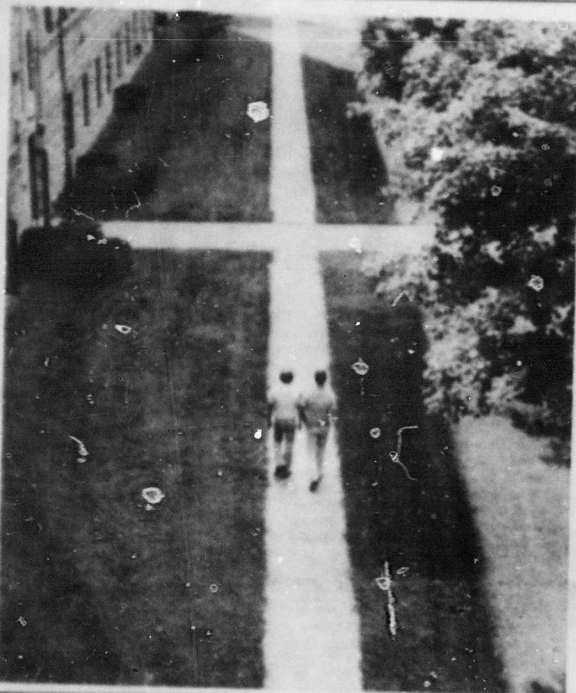


THE CRITERION



DAY OF RECOLLECTION—Father Cleo Davis speaks to students at St. Meinrad College. "The Ministry of the Priesthood from a Scriptural Perspective." Above, two students take an afternoon walk at St. Meinrad College, the archdiocesan seminary where men are studying for the priesthood. Oct. 13-15 is Vocations Awareness Week. See the special supplement on pages 9 to 10 for more stories about what priests and Catholics are doing these days. (Photos by Joe Bozell)

Singers sought for choir

The Archdiocesan Office of Worship is forming a choir to sing for a special ecumenical prayer service to be celebrated at St. Peter and Paul Cathedral on Sunday, Oct. 31 at 4 p.m. The service, observed as Reformation Sunday in most Protestant churches, will be the culmination of an on-going series of dialogues between Lutherans and Catholics in the archdiocesan community.

The choir, under the direction of Caryl Thompson, organist and choirmaster at Bethlehem Lutheran Church, will be composed of both Lutherans and Catholics from the Indianapolis area.

Anyone interested in joining is asked to call Dolores Augustin at the Catholic Center (236-1410) between 8:30 a.m. and 4:30 p.m.

Looking Inside

To honor Vocations Awareness Week, a special 12-page supplement appears this week replacing Pathways to the Spirit.

October 11 marks the 30th anniversary of the opening of the Second Vatican Council. The first of two parts recounting the historic occasion appears on page 3.

October is Respect Life Month. Respect Life Sunday is being celebrated in the archdiocese on October 18. See Archbishop O'Meara's letter on page 7 and an article by Father Larry Crawford, director of the Archdiocesan Office of Life and Human Resources, on page 10.

Reagan officials criticize bishops' draft on nuclear war and peace

WASHINGTON—Two top Reagan administration officials have sharply criticized the moral judgments on nuclear deterrence in the first draft of the U.S. bishops' planned pastoral letter on war and peace.

They particularly scored the draft's consideration of first use of nuclear weapons, which both said is an integral part of the "flexible response" options of U.S.-NATO defense policy in Europe.

U.S. Secretary of Defense Casper Weinberger said that the moral limitations set by the committee document for a "marginally justifiable (nuclear) defense policy" would "mark a dangerous departure" from U.S. defense policy.

Without an option of nuclear response to a massive conventional attack, the defense secretary said, the United States and its NATO allies would be left without "a credible continuum of response (that alone) can effectively deter aggression at all levels."

In a separate critique President Reagan's national security adviser, William P. Clark, also challenged the drafting committee's rejection of any first nuclear response to conventional attack, saying he was concerned that the authors have seriously misunderstood current U.S. deterrence policy.

If the committee were to expand its moral thinking on the risks of nuclear escalation to include the risks of conventional escalation as well, it would find itself in a position "remarkably consistent with current U.S. policy," he said.

WEINBERGER and Clark commented on the controversial draft pastoral in letters that were obtained by NC News after the two officials released them to the New York Times.

Their critiques were among some 700 pages of comments that the committee received and studied while working on a second draft of the pastoral, which was to be distributed to the nation's bishops in mid-October. The bishops are to discuss the second draft at their annual meeting in Washington in mid-November.

In the first draft, which was completed and became public in June, the committee outlined six major principles regarding the morality of nuclear war and nuclear deterrence policy. It placed substantial limits on the use of, or threat to use, nuclear weapons. While admitting the possibility of theoretically justifiable limited uses of such weapons, the committee expressed "no confidence whatever" that those moral limits could be maintained in practice.

Weinberger addressed his letter directly to Archbishop Joseph L. Bernardin of Chicago, chairman of the bishops' committee drafting the pastoral letter.

Clark sent his letter to Claire Boothe Luce, a prominent Catholic and former U.S. ambassador to Italy, who is on the board of directors of the Pope John Center of Prayer and Studies for Peace, a New York-based center recently established by the U.S. Catholic Bishops' Conference. Auxiliary Bishop

Both officials also criticized the draft document for not discussing the Reagan administration's initiatives on arms negotiations.

Citing Reagan's "dramatic initiatives" for negotiated reductions in strategic and tactical nuclear weapons and in conventional forces, Weinberger said: "The draft pastoral letter is, I believe, greatly weakened by failing to discuss the real opportunities before us in the area of negotiations."

Clark used a full page to outline what he called "truly giant steps" by Reagan to reduce nuclear and other arsenals and the risks of war.

"I am troubled in reading the draft pastoral letter to find none of these serious efforts described, or even noted in the text, even though they so clearly conform with many of the most basic concerns and hopes of the letter's drafters," he wrote.

Clark also argued that an understanding of the countervalue nuclear deterrence strategy of the United States was "seriously missing" in the draft document.

In one of the clearest administration statements of countervalue policy, he said effective nuclear deterrence "requires that we have the capability to hold at risk that which the Soviet leadership itself values most highly—military and political control, military forces, both nuclear and conventional, and that critical industrial capability which sustains war. For moral, political and military reasons, it is not our policy to target Soviet civilian populations as such."

In their first draft, the committee members had argued that "no use of nuclear weapons can be considered moral if even indirectly it would result in significant violation of the principle of discrimination" between military and civilian targets.

the CRITERION

Vol. XXII, No. 2 — October 8, 1982
Indianapolis, Indiana

Scholar urges audience to live Scripture

by Fr. THOMAS C. WIEDNER

If the Vatican Council did anything for Catholics as far as Scripture is concerned, it "moved us forward in living them" rather than just expressing our belief in them. We didn't know where we were going before. That's the judgment of Blessed Sacrament Father Eugene LaVerdiere on the value of the Second Vatican Council insofar as Scripture scholarship is concerned. LaVerdiere spoke to a captivated audience of nearly 600 Sunday evening in the first of the series "Twenty Years after Vatican II" sponsored by the Christian Leadership Center at Marian College.

Currently associate professor of biblical theology at the Catholic Theological Union in Chicago and associate editor of *The Bible Today*, LaVerdiere addressed the nearly full Marian College auditorium on new emphases in the study of the Bible. Following his presentation Providence Sister Alois Suelzer, professor in the religion department at St.

Mary of the Woods College and Rabbi Jonathan Stein of the Indianapolis Hebrew Congregation responded to LaVerdiere's talk.

Using examples from Scripture, he explained that the future emphasis in biblical studies will take place in the imagination, in culture and in ministry.

He showed how an understanding of the imagination is important in the Middle East and reminded his listeners that Western culture tends to be suspicious of this, "but we abdicate our responsibility in our education when we don't use the imagination," he said, and we end up as "flat" people.

TO EXPLAIN THIS the priest cited John's Gospel account of the Resurrection and related concepts of time as well as light and dark to one another throughout Scripture. "To enter into the text," he stated, "we must have a clear perception of darkness" for Scripture speaks of God separating light from darkness at creation

and in the Resurrection the same thing occurs thus revealing a new creation.

LaVerdiere also cited a better understanding of culture as important in the future of biblical studies. The Vatican Council, he explained, was the first time in the church's history that people from all over the world came together as one to speak from their own experience. "For the church that was a world church in fact as well as in word," he said.

The result, he explained, was that Vatican II moved us out of our little enclosures to speak to other religions and cultures.

Another new emphasis appears in ministry, he added in the third part of his talk. The liberation theologians "have taught us to be attentive to what we sometimes call 'praxis,'" he explained. What it means is that we have to be involved in doing what Scripture says in order to understand it more fully. "Don't we have to experience love in order to know what it is to love?" the scholar asked.

What LaVerdiere means, in fact, is that we have to enter into the Scripture and not just be told about it. Scripture must be lived and not just read.

TO EXPLAIN THE importance of culture, LaVerdiere used the example of clothing. In the West clothing is something that protects one from the cold and covers the body, but in the East clothing is something that defines a person's character. "Therefore," he asked, "how do we understand the Scripture when we are told to 'put on Christ' and told what happens when we watch an old piece of clothing with a new patch, and what about that colorful robe of Joseph's? What did that tell us about the person of Joseph?"

The priest's concern for a lived Scripture reaches at least as far back as his seminary days. "I had a Belgian professor of Scripture when I studied in Europe," he said, "a man who told me 'If you teach Scripture and your students don't feel like taking them up and reading them for themselves, you've failed.'"

When asked before his lecture what else can be done in the way of Scripture scholarship,



LaVerdiere replied, "Everything. All we've done up to now is get ready to understand. Relating language to our life experience is what most of the work is ahead of us."

LaVerdiere insists that a truly evangelized person is an evangelizer. Thus he has to be involved in every aspect of life—political, social and economic.

The priest believes that scholarship is a reflection on life and that to confuse the two is devastating. He maintains his own belief in living out the Scripture by traveling around the world working with biblical leadership at the local level. Much of this work has been in the Philippines where he assists catechists in local villages.

"Our job as teachers of Scripture is to enlighten, yes," he said, "but we are dealing with people so our work is pastoral. We have to be sensitive to them. The basic challenge is really giving a good homily to ordinary people."

The trouble with religion, he insisted, is its compartmentalization. "We have to learn to present Scripture so that people can recognize that they have to accept their own responsibility," he concluded.

Possessing too much is wrong, says Vincentian president

HYANNIS, Mass.—To possess too much in the presence of human misery is a "heavy fault," if not sin, said Amin A. de Tarrasi, international president of the Society of St. Vincent de Paul.

Speaking at the 80th annual national meeting of the U.S. branch of the society, held Sept. 25-26 in Hyannis, De Tarrasi called members of the society to poverty and asceticism.

"Our sole ambition is to serve the most bereft by being witnesses of Christian love," he said.

Vincentians, operating chiefly on the parish level, meet emergency needs of individuals on a confidential basis. The society is the world's largest lay organization assisting the needy.

Addressing the convention theme, "Family Values in the 80s," De Tarrasi said that for Vincentians "returning to the spirit of poverty and to some asceticism appears particularly urgent lest our society be stifled by materialism."

"Western civilization," he said, "is a civilization of possessions—the real god is having more—so souls dry up and the spiritual atmosphere becomes more contaminated."

"The split between faith and daily life is one of the major errors of our age," said the Paris-

based president of the society. "As Vincentians in the 80s, we should come to concrete resolutions... and should fulfill them with love and joy."

Bishop Daniel A. Cronin of Fall River, Mass., told the more than 800 Vincentians attending the convention, "The urgency of the present crisis—in family life and the current breakdown of family values require that even greater progress be made and greater outreach take place on the part of all of us."

Gov. Edward J. King of Massachusetts, recently defeated in the Democratic gubernatorial primary, said no government can replace the family as the basis of a stable, productive society. Government must strengthen, rather than substitute for families, he said, and must nurture support networks of families.

A convention highlight was an audiovisual presentation, of Vincentian relief work in the aftermath of last May's fire at Notre Dame Church in Fall River, which destroyed the church and homes and businesses of several neighboring blocks. Society members aided the speedy resettlement of 76 homeless families by supplying them immediately with basic household furnishings.

Fall River's Vincentian council disaster chairman, Raymond Pelletier, said that as a result of the fire a \$50,000 disaster fund has been established in the Fall River Diocese. It will make grants to parish conferences within the diocese and to conferences outside the diocese in cases of special need.

"We received many donations from other dioceses at the time of the Notre Dame fire," Pelletier recalled.

Since the fire Pelletier has also been named northeast regional disaster chairman for the Vincentians, succeeding Howard Brown of Ogdensburg, N.Y.

The Society of St. Vincent de Paul was founded in 1833 in France by Frederic Ozanam, a young student inspired by the example of St. Vincent de Paul, a 17th-century French priest who pioneered in serving the poor.

John R. Simmons, national president of the society, announced that a year-long national celebration of the society's 150th anniversary will have as focal points Ozanam Sunday next April 24, a day of prayer for the founder's canonization, and the sequentennial celebration, to be held Sept. 29-Oct. 2, 1983, in St.

Hundreds of elderly witness Jagan's beatification

VATICAN CITY—Hundreds of elderly persons, many in wheelchairs, were in St. Peter's Basilica Oct. 3 as Pope John Paul II beatified Jeanne Jagan, the foundress of the Little Sisters of the Poor.

They came as representatives of each of 259 homes for the elderly in 30 countries on six continents, the result of an apostolate which began in 1839 in St. Servan, France, when Miss Jagan, then 47, took in Anne Chauvin, an aged and blind widow, placed her in her own bed and cared for her.

At the ceremony of beatification, which represents the last step before sainthood, the pope spoke of the "heroic charity" of Jeanne Jagan and said that her life teaches contemporary society how to care for the elderly.

Speaking in French to the 30,000 worshippers, the pontiff listed what he called "some needs and deep desires of aged persons" which Jeanne Jagan addressed. "The desire to be respected, esteemed, loved; that fear of solitude while at the same time desiring room for freedom and for intimacy; that nostalgia in feeling themselves still useful, and so often the desire to deepen the things of the faith."

The pontiff mentioned, too, the profound humility of Jeanne Jagan, a quality which he called heroic.

name Sister Mary of the Cross, founded the Little Sisters and was elected their superior in 1842 and again in 1843. Later she was replaced by the priest who was the order's spiritual adviser and did not hold the title again. For the remainder of her 77 years she raised funds and founded new homes for the sick and elderly.

"Science can provide no real defense"

VATICAN CITY—Warning that science can provide "no real defense against the consequences of nuclear war," 39 scientists from 31 nations urged their governments to "renew and increase efforts" to stop the arms race and eventually reach complete nuclear disarmament. The scientists' "Declaration on the Prevention of Nuclear War," drawn up during a Sept. 23-24 meeting sponsored by the Pontifical Academy of Sciences at the Vatican, was made public Oct. 2 after having been presented to Pope John Paul II. "All disputes that we are concerned with today, including political, economic, ideological and religious ones, which are not to be undervalued, seem to lose their urgency compared to the hazards of nuclear war," said the declaration, signed by eight U.S.



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Vatican II set pace for modern church

by JOHN MAJER

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

The Second Vatican Council, which opened 30 years ago, brought with it profound changes, affecting everything from the way the church views itself to how Catholics worship at Mass.

Vatican II, the 11th ecumenical or general council in the history of the church, was the first to take place in the view of modern communications media. Media reports of clashes between bishops attending the council over doctrines and the way of presenting those doctrines strongly affected Catholics, many of whom carried their disagreements into the post-conciliar period.

The momentous council, the largest and most representative in history, with 2,800 churchmen from 134 countries participating, grew out of a sudden inspiration which came to Pope John XXIII less than two months after his election. He said he was discussing one day the role of the church in the modern world with Cardinal Domenico Tardini, papal secretary of state, when the thought came to him to summon a council.

On Jan. 25, 1959, after a Mass for Christian unity at the Basilica of St. Paul-Outside-the-Walls in Rome, Pope John announced to 17 cardinals present his intention to convene an ecumenical council.

IN AN ENCYCLICAL, "Ad Petri Cathedram" (To the See of Peter), in 1959 and in other statements, Pope John explained the purposes of the council. The Italian word "aggiornamento," "bringing up to date," expressed the idea of an adaptation of church practice to the needs and modes of the times.

Preparations for the council, the most extensive in the church's history, took more than three and a half years.

Of the 1,548 prelates eligible to sit in the council, 2,540 attended the first solemn session on Oct. 11, 1962, in St. Peter's Basilica, where the public sessions and general congregations were held.

The delegation from the United States, 241 strong, was the second largest at the council, exceeded only by the Italian delegation.

In addition to the council fathers, 301 officially appointed experts were on hand. Theologians assisting the council fathers included Fathers Karl Rahner, Hans Kung, Yves Congar, Henri de Lubac and Edward Schillebeeckx.

In his address to the first public session of the Second Vatican Council on Oct. 11, Pope John XXIII set the tone for the council.

He came into daily contact, he said, with those who see nothing but ruin in modern times. He made it clear that he disagreed with "these prophets of doom who are always forecasting disaster, as though the end of the world were at hand."

He urged the council fathers to forgo condemnations of errors and instead to meet the needs of the present day by demonstrating the validity of the church's teaching.

"THE SUBSTANCE OF the ancient doctrine of the deposit of faith is one thing," Pope John said, "and the way in which it is presented is another."

The pope also emphasized the obligation of working toward Christian unity.

During the first period of the council, from Oct. 11 to Dec. 8, 1962, the council fathers discussed the schemata, or proposed council documents, on the liturgy, the sources of revelation, the communications media and the unity of the church.

A major turning point of the council occurred during the debate on the sources of revelation.



NEW DIRECTION—With Cardinal Alfredo Ottaviani, left, at his side Pope John XXIII speaks at the first session of the Second Vatican Council. Cardinals move in procession for opening ceremonies on Vatican II on Oct. 11, 1962. (NC photos from KNA)

Cardinal Alfredo Ottaviani, president of the council's doctrinal commission, had guided the preparation of a schema expressing the long-standing position that the Bible and tradition are two separate sources of divine revelation. Many council fathers held the view that Scripture and tradition constitute a whole: two modes by which the word of God is transmitted within the church. They also regarded the schema as unreflective of contemporary research in Scripture and as posing an obstacle to Christian unity by stressing the primacy of tradition.

After six days of debate, the council voted on the schema. Although a majority opposed it, opponents did not muster the necessary two-thirds to reject the schema.

But the next day, Pope John intervened and ordered the schema withdrawn and appointed a special commission under the joint chairmanship of Cardinals Ottaviani and Augustin Bea, president of the Christian unity secretariat, to rewrite the schema.

Fifteen days were devoted to a thorough discussion of the schema on the liturgy, which was then returned to the liturgical commission for revision.

Among the proposals made and eventually incorporated into the constitution on the liturgy were:

- To use the vernacular or local language in instructional parts of the Mass, while reserving the use of Latin for the canon.

- To permit the celebrant to say Mass at an altar so situated that he faced the congregation.

- To allow the use of a variety of forms of music, art and architecture as long as they are dignified and serve the purposes of divine worship.

The last six general congregations of the council's first session were devoted to a discussion of the schema on the church.

Cardinal Lienart objected to the schema's identification of the Mystical Body with the Roman Catholic Church. Bishop Emile De Smedt of Bruges, Belgium, described it as overly triumphal, clerical and juridical. He said the hierarchy was more a ministry of service than a governing body.

Cardinal Giovanni Montini of Milan recommended having the schema revised by the theological commission and the unity secretariat.

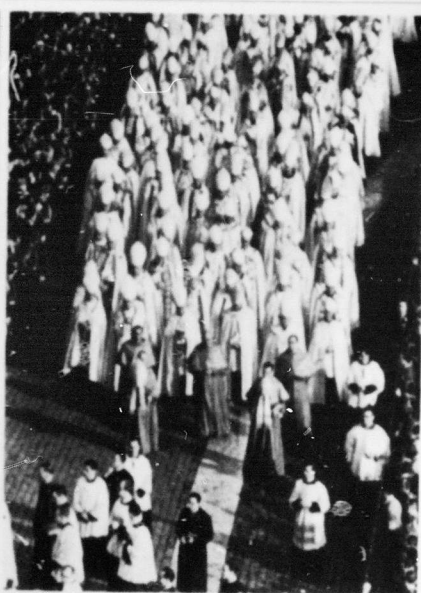
On Dec. 7, Pope John, who had been ill since November, visited the council and told the fathers that he wanted to pay tribute to them "because charity in truth has really dominated your meetings."

The following day, in an address at the closing of the first session, the pope said the closing of the first session, the pope said the sometimes "sharply divergent" views ex-

pressed by the council fathers during the first session were a healthy demonstration to the world of the "holy liberty" that existed within the church.

On June 3, 1963, Pope John died and 18 days later Cardinal Montini was elected to succeed him as Pope Paul VI. The next day, Pope Paul announced that the council, automatically suspended by Pope John's death, would continue. Five days later, he set Sept. 29 as the opening day of the second session.

Next: The results



Letter from the Archbishop

My dear Family in Christ:

This is truly an exciting time as we begin Respect Life month, 1982. There are many positive signs that were not present when we celebrated our first Respect Life Sunday in 1972.

On the national level, for the first time a constitutional amendment which deals with abortion has passed the senate committee. For many years the goal of a constitutional amendment to end this national tragedy seemed out of reach. Now, in part due to the efforts of many of you, it seems possible.

On the state level, we were encouraged in the past year to see the legislature pass a law requiring parental notification prior to an abortion on a minor. Many of you should also take credit for the efforts you put forth in this cause.

In our own Archdiocese, because of your generosity, we now have an Archdiocesan office concerned with the quality of all human life, the Office of Pro-Life Activities. The value of human life can now be more clearly communicated, and help given to protect life.

But as these are truly exciting times, they are times that place upon us a moral imperative that is stronger than ever. It became more clear that the dominant values operative in our society are self-serving and have no appreciation of God's plan for creation. Each and every one of you can make a difference in the debate and consequent actions.

In 1980 there were 1.35 million abortions in the United States. Our nation's fifth largest city, Houston, Texas, in 1980 had a population of just over 1.55 million. If that year Houston's entire population had been wiped out, the outpouring of grief and sorrow would have reverberated around the globe. We must display the same concern for the unborn children who are being destroyed. We must redouble our efforts to assure that the Hatch Amendment becomes a part of our Constitution. We must increase our efforts to insure that all handicapped persons live to the fullness of their potential. We must insure a quality of life for the elderly.

We have done much. Your efforts have made a difference. We must work even closer together so that all people respect life.

Sincerely yours in Our Lord,

—Edward T. O'Meara

Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Houston

EDITORIALS

The world needs you

In speaking about World Mission Sunday, Pope John Paul II said, "I wanted to preach the Gospel myself, making myself, in a way, an itinerant catechist."

This great yearning of our Holy Father to be missionary is expressed, partly, in his frequent travels to mission lands. Of these visits he said, "The contact with the great masses of people who still know nothing of Christ, has convinced me, more than anything else, of the urgency of preaching the Gospel. The world needs Christ!"

On Sunday, October 24th, we shall all have a special opportunity to share in the spirit of evangelization to which we are called by Pope John Paul. It is World Mission Sunday 1982, a day of prayer and sacrifice on which American Catholics will be joined with Catholics throughout the world in a common effort to sustain missionary vitality and the growth of the church.

As Archdiocesan Director of the Society for the Propagation of the Faith, which coordinates the celebration of World Mission Sunday, I see very closely both the great need of the Missions, and the direct impact that the cooperative effort of Mission Sunday has in meeting these needs.

At present, there are some 900 local Churches receiving aid through the Propagation of the Faith: 361 in Africa, 297 in Asia, 181 in Central and South America, 30 in Oceania, 13 in Europe, and 10 in North America.

Last year's Mission Sunday collection in the United States totaled \$18 million—and all of it was sent directly to the Missions. It is now helping support missionaries as they witness the Gospel message of Christ in parishes, schools, nursing homes, hospitals, orphanages and refugee centers.

Statistics point up the vast scale of aid provided through the generosity of American Catholics. But even more dramatic, and more gratifying, I think, are the personal letters of thanks from those helped. . . . The Bishop in Zanzibar, whose diocese was able to build desperately needed rural health centers; the seminary in Samoa where native vocations would have been too great to accommodate without aid; the Sisters in Lesotho who were provided with transportation for reaching their people spread far and wide. . . .

The common sentiment in all their letters, and echoed in so many more, is deep gratitude, and the assurance of prayers for their benefactors.

Still—the needs remain great, and there are many more to be helped.

So please, remember them through your prayers and sacrifices on Mission Sunday, October 24th, and throughout the year. Share with our Holy Father, the Bishops and all the People of God in the great spirit of the Missions. The world needs Christ. . . . the world needs you.—**Father James D. Barton**

Resisting every column inch

The following editorial, titled "They Resist News Control," appeared in the Oct. 1 issue of the Chicago Catholic, newspaper of the Chicago Archdiocese. It was written by the editor, A.E.P. Wall.

Men and women from all over the Americas, all of them concerned about the uses of freedom, have been working together this week in Chicago.

They have quite a job, not just this week but week by week and year by year.

It isn't only the totalitarian mind that resists a free press, although a free press is an early victim of military, Marxist and aggressively nationalistic regimes of left or right.

Editors and publishers from many countries came to Chicago for the 38th annual conference of the Inter-American Press Association.

They heard from one editor whose newspaper had to close because it tried to print a letter written by Pope John Paul II. The editor was Pedro J. Chamorro of La Prensa in Managua, Nicaragua, where the government perceived the papal letter to be critical of conditions in that country.

La Prensa was able to publish the letter eventually, along with a government attack upon it.

Challenges to press freedom take many forms, ranging from a high tax on newsprint in Argentina to government involvement in loans made to Mexican newspapers and editors by banks that were recently nationalized.

Not all censorship is as direct as it is in Nicaragua.

Many countries, including the Soviet Union, want to impose upon an innocent word something misnamed a "new order of information."

This "new order" translates in many capitals into a method of exercising government control of the news while pretending to encourage freedom.

This distortion of ordinary words by the propaganda specialists of self-perpetuating regimes makes the discussion hard to follow.

When a totalitarian rule such as that imposed upon East Germany and maintained through the forces of Soviet armies describes itself as a "democratic republic" the whole dictionary becomes alphabetized bunkum.

Many honest and honorable persons, among them some Catholic communicators, support what they think the "new world order of information" is. But it isn't what they think it is or want it to be. It is a fraud, designed by masters of the colossal wit to manipulate information and to prevent the free flow of news across the borders.

The Inter-American Press Association serves the world well in examining news problems in Argentina, Brazil, Cuba, Uruguay or wherever. The forces that seek national information monopolies are as powerful as the governments they serve.

They must be resisted every column inch of the way.

WASHINGTON NEWSLETTER

Catholics in a voters' tug of war

by JIM LACKEY

WASHINGTON—With another congressional election just around the corner, several Catholic bishops and church agencies have been reminding voters of their responsibility to participate in the political process.

But Catholics who go to the polls Nov. 2 could find themselves the object of an unprecedented tug-of-war for their religious and political loyalties.

On the one hand the church is perhaps more involved in the abortion issue than ever and is urging its members to support political candidates who will protect the unborn. Political realities being what they are, that usually means support for Republican candidates and for the Reagan administration's initiatives on the so-called "social issues," including abortion.

But on the other hand many church leaders are becoming even more critical of the Reagan administration's economic program, not to mention its nuclear deterrence and Central American policies. Critics that "the poor have suffered enough" and that there is a new sense of "mean-spiritedness" in the country are signs that many in the church probably would be happier if there were more Democrats in Congress.

Such a split in Catholic loyalties is nothing new. In a number of recent House and Senate elections Catholics have had to choose between a Republican candidate who opposes abortion but also opposes federal programs aimed at benefiting the poor, and a Democratic candidate whose views are just the opposite.

Such a split in Catholic loyalties is nothing new. In a number of recent House and Senate elections Catholics have had to choose between a Republican candidate who opposes abortion but also opposes federal programs aimed at benefiting the poor, and a Democratic candidate whose views are just the opposite.

BUT THIS YEAR'S dichotomy could be sharper than ever, particularly if this election becomes a referendum either on the Reagan administration's first two years in office or on the general ideology of the two political parties.

September alone saw several examples of Catholic outspokenness:

—The Massachusetts bishops, in a statement on the responsibility of citizens to vote, noted that abortion is a doctrinal issue "binding on the Catholic conscience." Catholic teachings which relate to other political issues, the bishops said, "may best be described as solid theological guidance."

—The executive director of the U.S. bishops' Campaign for Human Development, Father Marvin Motet, told a news conference that federal budget cuts exhibit a mean-spiritedness toward the poor and that President Reagan "is leading the pack" of elected officials exhibiting that meanness.

—Archbishop John L. May of St. Louis joined other Missouri religious leaders in a campaign to convince Congress that "the poor have suffered enough." The campaign is part of a national interreligious effort which wants Congress to reverse its customary support for President Reagan's budget plans.

—Bishop William K. Weigand of Salt Lake City and other Utah religious leaders published an open letter to Reagan questioning, among other things, "budget priorities which take from the needy to reward the rich." The group had hoped to hand deliver the letter to Reagan when he was in Utah campaigning for the reelection of Sen. Orrin Hatch (R-Utah).

Which in fact, soon, he is a good example of the



tug-of-war for Catholic loyalty in this election. Many Catholic groups strongly supported his constitutional amendment on abortion this year, but other church groups, such as Network, the Catholic social justice lobby, have rated Hatch poorly on issues of concern to them.

The White House appears well aware of the Catholic dichotomy. Presidential counselor Edwin Meese III recently told a group of Catholic editors that the Reagan administration is consciously trying to link issues as wide-ranging as abortion and federal spending under an umbrella of moral and ethical values. Pushing the tuition tax credit issue also is expected to gain favor for the Republicans among Catholics.

But the administration also has found itself in sharp conflict with the church on Central America, particularly on military aid to El Salvador, where the slaying of four American churchwomen almost two years ago continues to elicit bitter memories.

In a recent speech only a few blocks from the Capitol, Archbishop James A. Hickey of Washington tied a number of the political issues together. Threats to peace, he said, include not just the question of nuclear warheads but also extend to the violence of abortion, to crime, to economic exploitation, to sex discrimination and to poverty, all of which set an agenda for what he called a "church of peacemaking."

For many Catholic voters, though, building such an agenda through the political process may make for some tough decisions come election day.

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Phone 317-236-1570
Price \$11.00 per year
\$5.00 per copy

Entered as Second Class Matter at
Post Office, Indianapolis, Ind.
USPS 538-190

Most Rev. Edward T. O'Meara
publisher

Fr. Thomas C. Widmer
editor-in-chief

Dennis R. Jones
general manager

Published weekly except last week
in December

Postmaster: Send address changes to The Criterion
P.O. Box 1410, Indianapolis, IN 46206



LIVING THE QUESTIONS

Leadership center isn't staying put on center

by Fr. THOMAS C. WIDNER

The Christian Leadership Center at Marian College made a giant step forward in its service to the archdiocesan community this past weekend with its presentation of Blessed Sacrament Father Eugene LaVerdiere in the opening of the four part series "Twenty Years after Vatican II." (See story on page 2.)

Father LaVerdiere happily engaged the 300 people present in a look at new emphases in Biblical scholarship. The talk was not one of the radical, doctrinally shocking things one was used to hearing in the 60s but the event of his speaking had all the excitement of those days when ideas were tossed around and people interested in religion dialogued and argued about the church whose windows had been opened to take in fresh air.

For me the experience of the evening was a rediscovery of some of the excitement of graduate school when the foremost thinkers of the day would pass through and express their theories and ideas to us and challenge our thinking for the church to come.

LaVerdiere was a delight to hear. The delight though was partly in the priest's love for his subject. How often do people who speak to us at lectures or from the pulpit, in classrooms or small group discussions seem to really love their subject? The Biblical scholar was easy to understand, he was full of

examples and he shared with his audience instead of talking down to them.

BEYOND THE SPEAKER himself were two respondents—Providence Sister Alexa Suetzer and Rabbi Jonathan Stein. Their responses and disagreements only made the evening more enjoyable for their brief remarks enabled the audience to see that one does not have to buy completely into a speaker's ideas. One can disagree and learn. One learns, in fact, by disagreeing, by sharing disagreements, and by refining one's views. The object of the evening was not to pronounce—it was to listen and learn.

Still beyond the respondents was the audience. Not only were there sophisticated educators present but people who are part of catechetical teams in the local parish. In other words, the evening was not only for the benefit of those who carry degrees behind their names. It was, indeed, more for those who do not. If there was one thing LaVerdiere kept insisting on, in fact, it was the importance of living the Scriptures in deed and his role as Biblical scholar makes it imperative that he encourage that.

The evening seemed short—it lasted a scant two hours. The structure of the series includes a talk by the speaker followed by brief responses from two knowledgeable people in the same field followed by a final response from the speaker again. The style of the evening in itself was exciting for rather than

leaving you with the feeling that the last word had been stated, it left one with the hope that the Leadership Center would bring more.

IT IS RELATIVELY safe to say that there has never been anything quite like this series in Indianapolis at all. It is about time Catholics in this area were treated to the kind of intellectual stimulation that is very common in other parts of the country.

Close to 600 people were in attendance. Twenty-six came from St. Andrew's Parish in Indianapolis. Thirteen came from St. Mary's Village Parish near Terre Haute. The interest, in other words, extended beyond the groves of academe and into the pew. It went beyond Indianapolis and the Catholic community itself. That was also cause for celebration and the staff of the Christian Leadership Center deserves accolades for the broad appeal of the program as well as its well-organized evening. Registered attendance for the three evenings to come has surpassed 500 each and the Marian College auditorium has an 800 capacity so there is still room for a number of participants yet.

The remaining three lectures will see Father Richard McBrien, Martin Marty and Sister Agnes Cunningham expand thoughts about the church, ecumenism and the future effect of Vatican Council II on the church since its beginning in 1962. I cannot encourage attendance enough at what has got to be the most significant educational event in the archdiocese in years.

Where has all the church's energy and passion gone?

by Fr. JEFF GODECKER

During the past year I had the privilege of sitting in the pew in a variety of parishes for Sunday liturgy rather than being called to be the main celebrant. More often than not it was a living experience.

Most of the other people in the pews seemed tired and left the liturgy much the same way they came in: unexcited and non-expressive in their forced and rather mannequin looking composure. And the words and actions that took place in the sanctuary seemed tired too. A sad, worn-out feeling often seemed to fill the air more quickly than incense. But sometimes this sacred space was empty of feeling all together.

Such experiences which still happen now that I am presiding again lead me to ask where has all energy gone? Where is the power and the excitement and the passion? Where is faith and hope and love being generated into our homes, our cities and the countryside? And if by some secret chance it is being generated, why isn't it showing in many of our churches on Sunday morning?

Father Tom Widner said some time ago in "Living the Questions" that he felt psychology was doing a better job than theology in assisting people to understand their lives. Unfortunately, that is very true. Many people today are often forced to go somewhere to have their lives energized in terms of an alive faith, a realistic hope and a human love that is capable of being lived in the late 20th century.

ONE OF THE key questions for religious leaders and parishes today is whether or not the church is fulfilling its functions as a religion. There are many ways to talk about the functions of a church or a religion. I would suggest that they are as follows:

1. To energize persons for faith, hope, and love.
2. To engender a feeling of community among a wide variety of persons.
3. To assist persons through a language and a ritual that enables people to touch the mystery of God within their own lives.
4. To enable persons to express their spiritual and human longings.
5. To foster a sense of belonging to and responsibility and responsibility for oneself, this earth, and one's brothers and sisters.

If Sunday liturgy is the sacrament of the above we would seem to be doing poorly. It would be unfair to suggest that this is the fault of just the church or its leadership. It is a complex failure woven into the fabric of life. It is "us" as much as "them" in each and every case. However, it is fair to ask what the sources of the problems are within the church while acknowledging that it is a bigger problem than simply the Roman Catholic Church.

I BELIEVE THAT the lack of energy, the failure to generate a faith-filled sense of belonging and the lack of expressed hope and so forth are in part caused by a variety of sources within the church itself. I believe that the following are the major sources:

1. Compartmentalized Catholics who are good but often complacent and uncontaminated by the important values found in the life of Jesus.
2. A mistaken but currently active belief that religious truth can be objectively obtained without being either personally creative, personally responsive or personally transformed.
3. An intellectual preaching of religion that refuses in its practices and rituals to acknowledge that spirituality has a natural, physical, biological and emotional basis.
4. The attempt to stop the liturgical reform before it is really finished (which it is not).
5. The use of a language that may be theologically correct but is tired and often deadening for people.
6. A leadership that often seems to depend more on its past and traditions and perceived power than it does on the future and the Spirit and the development of a whole new consciousness.

7. The clerical domination of ministry.
8. A refusal to fully incorporate the feminine into the church.
9. The reiterated, wordy attempts to legislate, manufacture and teach faith rather than help people discover the faith within the process of their own lives.

I do want to say again that I am not trying to lay this at someone else's door step. It is "us" in all cases.

Despite the problems there are many bright lights and bursts of energy on the contemporary scene that are opening the way for

the church to better fulfill its functions. Some of these are:

1. The women's movement both within and without the church.
2. The many renewal movements especially those that are able to reflect a good synthesis of psychology and the best parts of the Catholic tradition.
3. Imaginative, uplifting, engaging, feeling liturgies that dot the Catholic landscape.
4. The many people who are consciously attempting to live 20th century, healthy, Gospel oriented lives in or out of the church.
5. The few that are searching the common ground of science, religion, and the humanities

and who are working toward a new synthesis of the three.

6. The continued development of lay ministry.
7. The recognition of the need for human beings to be holistic.
8. A renewed interest in spirituality as inner directed and motivated rather than following someone else's program.

There is much to suggest that we will make it as well as much to suggest that we have a long way to go.

(Father Godecker is chaplain at IUPUI and associate director of the Christian Leadership Center.)



CYO INSTALLATION—A Mass for the installation of CYO moderators and board of directors was held Sept. 28 in New Albany. From left are Father John Meyer, associate moderator for the New Albany Deanery; Theresa Lenford, CYO board president; Benedictine Sister Marian Yoh, secretary; Janet Tonn, vice president; and Father Steve Schafflein, New Albany Deanery moderator. Father James Sweeney was the main celebrant for the Mass. (Photo by Fr. Louis M. Conn.)

Money reasserting itself in Catholic controversy

by Fr. RICHARD P. MERRIEN

I am old enough to remember a time when the most common complaint against the Catholic Church (and one of the most frequently used excuses for missing Mass) was its persistence in asking for money.

Since most Catholics, then as now, experienced "the church" at the parish level, their complaint was usually focused on the pastor who, Sunday after Sunday, enjoined his flock from the pulpit.

In the opinion of some, priests spent more time and energy announcing a forthcoming bingo or parish carnival than proclaiming the good news of the Kingdom of God and its coming at the end of history.

Of course, those were the days when new churches were being built, with rectories and convents to match. And then there were the schools! Nothing made weightier demands upon a parish budget than the education of two or three hundred of its youngest members.

With far fewer building programs, money is no longer the issue it once was. But that is not to say it has disappeared entirely.

In recent years, conservative Catholics have voiced objections to the distribution of diocesan funds for social programs unrelated to the church, and for people either unaffiliated

with the Catholic Church (usually blacks) or culturally different from the donors (Hispanics).

OCCASIONALLY, the issue flares up on the left side of the ecclesiastical spectrum, when, for example, a new archbishop tries to purchase a half-million dollar episcopal residence in a fashionable section of town, or when diocesan funds are actually cut from favored social or educational programs.

Although money is not at the root of most recent Catholic controversies (orthodoxy-versus-theological freedom, ordination of women, birth control, divorce-and-remarriage, and so forth), it is reasserting itself in relation to the increasing outspokenness of the bishops on matters of national economic policy and also in relation to the sacramentality of the church.

I have already devoted several columns to the former (the church and politics). This week I turn to the latter: the effect of the accumulation and use of money upon the public image of the church.

Sacramentality, after all, has to do with the way the church looks to people. Does it signify the presence of Christ? Does it practice what it preaches?

The unpleasant and disconcerting news out of the Archdiocese of Chicago beginning more than a year ago is minor in comparison with the explosive possibilities of the simmering scandal at the Vatican bank.

ITS PRESIDENT is correct, of course.

"You can't run the church on Hall Marys," he is quoted as saying.

It's naive to assume that the church can dispense with all structures, all laws, all material resources, and still fulfill the mission that most people expect it to fulfill—including those who criticize the church for having so much of an institutional character.

On the other hand, the risk not only of abuse but of making a seriously bad impression (*bruta figura*, as the Italians say) is ever present. That risk requires the church to take every reasonable precaution against abuse and scandal.

The more open the process, the fewer opportunities for abuse. The more generous the allocation of resources, the less likely the scandal in having so many resources to begin with.

People are not scandalized if Mother Teresa collects a handsome Nobel Peace Prize and then pours it into the care of the terminally ill, the destitute, the most wretched creatures of the earth.

Nor are they scandalized by her public life style. She has no mansion, no summer villa, no

limousines at the ready, no private jets, no ornate clothing, no creature comforts consistent with her celebrity status.

Unfortunately, the Vatican bank operates differently. Even its name invites a cynical reaction: Institute for Religious Works. What sort of religious works were at stake in those bank deals recently dragged out into the open and across the pages of the world press?

Why does the bank's president, at this writing, hide himself within the walls of the Vatican if indeed he, and others, have nothing to hide?

What sort of financial machinations is our church involved in that should drive individuals to hang themselves (or be hung) from a London bridge?

Why does the Vatican complain about its growing deficits when it is now discovered that the millions of dollars of income from the Vatican bank have never been taken into account in calculating that deficit?

Would that our problems were as tiny as those of the past when parishioners complained of their pastors haranguing them to buy raffle tickets.

TO THE EDITOR

Foolishness for priests and laypeople

Although the letters from Father Powell and John Jaffee in the "Letters to the Editor" column seemed to be about different subjects, it seemed to me they both were asking, "Why don't priests act like priests?"

When the pope acted like a priest and pointed out the spirituality of work, Jaffee objects. Father Powell points out that priests are not bureaucrats, financial managers, or expected to live according to everyone else's expectations, but when St. Paul wrote that he was all things to all men, he was in the middle of a letter to the Corinthians in which he was pointing out how they had missed the point of the "good news." Paul had preached and were not acting in a spiritual way in many areas.

Maybe I'm naive, but it seems to me that neither Archbishop Bernardin nor the pope are asking the impossible. Didn't Jesus "solemnly assure" us that the "man who has faith" in Him "will do the works I do and even greater far than these?" (John 14:12) Even Jesus

Himself gave real life examples to illustrate His teaching, so why shouldn't His priests?

I also thought that all followers of Christ were not to seek after riches and were to be obedient to His will, not only those who take special vows of poverty and obedience. As Jaffee himself admits, socialism would work if people wanted to share and did not seek recognition of their efforts as special. Capitalism, as he indicates, would also work if it were not that people are greedy and not "content with a sufficiency." (1 Tim 6:6)

If the laity took seriously the teaching of the church, many "mitty-gritty" problems on both the parish and worldwide level might be solved. We cannot hope to transform the world without a spiritual foundation.

Again, maybe I'm naive, but I thought one of the points of the Vatican II renewal was that we all, laity and clergy, share the responsibility of living "in the world, not of the world." There are no divisions of responsibility, only a recognition of "different gifts, but the same Lord. There are different works, but the same God accomplishes all of them in everyone."

"If anyone thinks he is wise in a worldly way, he had better become a fool. In that way he will really be wise, for the wisdom of this world is absurdity with God." (1 Cor. 3:18-19)

Isn't what Archbishop Bernardin says "foolish" for priests? And what the pope says about economics "foolish" for laymen?

Betty Henley

Bedford

Volz says issue is casting stones

Whether or not there should be women priests is a hotly debated topic today, and I believe rightfully so. When the Second Vatican Council dealt with the question of women in society and in the church, the council consistently argued on behalf of equality of rights for women and of a wider participation by women in the various fields of the church's apostolate (see, for example, the Decree on the Apostolate of the Laity, n. 9, and the Pastoral Constitution on the Church in the Modern World, n. 9, 29, and 60).

In response to Alice Landrine's letter to women who would be priests (Oct. 1 issue), I believe that the real issue is of casting stones. To even imply that women who want to be priests are committing a sin against pride is, in my opinion, the making of a moral judgment which only God can make. Let only those people who have committed no sin throw the first stone. Let us pray that the Holy Spirit will guide us in ways which are true to the Gospel. Peace to all who read this.

Tony Volz

Second year theology student
St. Meinrad School of Theology

Family prayer

Enclosed is a prayer for families. We think many families would enjoy praying this prayer. We pray it after every Mass shortly after communion here at St. Anthony.

A faithful reader
St. Anthony Parish

Morris

"Almighty God, grant that our families be what you have called them to be. Help fathers and mothers. May they possess the fullness of your love and may their tender care reflect your own. Help our children. Fill them with love and respect, with obedience and all the virtues. May all members of our families treat each other as members of the Holy Family, so that happiness be theirs and peace come to our world. Amen."

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Who's got the slowest kid?

by JACK R. MILLER, Jr.

On a typical Sunday morning there is one member of our family who is always the last person to get ready for church. After the rest of us are in the car screaming at him to hurry up and get into the car here he comes, finally! He's got half of a piece of toast in his mouth (eaten from the center first), his shirt tail half in and half out, his hair hasn't been combed, his socks and shoes are in his hands. As he's coming out the door he yells, "Let's go, let's go!"

There are two things one can do if one has the "slowest kid in the West." You can spend most of your time trying different ways to hurry him up. Or, you can accept him the way he is because he accepts us the way we are. We're not perfect, so why should he be?

Scotty, the "slowest kid in the West," will certainly benefit in at least one way from being slow. He'll never get sick. I think one of the reasons Scotty is so slow is that he has more patience than any person I know. He knows he can wait for it. He catches butterflies by sitting so still that they land on him and then he slowly reaches out and picks them up.

Scotty is pretty special to all of us and has accomplished some major feats for being only six years old. He loves candy. He can even smell it (still wrapped up) when it's on top of the refrigerator.

A few weeks ago Scotty went to the doctor for a checkup and the doctor gave him a sucker. Ordinarily, he would have made that sucker disappear in two minutes flat. But, for some reason he saved the sucker until he got home and gave it to his big brother Joel who is ten years old. We never did figure out why he did it. Just because he wanted to, I guess.

Another extraordinary feat he occasionally accomplishes is that he will sometimes play with his little sister Kimberly who is two years old. This feat doesn't happen too often. So, when it does we cherish it for days to come.

Scotty will never change. That is one thing I'm sure of. And do you know what? I'm glad.

Miller, a free lance writer, is a member of St. Bernard Parish, Freehold, N.J.

check it out...

✓ **Together for Life**, a program for engaged couples and those anticipating marriage, will be held Saturday, Nov. 8 from 9 a.m. to 3 p.m. at St. John's Church, Bloomington. Contact Monroe County United Ministries at (812) 339-3429 before Nov. 1 for information.

✓ **The Catholic Widowed Organization** meets on the third Wednesday of every month at 7:30 p.m. in the Catholic Center. For more information call Neatha Diehl at the Office of Catholic Charities 238-1985.

Archbishop O'Meara's Schedule

Week of October 10

SUNDAY, Oct. 10—Confirmation at St. Bartholomew Parish, Columbus, Mass. at 2 p.m. with reception following. Confirmation at St. Columba Parish, Columbus, Mass. at 3 p.m. with reception following.

MONDAY, Oct. 11—Symposium of Third World Christian Scholars and Indiana Church Leaders, Christian Theological Seminary, Indianapolis, 9 a.m.

TUESDAY, Oct. 12—Confirmation at St. Mary Parish, Greensburg, Mass. at 7:30 p.m. with reception following.

WEDNESDAY, Oct. 13—Celebration of the beatification of the Foundress of the Little Sisters of the Poor, Jeanne Jugan, Mass. at 7:30 p.m. in SS. Peter and Paul Cathedral, Indianapolis.

THURSDAY, Oct. 14—National Federation of Grandmothers Club of America Banquet, 8:30 p.m. Hyatt Regency, Indianapolis.

FRIDAY, Oct. 15—400th anniversary of the death of St. Teresa of Avila, Carmel of St. Joseph, Terre Haute, Mass. at 8:30 p.m.

✓ On Thursday, Oct. 14 a panel discussion on "Beliefs and Practices of Christian Religious Groups" will be held at St. Mark's United Methodist Church, Bloomington. Five panelists and a moderator from various denominations will conduct the evening from 7:30 to 9 p.m. Call Edgar Doss or Jo Doss at the Christian Center, (812) 339-3429 for further information.

✓ **Trappistine Sister M. Henriette**, the former Adelaide Stuhrenberg of Millhouse, celebrated the 50th anniversary of her profession at a Mass of Thanksgiving on Sept. 13. Sister M. Henriette entered the Trappistine Abbey at Wrentham, Mass. in 1955. Joining her in celebration were family members: Mr. and Mrs. Everett Wrenning, Millhouse; Mr. and Mrs. Gilbert Maschino, North Vernon; Mr. and Mrs. Kenneth Sandhage, Kokomo; Franciscan Sister Margaret Mary Stuhrenberg, Oldenburg; and Franciscan Sister M. Bernetta Stuhrenberg, Oldenburg.

✓ **Holy Cross Brother Bill Mewes** has been appointed first State Coordinator of the Indiana Nuclear Weapons Freeze Campaign. The campaign pursues an immediate, verifiable, and bilateral US-USSR nuclear weapons freeze.



✓ **Richard Keenan**, a member of Our Lady of the Greenwood Parish, has been appointed Master of the Fourth Degree, Knights of Columbus, of the Southern District of Indiana. Keenan, who was named Outstanding Catholic Layman of 1982, will have 14 Assemblies under his guidance.

✓ **Gilman School for Boys, Terre Haute**, has received a \$50,000 bequest from the estate of Mrs. Valette Martin of Ft. Wayne. Mrs. Martin and her late husband Howard, longtime benefactors of the school, were honored recently at the dedication of the Martin Career Center named for them.

✓ **Free pregnancy tests** are available at the new location of **The Mother and Unborn Baby Care Pregnancy Problem Center East**, 3002 E. 18th St., Suite 27, from 9:30 a.m. to 12:30 p.m. on Mondays and Wednesdays. Testing and counseling at other times is available by calling 333-2960.

✓ **The Visually Impaired Program of Family Service Association** is sponsoring a two-part information session for family, friends and spouses of visually impaired older adults. The sessions will be held on Saturdays, Oct. 30 and Nov. 6, from 10 a.m. to 12 noon in Room 1 of the basement of the English Foundation Building. Call Joyce Archer 636-2114 for registration or information.



✓ **Mr. and Mrs. John A. Mercurio, Sr.** will celebrate their 60th wedding anniversary with a Mass of Thanksgiving at Holy Rosary Church on Sunday, Oct. 24 at 12:10 p.m. Mercurio and the former Angelina Gallo were married at Holy Rosary on Oct. 25, 1922 by the founding pastor, Father (later Magr.) Marino Priori. The Mercurios have one son, John Jr. A reception will be held following Mass at The Brasserie.

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Why still change teaching?

by Magr. R.T. BOWLER

Q I am still having problems with the way the church is changing her teaching. Take the way the new Catholic bibles comment on the books of Job and Jonah, telling us they are parables teaching important truths but not the history of real persons. This is a change from what used to be taught. How come the church just found this out? Where has the Holy Spirit been all these 1,000 years? I thought he was supposed to prevent mistakes.

A You are exposing a very effectively what is the source of the unrest and uneasiness of so many Catholics today.

In reaction to the secular philosophy that seemed to deny that the human mind could know anything for certain, the Catholic Church in the last century and the first half of this century overemphasized her own ability to be certain of truth—especially her understanding of revelation.

Bishop de Linde of Belgium called this "triumphalism" in a famous speech in the first session of Vatican Council II.

Our catechisms and popular books of religion presented revelation as a package of truths fully developed, handed down intact and without change from the Apostles.

Vatican Council II rectified this by teaching that God's revelation in a certain sense is ongoing, not stagnant.

"For there is a growth in the understanding of the realities and the words which have been handed down," the council describes tradition.

"This happens," the council explains in the Constitution on Revelation, "through the contemplation and study made by believers,

who treasure these things in their hearts (reference to Mary in Luke 11), through the intimate understanding of spiritual things they experience, and through the preaching of those who have received through episcopal succession the sure gift of truth. For centuries succeed one another, the church continually moves forward toward the fullness of divine truth until the words of God reach their complete fulfillment in her."

If anybody had the guidance of the Holy Spirit it was St. Paul, and yet, if you read his First Epistle to the Corinthians, Chapter 13, you will see that he thought the end of the world was coming soon and that he was going to be alive when Jesus returned.

This was a mistake that did not destroy the effectiveness in presenting the Gospel. And that is what is important.

The church is not mistaken about the essential parts of the revelation made in Jesus Christ. Even though in the past the church did not have as clear an understanding of how to read the Bible as she has today, she still was able to give her members the knowledge necessary for salvation. In that sense the Spirit was guiding her and will continue to guide her as she advances in the understanding of the revelation preserved in the Scriptures.

Many persons of the past who were not able to read the Bible with our knowledge became great and holy Christians. It is not how much you know about Jesus and his times that counts, but how well you know him as your Savior.

And that you can do whether you read the Bible without an education or as an advanced Scripture scholar. The Bible is the Word of God that can reach us no matter how ignorant we are.

(Magr. Bowler welcomes questions from readers. The use of general interest will be answered here. Write to him at: 600 No. Alabama, Indianapolis, IN 46204.)

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The word

by PAUL KARNOWSKI

If we made a list of things for which we should be thankful, we would probably divide it into three parts. In the first section we would concern ourselves with human life. Thanking God for the gift of our own lives, we would go on to list the names of all the people who grace our time on this earth: our spouses, our parents, our children, and our friends.

Abstract attributes would comprise the second part of our list. Here we would compile a string of things which make us unique: things such as intelligence, creativity, faith, curiosity, and patience.

The third section of our list, however, would be the longest and the strangest. Thanking God for our possessions, we would list everything from 1980 VW Bugs to 1982 Cadillacs. There would be room for both county estates and cute bungalows, both designer jeans and Goodwill galoshes.

But before we submitted our list upstairs, we might want to reread today's Gospel and make some revisions to our list. In today's excerpt from Mark, Jesus has some harsh

words concerning the role of possessions in our lives. The Lord tells a rich young man to sell all that he has and to come follow Him. Jesus goes on to say that it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven.

The disciples are shocked, not at the severity of Jesus' words, but at the way He diverges from the traditional teaching. For the average Israelite prosperity was taken as a sign of God's favor.

It's an idea that is still with us. Somehow we still believe that the acquisition of goods has something to do with God's favor. "I have been blessed with many good things," we commonly say, regardless of our relative poverty or wealth.

In today's Gospel Jesus sets out to dispel the myth once and for all. Possessions have nothing to do with our relationship with God. If anything, Jesus maintains, they can damage our standing with the Divine.

Before submitting our thank-you list then, we might want to reconsider our thankfulness for the things we own. A moan or a groan might be more appropriate.

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VOCATIONS SPECIAL

Untypical seminarian studying at age 62

by Fr. THOMAS C. WIDNER

Elmer Burwinkel is not your typical seminarian. At 62 years of age he is perhaps the oldest man the Archdiocese of Indianapolis has ever had studying for the priesthood. A widower since 1980 he and his late wife Mary raised seven children. So what has brought this family man to seek the priesthood?

"It still hurts at times to talk about my wife's death," he wrote in a biography applying for Clinical Pastoral Education (CPE) last summer. "We met at a time in our lives when we both needed affirmation and we became a mutual admiration duo, but I guess that's typical of lovers." The seminarian was married nearly 35 years.

Burwinkel spent a short time while a senior in high school at the Holy Cross Brothers' headquarters at Notre Dame with an eye toward becoming one of them. "After a five month juniorate and post-high school program, I had a year's novitiate, then entered the scholasticate. These were unforgettable years, but I struggled between elation and indecision, and after temporary vows, I withdrew," he explained.

Following his wife's death Burwinkel decided to act on his "concern to impart strong Christian convictions and a sense of appreciation for faith" to others. This led him to contact Father Mike Welch at the Vocations Office here.

What really turned me around though, he said, "was the CPE work. The ecumenical experience of ministering to patients at Methodist Hospital was in itself positive. But I had to learn to deal with people on a feeling level."

CLINICAL PASTORAL Education is an intense ongoing program for clergy, religious and laity who wish to do pastoral work as hospital chaplains.

Burwinkel acknowledges that his German background of "hardworking people with high expectations, a rather business-like approach to life, with not much time for social life and fun" didn't allow much for recognizing feelings.

"I feel very good about CPE," he said. "It made my work in the hospital much better."

"Being a parent had been the greatest challenge in my life," he says. "It continues to be an area of concern and prayer. With a tradition of strong families, it has been disheartening to experience the confusion and chaos brought on by all the divorce factors and rapid cultural changes culminating in the 80s and 90s."

There is still hope, of course, he adds. "It's the faith that counts, but like traditional parents, my wife and I hoped to see the solid Christian response in our children."

Burwinkel's own parents he described as hard working and family oriented. "They did take time out," he maintains, "mainly for family visiting, church socials, air-shows, occasional amusement parks—this of course was over and beyond Sunday observances, Lenten and mission events."

THE SENIOR Burwinkel operated a 25-acre produce farm north of Cincinnati. He maintained a roadside fruit and vegetable market, several suburban vegetable routes, and sold produce to groceries and the all-night wholesale



PRIESTLY FAMILY—Father Henry F. Brennan Jr., a former stockbroker who is now chaplain at St. Joseph's Hospital in Milwaukee, is surrounded by his four sons, three daughters, son-in-law, two daughters-in-law and 10 of his grandchildren following his ordination in 1977. Father Brennan, a widower, is one in a growing trend in the church of men 35 and

older who are answering the call to delayed vocations. In the accompanying article, Father Widner writes about Elmer Burwinkel of the Archdiocese of Indianapolis, a 62 year old teacher who is studying for the priesthood here. (NC photo from UPI)

market in Cincinnati. Together with his wife they began a seasonal barbecue concession.

The influence of Father James J. Conroy while the family lived at Shawnee, Ohio, prompted Burwinkel's mother to enroll him at St. Gabriel's High School at Glendale.

"I've always felt close to God both in the times I spent in religious life and in my married life," he says. "I spent 31 years in Ohio public schools and never felt fulfilled in public education. One of the reasons I went to Shawnee was to teach religion."

Burwinkel taught religion, English and social studies at Shawnee Memorial High School in Madison from 1979-1981. He spent 31 years teaching in Ohio public schools before that.

After his wife's death Burwinkel considered the options open to him. What was the most valuable thing I could do, he mused? "I keep coming back—even now—to the notion of achieving my greatest potential. For me that is a pivotal point and it meant for me studying for the priesthood."

Burwinkel explains that Father Welch told him before he went to the seminary "there are exciting things happening in the church."

"I asked him what they were," the Ohio native said, "and he told me I'd have to find them out for myself."

Burwinkel is classified as a second year theology student and looks forward to being ordained a deacon in 1984. His studies are going on at Sacred Heart School of Theology near Milwaukee. It is a unique seminary in that its enrollment consists entirely of so-called delayed vocations.

"The average age here last year," Burwinkel said, "was 40."

He has found the knowledge explosion in his studies an exciting thing. "We have a better sense of God and the church than we ever have before."

"I am very happy with my life right now," he concluded. "I have a saying that 'life continues to go on.' It seems to me that if God is willing, the priesthood seems to be what I'm about."

Looking Inside . . .

In this special Vocations Supplement, the dream of the Carmelite Sisters to construct a monastery in Indianapolis became a reality 50 years ago this year. See page 11.

Franciscans everywhere are celebrating the 800th anniversary of their patron's birth. Third Order Franciscan Sisters at Oldenburg are discussed on page 12.

Franciscan Priests and Brothers are the subject of the article and pictures on pages 14 and 15.

A Christian Brother talks about his vocation on page 16.

Contemplative monks are the subject of an article on page 17.

A Religious woman who works with the deaf discusses her work on page 18.

The first Canadian to be canonized is treated in an historical article on page 19.

God's call is mysterious;
it comes in the darkness
of faith.

It is so fine, so subtle,
that it is only with the
deepest silence within us
that we can hear it.

And yet nothing
is so decisive
and overpowering
nothing surer or stronger.

This call is uninterrupted:
God is always calling us!
- Carlo Carretto

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Carmelite dream achieved through 50 years of service

By GINA JUNG

In the late 1920s Mother Teresa of the Trinity had a dream: to build a Carmelite community in Indianapolis.

Mother Teresa, a Carmelite from Bettendorf, Iowa, quickly received an answer to her prayers. A wealthy car manufacturer who had an interest in the Carmelites donated a large sum of money for a new monastery in 1929.

But the money was suddenly withdrawn. A few days before the stock market crashed on Oct. 29, 1929, the car manufacturer asked Mother Teresa for the money back. She could not refuse the request and was forced to return the money.

Unexpectedly Mother Teresa and the Carmelites were left with a huge debt. The money already had been invested in plans for the monastery and were nearly finished when the money was withdrawn. The sisters also lost other investments in the crash.

Despite their financial situation, the Carmelites began construction on Cold Spring Road in 1930. The sisters at first considered building on the northeast side of Indianapolis. In 1927 the Providence sisters had given them a tract of land where the former Ladywood High School was built.

But at that time the property stood outside the city limits. The Carmelites did not build the monastery there because they would be too far from people in Indianapolis. So 18 acres of land were purchased on Cold Spring Road in 1929 and ground was broken for construction the following year.

THE PRESENT Cathedral High School now occupies the property which the Providence sisters once owned.

Though the fulfillment of Mother Teresa's dream had a stormy start, other benefactors were willing to help her and the Carmelites. Among the benefactors was P.C. Rielly, president of the Republic Crosscutting Company, a water-proofing company for buildings. Rielly was also responsible for raising funds from other sources for the Carmelites.

Because of the depression, construction of the monastery was halted several times due to lack of funds. But the Monastery of the Resurrection was finally completed in the summer of 1932. The Carmelites, who were living then in New Albany, moved into the monastery in the following fall.

Some of the Carmelites who founded the Indianapolis community were colorful people. One of the newly professed members, Sister Anne Clem, was the daughter of an army general who fought in the civil war as a young boy. According to historical documents, Sister Clem's father served as drummer boy and killed a Confederate general.

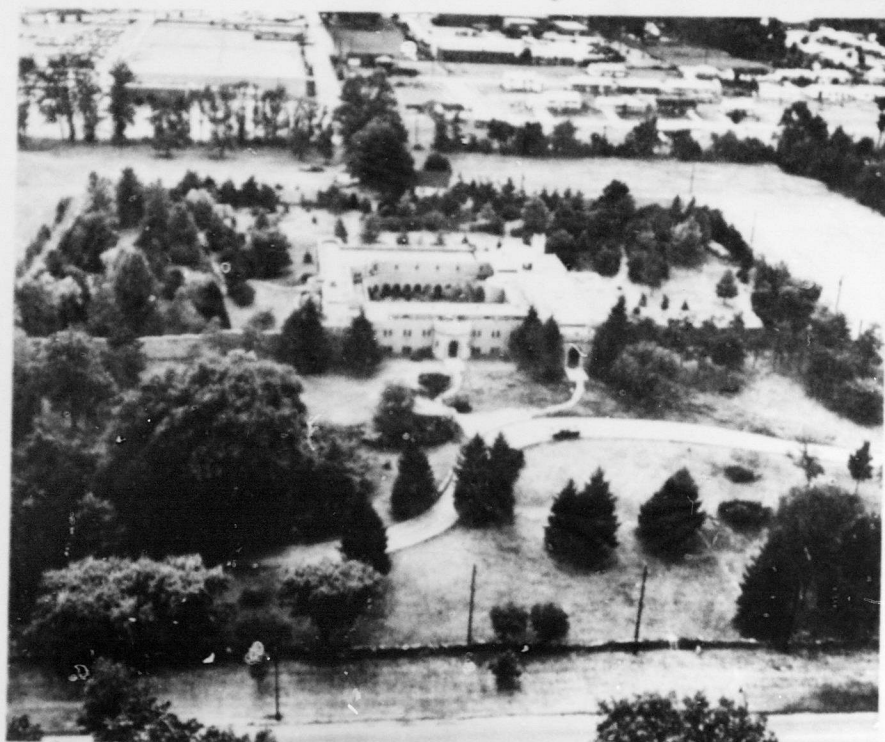
Sister Clem became interested in the order through Archbishop Fulton Sheen of New York. She met him while visiting a monastery in Europe. Archbishop Sheen advised her to come to Mother Teresa's Carmelite community. He also was influential in urging other young women to inquire about the Indianapolis Carmelites.

AFTER THE monastery was built an Indianapolis Times article called it "a fortress of prayer." But half a century of change has transformed the Carmelite fortress of solitude into more than just place to pray.

Sister Joan Alice McGoff, prioress of the community, said her community's 19 sisters has witnessed many changes since Vatican II.

"A lot of the rituals we had were from Spain," says Sister McGoff who joined the community 33 years ago. "But the rituals we have kept are meaningful and are a sign to us. I'd say we are American Carmelites now."

At Vatican II orders were called to renew their constitutions. Because the Carmelites are a large worldwide order, they spent more than a decade rewriting the documents. The Vatican



II call for renewal spurred the discussion of dropping some of the meaningless Carmelite customs, Sister McGoff says.

"Our lives were entirely ritualized," she explains. "We had rituals for everything."

Living in the community takes "a great deal of effort," she says, but there is also "solitude and joy."

Sister Miriam Elder, the oldest member of the community, notes that the changes "were not abrupt."

"And they were not usually great things," she adds.

SISTER TERESA Boersing, a former Oldenberg Franciscan, and several other members of the community also came from active orders. Seven left ministries of the Daughters of Charity, the Glenmary Sisters, the Sisters of Providence and the Sisters of the Immaculate Heart of Mary to become contemplatives.

Sister Boersing, who taught mathematics at Marian College before joining the Carmelites, says she feels that she has "always had the seed of the contemplative."

"Only the Lord knows it to be right there," she says.

Though she was able to devote time to prayer while having an active ministry, Sister Boersing stresses that "it is often the lifestyle that supports it."

The former Franciscan says she enjoys being a Carmelite because of the time she can spend in prayer. "In most houses they are not together long enough. There's no time for that kind of investment to pray," she says.

Sister Leslie Lund, who became a member of the community a few months ago, says she

See CARMELITE DREAM on page 20.



FIFTY YEARS OF CARMEL—The Monastery of the Resurrection on Cold Spring Road stands like a replica of the past. The monastery was built 50 years ago at the height of the depression. Carmelite Sister Miriam Elder, center, was a novice when the monastery was under construction. Sisters Teresa Boersing (left) and Joan Alice McGoff, prioress, are two of the 19 Carmelites who live in the



Oldenburg Franciscans strive to put ideals of Francis into practice

By JIM JACHIMIAK

As they mark 800 years since the birth of St. Francis, the Franciscan sisters at Oldenburg continue to strive to put the saint's ideals into practice in their own lives. But "I'm not so sure St. Francis would recognize us," says Franciscan Sister Jacquelyn McCracken.

Putting the Franciscan ideals into practice is an individual matter, she points out. "While we are striving to live out the ideals, I think everyone would agree that we don't completely do it."

Today there are more than a million Franciscans—secular, sisters, brothers and priests—throughout the world, and 100,000 in the United States.

Sister McCracken sees the Franciscan way of life as "a call to live more like Christ, as Francis did." While the saint's love of nature was a major part of his life, Sister McCracken says, that has been overemphasized. People sometimes lose sight of "his simplicity, his poverty, his sense of conversion" and the fact that "he was a man of peace."

He was also "a real radical," she says, explaining that "Francis came from a time, not unlike our own, when there was a lot of emphasis on materialism." The message of St. Francis is "a call to be simple." Today, "we are seeking ways of living more simply, of

living without so that other people can have more of the world's goods." She adds that "non-Catholics can identify with Francis, too. His values are universal."

And, although their goal is to live a simple life, the Franciscans are "not aloof from the community," Sister McCracken notes.

As St. Francis may not recognize the order as a whole, Mother Teresa Hackelmeier also might find it hard to comprehend the work of the Franciscans in the archdiocese.

She came from Vienna, Austria, in 1881 and found three young women in Oldenburg to help her work with orphans in southeastern Indiana. A fire destroyed much of the Oldenburg community in 1887, so little is known of their work. Mother Teresa went door-to-door in Cincinnati to collect donations for rebuilding the motherhouse and died three years later.

By that time, Oldenburg Franciscans had opened 12 schools in southeastern Indiana and one in St. Louis. By 1894, 44 additional schools were in operation. Eventually a boarding school was established, which has developed into the present Immaculate Conception Academy at Oldenburg.

The Franciscan influence spread rapidly from Oldenburg throughout what was then the Diocese of Vincennes. St. Mary parish was the first in Indianapolis to be served by Oldenburg Franciscans.

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GIVING A HAND AT MEALTIME—Franciscan Sister Virginia Ann Streiff aids Franciscan Sister M. Carlissa Riebhenthaler at mealtime in the infirmary at the motherhouse.

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Fr. David Kocka, OFM Conv.
Mt. St. Francis, IN 47146
812-923-8145

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812-232-7011

St. Benedict Friary

118 S. 9th Street
812-232-8421

Catholic Student Center

Indiana State University
132 N. 5th Street
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SINGING NUN—Franciscan Sister Verlaan Major, a teacher at Immaculate Conception Academy, gets ready to sing for Mass in Cincinnati. The occasion was a visit by Mother Teresa.



The Franciscans
want young men to
live this challenging
tradition.

There are nearly 600 Oldenburg Franciscans today, with more than 400 in active service in Indiana, Illinois, Michigan, Montana, Ohio and New Guinea. While they are still involved in education, they have also developed other areas of service.

Several hold administrative posts in archdiocesan agencies and "more and more of our sisters are moving into parish work," says Sister McCracken. In the archdiocese, seven serve as pastoral associates or pastoral ministers and 12 as directors or coordinators of religious education. Others volunteer their time as catechists.

In addition to their own Immaculate Conception Academy, Franciscans from Oldenburg help staff 22 elementary schools, Ritter and Socina high schools and Marian College.

At the motherhouse itself, chief administrators are elected every four years and a number of sisters fill such positions as nurses in the infirmary, cooks and secretaries.



Oldenburg Franciscans enjoy their time with students. A student's writing is shown in the foreground. At a senior citizens center, a Franciscan sister (center photo) helps the students with a home student at lunch.



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The mission of the Serra Club is • to foster and promote vocations to ministerial priesthood of the Catholic Church as a particular vocation to service • to develop appreciation of the ministerial priesthood and of all religious vocations in the Catholic Church • to further Catholicism by encouraging its members, in fellowship, through education, to fulfill their Christian vocation to service.

The Serra Club of Indianapolis encourages prayer and the building of a Christian community in which Church vocations can be developed and nurtured. Serrans work through prayer and programs to bring a true understanding of our total obligation to encourage in our homes, parishes and communities, those people who will offer themselves to the church as priests, religious, and lay ministers.

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There are nearly 600 Oidenburg Franciscans today, with more than 400 in active service in Indiana, Illinois, Michigan, Montana, Ohio and New Guinea. While they are still involved in education, they have also developed other areas of service.

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Franciscan sisters enjoy their time with students. Sister Rita Thomson checks a student's writing. Sister Anne Whitten checks a student's writing. Sister Mary Ann Huser, at right, works with a young student at lunch.



Praying... Working... for the Lord

FOLLOWING THE FRANCISCAN IDEAL—Conventual Franciscans come together in prayer and fellowship at Mount St. Francis Retreat Center. Father David Koska (above left) prays in the retreat center's chapel. Two friars (upper right) listen to a homily during Mass at Mount St. Francis. Fathers Gregory Kallros, left, and Raymond Oondyke (center right) share some thoughts. Conversing before supper, Fathers Ronald Mrochowski and Geoff Grubb (lower right), engage in a serious discussion. (Photos by Fr. Louis Manna, O.F.M. Conv.)



Sisters of Providence...

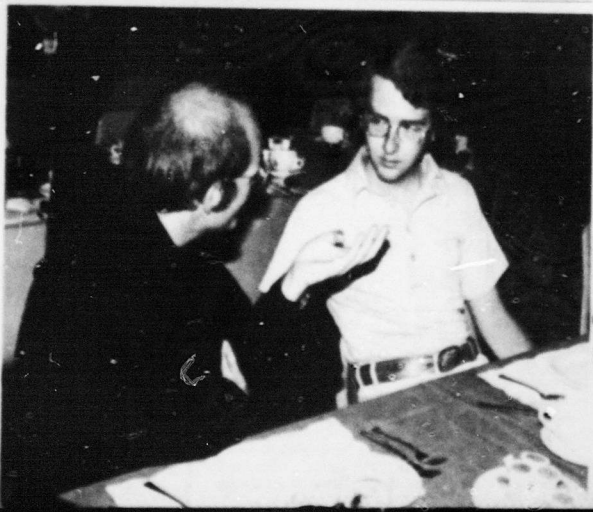
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Example of Francis continues to challenge his followers

by GINA JUNG

More than 800 years ago a little man from Assisi, Italy seemed destined to follow in his wealthy father's footsteps. But God had other plans for John Bernardino.

God revealed to him that his church was in ruins and needed to be repaired. John Bernardino, who later became known as Francis of Assisi, was quick to respond to the Lord's call.

Believing that God wanted him to rebuild an old abandoned church on the outskirts of Assisi, Francis began reconstructing the church.

But later Francis understood that the institution of the church was what needed mending. He realized that God had called him to revive the church that had been corrupted by evil men.

Though Francis, a handsome young man, had lived a life of luxury and fought in the crusades, he rejected his former life to serve God.

Francis was concerned with the poor. He wanted to serve them by living a simple life without material possessions. Francis also wanted to build community among his followers, disciplining them as Christ had disciplined his apostles.

Now 800 years after his death, Franciscans are still struggling to live the lifestyle that their founder had established.

When Francis sought approval for his community from the pope, he did not want his followers to become part of the institution of the church, according to Franciscan Father Ralph Parthie, associate pastor at Sacred Heart parish.

"WERE TOO established," he says. Francis was a lot more counter-culture. We've been asked by the church to take responsibility for parishes and schools. The friars in the 13th century didn't work in schools, churches and hospitals... We've definitely become part of the church."

Father Parthie believes that being part of the church allows Franciscans to be influential. But being outside the church allows Franciscans to have more freedom than diocesan priests, he says.

"When you're working for somebody else, you're under someone else's control."

The Franciscans have operated Sacred Heart parish for more than 100 years. "Many

people (in the parish) grew up with the Franciscan Friars," Father Parthie notes.

The Sacred Heart Friary also serves as a house of formation for young men interested in becoming friars. A community of 14 men live in the friary. Father Parthie is the guardian for the community.

The head of a Franciscan friary is not like the superior of a monastic order, Father Parthie explains. "Francis wanted the friars to take on leadership like a mother," he says. "Francis said 'As a mother loves the children of her flesh, so much more should the brothers love each other.'"

LIVING A LIFE of poverty and non-ownership of property are rules of the Franciscan order, says Father Parthie. "But we have to live in the life of Franciscanism or we wouldn't be able to fit into the world."

Gospel living is a constant struggle, he says. "You're constantly dealing with self—to be concerned with the other person. Conforming to Christ is difficult."

Brother Gregory Burnum, the cook at Sacred Heart Friary, says the simple Franciscan lifestyle attracted him to join the order. Brother Burnum grew up at the parish that housed the headquarters for Franciscans of the St. Louis province.

"I was attracted to the humbleness of the men I knew as a kid," he says. "They weren't like the diocesan priests."

"What we need in the renewal of the church is another Francis," says Franciscan Father Justin Belitz. "Francis was so eager to share the Scriptures with the world."

Father Belitz, former director at Alverno Center, is now a traveling lecturer on motivation and mind expansion programs.

"Monastic orders are either active or contemplative. Francis wanted both after Jesus' example," he says.

Individualism is one of the values that Francis stressed, says Father Belitz. "The individual should exploit in him what is unique."

He points out that Francis was a unique individual in his time and also would be today if he were still living. "If Francis were in our order today, we probably wouldn't accept him. He's a poet and mystic. We don't like artists and poets as leaders. So much of our church is in dogmas and doctrines."

"The Franciscan approach to life was one of joyful living of the simple gospel life. That's why the order has thrived in the last 800 years."

He adds, "We are not tied down by a local ordinary. We have a broader approach to church and broader experience."

Father Belitz says he knew he wanted to be a Franciscan as a little boy. "When I was in the first grade, a Franciscan priest came to talk to us. He asked how many of us wanted to be Franciscans and I put my hand up."

Brother Don Hart, secretary of the Conventual Franciscans of the Province of Our Lady of Consolation at Mount St. Francis, says "The simplicity and ministry of Franciscanism revitalize around the love with in the community."

But he notes that factions within the Franciscan community began to emerge after Francis' death.

As a result of the division within the order, three groups of Franciscans were established. The factions split over issues such as poverty, ownership of property and how to live the contemplative and monastic life.

The Conventual Franciscans generally live

in larger houses in cities. They work in the cities and come back to the community at night. The Conventuals usually number from 20 to 90 men in a friary. In Europe the houses are called convents. These Franciscans are called Conventuals because they once lived in convents.

The Order of Friars Minor are more active in their work. They are also known as Brown Franciscans because of their brown habits. Conventuals wear black habits.

The Friars Minor live in smaller houses in the cities. The Franciscans at Sacred Heart parish and Alverno Center are Friars Minor.

The Capuchin Franciscans, another branch of the order, had their roots in the more contemplative lifestyle. The Capuchins live in still smaller communities with more emphasis on monasticism. They wear dark brown habits with pointed hoods.

But according to Brother Hart, Capuchins today live a more active life.

Franciscans today are living a more community-oriented life, he says. "We work like diocesan men, but we are called to come back to the community."



FRANCIS IN ART—A banner of St. Francis hangs in the chapel at Sacred Heart Church. Franciscan Father Ralph Parthie, associate pastor at Sacred Heart painted the banner.

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- Rev. Thomas Widner
Indiana Archdiocese



FRANCISCANS SMILE AT ALVERNA—Franciscan Father Justin Belitz (left) flash a grin beside a statue of St. Francis of Assisi. Fathers Martin Walter and Vincent Elson (right) enjoy a fall morning at the Alverno Retreat Center. (Photos by Gina Jung)

How does one spell 'brotherhood'?

Christian brother sees understanding as greatest gift to offer

by St. MARK ANN WALSH

Christian Brother Mark Lull spells "brotherhood" with both capital and small "B." The capital "B" stands for his life as a Christian Brother. Small "b" is used to define his relationship with all people because of his religious commitment.

Today the small "b" brings Brother Lull to parish work as a youth minister and director of religious education at St. Pius X Parish in Lodi, N.Y. He admits this type of ministry is new for his community which historically has worked in social services programs and schools for young men and boys.

But that very newness interests him since he sees the parish as "the church's new frontier." On that frontier he sees his role as vital.

"I think the greatest thing a person can do is to give another an understanding of the ultimate reason for our lives," Brother Lull said.

At St. Pius X, Brother Lull is responsible for the parish life of junior and senior high school students, about 900 in all. In this capacity he organizes their religious education programs and also coordinates non-classroom youth activities.

In his adult education work he designs programs not only for parents of youths in parish religious education programs, but also

for other parish adults. He also recruits and trains the 80 volunteers who work with him.

"My job is to make sure they feel comfortable in their work," Brother Lull said, "to be sure they are equipped to do their jobs."

In his work he can see the religious education profession beginning to take form in the church as never before.

"The sense of what should be taught at each level of human development is growing," he said. Also, he noted, when programs have some substance keyed to human development, he finds it easier to recruit teachers and to keep them.

He commented that adult Catholics also are beginning to take an interest in religious education for their own sake. Many see they "need to recharge their own spiritual batteries," he said.

But directing the parish's religious education is only one side of Brother Lull's life. Each evening he leaves his office in the parish rectory and returns to his home at Christian Brothers Academy in Albany. There he lives with 18 other brothers, faculty members at the academy.

The community life he finds there is important to him. "It's with them that I find acceptance, encouragement and spiritual strength for the rest of my life," he remarked.

A few years ago he took a job in an area where there were no other Christian Brothers. After a year he sought a job where he could live with his community. "I like to be able to come home to people who share my values," he stated.

Brother Lull began to sense the Christian Brothers were for him when he was in junior high school. He was inspired by a "strict and really good teacher who made the experience of learning take off in me."

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She's helping people
as a Franciscan Sister...

teaching junior high students at St. Monica School in Indianapolis. Sister Margie is also very involved in her parish's activities and is a phone volunteer on the Crisis Hotline.

As an active person, whose interest is people, Sister Margie contributes vitality to the Oldenburg Congregation and to the whole Church. She is excited about her life and the lives of the people she serves.

Her contribution to her Congregation and to the Church is significant and invaluable.

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In 1966 he left his home in Buffalo to join the Christian Brothers.

Now, a quarter of a century of religious life later, Brother Lull is still happy with his choice. It has led him beyond his early dreams.

In his 30s, he explained, religious life meant a surge of professional growth.

In his 30s, he experienced a growth in friendships, both within and outside religious life.

Now in his 40s, and in a new career away from the traditional classroom, Brother Lull finds that his professional life has taken him in a new direction on the new frontier of the parish.

Families and monks
have lots in common

by KATHARINE BIRD

What does ordinary family life have in common with monastic life?

Nothing at all, you say?
Dolores Leckey has a different point of view. She thinks St. Benedict's "vision of the household of God has great meaning for family life in these last years of the 20th century."

Mrs. Leckey, executive director of the U.S. bishops' Secretariat for the Laity, is convinced the Benedictine way of religious life offers a model which families can pursue with profit in the ordinary secular world. "All Christian community is basically about being human," she observes.

And learning to be human, she said during a recent interview, takes the same skills and attitudes whether people are living in a family or with a religious order. Furthermore, she points out, St. Benedict's original vision "was decidedly domestic."

In the early days of the Benedictines in the fifth and sixth centuries, lay men and women went to live in monasteries under St. Benedict's rule. Because the times in the fifth century were so unsettled, it was common for families to send children of all ages to live in monasteries too, Mrs. Leckey says.

In the monastery, the community "sought God not by unusual or esoteric means but in the ordinary events and rhythms of daily life," Mrs. Leckey says.

Many of her ideas can be found in her book titled "The Ordinary Way: A Family Spirituality," recently published by Crossroad Publishing Co.

There she identifies what she calls "the building blocks of Christian life." These include intimacy in its various forms (between husband and wife, parents and children, friends), solitude, equality, prayer and play. These characteristics, she is convinced, need to be developed by all Christians.

These "doorways to God in ordinary family life" correlate very nicely with some characteristics of monastic life found in the Rule of Benedict, Mrs. Leckey comments.

Equality, for instance, St. Benedict insisted that everyone within the monastery "was the same before God," Mrs. Leckey points out. It made no difference whether prospective members were illiterate peasants who labored on the great estates or highly educated aristocrats skilled in estate management.

Inside the walls of the monastery, all sorts of people rubbed shoulders with each other; each had an equal voice in important decisions. "Monasticism offered to men and women an alternative to life in a world that was marked by inequality of birth and station and money," Mrs. Leckey says in her book.

Mrs. Leckey thinks Christian men and women today also have a unique opportunity to work for equality in family life. She points out, given the realities of the economic situation today, men and women are learning how to share the tasks of being parents and earning a living. And, they are helping one another in the family according to their gifts and talents, not just because of a strict definition of roles, she adds.

Authority is another quality which families and monks share. Mrs. Leckey draws an intriguing comparison between parents and the abbot, or leader, of the monastery. In both cases, individuals have authority over others. But, Mrs. Leckey notes, their authority is not intended "to control lives but to serve others and help them grow."

Interestingly, Mrs. Leckey developed the thesis of "The Ordinary Way" before she had read the Rule of St. Benedict. Over the years, she remembers, she became the friend of several Benedictines. Also her spiritual advisers have been Benedictines for several years now.

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Quiet place is needed in one's serious search for God

by KATHARINE BIRD

Lawrence Cunningham, like millions of other viewers, watched the recent network TV documentary about the Trappist monks at St. Joseph Abbey in Spencer, Mass. During one segment of the program, a reporter asked some firemen from Boston why they had come on retreat to the abbey.

The firemen said they saw a lot of pain and destruction in the course of doing their job. They liked being able to go to a quiet place where people are engaged in a serious search for God—a place where some of that might rub off a bit.

Cunningham, a professor of religion at Florida State University in Tallahassee, recalled the TV documentary as an

illustration of his strong conviction that people today have a great drive toward religious life in some form. This comes out in the way people are experimenting with "dozens of different kinds of religious experiences," he added.

Another indication is the continuing influence of Father Thomas Merton, even though the contemplative Trappist monk died more than 10 years ago. Father Merton still speaks to people because he understood what the "genuine values in religious life were," Cunningham explained in a recent interview.

For instance, Father Merton had a deep appreciation for "a real contemplative prayer carried out in a genuine spirit of community," Cunningham said.

Contemplative prayer is very necessary today, he suggested,

because people, especially in Western nations, live in a culture which puts a high priority on being active and achieving results. Religious in monastic settings, therefore, "keep the values of silence and meditation alive for us," he added.

Another important value of religious life is the service Religious provide to the church and to humanity. Cunningham noted that the "way in which the church attempts to apply gospel charity in the world" is a new task that challenges every age.

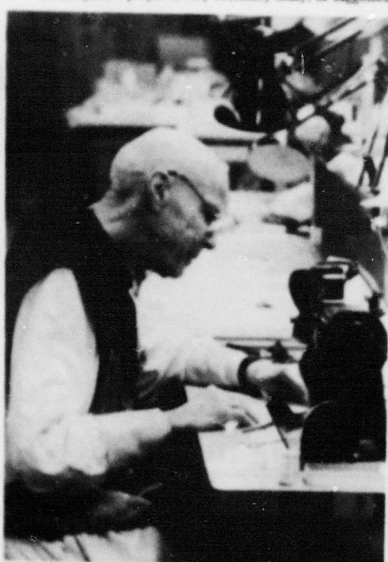
That is why the founders of some great religious orders can be characterized as "epoch makers who changed the character of religious life," the student of church history documented. A book by Cunningham, "The Meaning of Saints," was published by Harper and Row.

People such as St. Vincent de Paul in the 17th century understood that "historical circumstances had changed" and that a different kind of religious community was needed to speak to the times, Cunningham stated.

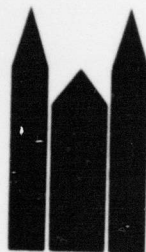
(See QUIET PLACE NEEDED on page 20)



MONASTERY LIFE—Brother Alberic sings during one of the daily offices, a time of community prayer, at St. Joseph's Abbey in Spencer, Mass. At right, Brother Leonard, a graduate of Massachusetts Institute of Technology who gave up an engineering career to pursue God, sews liturgical vestments at the



abbey. These scenes are from the 1981 ABC News documentary, "The Monastery," which depicts community life and captures the candid comments of the monks who live there. (NC photos from ABC)



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Nun teaches deaf to help selves

by MONICA CLARK

"My daddy's not in heaven; he's in Fremont," retorted the 19-year-old. Her teacher knew immediately what was wrong.

The girl, deaf from birth, had not yet grasped the meaning of the phrase "Our Father who art in heaven" which had just been spoken in American Sign Language.

Teaching a deaf child to understand such concepts as God and heaven is very difficult, explained Holy Family Sister Ardith Ann Lynch, a 27-year-old nun who has been a religious educator for the deaf in the Diocese of Oakland, Calif., for the past four years.

"American Sign Language is very literal and doesn't have a separate theological vocabulary," she said. "Abstract religious terms have to be translated into the American Sign Language signs the students already associate with concrete objects. Then we use mime, drama, pictures to illustrate the shift in meaning for those words," she said.

For example, the term "salvation history" is signed as "history in the Old Testament," with biblical scenes re-enacted for the students. "Body of Christ" is signed as "Jesus is with us."

Sister Lynch believes that once a hearing person realizes the deaf use a different language pattern—one that must take a concrete symbol to convey an abstract idea—the



IN THE 1978 MGM movie, "Voices," Amy Irving talks with her deaf dance students with signs. Teaching a deaf child to understand such concepts as God and heaven is very difficult, explained Holy Family Sister Ardith Ann Lynch, a 27-year-old nun who has been a religious educator for the deaf in the Diocese of Oakland, Calif., for the past four

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barrier to communication begins to break down.

Her work with the disabled began as a teacher's aide in a class of mentally disabled children while she was a student at San

Lorenzo High School. At that same time, she became interested in Catholicism and was baptized during her junior year.

Her high school biology teacher and his wife are her godparents.

"I had asked a Catholic friend if I could go to Mass with her. I walked into the church and knew I was where I wanted to be," she said.

Four years later she joined the Sisters of the Holy Family. She began preparing for full-time ministry with the deaf. "As a postulant, I sat in the community room and tried to sign the conversation of the sisters. When the recreation period was over, I'd rush to my room to look up the words I didn't know."

While a novice she was a volunteer teacher in a class of deaf students at Veteran Memorial Elementary School in Reno, Nev., where "the kids really helped me get my signing skills up to par," she said.

Today a fluent speaker of American Sign Language, she is teacher, interpreter, advocate and friend of the deaf. "I extend the mission of our foundress, Mother Dolores Arner, who always went where the need seemed greatest. Sometimes when I am walking alone, I feel her presence encouraging me to continue this work."

The Holy Family Sisters' motherhouse is in Fremont, Calif., where 700 elementary and secondary students attend the California School for the Deaf. In addition, dozens of

hearing impaired adults are enrolled in specialized classes at Obispo College. Therefore Sister Lynch has a ready-made community of teachers and students for the diocesan religious education program she coordinates.

In addition to instruction for 137 children, all taught by catechists who are skilled signers, she provides interpreters at liturgies and diocesan activities, and is developing leadership training programs to empower deaf persons to direct their own projects within the church.

"My role as minister is to help the deaf realize they can do for themselves," she said. She proudly noted a group of deaf teen-agers in Fremont who run their own SEARCH retreat program. "It's not me playing God of the deaf. If I die or move to another diocese these programs will continue because the deaf themselves are taking charge."

This conviction leaves her free to make plans for a future that includes study to be a clinical psychologist for the deaf. "The deaf need someone they can talk to, who understands both their language and the special problems they experience being isolated from the hearing world."

"Besides the normal emotional challenges we all face growing up, the deaf have special concerns. That's where I want to be of help."

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TAKING A BREAK—Conventual Franciscan friars share a short meal during a province assembly in Farmington, Mich. From left, Brother Michael Wright, Father Keith O'Neill, Brother Jim [unclear] and other friars enjoy a summer day with food and chatter. (Photo by Fr. Louis Manna, S.M.)

Canadian woman first to be canonized

by CHRISTINE ALLEN

On Oct. 11, 1982, Sister Marguerite Bourgeoys, foundress of the Congregation of Notre Dame, will become the first Canadian woman to be canonized.

Her canonization will be the culmination of a vocation that carried Sister Bourgeoys in a very different direction from the one she had imagined as a young woman living in Troyes, France.

Born in 1629 and orphaned at the age of 19,

she thought at first that she should become a contemplative nun in the order of the Carmelites. However, circumstances prevented this choice. Instead, she agreed to journey to the New World, accompanying Paul de Chomedey de Maisonneuve to the settlement he had founded at Ville Marie de Montreal in New France, Canada.

The young woman felt considerable anxiety about the three-month sea voyage since she was the only woman on the ship. However she finally decided to go because of an experience

in which she was convinced she heard the Blessed Virgin saying to her: "Go, I will never forsake you."

With new confidence then, Sister Bourgeoys decided to travel, in poverty, depending entirely on the protection of the Mother of God. In 1653 Sister Bourgeoys arrived in Montreal but found no children to teach because of the high rate of infant mortality at the time. She also found that the village was under constant siege from the Iroquois Indians.

The enterprising woman then turned her considerable talents to constructing a stone chapel in honor of the Blessed Virgin, called Notre Dame de Bonsecours. Working without funds, she managed to bring together the necessary workmen and materials to accomplish this formidable task.

After a few years, Sister Bourgeoys was able to return to her original aim of teaching children. She later said, "Teaching is the work most suited to draw down the graces of God if it is done with purity of intention, without distinction between the poor and the rich, between relatives and friends and strangers, between the pretty and the ugly, the gentle and the gamblers."

Sister Bourgeoys was the first to open free schools in North America. She said, "To be able to give free instruction, the sisters content

themselves with a minimum, do without everything and live sparsely everywhere."

Sister Bourgeoys realized that to achieve her goals, it was important that her teachers not be cloistered. Therefore, she appealed to the bishop saying: "The Blessed Virgin was never cloistered. She never refused to be where charity or necessity required help."

After much difficulty, Sister Bourgeoys was granted permission to found the first non-cloistered teaching order in North America.

As the Congregation of Notre Dame grew in numbers, Sister Bourgeoys became concerned that it was losing the values upon which it had been founded. Therefore, it comes as no surprise to hear her response when a fire destroys their buildings.

She said, "I believe that our failure in this house comes from having too much." She also thought the fire offered the order an opportunity to return to the simplicity of poverty.

Until her death in 1700, Sister Bourgeoys remained faithful to her original aims. Her extraordinary strength and adventuresome spirit was still evident when she walked on foot at age 69 some 100 miles to Quebec City, Canada, to open a new school.

Today the Congregation of Notre Dame has more than 2,900 sisters teaching in schools in Canada, the United States, Honduras, Japan, Guatemala and France.

To these sisters and to the Catholic population of North America, the canonization of Sister Bourgeoys is a crowning achievement of her unexpected vocation to the New World.

Sister returning to her community after a leave of absence

by Fr. JAMES BLACK

The past two decades brought many changes in the ways that Catholics live their faith. During those decades, most established institutions and structures were challenged as never before.

It was a time of turmoil, and the unrest was reflected in several different ways. There was a significant decline in new religious vocations. The period also witnessed what seemed to be a trend: Priests and sisters leaving their ministry for life in the secular world.

"But I've decided to go back," a sister explained. "I'll call her Sister Elizabeth Reed here, she has just completed a year's leave of absence from her community."

"My prayer experience was moving in a direction that dictated a change in my life. I needed a fresh look at things," Sister Reed said. After extensive consultation with her spiritual director, she decided to take a leave of absence to try to sort everything out.

SHE came to Nashville, Tenn., from her parish ministry in central Kentucky, believing that God would lead her. "And he did," she added.

"I found a job teaching religion in a high school setting. I found a place to live and a good parish experience in which I would grow."

While living apart from her community, Sister Reed had several important faith experiences. The first was a new recognition of her own weaknesses. She came to understand that they would be a part of her life whether she lived in a community or not.

Another major experience was the death of her spiritual director in a tragic car accident. "I'm more aware now that death is just an extension of life," Sister Reed explained. "I believe that my spiritual director is more present to me now than she was before. I've come to realize what the term 'communion of saints' really means."

Sister Reed believes the year apart from the community was a time in which she rediscovered her own personal values. It also was a time of letting go of what she thought she wanted, and of attempting to follow the Lord's will for her.

THE decision to return to the community was made only after much deliberation and prayer. Today, she still

in the midst of pressures to conform to community standards.

"But it is the Lord who has led me back," Sister Reed said. "Most of all, I see the challenge of expecting God to continue to do good things for me. The biggest challenge is to take him at his word. He's never failed me yet!"

struggles with the challenge of maintaining her own identity

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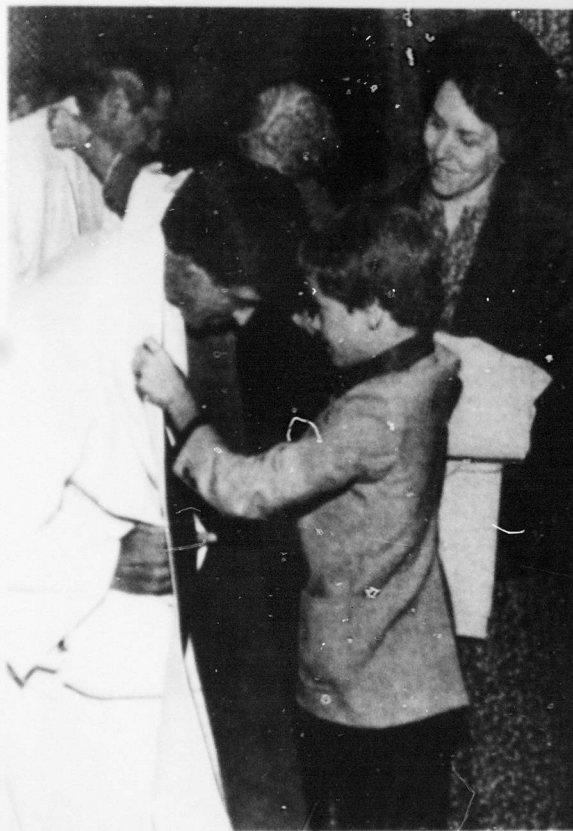
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INTENSIVE TEACHING—Conventual Franciscan Father Philip Blaine makes an important point to his attentive listeners at a province assembly in Farmington, Mich. Father Blaine is head of mission activities for the Conventual Franciscans. He is the former assistant general of the Immaculate Conception Province in New Jersey. (Photos by Fr. Louis Manna, O.F.M., Conv.)



A LITTLE HELP FROM JUNIOR—Newly ordained permanent deacon Richard Olson gets some help in vesting from his son, Kyle, at St. Peter Cathedral in Belleville, Ill., as his proud wife, Janice, stands by. More than 3,000 permanent deacons have been ordained in the United States. They are men who live as lay people in the world but as ordained ministers; they serve a unique function—one that is still evolving in the church. (NC photo by Ken Jones)



SUMMER WALK—Conventual Franciscan Fathers Stephen Montgomerie and Keith O'Neill take a stroll in Farmington, Mich. (Photo by Fr. Louis Manna, O.F.M., Conv.)

Quiet place needed (from 17)

St. Vincent de Paul "was appalled by poverty," especially among the peasants, Cunningham related. In his efforts to alleviate the conditions of the poor, the saint was influential in organizing a new order for men, the Vincentians. He also acted as the spiritual guide of St. Louise de Marillac, the founder of an order of women Religious, the Daughters of Charity.

These non-cloistered women, carrying out St. Vincent's ideal, labored among poor women in hospitals and prisons, on the streets and even on the battlefield. Having sisters at work in the secular world was a revolutionary idea for the times, Cunningham said.

Another breakthrough in religious life was spearheaded by Charles de Foucauld—in this case after his 1916 death when his personal papers were published. An ascetic who established a hermitage on the Morocco-Algerian frontier in the Sahara desert, de Foucauld's ideals led in 1933 to the founding of

a fraternity of the Little Brothers of Jesus in Algeria.

Cunningham believes the Little Brothers and also the Little Sisters of Jesus for women Religious are "redefining the notion of desert." Like the early monks who went into the desert to pray, he remarked, these religious men and women seek out the "man-made deserts of today, the slums" in which to live out their vows as Religious.

Unlike Religious before this time, the Little Brothers and Sisters support themselves by holding down ordinary jobs, usually as manual laborers. Their small communities seek "to create a contemplative setting in the midst of urban society," Cunningham said.

And what about the future? Cunningham is certain religious life will persist for a long time to come. At the same time, he thinks some new forms of religious life are likely to emerge through "the new Benedictines and the new Teresas of tomorrow."

Carmelite dream (from 11)

had no intention of joining a contemplative order when she was first looked into monasticism.

"I thought I could get this monastic staff out of my system... I thought this was the age of the laity."

But the Spokane, Wash., native says she was drawn to contemplative lifestyle. "I'm very happy being here," she adds. "I feel right about being here... It's a good life. The Christian community is a good life."

"It's not a place you can go to escape. It's the last place. You face a lot when you're stuck with yourself."

Rather than keeping the rest of the world beyond the monastery walls, the Indianapolis Carmelites have been growing more aware of the world around them, says Sister Boering.

"We found out that we needed to respond to the cry and the hunger of people... I love to share the news. I pray the news."

Sister McGoff stresses that social justice issues are important to the community. "We are closely tied to people who support social justice groups," she says. "We can be very involved by not leaving the walls of the monastery."

The sisters often write letters to congressmen and Amnesty International, a political rights group, she adds.

Though the Carmelite community has made major changes in the last 20 years, Sister Lunde believes that the future will hold still more changes. She says more experiments in monasticism may take place. Temporary monasticism has become popular in France, she notes.

Married people living in monasteries may also develop, she says.

"I don't know what will happen, but there are all kinds of possibilities."

Immaculate Heart Parish

Indianapolis, Indiana

Fr. David Lawler, pastor

by GINA JUNG

When the children at Immaculate Heart of Mary School left for home on April 1, 1981, they had important news to tell their parents.

The excited children could hardly wait to tell their mothers: the church steeple had crashed mightily to the ground.

Some laughing parents thought their children were having fun with an April Fool's joke, but the fallen steeple was no laughing matter. Indeed, it had taken a tumble as the children had said—exactly three minutes after 11 a.m. Mass was over.

A strong gust of wind and a snapped cable were the culprits in the steeple's caper.

Though lightning may not strike twice in the same place, steeples at Immaculate Heart do.

The steeple was replaced last March. But on St. Patrick's Day, March 17, 1982 it fell again. The new steeple had been erected only a week when it found its way back on the sidewalk of Central Avenue.

According to parish secretary Gaila Mae Johnson, the snapped cable had not been replaced causing the steeple to fall.

But the parishioners believe that if you at first do not succeed, you must build, build again. Plans are now being made for yet another steeple to be erected.

Though the fallen steeples have given Immaculate Heart notoriety, Father David Lawler, pastor of the parish, says it is still a "good, average, solid, mid-American parish with a lot of strong faith and good family life."

"WE HAVE A LOT of large homes in the neighborhood," he adds. "It's mostly upper middle class. There's a high priority on family living and family life. A number of large families are in this parish."

Immaculate Heart, on the corner of Central Avenue and 37th on Indianapolis' north side, is a 1,700-sq-ft neighborhood parish with a small town friendliness. The parish has nearly 1,000 parishioners.

"Very little happens to interrupt neighborhood life here," Father Lawler says. "We're one of the most residential parishes in the archdiocese—and I think to our advantage. Most of our children can walk to school without hazard. We have half of the Broad Ripple area which is very attractive."

Steven Sullivan, principal of the grade school, says that there is "an old-fashioned, more conservative, strong value system" at

Immaculate Heart.

"People are very generous with donations to the school," she adds.

Nearly all of Immaculate Heart's grade school children attend the parish school. "We have one of the highest percentage of parish children attending a parish school as far as I know," Father Lawler declares proudly.

"It's untypical of most parishes to have 85 percent of its children go to their school," he says. "For some reason they choose Catholic schools."

IMMACULATE HEART has no CCD program because most of the children attend the parish school. According to Father Lawler, the 15 children who are registered in Immaculate Heart's CCD program go to the neighboring parishes, Our Lord Jesus Christ the King and St. Thomas Aquinas.

Father Lawler notes that the spiritual is an important part of the parish. "There is a very good sense of spiritual life and gospel living here," he says.

A year and a half ago parish renewal weekends were started. "Now we have the weekends as often as we need to have them," the pastor says.

Last year Immaculate Heart welcomed a new member to the parish staff, St. Joseph Sister Jane Frances Mannion. She has been pastoral associate and director of religious education since August 1981.

"I felt the people here were very receptive to my coming as pastoral associate last year," she says.

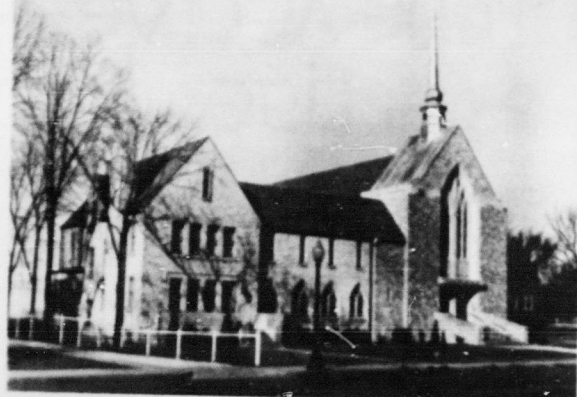
Sister Mannion, who formerly worked as a pastoral associate at St. Paul parish in Marion, Ind., already has made an impact at Immaculate Heart. This summer she organized the parish's vacation bible school. About 30 children were expected to participate, Sister Mannion says, but the summer program attracted more than 100.

The program was a success, she says, "because of the enthusiasm of the parents, volunteers and older grade school students who helped."

Sister Mannion also tries to make visits to parishioners who are in need. "My main thrust is to make more home visitations," she says. "I make about four or five contacts during the week."

"I enjoy my work here. I think I'm putting my ministering abilities to work."

Seeing a need for someone to work with



youths, the parish has recently hired a full-time youth minister, Mary McGoff.

Though Miss McGoff only joined the parish staff two months ago, she says she is impressed with the lay involvement in the parish. She plans to offer more activities for the high school students.

"Immaculate Heart kids are average adolescents. They're enthusiastic and energetic," says Miss McGoff, a former St. Pius parishioner.

The adult volunteers also seem enthusiastic and generously give their time to the parish, Father Lawler says.

"People are interested in a giving ministry," he says. Volunteers serve as greeters, ushers and communion ministers.

Two new committees were set up recently at Immaculate Heart—the Evangelization and the Peace and Justice Committees. A family life committee is also being considered.

Immaculate Heart has one of the oldest parish councils in the city. At a time when most parishes did not have councils, Father Edwin Sahn, the founding pastor, encouraged the start of the parish council in the 1960s. The first elections were held in April 1967.

Though Immaculate Heart may appear to be like most family-oriented neighborhood parishes, many will remember it as the church that could not hang on to its steeple. Another steeple will adorn the church soon, Father Lawler says, but no one is speculating how long it will stay this time.



PROF. OF IMMACULATE HEART—Providence Sister Imelda Gotsdell, school librarian; Helen Sullivan, principal; and first grade teacher Elaine French pose in front of Immaculate Heart School. At right, Father David Lawler, pastor at Immaculate Heart, fondly holds his little cousin, Ted Whitman, near the rectory. (Photos by Gina Jung)

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The Active List



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

Send to: The Active List, 1000 N. Meridian St., P.O. Box 419, Indianapolis, IN 46206

October 9

After High School, Indianapolis, will serve a chili supper at the school 5500 S. 4th at 4 p.m. (Donations are welcome.)

A spaghetti dinner, served by the Parent-Teacher Group of St. Mark's School, Indianapolis, will be held from 5 to 7 p.m.

"Visions for Liturgy: Becoming aware" is a study session to be presented at St. Vincent de Paul rectory, 1713 "T" St., Bedford, from 10 a.m. to 12:30 p.m. This introductory session assists people responsible for decoration of churches for liturgy. Fee is \$5.

St. Mary-of-the-Woods College will sponsor a scholarship benefit luncheon in the Woods' Foley Hall courtyard beginning at 7 p.m. Alumni, parents and friends of SMWC are invited to attend.

The Single Christian Adults Club of Indianapolis will have a membership drive and Oktoberfest at 7 p.m., Jim Deval's residence, 4700 S. 46th St. Interested persons (ages 18-40) contact Cindy Ertzbach, 309-3206, for information.

The Sisters of Providence invite young women—seniors in high school or those in the 20's or 30's—to spend a sharing weekend at St. Simon's, Carmel, Indianapolis, 10 a.m. Saturday to noon, Sunday. For information call St. Marie Grace, 317-356-4028.

October 9, 10

St. Agnes parish, Nashville, invites visitors to patronize its donut/cider stand on the court house lawn on October weekends and to join in celebrating Mass at 1 p.m. on Saturday and 8:30 and 10:30 a.m. on Sunday.

October 10

St. Mary-of-the-Rock parish, located between Oldenburg and Brookville, will have its annual turkey supper from noon until 4 p.m. Adults: \$4; children, \$2.

The annual fall festival at St. Patrick parish, Terre Haute, will be in progress from 12:30 p.m. to 3:30 p.m. Spaghetti Dinners featured.

Lectures on "Twenty Years after Vatican II" will continue at the Christian Leadership Center, Marian College, Indianapolis, 7 to 9 p.m.

The Trinity Club of Chastard High School will have its mother-daughter communion brunch at the school, 3605 N. Cynthiana, Indianapolis, Mass begins at 11 a.m.

Two programs will be held at Mount Saint Francis Retreat Center with the Single Parent Family Day from 9:30 a.m. to 2:30 p.m. and Kolbe Communion Day at 7:30 p.m., a celebration of the canonization of Maximilian Kolbe, who died in 1941 in a Nazi concentration camp.

October 10, 17

The second and third in a series of programs entitled "A Separate Peace," divorce recovery workshops, will be held jointly with St. Mary Church and the First Baptist Church, New Albany, from 7 to 9 p.m. All sessions are at the Baptist Church, 813 E. Spring St.

October 10-18

Area groups of Separated, Divorced and Remarried Catholics

will meet at 7:30 p.m. in the following locations: Oct. 10, St. Thomas Aquinas Parish Center, Indianapolis; Oct. 12, Beech Grove Benedictine Center, Beech Grove; Oct. 13, St. Andrew School, Indianapolis; Oct. 18, St. Mary parish, Greensburg.

October 11

The fall swim program at the Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove, is available for family swim on Sunday afternoons, adult swimming, Monday and Wednesday, 7:30 to 9:30 p.m., senior citizens, Wednesday, 10:30 to 11:30 a.m., and classes for beginners and advanced swimmers. Call 780-7501 for complete information.

October 11-16

St. Vincent Wellness Center announces the following classes beginning this week at the Carmel/Zionsville Centers. Details are available by calling 366-7027 or 873-7290. Classes include: Canaan Birthing; Body Recall: A Demonstration of Physical Fitness for the Adult; Reflexology; Relaxation Training; A Systematic Approach: Our Growing Family; Infant/Child Health Care Guidelines for Parents; Wellness Support Group; and Natural Foods Cooking Class.

October 12

The Ave Maria Guild will meet in regular monthly session at St. Paul Hermitage, 301 N. 17th Ave., Beech Grove, at 12:30 p.m.

October 13

St. Mark parish will entertain with its monthly luncheon and card

party beginning at 11:30 a.m. The parish hall is at Edgewood and U.S. 315, Indianapolis.

October 14

United Catholic Singles Club ages 35-40 will have an evening at Beef 'n' Boards Dinner Theatre. Reservations essential. Call 343-8308 or 340-7505.

The second in a series of lectures by Ray Ruff will be held at St. Monica parish, Indianapolis, at 7:30 p.m. Topic: "The Americanization of Catholicism."

October 15-17

Jesuit Father Thos Mathias will conduct a women's weekend retreat at Fatima Retreat House, 3333 E. 96th St., Indianapolis. Call for reservations.

October 16

Single Christian Adults will meet at the Waffle House on Rockville and Girls School Road, Indianapolis, at 7 p.m. Contact John Herp, 363-3787, days or Kim Spier, 861-4134, evenings.

A workshop on parish councils will be held in the Marian College library auditorium, Indianapolis, from 9:30 a.m. to 3:30 p.m. Tuition, \$10.

Right to Life of Indianapolis will sponsor its annual Pro-Life benefit dinner/dance at the Hyatt Regency, Indianapolis. Social hour, 4 p.m.; dinner, 7 p.m. For reservations call Mrs. J. Paul Breitbach, 317-844-0404, \$22.50 per person.

October 17

St. Bridget parish, 815 N. West

St., Indianapolis, will have its festival, "South of the Border," beginning at 2 p.m.

Carmel to celebrate

TERRE HAUTE—Carmelite Sisters of St. Joseph here will celebrate the 600th anniversary of the death of their foundress, St. Teresa of Avila, with a solemn liturgy on Friday, Oct. 15 at 6:30 p.m. at the Carmelite Monastery. Archbishop O'Meara will be the principal celebrant.

John Cardinal Carberry, retired archbishop of St. Louis, will preach the homily. The liturgy celebrates the closing of the Days of Preparation for the Feast of St. Teresa which began Oct. 7.

Sister Baptista dies at motherhouse

MISHAWAKA, Ind.—Franciscan Sister M. Baptista Miller, former supervisor of nursing at St. Francis Hospital Center, Beech Grove, died on Sept. 24 at the Franciscan motherhouse here. She had served as a member of the Order of the Sisters of St. Francis for more than 70 years.

The funeral liturgy will be held

on Sept. 30 at Mount Alverno in Mishawaka.

Sister Miller received the habit of the Order of St. Francis in 1911 and spent her life in hospital ministry in various hospitals.

She was the nursing supervisor in the Beech Grove hospital for 28 years (1946 to 1974). She retired from active ministry in 1974.

OBITUARIES

† CARROLL, Loretta Margaret, 78, Holy Rosary, Indianapolis, Sept. 3. Sister of Mary Mattingly.

† KREPP, Eugene E., 81, St. Gabriel, Connersville, Sept. 24. Husband of Edith Jeanne; father of Mary Joann, Patricia Stearns, David and Stephen Krepp; son of Mrs. August Krepp; brother of Mary Jane Bower, Leona Pitschak and Robert J. Krepp.

† MILLER, Robert William, 73, St. Gabriel, Connersville, Sept. 19.

Brother of Marie Patton, Helen Eshelman, Martha Fritz and Earl E. Miller.

† REBERT, Edith, 79, St. Gabriel, Connersville, Sept. 28. Wife of Charles; mother of Rose Zimmer, Juanita Jane and Edward Rebert; sister of Elsie Stafford, Jane Mitchell, Eva Miller and Frank E. Rebert.

† TYLER, Ann E., 78, St. Mary, Rushville, Sept. 27. Cousins survive.

Glenn O'Connor dies here

The funeral liturgy for Glenn O'Connor Jr., 58, was held at St. Matthew Church, Indianapolis, on Friday, Oct. 1. He was the father of Father Glenn O'Connor II, associate pastor of St. Simon parish, Indianapolis, who concelebrated the funeral Mass with a large number of archdiocesan priests.

O'Connor, a lifelong resident of Indianapolis, was president

of O'Connor Realty Co. for 33 years. He attended St. Meinrad College and was a member of the board of directors of Fatima Retreat House.

Survivors include his wife, Eileen O'Connor; three other sons, Timothy, Sean and Dr. Thomas O'Connor and four daughters, Maureen Guimont, Kathleen, Mary Ann and Molly O'Connor.

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Handwork and mindwork not mutually exclusive

by DOLORES CURRAN

A woman asked me once why I never printed any recipes in my column. I confess I didn't know how to respond. Frankly I don't know why she even asked me a question like that because I've never pretended to be either a gourmet cook or a household columnist.

On the other hand, I frequently meet people who are surprised to learn that I like to sew. Why? Because I write. I couldn't write if I didn't sew—at least I couldn't write well. Sewing is a release for me, not work. After a full day at the typewriter, I look forward to an evening of sewing in my cluttered corner off the family room.

It frees my mind to wander and think. It invites the kids to sit nearby and talk of their day. Many's the evening my husband grabs a chair nearby and we talk in a quiet unhurried way, maybe about an important family matter

but more likely that easy kind of spousal conversation that hard work fosters.

The more I write the more I sew. I just finished my longest and most difficult book and simultaneously my longest and most complicated quilt. I need a balance of both to do either well.

This brings up an auxiliary issue—handwork at meetings. People who don't understand the mind release that handwork brings tend to criticize those who knit or crochet in front of a speaker. I know a speaker who is deeply offended whenever he finds such a woman in his audience. It doesn't bother me at all—in fact, I frequently add a note to brochures and publicity: "Bring your handwork."

I know that these women are listening more carefully as a result of their handwork. They belong to that large group of people whose minds are freed by activity with their hands. I'm testing the validity of this theory by trying something new this year. For years I've conducted three annual days of spirituality for women at a local renewal center. They come, sit in straight chairs and listen. Occasionally, one will ask beforehand, "Do you mind if I

embroider?" and I notice others wishing they had brought their handwork.

This year we have planned three mornings of "Stitchery and Spirituality"—a deliberate invitation to women who join handwork classes elsewhere to come and applique, quilt, embroider, knit, braid, crochet or even sketch together while praying and meditating.

I intend to use some Scripture, meditation, poetry, sharing, prayer, and lecture during the three-hour morning of handwork. I believe that their handwork will free them to concentrate on their spiritual lives and also that it will assuage their guilt for taking a morning off from housework. They're bringing their work with them.

Early registration numbers tell me I'm on the right track but I'll report to readers later on to see if the sense of community and sharing I anticipate materializes.

One of the worries of women today is that they aren't spending enough time on their spiritual lives. They want an alternative to the prayer group and this might be it. I'll let you know.

Meanwhile, for those who are offended by handwork in the group, perhaps these words will help you better understand that these women aren't being rude when they stitch and listen. I find it flattering when they bring their handwork because it tells me they feel comfortable enough with me to view me as a friend who might be sitting in their kitchen and sewing while talking about some pretty important things.

Handwork and mindwork are not mutually exclusive but they inspire and nurture one another. They go together like real life and faith.

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Pro-life director addresses Respect Life month

by FR. LARRY CRAWFORD

This new column co-sponsored by the two new kids on the block of Archdiocesan Offices—the Office of Family Ministries and the Office of Pro-Life Activities—will be concerned with values—values of our society and values based on our belief in Jesus.

Sometimes there will be thoughts on how we can live out Jesus' messages in a multiplicity of lifestyles. We hope to tell you about happenings in our archdiocese. On occasion we will present an in depth explanation of current issues. At times the column will be written by our staffs,

on occasion there be guest columnists. It will vary and hopefully be a patchwork of life.

The Office of Pro-Life Activities is taking particular note of the month of October. During this month everyone traditionally pauses to reaffirm their belief in the dignity of life as presented in the Gospel. Respect Life is a year long effort to increase our understanding of issues, to defend the life of the unborn, and to enhance the quality of life for all. But we need to pause, to pray, and to be refreshed.

Archbishop O'Meara began the month by commissioning the first of the parish Pro-Life Activities chairpersons on Saturday, October 1. The parish chairpersons are the backbone of Pro-Life activities. The high point of the month will be Respect Life Sunday as it is observed in parish liturgies throughout the archdiocese.

The DeWatur County Right to Life is planning a very exciting Respect Life Week. It will be kicked off at 10 a.m. Saturday, Oct. 9 with an "All Children's Birthday Party in Celebration of Life." The event is scheduled for the Greensburg courthouse lawn where the mayor of Greensburg will issue a proclamation of "Respect Life Week."

As at any birthday party, kids will be given free ice cream. To the sounds of "Happy Birthday" 100 helium filled balloons will be released. All the balloons will contain a "life" message. The person who returns the message the greatest distance from Greensburg will receive a \$10 reward. The local radio and newspaper will offer several features during the week. People are always bearing messages to choose life meaning choose abortion. The nice twist to this party is to thank those who choose life.

A great deal of thanks should go to the countless persons who responded in various ways, on many occasions to contacting Senators Lugar and Quayle concerning the Hatch Amendment. Getting the U.S. Constitution amended is by design a detailed process. We will be working on this issue again when Congress meets next year. We will need the efforts of every person every more.

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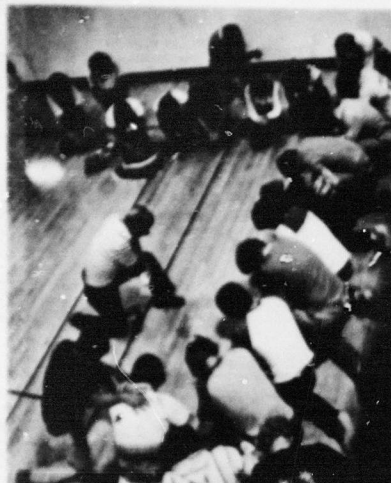
Caring is focus at family meet

SAN DIEGO—Caring that enables... for the 30s, was the focus of the National Association of Catholic Diocesan Family Life Ministers convention in San Diego Sept. 28-Oct. 1.

The organization presented special awards to Father Donald B. Conroy and Father Carl Arico for their contributions to the development of family life ministry in the United States.

Father Carl Arico, director of Priest Personnel for the Newark, N.J., Diocese, gave the keynote address at the convention. Father Arico has worked principally in the area of ministry to the engaged and from 1975-79 he served as national chairman of the Committee on Marriage Preparation and Common Policy sponsored by the U.S. Catholic Conference.

Father Conroy was family life representative of the USCC from 1975 to 1980. In 1978 and 1979 he helped set up a network of regional organizations for diocesan family life directors and staff. The work led to the establishment of the U.S. Institute for Marriage and Family Life which developed the Plan of Pastoral Action for Family Ministry adopted by the bishops in 1978.



PRAYERS FOR CLASSMATE—In the gym at Pomona High School in Arvada, Colo., a Denver suburb, students kneel in prayer for their classmate, Kelly Leid. Kelly, a member of the football team, was stricken in August with Guillan Barre, a rare disease that attacks the central nervous system. (NC photo by Daniel Salazar)

YOUTH CORNER

Students pray for sick classmate

Athlete with rare disease concern of friends

by PATRICIA HILLIER

ARVADA, Colo.—Many of the youths had tears in their eyes—some sobbed openly—as 250 students of Pomona (Public) High School in Arvada gathered spontaneously to pray for their classmate who lay fighting for his life in Colorado General Hospital last summer.

There were classroom friends and football teammates, teachers, coaches—even the principal—all friends of Kelly Leid, a junior at the public school and member of Spirit of Christ Catholic community in Arvada in the Denver archdiocese.

Leid, stricken with the rare and extremely serious Guillan Barre Disease, hovered between life and death for 24 hours after he was suddenly stricken Aug. 25.

The disease, when not fatal, destroys motor functions as it attacks the central nervous system. Leid's body was numb

within hours after he became sick.

When his football teammates heard that he had been connected to a life-support system and received the sacrament of the Anointing of the Sick, they went to the home of the coach, Gary Klatt, an

active leader in the Christian Fellowship of Athletes. Stunned by Leid's condition, they asked Klatt what they could do.

"Pray," he immediately answered. So they did.

Before the evening was over, the team members had vowed to meet early the following morning to continue their prayers for their friend. A word-of-mouth network brought hundreds of other students to school early to join the prayer session.

Many of those kids in the gym that morning had never even prayed before, let alone (done so) publicly, Klatt said.

Many prayers later, Leid left the hospital and began recovering. He could soon speak again and move somewhat on his own but looked ahead to months of rehabilitation.

His doctors, however, have been amazed at his progress, his friends and family excited by it. He sounded optimistic recently, too.

"I have no intention of letting this thing beat me," he said. "Let's get on with the program. I've a lot I want to do in life."

His father, Bob Leid, claims his son's continuing recovery is due to "faith, prayers and sheer guts."

When the younger Leid was still hospitalized, Claretian Father John Fessler, a family friend, flew in from Arizona to be with the Leids. He led an emotional prayer service around Leid's hospital bed. Leid, then unable to speak, arranged an alphabet board over the bed and had it spell out "It's over," meaning that the crisis was over.

"I could tell by his glowing face that he knew he was going to live," Father Fessler said. "I asked him if God was a part of that and he responded, all of it."

After a three-week hospital stint, Leid returned home, wheelchair-bound, but determined to regain full use of his body. Regular hospital therapy sessions have been supplemented by a self-designed recovery program which includes daily workouts and weight lifting. Although his arms and legs had been totally numb, Leid said he began to notice slight feeling in his limbs in late September.

At Pomona High School's first football game following his hospital release, Leid arrived at the gates of the stadium in a wheelchair. Then he suddenly and awkwardly slid out of the wheelchair and walked down the aisles of the football field

into the open arms of his teammates.

"There was a moment of stunned silence among the spectators of the packed stadium before they broke into wild cheers," Mickey Marsh, another coach, said later.

"I've seen a lot of emotional moments in my day, but that one brought me to my knees."



Kelly Leid

A living rosary will be made in the Batesville High School gym Sunday Oct. 17 at 2 p.m. EST. School children from St. Louis parish in Batesville will form "The Living Rosary" in a special service honoring the Virgin Mary. The event is sponsored by the Knights of St. John, the Ladies' Auxiliary of the Knights of St. John and the Knights of Columbus.

The traditional crowning of the statue of Mary will take place during the service. Debbie Herbert of Greensburg will crown the statue.

Edna Bedel and Gerry Kaiser of St. Louis parish are the co-ordinators of this year's "Living Rosary."

The Retreat Leaders Workshop will be held tomorrow and Sunday at the CYO Youth Center in Indianapolis. The workshop begins tomorrow at 7 p.m. and concludes Sunday at 1 p.m. Communication and listening skills, leadership development, community building and liturgical planning skills will be discussed. The CYO staff will be choosing team members for the 1983-84 Quest and Search retreats from participants attending the workshop. Cost is \$5. For more information contact Carl Wagner at (317) 632-4011 or Don Campbell at (317) 881-1885.

DORIS ANSWERS YOUTH

Teen not sure about having sex

by DORIS PETERS

Dear Doris:

I am a 15 year old girl and I am going out with a guy who will soon be 18. A lot of people say that at this age you are too young for love and sex. The way I look at it is that you are never too young for love. It's the sex part I'm not sure about.

This guy is really sweet and we get along real well. Our relationship just isn't a boyfriend-girlfriend relationship as we have a good time in a group too. I really love him a lot.

The thought of having sex

came up but we haven't done anything yet. But I've been thinking about it. I've been about waiting until I was married, but what would happen if it got out to others? It seems as if I want two things at once.

My boyfriend hasn't said it would hurt our relationship if we didn't, I'm sure he wouldn't mind. But we really haven't talked about it yet.

If he was to try to tell me it would be good for our relationship or he would love me more if we had sex, then I would drop him here and now!

He really means a lot to me

and I'm sure the feeling is mutual. I know he wouldn't do anything against my will or to hurt me. I just need answers.

Puzzled

Dear Puzzled:

You're on the right track. At least I think you're on the right track. If I read your letter correctly you are not only willing, but WANT to wait. And you would not let this fellow, or any fellow, pressure you into sex.

Since the question of sex hasn't come up, quit thinking about it. If you continue to worry about what might happen it could creep into your conversation and even into your attitude which would then confuse the fellow. The kind of

relationship you have with this fellow is enviable. Keep it that way. Why change it?

Besides the moral implications of pre-marital sex which you are probably aware of, there are numerous psychological and emotional hazards for a 15 year old. Most teen-agers neither know of, nor consider these risks. Dr. Elizabeth Whelan writes "sexual relationships can be frustrating, destructive and confusing if they are misused. There is now increasing evidence that some of the emotional side effects associated with premature sexual relationships can prove disastrous—for both the boy and the girl."

Your confusion is probably the result of the emphasis given to, and the preoccupation with, sex in the media. You are bombarded in movies, TV, magazines and newspapers with the mistaken notion that sex is ideal, free, and necessary for a fulfilling teen-age life. Nothing is further from the truth. You are also given to believe that most teenagers are sexually active, and there is something wrong with you if you are not; or that you are missing out on something special. This is also false.

Despite all the publicity, statistics indicate that there are many young people who are offering resistance to this notion. Many who are living fun-filled and rewarding, normal teenage lives. Many who have the same values as you. They just don't talk about it. So don't be influenced by what you think is expected of

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IN THE MEDIA

Does the name ring a bell?

Will the golden age of news arrive at a time when it isn't affordable?

by JAMES BRUEG

Picture the man who does the news on ABC's "Good Morning, America." Does his name ring a bell?

He's Steve Bell and he recently made an appearance in my town to hype ABC in general and the news in particular. Regarding the latter, he said that we might now be living at the apex of TV information because coming years will limit the ability of the networks to carry so much news, so quickly and so skillfully.

"I wonder: are we now living in the Golden Age of Network News?" he asked assembled reporters. "Will the time come when we can't afford what we do now because the audience pie will be cut into so many pieces?"

As an example of what can be done during this gilded era, he cited the coverage of the assassination of Anwar Sadat a year ago.

"Within moments of learning of the shooting," Bell recalled, "we had satellites and wall-to-wall coverage. I was in Cairo that evening with 125 people from ABC. Will anyone be in a position to do that in the future?"

They might not, he implied, because the monopoly on the audience now held by the three major networks is crumbling. Where once there were only three choices—ABC, CBS and NBC—there are now many, including CNN 1 and 2, ESPN, the Weather Channel and other

soon-to-debut news-via-cable systems.

AND WHEN the audience dwindles, so does income since advertising is based on eyes watching. But that is more in the future, Bell said. For now,

there is a happy time going on and television news is booming.

"I guarantee there will be more choices and more news," he told me. "TV is going the way of radio with a proliferation of channels. People will soon have 40 options of what to watch. If they want only news, they can get it. If they want only weather, they can get that."

In an attempt to pick off some of those selective audiences, ABC has introduced a lead-in to "Good Morning, America" called "ABC News This Morning" (seen at 6 a.m. in the East). Bell is co-anchor for this effort and he sees it, as a true employee of ABC should, as another example of his network's adept handling of TV viewers.

"Good Morning, America" redefined who's out there in the morning and what they want," he declared. "On Monday through Friday, you have to accommodate the audience. They don't have time for a format like Charles Kuralt's on Sunday. They want information

at exactly 'X' time and they want it concisely and on the most important things."

On other topics, Bell offered these opinions:

—On the news and war: "I wouldn't like to see live coverage of a war. It's too easy to give a distorted picture and I speak as a former war correspondent (covering Vietnam in 1979-71)."

—ON DAVID Hartman, host of "GMA": "He's a sensitive, competent, tough pro. If he thinks someone isn't pulling his weight or something's not right, he'll do something about it. He comes across as such a nice person and that's something you can't fake."

—On his schedule: "I'm up at 2:30 a.m., in at 3:30 and preparing summaries of stories. I write leads and features, then consult with David on the phone about interviews. Then I'm on the air. After, I do office work—answering the phone, opening the mail, having meetings on stories. I'm home at about 1."

—On the effect of Watergate on reporting: "The level of cynicism and harping reporting got to be too much in some cases after Watergate."

Bell is about to begin his eighth year of giving the news to millions of Americans who listen and watch while shaving.

toasting English muffins and getting the kids off to school.

Now, after reading all this, does his name ring a bell?

(CBS will present a G.E. Theater entitled "Two of a Kind" on October 9. It stars George Burns and Bobby Benson as an aging man and his retarded grandson.

(For deaf viewers with closed captioning equipment, ABC shows which will be captioned this year include Monday Night Football, "Happy Days," "Dynasty," "Hart to Hart" and "The Love Boat." No new series are included on the list.)

(It's been a bad year for moms on TV. First, NBC delayed the fall start of "Mama's Family" in order to make room on the schedule for "Taxi." Then CBS cut "Mama Malone" in order to give "Filly Rich" an autumn slot. To be cancelled even before being seen—what's a mother to do? Both networks say the maternal programs will have a chance later on.)

Grandma wants to get everyone together

by Dr. JAMES and MARY KENNY

they are doing and what some of their thoughts and feelings are.

Dear Dr. Kenny: My daughter has three children and is divorced. The father of the children sends her support but refuses to see the children. The children know he lives not far away. I hate to interfere, but as a grandmother, do you think I should call him and try to get them together?

Answer: Divorce is a very complicated matter, especially where children are involved. We don't yet have enough experience with custody and visitation to know which arrangement works best. The truth may be that there is no "best" arrangement.

This much is obvious. Adults in a family have two major roles: spouse and parent. In divorce cases much grief can result from a confusion of these roles.

When your daughter and son-in-law got a divorce, they

terminated their husband-wife relationship. However, they did not end their parenthood. Adults divorce each other. They do not divorce the children.

Time is necessary for these roles to separate themselves. How long has your daughter been divorced?

Frequently in the first year after a divorce the role of "providing father" gets confused with the role of "angry husband." Your son-in-law may be avoiding contact with his children because he has still not worked through his feelings toward their mother.

Divorced husbands usually express this anger by doing the opposite. They want to see the children frequently but are negligent with the financial support.

Your son-in-law's feelings, however, are not the only factor. What does your daughter want? What do the children want? Do they want to see their dad?

I suspect they do, but this is not always the case. Some children handle the hurt by avoiding the absent parent. Others prefer to stay away so as not to get caught in between, where they feel pressure to choose sides. Parents who have not worked out their anger and hurt toward one another can put the children in a difficult position.

Yes, call your son-in-law, but don't start by trying to get him together with his children. Instead, congratulate him on providing regular support for

Explore your son-in-law's feelings. Start with his feelings toward your daughter. Be sympathetic and accepting of any negative feelings. This may not be easy for you, but he will not resume his full role as father until he has found peace as an ex-husband.

Don't let children be victim with the children. He may not be ready. If he is forced by social pressure or guilt, he will probably visit irregularly and awkwardly. Such behavior may be even harder for the children than no visits at all.

A regular visitation schedule that the children can count on theoretically would be best. That way the children will know when dad is coming and when he is not. They will not be getting their hopes up and then suffering disappointment. But your son-in-law may not be ready for this.

Legal divorce can usually be accomplished in 40 to 90 days. Emotional divorce takes one to two years. The difficult matter is to restructure parent roles while the emotional divorce is taking place.

As the absent parent, your son-in-law needs to find new ways to be a father. He has already assumed the responsibility of providing financially. He may need time to address the other aspects of fathering.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box 872, St. Joseph's College, Summerville, IN 46781.)

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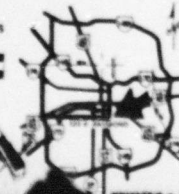
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VIEWING WITH ARNOLD

Plumes and cold sweat

by JAMES W. ARNOLD

The deaths of most movie stars stir the memory, because for a generation or so, movies have deeply interconnected with our personal lives. Grace Kelly came of age in the same decade as I did—the 30s—and her rather slim repertoire of films (11) are all linked with the soaring experiences of young adulthood: graduation, army, first love, marriage, first job, first child, death of parents.

The extra connection with Grace was her identification as a Catholic, but that never seemed overwhelmingly relevant. Like the *Kate Winslet* of Boston, the *Kellys* of Philadelphia were patricians whose dominant demographic was wealth. Grace attended elite private schools and her only visible enthusiasm was for an acting career. In the way that many of us thought in those days, it was nice to see an Irish Catholic girl—a nice girl—do so well. But it hadn't been much of a struggle for her.

Looking back now, perhaps the most distinctive thing about her career was that she left it, gave it up, in her prime. She was in and out of Hollywood in six years, retired at 28.

The impression was that she always played classy ladies, sort of the haughty princess-on-a-pedestal she finally became. But few perhaps recall that she was Oscar-nominated as an adulteress in "Mogambo," and was sufficiently sexy with Cary Grant in "To Catch a Thief" to provoke Prince Rainier into trying to keep the film out of circulation.

ODDLY, of all her movies, only two—"High Noon" and Hitchcock's "Rear Window"—are likely to endure, and in both cases for reasons irrelevant to her performance. Nobody has ever thought much of "Country



Girl," for which she won her Oscar. We look back on "High Society" with affection, because Grace was virtually typecast as a spunky Main Line heiress, but she was only a dim reflection of what Hepburn had been in the part. Her last role, in "The Swan," about a commoner who marries a Prince, was a dull but amusing effort by MGM to milk a few final dollars from the glamor of its departing star.

In the end, Grace Kelly's film career was less than immortal. She did better in her life, which was a few final dollars from the glamor of its departing star.

role beautifully, and that is what will be remembered.

There is that line in "Cyrano," in which the hero-swordsmen boasts as he dies that, despite all the temptations of world and flesh, he has kept aloft and unscathed his white plume, the symbol of his honor and integrity. I think Jack Kelly's daughter kept aloft her white plume.

"Inchon" proves that, once again, religious leaders do not have God on their side automatically when they try to make movies. This 146 minute would-be epic, financed largely by the Rev. Sun Myung Moon, is essentially a glorification of the noble United Nations defense of his homeland, South Korea, in 1950.

ITS purposes are served by "covering" only the first stage of the war, climaxed by the bold amphibious landing at Inchon planned and led by Gen. Douglas MacArthur, which routed the invading Communists and restored Seoul and the South to pro-Western control. Later, of course, MacArthur was confronted and overrun by the Chinese, and the war labored on in the bloody stalemate so familiar to TV viewers of "M.A.S.H."

The movie, four years in the making, has finally emerged from the cutting room minus a half-hour of footage that included major roles by the late David Janssen and critic Rex Reed. These are familiar signs of disaster, and except for some

noisily effective but unstylish combat scenes, that's what "Inchon" largely is.

Despite the hokey script, which surrounds the historical semi-detail with an incredible story involving Marine commando Ben Gazzara and his estranged wife Jacqueline Bisset (floating through the war zone with a retinue of orphans), "Inchon" has a few unique attractions.

One is the sight of Sir Laurence Olivier impersonating MacArthur, a feat he achieves with impressive chutzpah. Olivier may or may not "be" MacArthur, but the performance is crassly magnetic. Mac is portrayed as the charismatic military genius he was widely believed to be thirty years ago.

Another is the absolutely up-front acceptance of divine guidance as the key element in the victory. (Given the clumsiness of the soldiers — as in the movie, it couldn't have been otherwise.) The film ends with MacArthur, expected to give an historic speech, reciting instead the Lord's Prayer in gratitude.

The combination of religion and war, like the blunt hatred and stereotyping of the Communists, may set some hearts thumping, but for me produced only cold sweat and 1950's reruns in my head.

(Confused, simpleminded and violent spectacle that is well-intentioned but borders on the sacrilegious; not recommended).

USCC rating: A-III, adults



KOREAN WAR DRAMA—Laurence Olivier stars as Gen. Douglas MacArthur in "Inchon," the massive film re-creation of the landing at Inchon Harbor during the Korean War. In production and post-production for more than three years, the war account was filmed on location in Korea where the invasion took place on Sept. 15, 1950. Featured in the cast are Ben Gazzara, Jacqueline Bisset and Richard Roundtree. (NC photo)

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

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

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

Catholic Cemeteries

Calvary Mausoleum • Calvary Cemetery
Holy Cross and St. Joseph Cemeteries
415 West Tenth, Indianapolis, at Tenth and Bluff Road
794-4419

FEENEY-HORNAK MORTUARIES

Continuing in the
Same Family
Tradition since 1916

Shadeland
1307 N. Shadeland
353-6101

Keystone
71st at Keystone
257-4271

Indianapolis



Mike Feeney



Mike Hornak

Recent Film Classifications

Hey, Good Looking . . . O, morally offensive; R, restricted
Yes, Giorgio . . . O, morally offensive; PG, parental guidance

St. Elizabeth's Home

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

Which Way?

- Maternity Program
- Low In Options
- Educational Program
- Pre Natal Clinic
- New Born Infant Care
- Licensed Child Placement
- Professional Counseling
- Out Patient Services

Single Parenthood
Family Stress

Just, life, we, and
concern for the opportunity to
grow and develop.



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

(No Service)