teenagers are teachers' helpers in religious education programs through 6th grade. Juanita sees this as an advantage to the older students as well as a help to the parish. "The teens are learning religion by osmosis, and learning also what it means to be of service to the church and to young children."

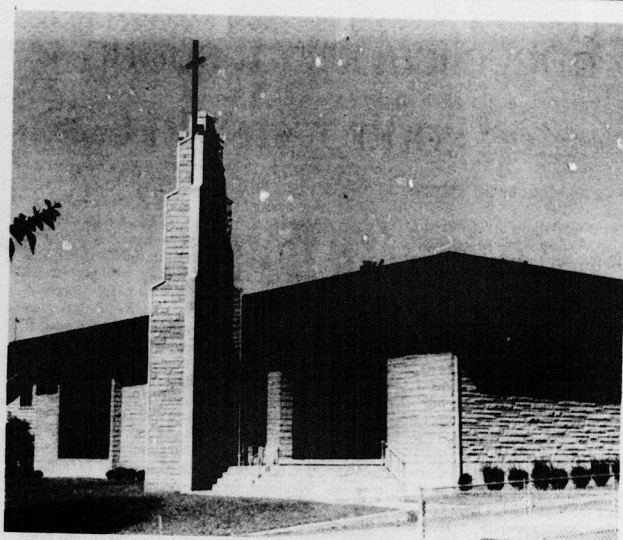
School personnel and the DRE collaborate on sacrament preparation. Their goal: to mesh Catholic and public school students, to help "bring them to a oneness."

FATHER LAWRENCE Weinzapfel, who retired as pastor of St. Martin's in Yorkville in 1977, is in residence at St. Paul. He appreciates the school children for their part at daily Mass. "They plan the readings—they are excellent readers—and take up the offertory gifts. There's no organizer so their singing is stressed."

Sister Ann Marie agrees. "I feel the school contributes a great deal to the life of the parish, especially liturgically." One group of students each day has responsibility for the Mass.

"Our presence is felt in Sellersburg," she adds. "We have very good relations with the West Clark community schools and our children participate in girls and boys basketball leagues."

Also, after 10 years as pastor Father Barthel is "senior minister" in town and treasurer of the ministerial association.



Such community acceptance hasn't always widespread. Dorothy Hecker remembers a time when "there might have been some resentment" of Catholics in the town. "But that's all died down now."

Father Barthel points out, "Our roots go back to Father Gootee speaking on street corners in the town." The parish history records it was in June, 1948, that Father Paul B. Gootee was assigned by Archbishop Paul Schulte to found St. Paul. Assisted by Father William Dorraugh, he held weekly meetings on the street corner in front of the Sellersburg State Bank, where they explained the teachings of the church and where "the seeds of faith were planted in the hearts of future parishioners."

NOW, 33 YEARS later, St. Paul's strength and activity is expressed not only through its liturgies and educational programs but through "a very active Parish Council," a women's group, a men's club, a home-school organization, an athletic club, a large volun-

teer corps of parents and through the quilting group. This group—once called Stitch and Chatter, then the Everybody's Bos Club—works year-round to create 15 to 20 beautiful hand-made quilts which are raffled at the parish's money-making annual picnic.

The secret of the parish's strength, Helen McClellan declares, is in the people. "There are always those who work and those who don't," observes the part-time parish bookkeeper and secretary, who also commutes Mass. "But the people are very friendly; they accepted us very well when we came here."

Always a "city girl" Helen and her husband Bill resettled from Cincinnati to be closer to their family. Father Barthel calls Helen "quite a force" in the parish and admits her charge that it is her husband who slips him his forbidden weekly cigarette each Sunday after Mass.

Life at St. Paul's, says the pastor, "is what the body of Christ is all about. I wish the whole world could experience what we have here."



NO STRANGERS HERE—
At St. Paul's parish no one remains a stranger because of the friendliness which reaches out to make everyone feel at home. Pictured in the top photo with the pastor, Father Aloysius Barthel are Helen McClellan, left, and Dorothy Hecker. In the bottom photo are (left to right) Father Barthel, Sister Ann Marie Boyce and Juanita Klapheke.

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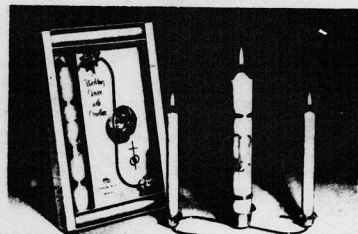
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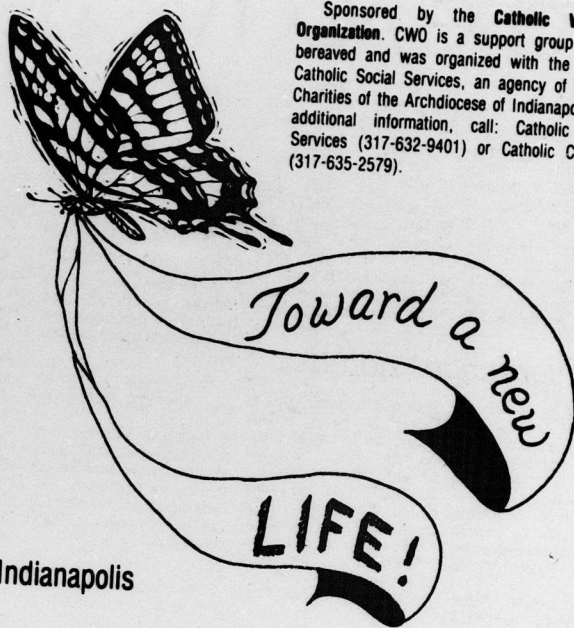
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WORKSHOP SCHEDULE

8:45 Registration and Coffee
9:20 Opening Announcements and Welcome
9:45 Workshop I
10:30 Break
10:45 Workshop II
11:30 Break

11:45 Mass . . . Archbishop Edward T. O'Meara, Celebrant
12:45 Lunch
2:00 Workshop III
2:45 Break
3:00 Group Meeting in Church . . . Fr. Lawrence Voelker
3:15 Adjournment

WORKSHOP I — 9:45 a.m.

1. Successful Though Alone: Fran Johnson, M.S.W., I.U. Medical Center.
2. Coping With Stress And Depression: Carole Sauer, R.N., M.S.N., Community Hospital.
3. Re-entering The Social World: Margie Hanrahan, M.S. Psychology, Julian Center.
4. Facing The Legal Scene: T.L. Plimpton, Vice President and Trust Officer, AFNB.
5. Exploring Wellness—Positive Approach To Life: Barbara Burke, M.A., St. Vincent's Wellness Center.
6. Auto-Mechanics For The Non-Mechanical: Robert Howell, Ivy Tech.

WORKSHOP II — 10:45 a.m.

1. Feeling Good About Yourself: Sr. Connie Kramer, S.P.
2. Financial Management: Robert Hilgediek, Vice President, Thomson McKinnon Securities, Inc.
3. Loneliness And Coping: Edward Alley, M.Min., Indiana Counseling and Pastoral Care Center.
4. Handling Children's Grief: Mary Miner, M.S., Catholic Social Services.
5. Self-Assertion And Self-Confidence: Margie Hanrahan, M.S. Psychology, Julian Center.
6. Does The Church Care About The Widowed? Rev. John Sciarra, Pastor, St. Barnabas Parish; Robert Riegel, Ph.D., Dir., Catholic Social Services.

WORKSHOP III — 2:00 p.m.

1. Single Parenting: Jacqueline French, Ph.D., Riley Child Guidance Center.
2. Coping During The First Years: Panel of Widowed, Moderator—William Ansty, Associate Professor, IUPUI.
3. Why Did God Do This To Me? William I. Brown, M.A., St. Mary's Child Center.

4. Dealing With Grief: Jo Ann Weber, M.S.W., Catholic Social Services.
5. Job Counseling For The Displaced Homemaker: Miriam McLean, M.S., Consultant, YWCA.
6. Hints On Home Repair: Robert L. Thomas, Engineer.

To participate in these workshops, complete and mail this form with your check for \$10 (fee includes lunch) to:

CWO Workshop, Office of Catholic Charities
1350 North Pennsylvania Street, Indianapolis, IN 46202

Name _____
Address _____ Phone _____

Each participant may choose three (3) from the eighteen (18) workshops offered. Please indicate by number 1st and 2nd choices for each workshop:

WORKSHOP I

1st Choice: _____ 2nd Choice: _____

WORKSHOP II

1st Choice: _____ 2nd Choice: _____

WORKSHOP III

1st Choice: _____ 2nd Choice: _____

ACT TODAY—Reservations are limited to 200 people for these workshops.
DEADLINE: OCTOBER 7th

The ACTIVE List

Sept. 26

The St. Thomas More Knights of Columbus Council at Mooresville will sponsor a "50s dance in the parish auditorium from 8 p.m. until midnight.

The Booster Club at Secena High School, Indianapolis, will have a "September Stomp"—a dinner/square dance. The dinner, at \$7 per couple, will

begin at 7 p.m. Dinner reservations necessary. The square dance from 8:30 to 11:30 p.m. is \$5 per couple.

Mother and Unborn Baby Care now has an office at 2710 E. 62nd St., Indianapolis, for pregnancy tests and confidential services. Office hours are from 10 a.m. to 7 p.m. on Tuesday, Wednesday and Friday and from 9 a.m. to noon

on Saturday. For information call 317-251-5369.

The St. Therese Ladies Auxiliary, Knights of St. John, will have a card party in the cafeteria of Little Flower school, 1401 N. Bosart, Indianapolis. Games begin at 2 p.m.

A rummage sale in the Nativity parish hall, 7300 Southeastern, Indianapolis, will be in progress from 9 a.m. to 3 p.m.

4826 Fletcher Ave., Indianapolis, will begin at 2 p.m.

A shooting match at St. Mark School on Highway 145 in Perry County will be held from 11 a.m. to 6 p.m. The match is for beef, pork, ham and turkey.

The SDRC group in southern Indiana will have a Mass and pot-luck dinner at the home of Mrs. Kieeler in Greenville at 7:30 p.m. Members and their children are requested to meet at St. Mary School, New Albany, at 4:30 p.m.

An Italian spaghetti dinner will be served at St. Francis de Sales parish, 2191 Avondale Place, Indianapolis, from noon until 7 p.m. Carry outs available. Adult tickets: \$3.75; children under 12, \$2.50.

Sept. 29

An Energy Management Seminar for Religious Buildings will be held, free of charge, at the Holiday Inn, I-70 and Shadeland Ave., Indianapolis. For information or registration call Michael Edson, 317-232-8861.

Sept. 30

Right to Life of Southeastern Indiana will have a general meeting at the Southeastern Indiana Vocational School, Route 50, Versailles, at 7:30 p.m. (EDT).

October 1

The first of an 18-week series of talks and discussions on the teaching of the Catholic Church

will begin at 7:30 p.m. in the Resource Center at St. Matthew School, 4100 E. 56th St., Indianapolis. Anyone wanting to learn about the Catholic Church is invited. There is no charge. For further information call St. Matthew Rectory, 317-257-4297.

The senior class of Chatard High School, Indianapolis, will present the Living Rosary at 8:30 a.m. to honor the Blessed Mother, patron of the school. Archbishop Edward T. O'Meara will lead the recitation of the rosary. Parents and friends are invited to attend this religious convocation.

October 1, 2

A workshop on spiritual direction will be held from 9:30 a.m. to 3:30 p.m. at Fatima Retreat House, Indianapolis, on Oct. 1, and at Our Lady of Perpetual Help parish, New Albany, on Oct. 2. The fee, which includes lunch, is \$10.

October 2

Franciscan Father Justin Belitz will present a lecture on "How Meditation Can Help You Gain Total Control of Your

Life" at Alverna Center, 8140 Spring Mill Road, Indianapolis. The seminar, free and open to the public, will begin at 7:30 p.m.

A "Catch That Trojan Spirit" pep dance will be held in the cafeteria of Chatard High School, Indianapolis, from 8 p.m. to midnight. The dance is an adults-only event with admission at \$4 per couple.

October 3

The annual fall festival at Immaculate Heart parish, 5692 Central Ave., Indianapolis, is set for the hours of 2 to 10 p.m. Public invited.

The second annual "Country Fare" will be an all-day event at St. Malachy parish, Brownsburg, featuring a hog roast dinner.

St. Philip Neri parish, Indianapolis, will sponsor a rummage sale in the school, 545 N. Eastern Ave., from 9 a.m. to 3:30 p.m.

The Catholic Alumni Club (Continued on PAGE 15)

Pilgrimages slated

Pilgrimages to the shrine of Our Lady of Monte Cassino will be sponsored by the monks of St. Meinrad Archabbey on the four Sundays in October for the 11th consecutive year.

A 45 minute service to honor Mary will begin at the shrine at 2 p.m., according to coordinator Benedictine Father Marion Walsh.

Speakers include: Father Cajetan White, "Mary, Our

Guide to Emmanuel," Oct. 4; Father Marcellus Fisher, "Mary, the Mother of God," Oct. 11; Father Sebastian Leonard, "Mary the Model of Sanctity," Oct. 18; and Father Kieran Kleczewski, "Mary Queen of the Saints," Oct. 25.

The road to Monte Cassino, which is clearly marked, can be found one mile east of the archabbey on Indiana State Highway 62.

Sept. 27

A fall festival will be held at St. Gabriel parish, 232 W. Ninth St., Connerville. Beginning at 11 a.m., the festival will continue throughout the afternoon and early evening to eight o'clock (EST).

The regular monthly card party at St. Bernadette parish,

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- 8 p.m. — Solemn Vespers

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The Active List

will have a membership drive party at the Autumn Woods Party House, Indianapolis, at 9 p.m. All single Catholic adults are invited. For information call Mary at 255-3841.

October 3, 4

The Sisters of Providence invite young women of senior high school age and those in their 20's and 30's to a "Sharing Weekend Experience" at St. Jude Convent, Indianapolis. For additional information or reservation contact Sister Grace Molloy, 317-356-9026.

October 4

A card party benefiting St. Elizabeth Home will be sponsored by the Daughters of Isabella, Circle No. 56, in Reidinger Hall, Little Flower parish, 1401 N. Bosart, Indianapolis. The games begin at 1 p.m.

St. Joseph Hill parish will hold its annual turkey shoot and fall festival on the church grounds, one mile west of highway 60 near Sellersburg and eight miles north of New Albany off S.R. 111. Activities for all ages will begin at 11 a.m.

It's fall festival time at St. Patrick parish, 19th and Poplar Sts., Terre Haute. The festival will run from noon until 6 p.m.

A parish festival from the hours of 10 a.m. to 9 p.m. is scheduled at Holy Family parish, Oldenburg.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.

TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

St. Pius X, Indianapolis, Sept. 21. Mother of Mary Jo Quesser, Margaret Roth, Rita Easterday, Thomas and Paul Manley; sister of Hermina Russow.

† MARSCHKE, Bertha M., 71, St. Bernadette, Indianapolis, Sept. 18. Niece of Ethel Smith.

† MAURER, Corena, 67, St. Andrew, Richmond, Sept. 12. Mother of Nancy Hardwick and Judy Koesters; sister of Goldie Humphrey, Edna Povey, Betty Sanford, Jeannette Roubizon, Janet Brader and James Dunn.

† NUTTER, Charles P., 48, St. Mary, Navilleton, Sept. 14. Husband of Margaret; father of Ellen, Margie, Patty and Paul Nutter; son of Florence Nutter; brother of Connie Denver, Ruth Droll, Betty Lanes, Edward, Jake, James, Larry and Robert Nutter.

† POETT, Minnie, Holy Name, Beech Grove, Sept. 18. Mother of Helena McClelland, Anna Mildred O'Nan, Leonard, Edward, Nelson and Joseph Poett.

† ROLAND, Francis C., 78, Holy Rosary, Indianapolis, Sept. 21. Husband of Margaret; father of Joyce Demarest and Paul Roland, David Riedon, Ronald and Rick Britton and Ann Black; brother of Antonia Constantino, Nunziato Feld, Joseph, Anthony, Daniel and Peter Corsaro.

† SCHWAB, Louise, 78, St. Michael, Madison, Sept. 15. Mother of Catherine Shipley, Dorothy Bruce, Mary Wilson, Frances Lock, Marguerite Schmidt, Carolyn Loudon, John and Joseph Schwab; sister of Clarence Guerich.

† SMITH, Raymond J., 82, Holy Guardian Angel, Cedar Grove, Sept. 15. Brother of Irene Kenning, Cathern Kenning and Arthur Smith.

† WALLPE, Anthony W., 82, St. Peter, Franklin County, Sept. 15. Father of Wanda Geis; brother of Frances Gramman.

† WELLS, Lucille, 85, St. Pius X, Indianapolis, Sept. 19. Mother of Mary Helen Bowman.

† WIEGAND, Cecelia E., Holy Name, Beech Grove, Sept. 22. Sister of Constance and John Wiegand.

† WITTE, Louis A., 89, St. Andrew, Indianapolis, Sept. 17.

Media, labor (from 3)

encyclical seems to me to be the primacy of man over material and of the worker over work. I would like to underline that this is the same idea which has inspired the activities of the ILO since its birth in 1919."

In the pope's native Poland, which for more than a year has been undergoing a major social upheaval with the formation of Solidarity, the communist world's first independent labor union, the country's bishops said the new encyclical "has enormous importance for the world of labor and also contains an important lesson for the union movement."

The encyclical defends the rights of workers to join free unions and rejects direct control of unions by governments or political parties, as is the rule in communist countries. It also defends the right to strike, a right recognized in Poland only in the past year.

But it also warns against strikes that are detrimental to the common good and against unions having "too close links" with political parties.

WHILE the Polish pope's words have special relevance to the current crisis in his home country, the principles he enunciates are set in a more universal framework and might be applied with equal force to the close party alignments of unions in many Western European and Latin American countries, for example.

"He's not saying the AFL-CIO shouldn't have a political committee," commented Magr. Higgins. What the pope does say, he added, is that unions should not take their orders from a political party or be a direct branch of the party.

The encyclical "reaffirms for our time the traditional teaching and firm commitment of the church to the rights of workers and the real meaning of work," said Bishop Anthony Pilla of Cleveland.

"It is a strong and positive statement to the world on the dignity and primacy of the individual worker over productive efficiency, technological changes and even profits... The pope stresses that social justice is the basis which guarantees the rights of labor and subjects private property to the limits set by the common good," Bishop Pilla added.

The Permanent Council of the French Bishops' Conference reacted similarly to the encyclical, saying that it addresses many burning issues today.

"The encyclical invites us to look in a new way at human work and to have a new perspective on our activity," said the council. "It vigorously affirms the priority of man over things, of work over capital, the subordination of the right to private property to the right of use for the common good... and the necessity of solidarity on a world scale."

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OBITUARIES

† ADAMS, Dorothy (Sipe), St. Mary, Indianapolis, Sept. 22. Aunt of Susanne, John and James Winslow.

† BARRETT, John (Jay), St. Ann, Terre Haute, Sept. 8. Husband of Margaret; father of Rose Patterson, Teresa French, Nancy, Jay, Dennis and Joseph Barrett; brother of Mary Helman.

† BENJAMIN, Robert, 85, St. Joan of Arc, Indianapolis, Sept. 18. Husband of Emma; father of Robert, Jr., Paul and David Benjamin.

† BUSH, Phyllis Jean, 47, St. Lawrence, Indianapolis, Sept. 16. Wife of Bill J.; mother of Arinda Marie Hoke, Deborah Gambie, Mark and Michael Carver; daughter of Camille Hervey; sister of Mary Louise, Vernon, Ed, John and Robert Hervey.

† COTTON, Ann M., 85, St. Augustine Home Chapel, Sept. 16. Mother of Joan Shackelford and Jeanne Adams; step-mother of Wright Cotton and Helen Drake.

† DeRAGO, Joseph, 69, Holy Family, Richmond, Sept. 14. Father of Rhonda Brown and Paula DeRago; brother of Nina Vice, Virginia Schneider and Mary Crawford.

† FRIES, Carl J., 67, Holy Name, Beech Grove, Sept. 16. Husband of

Alice; twin brother of Fred W. Fries and Margaret Bauer.

† HUNDLEY, Virginia L., 59, Little Flower, Indianapolis, Sept. 15. Wife of Bert; mother of Peggy Pemberton, Roberta Quiett, Gregory, Russell and Mark Hundley; daughter of Mr. and Mrs. Henry Bauman; sister of Nora and James Bauman.

† JUNKER, Eileen N., 70, St. Philip Neri, Indianapolis, Sept. 16. Mother of Maureen Belec, Colleen Theotanis and John Junker; sister of Lillian Foley and Florence Weeg.

† LAMMERS, Dorothy, 73, St. Mark, Indianapolis, Sept. 16. Mother of Karen Riester McCrary; step-mother of Philip and Ralph Lammers; sister of Janet Perkins.

† LEONARD, Eleanor Beatrice, 65, Little Flower, Indianapolis, Sept. 18. Mother of Tony and Martin Gintner, Paul and Mary Alice Leonard; sister of Josephine Campana and Vonida Fowler.

† LIRAG, Pamela, 5, St. Patrick, Terre Haute, Sept. 15. Daughter of Mr. and Mrs. Rusino Lirag; sister of RaFael and Raymond Lirag; granddaughter of Mr. and Mrs. Rufino Lirag and Mr. and Mrs. Mariano Limcaco.

† MANLEY, Clara A. (Dodo), 91,

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YOUTH CORNER

Discover the feeling of jealousy; can we learn about it from nature?



by JENNIFER PETRONE
Illustrated by VIRGINIA POWELL

The third feelings puzzle we will try to solve is the feeling of jealousy. After we look at why people have this feeling, we will see if maybe it can't be channeled into a more Christian-like one, such as joy. By looking at nature it may be possible to discover new ideas about these feelings and give us incentive to cope positively with jealousy.

Let's think about flowers growing near a river for a few minutes. Pretend that the flowers have feelings and are able to see and talk. What would they think and feel?

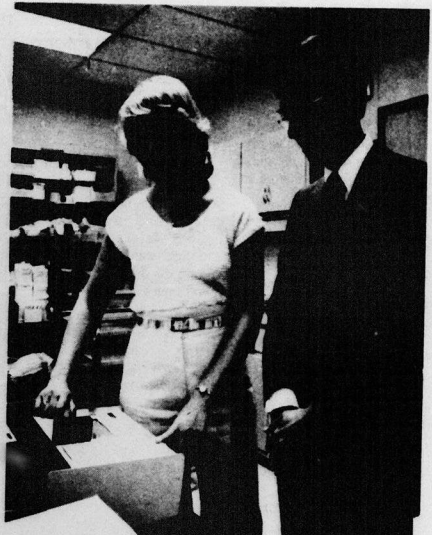
It would be possible that, as the flowers grew and looked at each other, they would feel a bit jealous. They would see how beautiful each of the other flowers were and their jealousy would grow. As we know, each and every flower on this earth is very beautiful in its own way. Each is unique and different, yet each possesses beauty.

Pretend that the flowers began to get so jealous they would no longer speak to each other. The field of lovely

flowers would be a sullen place, for each would be concerned only with competition and bitter feelings.

Now let us pretend that on a clear, sunny day, a flower grows right along the bank of the river. It looks into the water and for the first time a flower sees its reflection.

What do you suppose happens now to all the flowers in the field? They rejoice because each one realizes its own beauty



RONCALLI GRAD—Claire Braun, an entering medical student at the Terre Haute regional campus of the Indiana University School of Medicine has accepted a \$1,500 scholarship made possible by a gift from Dr. Oscar Limacaco, Terre Haute neurosurgeon. Miss Braun has a master's degree in life sciences.

and uniqueness. Each one realizes that competition is not necessary and neither are feelings of jealousy.

Each flower, like each in-

dividual human being, possesses a certain beauty and it is not necessary to compare this beauty with others. Different things really cannot be compared. Each individual should instead rejoice in the uniqueness of everyone else. Jealousy is not necessary but joy is.

This week the art puzzle shows a group of flowers living in joy, not jealousy. Color the picture and glue it to cardboard. Next, cut out along the border and along all of the other dotted lines. Mix up the pieces and see if you can put the puzzle of jealousy and joy back together again. Save this puzzle until next week when all the feelings puzzles fit together.

Reader questions power of nature in sexuality

by TOM LENNON

Q. In the "Letters to the Editor" section of our local newspaper a man wrote that "nature forces us to have sex." I have often wondered about this. Would you agree with the man's statement?

A. First, let's make it clear that we all "have sex" 24 hours a day. We are all either male or female, and our sexuality is always with us.

But what the man is trying to say in an awkward way is that nature forces us to have sexual intercourse.

Is this true?

Nature certainly invites us to have sexual intercourse and sometimes urges us strongly to have it. On occasion this urging is so strong that a person may feel almost overwhelmed by it.

But is sexual activity inevitable? This question leads us to ask others about what a human person is.

Are we no different than dogs, cats and rabbits, driven only by instincts and by blind urges?

Or are we persons who can make deliberate choices, assert values, and, though stumbling at times, eventually master our actions?

Can nature force us to smoke cigarettes? Can nature force us to drink too much booze or to shoot heroin?

Or do we ultimately have the power to say "yes" or "no" about our actions? Can we make decisions?

In the Gospel of John, we read that once some men brought to Jesus a woman who had committed the sin of adultery. Jesus did not con-

demn her, but instead said something remarkable to her:

"You may leave, but do not sin again."

Jesus knew that she was human and that the greatest glory of a human person is her or his freedom to choose goodness, to love truly, and to have mastery over one's activity—no matter how intense and difficult the struggle may be.

Nature cannot force us into sexual activity.

Note to readers: In reference to the column about a young person with a "lazy eye," a reader writes that this condition often can be corrected in young people by a small operation. She mentions the Bascom Palmer Eye Institute, 900 N.W. 17th Street, Miami, FL 33136.

She adds, "An appointment should be requested months in advance. If the situation is so serious, perhaps the person will consider coming to Miami. I understand expenses are kept to a minimum, as the hospital is

run by the University of Miami."

(Questions on social issues can be sent to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.)

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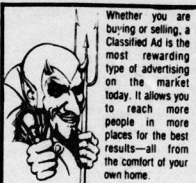
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TV PROGRAMMING

Must there be conflict?

by MICHAEL GALLAGHER

NEW YORK (NC)—In a recent column in *The Catholic Review* of Baltimore Gerard A. Perseghin answered a letter from a parent about a review he had written of the movie "The Eye of the Needle." What happened, it seems, is that Perseghin had some good things to say about this movie and then dutifully noted that our office, the Department of Communication of the U.S. Catholic Conference, gave it a B classification, designating it morally objectionable in part.

Understandably confused, the letter writer wondered what was to be done under such circumstances.

There are two issues involved here. The first is whether movie critics writing in Catholic papers have the right to disagree in print with the judgments made by the USCC Department of Communication. The answer is obvious. They certainly do have that right. More than that, they have a definite obligation to call them as they see them. There is no other way to serve the cause of truth.

The second issue is more problematical and for that reason concerns me more. I sympathize with Perseghin, but I sympathize still more with the concerned mother and father who have to make up their minds in the face of often conflicting testimony. What are they to do?

LET'S begin with some general principles, and here Perseghin's response is very much to the point. He writes: "What some people fail to understand is that in judging films, which are an artistic form, one cannot impose moral standards first. We have to judge artistic forms by artistic criteria, otherwise some would condemn the paintings on the ceiling of the Sistine Chapel just because there happens to be some frontal nudity in them. No, the first concern is, is this a sincere artistic expression?"

He then goes on to explain that parents should use film reviews to find out what sort of movie it is that their children want to see, and he tells his correspondent, quite correctly, that "the ratings are not morally binding."

Though I'm in fundamental agreement with Perseghin, I would like to make one qualification. Rather than say

you shouldn't impose moral standards "first" upon a work of art, I would prefer to put it this way: you shouldn't apply abstract moral standards to a work of art. Morality must be grounded in the concrete, the real.

IS IT moral to feed so much of American grain to cattle? Is the deployment of nuclear missiles moral? Is it moral to give tax breaks to large corporations? What is the morality of a complex surgical procedure that has as one of its results the aborting of a fetus?

However skilled in moral principles a theologian might be, he has no right to offer a definitive judgment in any of these cases unless he is also

skilled in the often quite varied disciplines that may be involved. In the same way, someone who knows nothing about the aesthetics of movies has no right to pronounce moral judgments about movies for others.

(Judging whether or not a movie is right for you or for your children is another matter, of course, as I'll explain in a moment.)

On the other hand, moral judgments have to be made about movies because movies affect the way people think and feel, just as moral judgments must be made about the other issues I raised—unless, of course, the church wants to withdraw entirely from the complex world around us.

WHEN disagreements such as the one that prompted this column of mine arise, they usually come up, not in the area of general principles, but in the area of particular judgments.

"The Eye of the Needle" is a good example. Our office felt that its artistic credentials were decidedly inferior. In the review I wrote—and one of us reviews every movie we classify—I described it as a simple spy melodrama with a contrived plot, shallow characterizations, and a rather distasteful cruel streak.

In this context, then, the B classification was given because of the "needlessly graphic sex." Now I doubt anybody would argue that the simulated sex in "Needle" wasn't graphic. Our judgment was that it was "needlessly" graphic, a heavy load of realistic sexuality loaded upon a movie whose pretensions could not possibly rise above light entertainment.

How do you, a parent, judge where the truth lies when there is disagreement of this sort? The only way, I believe, is to get to know your critics. Trust the judgment of a particular critic only after you have checked his opinions over a significant period against the opinions of other critics and against your own reactions to particular movies. And if you're serious about this issue, you really should see a problem movie yourself every now and then.

The final decision must be yours—especially since you know your children better than any critic does—and no one, not even the U.S. Catholic Conference, can relieve you of that responsibility. However, we, as well as Perseghin and his colleagues in the Catholic press, are in business to help you as much as we can. That's what our classifications and reviews are for.

History and blarney mix in Irish family chronicle

by HENRY HERX

NEW YORK (NC)—In the Great Famine of 1845 a third of Ireland's population died and a million others emigrated to the New World. This emigrant generation's struggle for survival is recalled by "The Manions of America," airing Wednesday, Sept. 30, Thursday, Oct. 1, and Friday, Oct. 2, 9-11 p.m. (EDT) each night on ABC.

Mixing social history with romantic blarney, this sprawling family chronicle centers on Rory O'Manion (Pierce Bronson)—a patriotic Young Irelander who falls in love with the daughter (Kate McGrew) of his English landlord. Making matters worse, Rory's sister (Linda Purl) vows to marry the landlord's son (Simon MacCorkindale).

With such a loaded deck, it is obvious that the play of events will be dominated by the emotional suffering and personal tragedy for its large cast of characters. Created by Agnes Nixon, a foremost writer of afternoon soap operas, the mini-series has 19th-century echoes of "Dallas," with brogues and passionate kissing instead of draws and indiscriminate promiscuity.

The script by Rosemary Anne Sisson, whose previous credits include "Upstairs,

Downstairs," works hard at integrating the personal melodrama into the historical fabric of the period and its prejudice against Irish Catholics. The story of Rory's rise from a laborer to a prosperous businessman who finances an uprising in Ireland is lessened by such creaking plot devices as the reappearance of a major character long after being reported dead.

If one can overlook its unabashed melodrama and

heated romantic complications, "The Manions of America" is solidly based on the reality of British oppression in Ireland and America's early anti-Irish bias. The production is handsome, especially that of the first program which was filmed in Ireland, but its soap-opera love scenes are inappropriate for youngsters.

Tuesday, Sept. 29, PBS "The Ancient Mariners." Political history is never quite as satisfying as is human history, the study of ordinary people in societies past and present. Pursuing this study by means of archeology and anthropology is the objective of the "Odyssey" series which begins its second season of 15 programs with "The Ancient Mariners."

The program involves the underwater investigation of ancient shipwrecks in the Mediterranean Sea and what the study of these wrecks reveal about how the ships were made, what they carried and who (See BLARNFY on page 19)



NURSE-MIDWIVES—Sister Angela Murdaugh is one of three nurse-midwives featured in "Daughters of Time," a film which captures the spirit, scope of practice and politics of contemporary nurse-midwifery, Sept. 30 on PBS. (NC Photo)

Blarney (from 18)

sailed them. It begins with the discovery of a ship sunk in 1025 carrying a cargo of glass and the apparently sunk by pirates.

What is of most interest, however, is that the vessel was constructed in the frame-first method, still used today, of nailing planks to a rigid frame. This is contrasted to hull-first construction of a 4th-century B.C. shipwreck which carved its plank framing to fit the hull. Reconstructions in miniature of these two ships, and another from the 7th-century A.D. which used elements of both methods, are shown being made in the Texas headquarters of the Institute for Nautical Archaeology.

Like the "Nova" science series, the program poses a question, assembles the evidence and reaches a solution. The answer to why shipbuilders switched to frame-

first construction has to do with the decline of slave labor, the rise of Arab seapower and the gradual deforestation of the area. The needs of the time led to methods that were faster, cheaper and led to stronger ships as well.

The program stretches the imagination as it provides historical information. (Please check local listings for exact time in your area.)

Tuesday, Sept. 29, 9-11 p.m., Wednesday, Sept. 30 and Thursday, Oct. 1, 10-11 p.m., (EDT) (NBC). "The Sophisticated Gents." After having gone their separate ways, nine members of a black teen-age athletic club get together for the first time in 25 years to honor the coach who had inspired them in "The Sophisticated Gents," a four-hour clunker.

The point of the drama is

that black people need a greater sense of solidarity and that those who have succeeded should not forget those who are still struggling. However justified the message, the story itself is a disjointed mishmash of romantic twaddle and social corruption that ends on a particularly cynical note undermining the entire project.

The script is by the talented Melvin Van Peebles (who also plays the role of the one Gent who has gone wrong). The producer is Daniel Wilson, winner of all kinds of awards for his many excellent programs for children. The excellent black cast is simply misused. Where to place the blame for all this is less important than why NBC decided to broadcast it without major alterations.

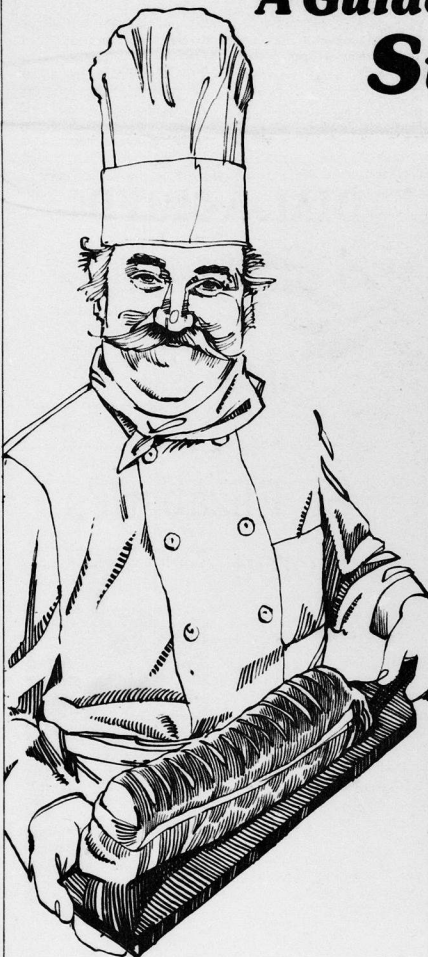
Sunday, Sept. 27, 7-8 p.m. (EDT) (CBS) "60 Minutes." With the help of a panel of

media critics and journalists, this special edition focuses its entire hour on examining the pros and cons of investigative reporting techniques used by news programs, including "60 Minutes" itself.

Monday, Sept. 28, 8-10:30 p.m. (PBS) "Willie Stark." Robert Penn Warren's Pulitzer Prize novel, "All the King's Men," is the basis for Carlisle Floyd's new musical drama which is the premiere offering of the ninth season of the "Great Performances" series. (Please check your local listings for exact time in your area.)

Sunday, Sept. 27 (EDT) (CBS) "For Our Times"—CBS News reports on new and novel approaches to dealing with handicapped people—including a special Mass in the Vatican. (Please check local listings for exact time in your area.)

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'Body Heat' raises temperatures

by JAMES W. ARNOLD

"Body Heat" is in many ways the oldest moralistic story in the movies: crime-does-not-pay. Also, beware-of-the-femme fatale, because she leads you to destruction. Or again, Beautiful Women are Big Trouble.

The disturbing difference is that this basic plot out of 1940's "film noir" melodrama has been updated to make explicit what the old movies only suggested—that is, the explosive sexual attraction which makes the hero vulnerable to the female schemer in the first place. (I say "only suggested" somewhat facetiously. The power of sultry stars like Lana Turner, Lauren Bacall or Barbara Stanwyck to suggest repressed sexual euphoria was like the power of thunder to suggest rain.)

"Heat" is the taffeta-smooth, widely praised first film by writer-director Lawrence Kasdan (he helped write the screenplay for "The Empire Strikes Back"). It's about a somewhat sleazy young Florida lawyer (William Hurt) who makes the classic mistake—falling hard for the gorgeous, bored, unsatisfied young wife (Kathleen Turner) of a middle-aged businessman who is out-of-town-a-lot. Through his infatuation he is eventually led (he thinks it's his own idea) to plan and execute the obvious murder. The woman, he discovers too late, is dealing ingeniously from the bottom of the deck.

Two things to be established early about this movie are (1) its slick sophistication in terms of script, character and cinematic skill—the oppressive heat and overripeness of the Florida Gold Coast north of

Miami, of an amoral air-conditioned society that doesn't quite work and is in early stages of disease, are almost palpable; and (2) its rather clear conventional moral lessons. All the wrongdoers do suffer, perhaps



the deadly heroine most of all, since Kasdan's final shot seems to suggest that her "victory" is empty and unsatisfying.

YOU could argue, of course, that most of the characters are depressingly rotten and greedy and lustful, and who cares about them anyway. Well, Kasdan softens this by giving his hero at least mild doubts and regrets. Hurt's character, as written and acted, is a masterful example of a fellow who is bright but not too bright, bad but not too bad. He is capable of adultery and murder, but he is under no illusions about the nature of his actions.

Kasdan enriches the otherwise familiar story with fresh and complex secondary characters, especially Hurt's close friends, a county prosecutor (Ted Danson) and a bluntly honest black detective (J.A. Preston).

But the tacky quality remains. It's built into the genre, which develops from our curiosity about the tabloid lives of the beautiful, pampered, somewhat crooked rich folks in all those Sun Belt playgrounds. (Cf. "Dallas.")

THE plotting here is well above the genre average. The last half hour is full of provocative surprises, and the final five minutes succeed brilliantly in spite of the real risk of audience confusion.

Unfortunately, all these considerable virtues fall short of redeeming a half-dozen torrid scenes of passion which are impossible to justify and obviously intended as a key feature of the film. (The movie's erotica is R-rated; in

Kasdan's favor, it should be noted that he doesn't linger over it, but cuts quickly away.) Newcomer Turner is capable of generating excitement without exposure, but in "Body Heat" even many of the routine conversations take place (discreetly or teasingly, as you prefer) in the buff.

There are also several

raunchy dialogue passages, especially one vivid, allegedly comic description, that Kasdan ought to be embarrassed about.

Richard Crenna is subtle and interesting as the doomed husband, a nastily ruthless capitalist entrepreneur who is detestable but a great deal more than a stereotype. Through him the film achieves

a relevance beyond steamy melodrama, since he's fond of praising executives who are "willing to do what's necessary" without moral inhibition.

Ironically, he doesn't suspect this macho quality in his sex-object wife, and as a liberated female who learns her lessons well, she devours them all.

(Intelligent but over-sexed murder tale in the "Double Indemnity" mold; nudity, language, minimal violence; not recommended.)

(NCOMP rating: Not available.)

Film ratings

(The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting:

A-1, morally unobjectionable for general patronage;
A-2, morally unobjectionable for adults and adolescents;
A-3, morally objectionable for adults;
A-4, morally unobjectionable for adults, with reservations (an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions);
B, morally objectionable in part for all;
C, condemned)

Airplane A-3
All Night Long B
American Gigolo C
American Werewolf in London C
Arthur A-3
Atlantic City A-3
Blowout C
Busting Loose A-2
Caddy Shack B
The Cannonball Run A-3
Caveman A-3
Cheech & Chong's Nice Dreams B
Circle of Iron B
Death Hunt A-3
Dirty Harry C
The Dogs of War A-3
Dragonslayer A-3
Dressed to Kill C
The Electric Horseman A-3

Endless Love B
Enter the Dragon B
Escape from New York A-3
Eye of the Needle B
Excalibur B
Fade to Black C
The Fan C
Final Countdown A-2
First Monday in October A-3
Fists of Fury C
Five Fingers of Death A-3
The Fog A-3
Fort Apache, the Bronx A-4
For Your Eyes Only B
The Four Seasons A-3
The Fox and the Hound A-1
Funhouse C
The Great Dictator A-2
The Great Muppet Caper A-1
Heavy Metal B
History of the World, Part I C
Hoshy Tush Freeway A-2
Hound of the Baskervilles A-2

The Howling C
Just You and Me, Kid A-2
Last House on the Left C
The Life of Brian C
Nighthawks C
Nine to Five A-3
Once Upon a Horse A-3
Outland A-3
Penitentiary B
Postman Always Rings Twice B
Raiders of the Lost Ark A-3
The Seventh Seal A-3
S.O.B. B
Star Wars A-3
Stripes B
Superman II A-3
Take This Job & Shove It A-3
Tarzan, the Apeman C
Thelma A-3
Under the Rainbow A-3
Young Frankenstein A-3
Zanadu A-2
Zorro, the Gay Blade A-2

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