

the CRITERION



Local food pantry finds greater demand as government cutbacks continue

by GINA JUNG

Few will argue that these are hard economic times for the poverty-stricken. The inner city poor are barely surviving the government cutbacks in food stamps and welfare payments.

While some liberals are shaking their heads in disgust at the current economic policies, Mark Scott and the Holy Cross food pantry are doing something to help Indianapolis' poor. Scott and a handful of Holy Cross volunteers run a food pantry at the parish.

Holy Cross' food pantry is the largest in Indianapolis, according to Scott. So far this year, it has given food to nearly 1,000 families. Other food pantries in the city at St. Philip Neri, St. Patrick, St. Joan of Arc and Little Flower serve fewer families, Scott says.



WORKING WITH THE POOR—Mark Scott, top photo, interviews a family at the Holy Cross food pantry. Below, others wait their turn for groceries outside. Because of recent government cutbacks, more people are turning up at the food pantry for assistance, Scott says. (Photos by Gina Jung)

The number of families who come to Holy Cross for food varies from week to week. Looking in a thick notebook he uses to keep weekly figures, he notes that only 13 families received groceries Oct. 1 and 21 families asked for food Oct. 5.

"The first week of the month is not as busy for us because people get food stamps and welfare checks," Scott says. "But a few weeks ago we had 77 families come. We open up the pantry at about 3:30 p.m. or 4 and go until 5:30, but that day we didn't get out until 6:30 or 7."

Every Tuesday and Friday afternoon volunteers come to the church to help sack groceries and interview people who ask for food. The families receive a variety of food including bread, powdered milk, cheese, fish cakes and yogurt diet bars.

THE PANTRY BUYS the food from Gleaners Food Bank, a non-profit marketing food distributor supported by the federal and city governments. Local grocery stores donate out-of-date packaged food to Gleaners. Gleaners sells the food to customers for 12 cents a pound.

Brother Juniper's restaurant and the Sweetheart bakery has donated bread and baked goods to the Holy Cross food pantry. Parishioners also help by buying potatoes, corn, lettuce and other produce at a discount at the farmer's market.

Scott calculated that the food items would cost \$20.87 if they were bought at a grocery store. But since the food pantry buys its goods at 12 cents a pound from Gleaners, the cost per sack is only \$3.66.

The federal government supplies Gleaners with powdered milk, cheese and butter. Because of the government regulations, food pantries such as Holy Cross must keep careful records of how many members are in each family and what their income is. Each family is only permitted to receive groceries once every two weeks.

The average income of the families is \$230 per month. Some families have no income, Scott says.

Supporting the food pantry has been a financial strain on Holy Cross. The bill for running the pantry is about \$375 a month. A

special collection taken every fifth Sunday provides most of the pantry's livelihood. That collection usually yields about \$200, Scott says.

BUT FOR THE small inner city parish, it is a weekly struggle to keep enough in the collection baskets every week. Coming up with the funds to operate the food pantry is an added burden.

"We pray real hard for \$1,000 from both the Saturday and Sunday collections," Scott says. "We just don't have the heart to ask people here for more money. We don't even ask for canned goods."

Donations from neighboring parishes keep the pantry stocked with food. Holy Spirit and Little Flower parishes have contributed money to the pantry, Scott says.

Individuals make donations, but sometimes there is still not enough money, he admits. "Many times we've had to call up other churches to help us pay a bill."

Scott says he would like to find one or two churches that would give monthly donations to the pantry.

"Our only problem is finding money to keep us afloat. We pray all the time that another parish will adopt the food pantry. Our dream is going to an outside parish to get their second collection... We only ask for what we need, but sometimes we're rock bottom before we ask."

Despite the food pantry's gloomy financial state, Scott says, "We feel strongly about doing God's work in our neighborhood here."

MOST FAMILIES who come to the pantry live outside of Holy Cross' boundaries. About 12 percent live within the boundaries and probably 1 percent belong to Holy Cross parish, Scott says.

"Very seldom do we get members of the parish who come if any. We always invite them to come to church. They say they'll come, but we never see any of them."

Scott admits that keeping accurate records

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Pope asks that cry of poor and hungry be heard

VATICAN CITY—Pope John Paul II asked Oct. 17 that "the cry of the poor and hungry" be heard and "the battle against malnutrition and starvation be won."

During the weekend marking the fourth anniversary of his election to the papacy on Oct. 16, 1978, the 65-year-old pope also met with priests training for service in mission lands, New York longshoremen and Italian high school students.

Addressing about 30,000 people in St. Peter's Square for his noon Angelus talk Oct. 17, Pope John Paul praised the work of the U.N. Food and Agriculture Organization (FAO), which celebrated World Food Day and the 27th anniversary of its founding Oct. 16.

"The anniversary reminds us all how much we owe to those who produce food in sufficient quantities for everybody, and still at a modest

"But it also makes us think that in the richer countries many people egotistically consume more of the fruits of nature, which God has given to all, than they share with others," the pope added. "Let us pray so that the cry of the poor and the hungry may be heard, that in a spirit of true fraternity and cooperation the problem of hunger in the world may be finally won."

During an Oct. 16 conference at FAO's Rome headquarters Director General Edouard Saouma condemned "the appalling paradox that although there is enough food for everyone, there are still half a billion people who are hungry, ill and dying, because basically they are too poor to buy what is available."

Pope John Paul and U.S. President Ronald

Reagan met with representatives of the organization's 132 member countries.

"It is my hope that the attention of the world will once again be directed to the urgency of feeding all the members of the human family," said the papal message, released at the Vatican Oct. 18.

"In praising all those who work perseveringly to improve food supplies and to assist farmers, foresters and fishermen in their vital role of service, I fisherman the unflinching support of the Catholic Church and the full commitment of the Holy See," it added.

Saouma, a native of Lebanon, estimated that if current trends continue there will be 750 million chronically hungry and undernourished

Norms for dress of priests in Rome announced

by Fr. KENNETH J. DOYLE

VATICAN CITY—Norms requiring clerical garb for priests, announced for the Diocese of Rome on Oct. 18, may eventually be matched by similar regulations for the rest of the world's 2,300 dioceses.

That is the opinion of a well-placed Vatican official, who told NC News Service that the dress code for priests issued by the papal vicar for Rome, Cardinal Ugo Poletti, is "just a beginning."

The Vatican official, who asked not to be identified, said the Rome regulations apply only to priests while they are actually performing their pastoral ministry and not, for example, "when they go out for a relaxed dinner with a few of their friends."

The norms announced by Cardinal Poletti came as a result of a letter written by Pope John Paul II on Sept. 8. In that letter, also released on Oct. 18, the pope emphasized the "public witness" which clerical dress gives to a priest's commitment to Christ and asked

Cardinal Poletti, who administers the Rome diocese on behalf of the pope, to promulgate appropriate norms for the priests under his jurisdiction.

Cardinal Poletti's letter—directed to all religious and diocesan priests living in Rome, "even those who intend to reside in Rome only temporarily"—mandated the clerical suit with Roman collar or the cassock as standard wear for priests and for seminarians in the later stages of their training.

According to the Vatican official, plans call for similar norms "eventually to be extended to the rest of the world."

An Oct. 19 article in the Rome daily newspaper, *La Repubblica*, said that a document of the Vatican Congregation for the Clergy, asking the world's bishops to issue similar directives, had been prepared some time ago. However, said the article, reservations expressed by some bishops temporarily stalled off the document, and the pope decided to begin the campaign for clerical dress with his own diocese.

Cardinal Poletti said that the pope was addressing Rome rather than the whole world because "he feels the duty to address himself first of all to the closest sons and brothers, directly involved with him in a mission of evangelization which is nourished and expressed in love."

The regulations announced by Cardinal Poletti apply only to priests and seminarians. The pope's letter to the vicar focused primarily on the clergy but also made a reference to nuns in speaking of the aptness of distinctive dress as a sign of consecration.

Luciano Montemauri, spokesman for the Rome vicariate's Social Communications Office, said that there were no plans for a further letter from the cardinal specifying acceptable dress for nuns.

"There has never been a problem with the women Religious in Rome," said Montemauri, "because they never adopted the custom of not wearing religious garb."

Many religious congregations who have recently submitted proposals for new constitutions to the Vatican Congregation for Religious and Secular Institutes have been directed to include a section insisting on the witness value of distinctive dress.

A sizeable number of priests in the Rome area—one newspaper estimated it at 50 percent—have adopted secular dress. Many

Italian priests, especially younger ones, wear dark turtle-neck shirts, without a Roman collar, when working in their parishes.

Styles of priestly dress vary widely in Rome.

"Some priests come in our offices here dressed like men who sleep at the railroad station," said the Vatican official.

But he added that reasonableness has to be used when interpreting the new regulations and that is why they do not apply when a priest goes out to dinner with his friends, but apply only "when he is active in his official capacity, is about his ministry and his work."

Montemauri confirmed this interpretation, saying the new norms were meant to regulate a priest's manner of dress only "when he is acting as a pastor of his people."

A prominent official of a religious congregation who lives in Rome suggested to NC News that the new norms are not meant to dictate a priest's dress at every waking moment.

"A man has to use good common sense," said the priest.

"What these norms are really directed against is a mentality which says that a priest should never wear clerical dress," he added. "That's an extreme and it deserves to be corrected."

Local food pantry (from 1)

of families that receive food can be difficult since he must take people at their word. "There is no way of verifying what they say about their income," Scott says.

However addresses can be checked with a food stamp or welfare card.

Though people are asked how many members are in their families, the number they give may not actually be related to them.

"When they come and say there are two adults in the family, we ask if the other adult is a relative. Sometimes we find out that the other adult is a girlfriend or a boyfriend and some of the kids are just friends staying with the

family. If they aren't related, we won't count them in the total number in the family," Scott says.

People age usually not turned away from the food pantry unless they have come more than once in two weeks. However, some try to take advantage of the food pantry though their incomes show they are not destitute. "If they go over \$700 or \$800 a month, we try to tell them that the food pantry is for emergency relief and they should only come back when they're really down."

He adds, "We're strict with whom we give groceries to and sometimes we have to be a little strong."

The food pantry evolved from home visits that Holy Cross parishioners made to needy families in the mid 1960s. Back then, Scott says, there were only a few families who needed food.

The parish continued the home visits in the 1970s, but in the past few years more families have had problems putting food on the table. Because more families needed assistance, the home visits were discontinued and the food pantry was set up so people could come to the church for food.

Scott blames the increase in the number of needy families on the recent government cutbacks. "This year was the first time we encountered someone saying 'We've had our welfare cutback,'" he says.

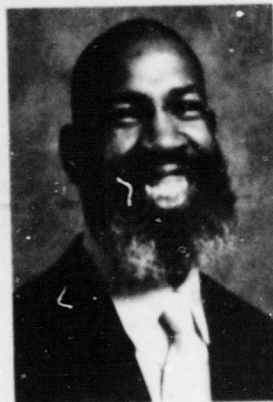
Scott, who does not live in the boundaries of Holy Cross, became involved with the parish when he started going on home visits with the parish volunteers. When the number of families grew too large to make home visits, Scott helped to set up the Holy Cross food pantry.

The Holy Cross volunteers bought groceries from Big E and other stores to make home visits. But as more families needed assistance, Holy Cross turned to Gleaners where the price of food was more affordable.

"If it weren't for Gleaners, we'd be out of business," Scott says.

Though Scott and the volunteers must put in long hours to operate the food pantry, they seem to enjoy the extra work. Scott, a Holy Cross parishioner for eight years, says he would rather be hard at work in the inner city parish than having nothing to do at another parish.

Standing among boxes of powdered milk and rows of filled grocery sacks, Scott says,



Fr. Bruce Knox

Ordination of monk to be held here

Benedictine monk Bruce W. Knox, son of Mrs. Mary E. Knox and the late Bruce Knox, will be ordained to the priesthood on Saturday, Oct. 30 at 10:30 a.m. in Holy Angels Church by Jesuit Archbishop S. E. Carter of Kingston, Jamaica. Father Knox was educated at Holy Angels School, Cathedral High School, St. Joseph's Seminary College in Louisiana and Pope John XXIII National Seminary, Weston, Mass. He is currently a member of a Benedictine Monastery in the Archdiocese of Kingston, Jamaica. After celebrating his first Solemn Mass on Sunday, Oct. 31 at Holy Angels Church, Father Knox will greet friends at a reception in the parish school.

Letter from the Archbishop

My dear Family in Christ:

As we prepare for our annual celebration of World Mission Sunday, I ask your prayers and support for the Church in the Missions serving a world that urgently needs to hear and take to heart the Gospel message of Christ.

Gospel words like peace, neighborly love, reconciliation are foreign to the experience of too many of the world's people. To those who are hungry, threatened by war, condemned by circumstances of birth to a life in the streets, such concepts are so remote as to be undreamed.

To us, the words are familiar, condensed into a blessing as we greet our neighbors at Mass.

"The peace of Christ be with you."

That each of our brothers and sisters throughout the world might know this peace is the reason that we "propagate our faith."

Pope John Paul, reflecting on his several visits to the poor of the Missions, said that, above all else... "THE WORLD NEEDS CHRIST!"

We who possess Christ and are truly possessed by Him have the opportunity to make Him present in the world of 1982.

In preparation for Mission Sunday on October 24th, I ask you to pray and to prepare a generous sacrifice for all who have the same need of Christ that we do. We have received such a gift in our faith; how blessed we are to be trusted with the privilege of passing it on to a world in need!

With sincere thanks for your prayers and support for the whole Family of Christ, I am

Sincerely yours in Our Lord,

— Edward T. O'Meara

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

OFFICIAL APPOINTMENTS

Effective October 18, 1982

REV. JOHN DEDIE, pastor of St. Margaret Mary Parish, Terre Haute, appointed Dean of the Terre Haute Diocese.

From the Office of the Archbishop
Father Gerald Getteling, Chancellor



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the CRITERION

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'Inmate explosion' is in the making in Indiana's prisons

by GINA JUNG
(First of three, write)

An explosion is in the making in Indiana. Behind the walls of Indiana prisons, space is becoming scarcer and the number of prisoners is becoming greater. Indiana prisons are now 42 percent over capacity.

Corrections officials are realizing something must be done before the prison walls burst open, but there is the fear that a solution will not be found in time.

"It is almost impossible to meet the inmate explosion in Indiana," said Gordon Faulkner, commissioner of the Indiana Department of Corrections during the Governor's Conference on Corrections at the Adkinson Hotel Oct. 13.

Only 22 states have a higher rate of incarceration than Indiana, Faulkner said. Adults sent to prison have doubled in less than five years. Each month 90 adult offenders are added to the prison system. As of December 1981 more than 8,000 inmates were in state prisons in Indiana.

One alternative to the prison overcrowding would be to build new correctional facilities, but Faulkner finds it hard to justify spending millions of dollars for new buildings.

"I don't believe the Department of Corrections needs to be a drain on the taxpayers. There's no reason why prisons need to be a drain on taxpayers."

Faulkner would rather see the money spent in other areas such as community programs for inmates. "We've asked the general assembly to expand community programs," he said. "We have to expand community corrections. We need to revert from this central system. Younger offenders are better served by not coming into the central system with violent offenders."

SOME OFFENDERS who commit lesser crimes and are not a danger to the community should not be thrown in jail, Faulkner said. "It's better if they stay within the community, support their families and make restitution to the victim."

For criminals who are in jail, he advocated that the work release program be expanded. "At any given time there are 800 to 1,000 who could safely be put in this program."

But in hard economic times, Faulkner added that it is "difficult to maintain full employment for the inmates."

Inmates must be trained with skills, he said, but they should also be able to find jobs for their skill.

About 100 persons attended the Governor's Conference on Corrections Oct. 13-15. The conference, hosted by Public Action in Correctional Effort (PACE), was intended to

educate community leaders on the problems of the Indiana prison system and to discuss solutions.

PACE is one of the grantees of the Campaign for Human Development (CHD). CHD is an organization begun by the American bishops to help fund community projects. In Indianapolis CHD funds are allocated through Catholic Charities Special Projects.

Sen. Leslie Duval, chairman of the Judiciary Committee of the Indiana State Senate and a speaker at the conference, proposed a bill Oct. 18 dealing with the issue of overcrowded prisons. The bill would allow inmates to be employed in remodeling older correctional facilities while serving time in prison. The bill would also allow inmates to remodel correctional facilities, Duval said.

But the construction trades unions have opposed the bill. The unions charge the bill would cause fewer jobs to be available to construction workers.

THE OPPOSITION to the bill is "reasonably good," Duval said. Its passage "depends on the economy in March of 1983" when the legislature will vote on the bill.

But the problem of overcrowding in prisons is not isolated to Indiana. Nationally the prison population increased by a record 12.1 percent in 1981. In the first quarter of this year the growth rate in state prisons was more than 18 percent, according to the Bureau of Justice Statistics.

One reason for the high rate of increase is mandatory sentencing. In the past five years 37 states have passed mandatory sentencing laws. Some states no longer allow prisoner parole. Consequently, prisoners are now serving more time than in past years.

A steady increase in the number of people arrested and sentenced each year has also contributed to the prison population growth. Studies show that judges are handing out stiffer sentences—perhaps in response to the public mood.

According to a 1980 public opinion poll, 83 percent of the people questioned said that the courts did not deal harshly enough with criminals. That figure represents a nearly 30 percent increase over those who were of the same opinion in 1973.

By sending more people to jail, another problem is created: How to handle the growing number of prisoners without pouring huge amounts of tax dollars into the corrections system?

Sen. Murris Mills, chairman of the Indiana State Budget committee, noted that from a political point of view crime is one of the main concerns of the public though taxpayers are unhappy when so many tax dollars are spent to keep criminals behind bars. Mills stressed that the cost of building new correctional facilities and remodeling old facilities runs into the millions of dollars.

BRINGING an economic view to the conference, Gail Funke, president of the Institute for Economic and Policy Studies, Inc., said studies show that "prisons don't do much to stop crime."

She added, "We can still build prisons that don't stop crime, but we should know the consequences of what we're doing."

Ms. Funke, an economist from Alexandria, Va., described various costs of building a correctional facility outside of construction costs. If all the operating costs for running a 300-bed prison were added, the bill would be roughly \$200 million over a period of 30 years, she said.

Cost of prisons also depends on length of sentences, she said. Judges who give long sentences are using more of the taxpayers' money by keeping prisoners in jail longer.

To change the trend in the prison population

growth, people in the criminal justice system must "treat prisons as a scarce resource," Ms. Funke said. "All the people in prison don't necessarily need to be there."

She suggested that putting people in prisons is not the best way to change people from criminals to productive citizens. "We have isolated our deviants in asylums. It's not that way in other countries. In other countries, crime and deviants are treated like a neighborhood kind of affair."

Mark Corrigan, director for the Institute for Sentencing Alternatives in Waltham, Mass., agreed that crime should be treated in communities. "We should accept the fact that we're dealing with a local issue that requires a local response."

He criticized the way political candidates talk about crime in campaign speeches. "Most candidates will have these points in a crime platform—to get more tough on crime, to build more prisons and to have some stand on capital punishment."

BUT CORRIGAN noted that those who want to be tough on crime and build new prisons do not solve the day-to-day problems of running a crowded prison.

People should be concerned about overcrowded prisons because of the danger to employees who work in prisons and to the inmates themselves, he said.

A criminal in jail is not able to harm people in the community, but criminal activities still take place in prison. Federal studies show that the chances of being murdered in a state prison is eight times higher than that of being murdered outside of prison.

Looking at the issue of sentencing, Corrigan said, "If you look at the choices, probation is a penalty that is not too stiff and jails mean



Gail Funke

taking people away from society," Corrigan said.

A spectrum of different kinds of punishment should be created between going to jail and being on probation, he said.

"State prisons only have so many cells. We want to use this resource wisely and effectively, rather than seeing it as a bottomless well."

(Next: Larry Bembres, director of PACE, talks about community programs for criminals and the changing attitude toward crime and punishment.)

Roman Catholic—Disciples dialogue to continue

A second five-year dialogue between the Roman Catholic Church and the Disciples of Christ was announced Oct. 19 at a news conference at the Athletic Club.

Cardinal Johannes Willebrands, president of the Vatican Secretariat for Promoting Christian Unity, and Rev. Dr. Paul A. Crow Jr., president of the Disciples' Council on Christian Unity, said that the first five-year dialogue had been successful in promoting understanding between their churches.

In the first dialogue "we have discovered where our differences are and have decided to go on to another five years of dialogue," said Cardinal Willebrands.

"There is still a real difference in tradition and Christian living," he said. "But it is not our intention to destroy what is really Christian in each of our traditions. We know from Scripture differences can be compatible and enriching."

The dialogue began in September 1977 in Indianapolis, the headquarters for the Disciples of Christ. An 18-member commission was appointed jointly by officials of the Disciples of Christ and Catholic Church to participate in the dialogue. The commission met annually in American and European cities.

The commission produced four papers describing present agreements and disagreements.

Dr. Crow stressed that "the search for unity is a worldwide movement" and a "main event" for those who take Christianity seriously. "There are some churches in Indianapolis who think a divided church is the best way. But if you don't believe unity is important you are continuing to divide and a divided world."

The dialogue has been published on the first page

year international dialogue between the two churches. The report, "Apostolicity and Catholicity," discusses the commission's findings on faith and tradition, baptism, ecumenism and other issues.

Though the commission did not come to any significant agreement, "the report has seeds of major agreements," Dr. Crow said. "We seem to be on opposite ends of the spectrum, but agreement on the basics of the church holds promise."

Disagreement still exists over some issues such as how the church is governed and the ordained ministry, Dr. Crow added. "But these are not reasons why we can't talk. These are reasons why we need to talk more."

Cardinal Willebrands also admitted that differences of creed and doctrine remain between the two churches, but he noted that discussing them is a step forward. "If you are able to describe the differences, you are already entering the way to overcoming these differences."

He added, "The understanding of each other's differences is not to fight each other. But to work together is the beginning of progress."

"The dialogues are seeking to reverse history—a history of division," Dr. Crow said. "Obviously we are not going to reverse history in a decade, but my hope is in 20 to 25 years to bridge significant differences in the Disciples and the Roman Catholic Church."

Cardinal Willebrands was in the United States as a speaker in a major international ecumenical lectureship sponsored by the Disciples of Christ.

Vatican calls teachers 'witnesses to faith'

VATICAN CITY—Calling Catholic lay teachers "witnesses to the faith in a privileged environment for human formation," a new Vatican document has urged that they receive adequate salaries, continuing education and recognition as "fully equal members" with priests and religious, of the school community. The document, titled "Lay Catholics in Schools: Witnesses to Faith," was issued Oct. 15 by the Vatican Congregation for Catholic Education, headed by U.S. Cardinal William W. Baum. Intended for Catholic lay teachers in both public and private schools, the document urges them to become "a living mirror, in whom every individual in the educational community will see reflected an image of one inspired by the Gospel." Discussing the support that should be offered to lay teachers, the document lists "an adequate salary, guaranteed by a well defined contract, and authentic responsibility" in the running of the school.

EDITORIALS

We may have won a fight

A few days ago Federal Judge Cate J. Holder ruled on the constitutionality of a law that is of interest to the Office of Pro-Life Activities and all persons concerned with the dignity of human life.

The law was just passed by the 1982 General Assembly. The law in question requires a physician to notify the parent of an unemancipated minor child prior to the performance of an abortion. There are two exceptions to the notice requirement. First, in medical emergencies. Second, in cases where a juvenile court determines that the minor is mature enough to make the abortion decision independently or that notification would not be in the minor's best interests. The law does provide for parental notification; it does not provide for parental consent.

In his decision Judge Holder wrote: "Constitutional rights of minors cannot be equated with constitutional rights of adults and the state may validly limit the freedom of children to choose for themselves in the making of important, affirmative decisions with potentially serious consequences. State restrictions inhibiting the privacy rights of minors are valid only if they serve significant state interests that are not present in the case of an adult.

"A statute setting out a requirement of parental notice does not violate the constitutional rights of an immature, dependent minor. Such a statute serves the important considerations of family integrity and protecting adolescents. A significant state interest is served through the provision of an opportunity for parents to supply essential medical, and other information to the physician which is pertinent in light of the serious and lasting medical, emotional, and psychological consequences of abortion. Significant state interests are also served by ensuring that the decision to terminate a pregnancy is an informed one, thus protecting the minor from her own improvidence, and by preserving the family as a viable and stable unit in society and the related interest of preserving the authority of parents over their children.

"That parental notification may inhibit some minors from seeking abortions is not a valid basis to void such a statute as applied to dependent, unmarried minors. A state is not compelled to fine-tune its statutes so as to encourage or facilitate abortions and in fact a state's encouraging childbirth over abortion is rationally related to the legitimate objective of protecting potential childbirth."

The Indiana Catholic Conference recently said: "This law addresses a fundamental public policy issue: individual rights versus family rights. The recent children's rights movement questions the role of the family, not only when extended to persons no longer children, but also when applied to children themselves. So powerful is our emphasis on the individual that, for the most part, our programs designed to deal with social problems have tended to ignore that fact that the individual is part of the family unit."

The Indiana law was based upon a similar Utah law which had been found constitutional by the U.S. Supreme Court in March, 1981. Chief Justice Warren Burger wrote the majority opinion. His argumentation was similar to that used by Judge Holder. But he made one important point more explicit than Judge Holder. Burger wrote, "... the statute serves a significant state interest by providing an opportunity for parents to supply essential medical and other information to a physician. The medical, emotional and psychological consequences of an abortion are serious and can be lasting; this is particularly so when the patient is immature."

We have not won the war on abortion. But it seems we may have won this fight.

—Father Larry Crawford

Listen to the common good

Nearly 20 years ago Pope John XXIII gave the world one of the church's first statements demanding an end to the arms race and a ban on nuclear weapons.

The encyclical "Pacem in Terris" was issued in 1963 and was addressed to "all men of good will." Its subject was quite simply world peace.

In the encyclical the pope reminded men and women "of their duty to take an active part in public life and to work for the common good of the entire world as well as that of their own communities."

The role of the government is to preserve the common good, the pontiff stated. That is why its authority is exercised. That is why government exists.

This concept is very much endangered in contemporary society. This is so in part because few rights are regarded as being more important than one's individual human rights. Thus, the right to life is done away with when it is inconvenient for the life-giver, for example.

Yet one of the overriding principles in the founding of the United States was that of the common good, that government exists to protect the common good. Our nation is suffering severe anarchy insofar as the protection of this principle is concerned.

Anarchy has been created by the fear aroused in people by the military-industrial complex of our nation, according to John Cardinal Krol of Philadelphia. We are told we must balance the arms increase of the Soviets with our own lest we lose out if war becomes a reality. For this reason Cardinal Krol has termed the military-industrial complex of our own nation "an internal aggressor." Even as early as 1963 Pope John XXIII recognized the fear such an arms race would create.

The common good calls for peace on earth. John XXIII called for disarmament and he called for a ban on nuclear weapons. Such appeals must be heard. —TCW

WASHINGTON NEWSLETTER

Is racism protected by faith?

by JIM LACKEY

WASHINGTON—If anyone wanted a synopsis of the issues in the Supreme Court case involving Bob Jones University and the question of tax exemptions for discriminatory private schools, one comment during oral arguments at the court Oct. 17 summed them up rather succinctly.

"Bob Jones' theology may not be yours," attorney William Bentley Ball told the nine high court justices, "and it certainly is not mine."

"But," added Ball, "it (the university's theology) is based on the Scripture."

However abhorrent it might be to the rest of society, a key question in the Bob Jones case, which probably will be decided by the court sometime next year, is whether the university's racial practices are protected by its right to freedom of religion.

Should the university have its tax-exempt status removed because its policies violate a generally accepted public policy norm? Or does such a removal violate the university's religious freedom by forcing it to choose between its religious beliefs and the benefits of exemption?

Bob Jones University of Greenville, S.C., and the Goldsboro Christian Schools of Goldsboro, N.C., are the plaintiffs in the high stakes legal and political battle over the tax exemption. The university admits blacks but does not permit interracial dating and marriage, while the North Carolina schools refuse to allow non-whites to attend.

THE CASES LED the Reagan administration to switch positions earlier this year on the tax exemption issue. Whereas at least three previous administrations supported denial of tax exemption to groups that discriminate on the basis of race, the Reagan administration said Congress never gave the Internal Revenue Service the authority to take such action.

Because of the administration's reversal, the Supreme Court at oral arguments in the case found itself in an unusual situation. Since both the schools and the government were arguing against IRS authority to deny the tax exemption, defense of the 12-year-old policy was left to a specially appointed attorney, William T. Coleman, a former Cabinet secretary and one of the nation's most prominent black lawyers.

Coleman argued that not only did the IRS have the authority to deny tax exemptions to church schools that discriminate, but also that to do otherwise would itself be unconstitutional. The Constitution, he said, forbids the government to provide financial benefits—such as the benefit of a tax exemption—to entities that discriminate.

As for the argument that the racial practices of schools such as Bob Jones University are protected by freedom of religion, Coleman contended that opposition to racism is such a fundamental public policy in the United States that a defense of religious belief for those few who can mount it should not be available.

THE ISSUE HAS made for some difficult choices for the nation's mainline religions. Some have sided with civil rights groups in arguing that racism should not be protected by religion. After all, would the Con-



stitution protect polygamy or burnings at the stake in the name of religion?

But several religious groups, while distancing themselves as much as possible from the university's theology, see a principle that must be protected: government should not be given the authority to determine which religious beliefs are acceptable and which are not.

With all the argument over religious freedom, though, the case may be decided on the narrower issue of whether Congress intended that the IRS have the authority to deny tax exemptions to racially discriminatory church groups. Here too there is little agreement.

When it announced last January that it wanted to reverse the IRS policy the Reagan administration argued that Congress never had given the IRS the power to deny exemptions in such cases. That is still the administration's position, although in an effort to blunt widespread criticism it later sent hastily drawn-up legislation to Congress proposing to restore the IRS authority.

Coleman, among others, argued though that Congress implicitly gave the IRS such authority and has not attempted to remove it in the 12 years it has been exercised. Also cited is a 1971 federal court decision which stated there was "at least grave doubt" that educational institutions which practice racial discrimination should qualify as charitable trusts with the benefits of tax exemption.

Thus if the Supreme Court decides the case on the narrower issue of congressional intent, it may leave unanswered the religious freedom issues which many see as central to the case.

the criterion

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Martin Marty believes the ecumenical movement never had it so good

by Fr. THOMAS C. WIDNER

Is the ecumenical movement dead? Not according to Dr. Martin Marty, noted church historian and author who spoke to more than 900 people at Marian College last Sunday. "It is not so tired out or slowed down," he said. "We have to change our mode of thinking about ecumenism. The ecumenical spirit never had it so good."

Doctor Marty, a Lutheran theologian and church historian and associate editor of *The Christian Century*, has been involved in ecumenical tasks since the 1960s. He spoke to the audience about their part in what he described as the second ecumenical generation.

Three issues are of concern for Doctor Marty in this second generation following the Vatican Council's opening up of ecumenical insight for the Roman Catholic Church. One is the conflict between private faith and public faith. Another is the conflict between the local church and the global church. The third, a corollary to the second, is the conflict between the tribal church and the universal church.

According to Doctor Marty, Roman Catholic teaching stresses that Christians are first the people of God before each is recognized as a person of God. Yet, the scholar said, "there are numerous 20 and 30-year-olds walking around out there who live out a faith privately. It's a faith mixed in with elements they've picked up from television and from airport news stands." Doctor Marty calls these people "la carte Catholics." "Some people tend to be on their own private spiritual trajectory," he stated.

RECOGNIZING THIS as a problem for both Catholics and Protestants, Doctor Marty stressed that Christian faith is one which is taken up in freedom. In the past, he said, the church was present because men and women took pains to come together. "Yet the communal character of Catholicism is being changed into the individualized character of Protestantism," he concluded.

With respect to the second concern, Doctor Marty said that the Christian's normal part in the church and in ecumenism is on a local level. "But if we miss the process of the true universalization of the church, we miss the

great process of the 20th century," he declared. There are now for the first time in history more Christians in the southern hemisphere of the world than in the northern hemisphere, he pointed out. And Pope John Paul II addresses the Third World and looks to its problems more than any other pope has. The ordinary Christian must also be emphasized.

Of the third concern Doctor Marty said "our electronic instruments endanger us for they enable us to find our own tribe and to just stay there." The effect of the electronic media on our lives, he said, is isolation. In other words, people tend to huddle in their own corners and become fearful of the world around them. "This makes it possible for every place in the world to become a Lebanon," he suggested. He believes the Christian world has become more divided over races, generations and classes.

MUCH OF WHAT Doctor Marty had to say recounted the years of change in attitudes toward the ecumenical movement. He noted that Christians once assumed an anger on each other's part. When ecumenism began to flourish after the Second Vatican Council, and official dialogues began, "we found there was no anger," he said. "We had been dialoguing all along."

It is our nostalgia that deceived us, he explained, calling it the rust of memory.

On other levels, however, there was fear. "There were only two places in this country in 1960 where Roman Catholic and Protestant theologians could come together to pray," he recalled. Now such communal prayer is an everyday occurrence and not just with theologians.

"Most of us who lived before Vatican II consider it a watershed in our lives," he said. "It is the most dramatic single event in 20th century church history though it may not be the most important process."

Before the Council, Marty explained, the basic ecumenical problem was thought to be the difference between denominations. "But the current ecumenical generation doesn't see it that way," he said. "Today's generation sees the basic problem as one of church women vs. church patriarchy, blacks vs. whites, developed nations vs. undeveloped ones, etc."

In today's world, he said, Christians have seized the gifts of the first generation and built on them. Today some Catholics are closer to some Baptists than to other Catholics on an issue like abortion, for example.

Marty believes there are almost infinite opportunities for operating on an ecumenical level as an individual. It is somewhat different on the level of the churches themselves.

"Most people are bored by denominational patterns," he said. "If you're part of it, the thrill is great. If you're not, it's hard to understand." He described the joy and excitement he and other Lutherans felt at the recent announcement of the unification of the three Lutheran bodies in America. "We are looking for new models of the church," he said, "for the previous ones did not recognize the legitimate diversity of the churches. If there's anything Vatican II taught us about the Catholic Church, it's that it wasn't the same everywhere. Vatican II is busy with the idea that there is unity in diversity and diversity in unity."

The models for our churches today, he explained, are people like Pope John Paul, Pope John XXIII, Dorothy Day, Martin Luther King, Gandhi, etc. "These people go deep into our traditions and spend their energy reforming their own and learning through their contacts with others," he said.

"We still have to discover the way people are loyal to their own traditions," Marty asserted, "and learn to enjoy the variety which the Holy Spirit leaves with us."



Martin Marty

Feminine consciousness challenges the church

by Fr. COSMAS RAIMONDI

That the church is run by males creates an atmosphere at best tolerant of feminine consciousness and at worst hostile toward it. The qualities of openness and adaptability are rarely displayed by the institutional church. I have been coming to an awareness that the most fundamental challenge for the institutional church is the cultivation of feminine consciousness.

As a male, I speak with trepidation, as one who has grown largely through the support of women. I speak with confidence.

Masculine consciousness is a tendency to analyze. The most important thing is the reasoning process; males categorize and compartmentalize; scientific fact and provable conclusions become the only basis for knowledge and action. The end product of an exaggerated masculine consciousness then is ultimately control and a preoccupation with power.

Feminine consciousness perceives the larger picture, the total situation. Intuition and emotion are respected; understanding how the parts interrelate becomes as important as the parts themselves; insight and "the hunch" are trusted along with reason to chart a course of action. Openness and adaptability tend to characterize feminine consciousness.

A healthy individual, community or institution demonstrates a balance of both masculine and feminine consciousness. At the same time, an unhealthy person, community or institution is locked into one or the other.

Anglicans call Britain to renounce weapons

LONDON—Britain should renounce its independent nuclear deterrent, according to a Church of England report on the morality of nuclear weapons. The report is expected to meet considerable opposition when it is debated by the Church of England's general synod next February. Bishop Graham Leonard of London refused as chairman of the church's Board for Social Responsibility to write an introduction to the report, prepared for the board by a seven-member working party headed by Bishop John Austin Baker of Salisbury.

JUST BECAUSE a person is male or female does not mean one is dominated by one consciousness or the other. Many men show evidence of openness and adaptability and many women are quite capable of controlling behavior, although, in my opinion, most are exceptions.

The issue is aggravated in the church since its male leaders are forced to be celibate. Marriage can be, and often is in my pastoral experience, an effective means by which men become more in touch with the feminine within them. This male, celibate priesthood which is responsible to teach, govern and sanctify often finds itself doing no more out of a need to manage and control than opening itself out to serve and adapt when the service requires it.

An example of this is canon law, a strict, narrow, highly rational tool of the church which applies its principles universally with little room for exception or adaptation.

Of course, law is a necessary part of any community and has a rightful place. Some, however, regard the status of absolute, fundamental truth to the dictates of canon law as if this law could provide the answer to every question affecting the life of the church. Those of us who are called to minister day in and day out to the so-called "person in the pew" (especially concerning questions of marriage) know that this is absurd if not ludicrous.

FURTHERMORE, it is the Gospel of Jesus Christ that is absolute. His love for his people and the respect for the dignity and well-being of each human person is the bottom line and not any one law of human origin. The Gospels and Jesus' many discussions with the Jews, e.g. Luke 11:44, illustrate this: "We to you lawyers also! You lay impossible burdens on men (and women) but will not lift a finger to lighten them."

It seems to me that if women had a part to play in the drafting and application of canon law, the law would both be respected and seen in perspective. Perhaps the institution would give up some of its need to manage and control peoples' lives and, with a healthy feminine consciousness, would direct its energies to openness and service to the whole person.

One could also wonder what the priorities in the archdiocese would be if many women were a part of the decision making process as are pastors. Creating the Catholic Center is a good

example of our masculine consciousness. Indeed the male-dominated world of IBM, INB, and Indiana Bell would be impressed with this well-organized and well-managed symbol of control.

Feminine consciousness might help us see the whole picture—the person in (and out) of the pew, the Blacks and Hispanics, the rural poor, the urban poor, the unemployed, the powerless ones suffering from federal budget cuts. Will they be as impressed with the Catholic Center as corporate managers are likely to be? The feminine might have helped us look at this question more deeply.

Then we have the nuclear arms race. It is certainly edifying to witness the communities of women Religious around the country, including Indianapolis, who have committed themselves to education, preaching and action on behalf of the gospel against nuclear weapons. It is undoubtedly their holistic feminine consciousness that helped open them and adapt their activities to the wider picture.

We males on the Priests' Senate struggled for five months whether we would allow information (which involved no commitments) about Indiana Clergy for Nuclear Disarmament to be disseminated. Most of our discussion centered on the relative prudence involved, fearing that we might be giving a blanket endorsement to this organized group of clergy around the state. Very little discussion about nuclear weapons in the light of the gospel and church teaching took place. A healthy feminine consciousness could have helped us deal with the issue in the wider perspective.

I personally believe that the list of questions the church faces affected by this overdose of masculine consciousness goes on and on. Until we take steps to remedy this situation on all levels of the church, from the local parish to Rome, the institutional church will continue to look like a beautiful white-washed ship, all neat and clean, well-managed and controlled, sitting in the harbor with millions of people standing on the dock looking at it admiringly but with little desire to climb aboard.

As one minister prayed, I pray: "May the God of Abraham, Isaac and Jacob, the God of Ruth, Esther and Mary, the God of Francis, Teresa, Dorothy Day and Martin Luther King, Jr. may She, our God, come upon us and remain with us forever. Amen."

Fr. Thomas Raimondi is associate pastor of St. Ignace Parish, Indianapolis.

Parish shopping: the latest among consumer fads

by RUTH HOLLADAY

The July 8, 1982 issue of the *Wall Street Journal* featured a front-page article on the growing trend of "parish-shopping" in the American Catholic church. "They say it's like seeking the most satisfying product," the report explains, pointing out that religion for some Catholics—about 18 percent—has become another consumer product. In the great American tradition, you pick the parish that best meets your needs.

While there may be some instances in which going outside the neighborhood parish is possibly justified—an affluent family deciding to support a struggling parish, for example—it

is my belief that it should be the exception as opposed to the rule.

Unfortunately, the exception has become the rule, and my parish, St. Joan of Arc, has been a victim.

I've been a parishioner at St. Joan three years. My family and I were members of St. Thomas Aquinas. We lived in that parish—and in fact, we deliberately purchased our first home in Butler-Tarkington because we liked the area and the lively spirit at St. Thomas.

When we moved into St. Joan's boundaries and initially attended that parish, I must say we didn't exactly see a lively spirit—often there were empty pews, rows of them. But we saw people who, for whatever reasons, were part of a diverse neighborhood and were quietly committed to making St. Joan work.

We saw a humble spirit, and in some instances, a tired spirit: loyal parishioners who stayed on at St. Joan and labored with love to make it viable, even as their neighbors (who also were within St. Joan's boundaries) often opted to go to the more affluent and perhaps attractive parishes "up the street" (St. Thomas and Immaculate Heart of Mary).

Curiously, the winds of change are again afloat, and St. Joan is picking up new blood. An increasing number of people who live within the parish boundaries are beginning to see the spirit of Christ that has always been alive and well at St. Joan, and are becoming actively involved in the church and school. We still need more families and individuals, but the renewed spirit is encouraging.

However, whatever happens at St. Joan, or at any other parish victimized by "parish-shopping," the issue of choosing a parish in the same spirit one chooses a breakfast cereal or a political candidate raises, in my opinion, some very serious moral and philosophical questions, as well as some sociological ones.

What is it that attracts Catholics to a parish? Is it the liturgy? The personality of the priest? The fact that "people like us" go there? The pastor's willingness to wrestle with contemporary issues? Or are all these phony issues? Shouldn't the celebration of the Eucharist be sufficient? Isn't it a church when "two or more" are gathered together in His name?

I don't know. C. S. Lewis, in his classic "The Screwtape Letters," addresses the issue of parish-shopping when Screwtape (a demon) includes it in his formula for diverting attention away from the real business of being a Christian. Remember, for Screwtape, who gives diabolic advice, the normal viewpoint is reversed.

"Surely you know that if a man can't be cured of churchgoing, the next best thing is to send him all over the neighborhood looking for the church that 'suits' him until he becomes a taster or connoisseur of churches," Screwtape writes his nephew, a junior tempter who is trying to steer a Christian away from God. "In the first place the parochial organization

should always be attacked, because, being a unity of place and not of likings, it brings people of different classes and psychology together in the kind of unity the Enemy (God) desires.

"The congregational principle, on the other hand, makes each church into a kind of club, and finally, if all goes well, into a coterie of faction. In the second place, the search for a suitable church makes the man a critic where the Enemy wants him to be a pupil."

Perhaps it is time to take a tough look at parish membership, and what it means in terms of its effect on parish schools, what realities say about a neighborhood, the quality of an area and the integrity of the community.

And perhaps—if it doesn't strike people as being too self-righteous or old-fashioned—it is time to take a look at Christ's admonishment to "Love thy neighbor" and to reflect that perhaps he meant just that: Love your neighbor, directly and on the parish level, within your neighborhoods.

(Mrs. Holladay is a member of St. Joan of Arc Parish in Indianapolis.)

Quakers urge pressure on South Africa

WASHINGTON—The American Friends Service Committee, a Quaker organization, has urged economic pressure, from boycotts to corporate disengagement, on South Africa to oppose that country's apartheid system of strict racial segregation. The committee made that recommendation in a new publication, "South Africa Challenge and Hope." The publication comes at a time when church groups in South Africa, including the Catholic bishops there, have become increasingly critical of apartheid. At a news conference Oct. 14 at the committee's Washington office, Lyle Tatum, a member of the group that produced the new publication, said "the payoff" from such economic pressures "is more psychological than economic." Rejecting the argument that economic pressure could lead to unemployment, unrest and violence in South Africa, Tatum said the South African government stays in power by violence.

Catholicism is a goal and an achievement

by Fr. RICHARD P. McBRIDE

Catholicism is at once an achievement and a goal, a finished product and an unfinished process.

To be a Catholic is to be catholic. Catholicity is one of the four marks of the church. It calls us to be open to every truth and to every value, wherever they are to be found, inside or outside the church.

To put the same point negatively: to be catholic means not to deny one truth for the sake of defending another.

The catholic—upper case or lower case—seeks always to comprehend the totality, to integrate the new into the old and the part into the whole.

Opposed to the catholic way is the way of the heretic and the sectarian. The heretic chooses one portion of the truth and confuses it with the whole. The sectarian builds an entire movement on the heresy.

Those who do not share their vision are seen as enemies, not potential partners in dialogue nor collaborators in a common cause.

To pick and choose, as the heretic and the sectarian do, is ordinarily a responsible human exercise. One should never act blindly nor allow other people to dictate one's own moral decisions.

But there is also a way in which picking and choosing makes one uncatholic. The early church, for example, showed itself to be Catholic and catholic rather than sectarian and heretical when it approved the canon of Sacred Scripture.

IT DID NOT leave out Romans and Galatians because they tended to conflict with James. It did not exclude First and Second Corinthians because they tended to portray a more charismatic church than First and Second Timothy.

Instead, the church recognized the work of the Holy Spirit in each of the texts, and accepted them as a whole, not setting part against part.

But the temptation to pick and choose in a sectarian and heretical sense is always with us. And it isn't only in the realm of doctrine that this uncatholic process occurs.

Take the theological and cardinal virtues, for example. All three of the theological vir-

tues—faith, hope and charity—and all four of the cardinal virtues—prudence, justice, fortitude, and temperance—are integral to the Christian life. To diminish one is to destroy Christian integrity.

Yet how many Catholics are there on the right who exalt the virtue of faith, but pay less attention to charity and less again to hope?

And how many Catholics are there on the left who exalt the virtue of charity, but pay less attention to faith and less again to hope?

In one sense, the edge belongs to the left because Paul himself reminded us that among the virtues of faith, hope, and charity, the greatest is charity (First Corinthians 13:13). But it is only an initial edge. Without faith and hope, charity is no Christian virtue.

THE CARDINAL VIRTUES offer a similar case. How many Catholics are there on the right who stress the virtues of prudence and temperance, but pay less attention to the virtues of fortitude and justice?

And how many Catholics are there on the left who reverse the formula, raising fortitude and justice above prudence and temperance?

An integral Christian strives, under God's grace, to live by each and every one of the theological and cardinal virtues.

What the church needs today is not only faith, or not only love. It needs both. And both need to be held together by hope, for our faith and our love are oriented always to the coming Kingdom of God.

One is not really a person of faith who despairs of the state of the world and even of the church. And one is not really a person of love who has no hope in the ultimate future and destiny of those individuals who are loved.

Similarly, the church needs not only prudence and temperance, but fortitude and justice—and vice versa.

Fortitude without temperance is not even a virtue, nor is prudence without commitment to justice a virtue.

The theological and cardinal virtues are especially crucial in the recruitment, selection, and evaluation of candidates for various ministries in the church, not least of which is the priesthood.

The heretic and the sectarian will pick and choose, and accept candidates who show promise in one area but not in others. The catholic—and for Catholic—will look for, and demand, more. It's a matter of integrity, indeed of catholicity.

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CORNUCOPIA

The newest printer's tale

by JON MYNTTI

One of the duties I have at my newspaper (The Mooreville Times) is the care and feeding of our computer system. This includes one at The Times in Mooreville, one at The Reporter in Martinsville, and another one at my home that is destined for The Perry Weekly in Beech Grove.

A while back I was going to inquiry classes at St. Thomas More Catholic Church in Mooreville.

The computer in Mooreville would perform flawlessly all week long until about an hour before the inquiry classes were to begin. Then the system would start to misbehave and always make me late for class.

My assumption was that the computer was Presbyterian in nature and it was dead set against my attending classes in a Catholic church.

During this period I was working on the computer at The Reporter programming it to receive wire service news. The system had been working flawlessly for a week when, in the middle of a story, it stopped dead in its tracks. I ran over to the Teletype machine to see what the story was and it turned out the story the system would not allow was concerned a 70-year-old Catholic mother super/who had run away with a physician. Obviously we had identified that the Reporter's computer favors Catholicism.

During the last two months I have been getting the Perry Weekly's computer ready for installation, and the system had been giving me considerable problems.

Two weeks ago I started going to Prince of Peace Lutheran church in Martinsville and immediately the problems disappeared. We now have identified the religious preference of the Perry system.

Unfortunately my task now is to install communications capability on these three systems so that they can talk to one another. Now I probably can get the Presbyterian and Lutheran computers to talk to one another, but I doubt if they'll get any work done as they'll spend all their time arguing.

I'll probably be able to get the Catholic computer to talk to both the other two, but unfortunately communications will be in only one direction, since it will never listen to the other two.

To make matters worse my home computer works well all week long except that the last two Saturdays it has refused to work at all. Now I have to find a rabbit who makes house calls to correct the problems in this one.

(Mr. Myntti is production manager for his newspapers who occasionally writes articles—like this one—for them.)

check it out...

✓ Two new programs in the Family Life Education series at St. Francis Hospital Center will begin during October. One is "Improving Personal Communication," which is offered during the day from 10:30 a.m. to 12 noon on four consecutive Tuesdays beginning Oct. 26. Evening class time for the same series is 7 p.m. on four consecutive Thursdays, beginning Oct. 28. The second workshop on "Single Parents and Teenage Children" will begin Wednesday, Oct. 27 from 7 to 9 p.m. and run for seven consecutive Wednesdays. For more information on both workshops, call the Mental Health Service Department at 783-8863.

✓ St. Bernadette Parish will celebrate its 50th Anniversary on Sunday, Oct. 24 with a Mass of Thanksgiving at 2 p.m. followed by a pitch-in dinner. Priests who have served the parish, former parishioners and friends are invited to join in the celebration.

✓ On Saturday, Oct. 30 the Catholic Alumni Club will hold a Halloween costume party for all single Catholic adults. The fun begins at 9 p.m. at Williamsburg North, east of Allisonville Road on 6th St. Call Mary at 256-3841 for more information.

✓ An informational program on Diabetes will be held Wednesday, Oct. 27 from 7:30 to 9 p.m. at St. Francis Hospital Center as part of its Community Outreach series. Free diabetes screening will also be offered in the hospital's main lobby from 2 to 7:30 p.m. on Tuesday, Oct. 26 and Wednesday, Oct. 27.

✓ The Marion County Health Department's Vital Records Section is now located at 222 East Ohio St., Indianapolis, IN 46204. All correspondence regarding birth and death certificates for Marion County residents should be directed to that address.

✓ Beginning Nov. 1 winter season decorations such as artificial wreaths and flowers may be used on graves in Holy Cross, St. Joseph and Calvary Cemeteries. Remembrance lights and candles may be purchased at the Catholic Cemetery Office, 435 W. Troy Ave.

✓ A workshop for Communion Ministers—Ministry to the Sick originally scheduled for Nov. 13 has been re-scheduled to Saturday, Nov. 6 from 9 a.m. to 3 p.m. at Holy Spirit parish. Participants may register at the door.

✓ On Sunday, Oct. 24 Mr. and Mrs. William Dewey Dauby, Tell City, will observe their 50th wedding anniversary with an 11:30 a.m. Mass of Thanksgiving at St. Paul's Church. An open house in the school will be held from 2 to 4 p.m. Mr. Dauby and the former Pauline (Poly) Kleeman were married Oct. 24, 1932 at St. Paul's by the late Rev. Joseph Thie. The Daubys have four children: Joyce Joseph, Miami, Ohio; Charles Ralton; Mrs. Ralph (Mary Ann) Leitner, Louisville, Ky.; and Mrs. Ben (Martha Jean) Batte, Anderson. They also have 17 grandchildren and 14 great-grandchildren.

✓ St. Vincent Hospital and Health Care Center will open a new Emergency Department on Monday, Oct. 25 at 7 a.m. Patients may enter the new area from an access road on the west side of the hospital between Harcourt

✓ Tourette Syndrome Awareness Week will be held Oct. 24-27 to educate the public about this strange neurological disorder characterized by involuntary physical and vocal tics. On Oct. 27 at 8:30 p.m. Channel 20 will carry a movie narrated by Jack Lemmon describing the disease which is often mistaken for bad behavior and urgently requires early diagnosis.

✓ For the third consecutive year city, county and state law enforcement agencies will sponsor a Fatality Free Weekend on Nov. 6-7. Motorists are urged to drive safely and enforcement patrols will concentrate on high accident locations to make at least one weekend of the year free of death on the road.



✓ Mr. and Mrs. Robert M. Popp, Memphis, will celebrate their 50th wedding anniversary with a Mass of Thanksgiving at 7 p.m. in St. Joseph Church, St. Joseph Hill, on Saturday, Oct. 23. A reception will follow in the parish hall. There are six children: Bob, Charles and Edward, Sellersburg; Albert and Ann Marie, Louisville, Ky.; and Ted, San Antonio, Tex. The Pops also have 16 grandchildren.

Mission Sunday

October 24

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Archbishop

O'Meara's Schedule

Week of October 24

SUNDAY, Oct. 24—Diocesan Mission Sunday celebration, Diocese of Metuchen, New Jersey

TUESDAY, Oct. 26—Confirmation for the parishes of Holy Cross, St. Croix, and St. Joseph, Crawford County, to be held at St. Joseph, Crawford County, Mass at 7:30 p.m., followed with a reception.

THURSDAY, Oct. 28—Easter Indianapolis Information, Inc., noon luncheon, Athenaeum Turners Club, Indianapolis

SATURDAY, Oct. 30—Meeting of the pastors of the Indianapolis deaneries, Holy Spirit Center, Indianapolis, 10 a.m.

Scarcely anyone noticed the married priest

by DOLORES CURRAN

After years of talking about what would happen if we had married priests, we now have one and scarcely anybody's noticed. Or complained. There were a few short news stories about Father James Parker's ordination and the fact that he has a living wife and children but as far as I can judge, there's been no outcry from the pew.

Father Parker is one of those who switched from the Episcopal church when it began to ordain women. So now he is a Catholic priest in the diocese of Charleston, S.C. whose wife and children, we presume, are supporting his priesthood and attending his liturgies. Same God, different pew.

By coincidence, I happened to be speaking at an ecumenical conference at Stanford University a few years back when word came from Rome that we would accept these disenchanted priests and their families into our fold. How well I remember it.

I was sitting with a group of nuns, priests and Protestant ministers, including two Episcopal priests, when the news broke. There was an awkward silence and then one of the Episcopal priests said, "Well, it's about time. We've been taking our married priests for years."



Reader believes it is hypocritical to act what you don't feel

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: In a recent column on dry spells in a marriage, you advised, "Do loving things to become more loving. You can't control your feelings, but you are in control of your behavior."

I think you are wrong. First of all, I think it is hypocritical to act loving if you don't feel loving. Surely this instinctively will show through and offend the other person.

Second, I believe you can control your feelings. At least I can control mine. As soon as I start feeling angry or depressed, I say to myself, "Enough of that nonsense." Then I say a little prayer and get busy. It almost always works and I end up feeling the way I want to feel.

Answer: We both agree that angry and depressed feelings are undesirable and should be altered. However, even before you try to change the feelings, you must face the fact that you have them. Too often Christians deny that they have negative feelings. They live in an unreal world where only good things happen.

Unpleasant feelings do not go away simply because we refuse to recognize them. They can remain in us unconsciously and either cause physical symptoms like ulcers and loss of appetite or betray us in an emotional way by bursting out suddenly at an unfortunate moment.

Once you have accepted that you feel angry or depressed, you will want to change. There are two ways. You can start by changing your behavior or you can try to alter your thinking.

I suggest altering behavior. If you feel loving, then do something loving, and loving feelings may follow. You say that is insincere. I say it isn't, because one's true intent is to become a more loving person and to be loving.

The ordained women issue aside, his comment points up the ironies involved. Here we sit in the midst of a severe priest shortage with thousands of our own priests who cannot serve because they're married and we ordain a married Episcopal priest. What's the logic? Aren't we laity entitled to an explanation?

I think, too, of my friends, Peter and Beth, who live a Catholic/Episcopalian marriage. When they attend Mass together in our church they can't receive Eucharist together, a cause of great pain to them. "It's just better not to go to Mass together," they say bitterly. What must a couple like this feel at a Mass celebrated by a Father Parker? If a married Episcopal priest can break the bread why cannot a married Episcopal layperson not receive it? Is the sacrament so proscribed that it can be bent for the ordained but not for the married?

And how about those Catholics who openly cross the aisle to avoid receiving the Eucharist from a woman distributor? Will they cross to avoid receiving from a married priest or cross to receive from a married priest who abhors women on the altar? This regrettable practice again points up the need for laity to be adequately informed on changing eucharistic rubrics.

We all learned in catechism oh so many years ago that a priest has chosen a higher calling. Whether we believed it or not, we were taught that celibacy was part of that higher spiritual state and that marriage was a lesser vocation. Does that now make Father Parker a lesser priest? Are his liturgies as spiritually

valid as those celebrated by a celibate priest?

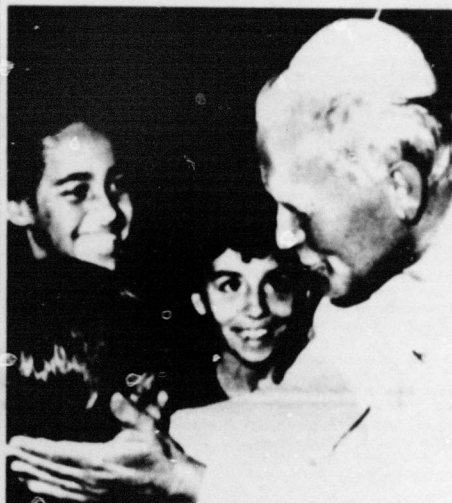
These aren't just idle questions. They point up the silliness of finding theological explanations to fit the situation. They need to be responded to by those who changed the rules and I haven't seen them addressed for the laity yet. As more Father Parkers lift the chalice in front of their wives, we laity think of the many beloved priests we know who can no longer do that for us because they committed the sin of marriage. Are we to infer that marriage is no

longer a barrier to priesthood or just that when the need is crucial, we'll rethink church rules?

I wasn't surprised that the laity accepted Father Parker so easily and calmly. We know that marriage has little to do with the quality of one's faith. As many spouses take a faith leap with marriage as those who take a faith dip. We know many fine Catholic priests whom we love who are denied us because they married. When can we bring them back to us where they belong?

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—Pope John Paul II



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Physician says nuclear war is nation's last epidemic

by GINA JUNG

"We've come to see nuclear war as the greatest health problem there is. It's the last epidemic," said Dr. James Muller, secretary for the International Physicians for the Prevention of Nuclear War, Inc. (IPPNW).

The medical profession has a responsibility to tell people what would happen in a nuclear war, he said. "Our only medical choice is prevention. The medical profession in this country should inform the country that we can't survive a nuclear war." The physicians movement is to counteract the fallacy that there would be a winner in a nuclear war, said Muller at a news conference at the Indianapolis International Airport Oct. 13.

Muller, a graduate of Cathedral High School, was in Indianapolis last weekend as a

featured speaker for the Indiana State Medical Association's annual convention. He is a founder of the IPPNW which has members in several countries.

He recently appeared on a documentary, "Nuclear War: The Incurable Disease." The documentary was produced in Moscow.

Last June it was shown on Soviet television unedited. Two other American physicians who are IPPNW officers, Dr. Bernard Lown of Harvard's School of Public Health and Dr. John O. Pastore of Tufts University School of Medicine, also appeared on the broadcast.

Three Soviet physicians were on the show including Dr. Yevgeny Chazov, head of the Kremlin clinic that treats Soviet leaders. Chazov is also reportedly President Leonid Brezhnev's personal physician.

Soviet response to the show was positive,

Muller said. "Soviet television authorities have asked if we would do another show. We're kind of afraid to do it because we don't think we could do it better than the first time."

Muller wants the impact of the show to reach the White House. "I hope President Reagan will see the transcript of the show. The president has said the Soviets plan to fight a nuclear war and to win. But the Soviet physicians are saying no one will win a nuclear war."

The organization of about 30,000 physicians has received some criticism for its opposition to nuclear war. "We've been accused of giving the diagnosis without giving a prescription," Muller said. But the group's endorsement of a nuclear freeze and education on nuclear war in schools is part of the prescription, he said.

"It's not a political issue," he stated. "We simply talk about weapons on both sides. We're not directly attacking or endorsing on either side."

Muller said physicians are not singling out the nuclear arms issue. However the magnitude of war has become far greater in recent years.

"Something happened in 1945," he said. "In World War II only three or four megatons exploded during the entire war. Now a single bomb can explode 20 megatons."

The possibility of a computer error setting off a nuclear conflict is great, Muller said. "More than 100,000 military people have access to military computers," he said. "Every year 3,000 will be removed from working with nuclear weapons."

Some reasons for removal include alcohol and drug abuse, Muller explained. Other



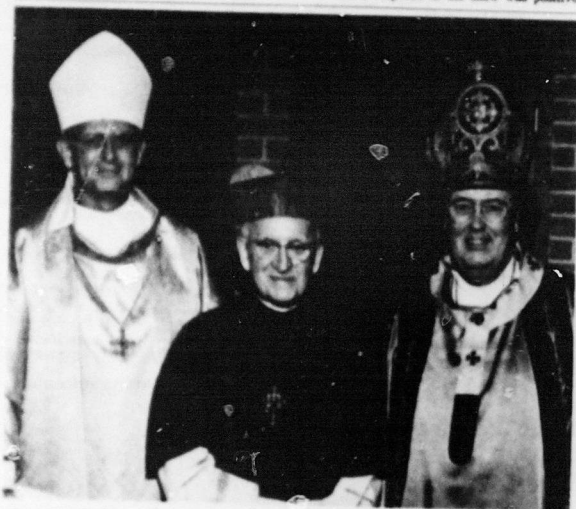
Dr. James Muller

reasons not related to the medical include negligence, court martial or evidence "of a contemptuous attitude toward the law."

Muller noted the damaging effect of the possibility of a nuclear war on children. "From an early age we've been taught that we can be destroyed."

Citing a survey conducted with Boston school children, Muller said that many children have no hope of reaching adulthood. "I heard of one little boy who said he wanted to grow up to be an astronaut, but he thinks the world will be destroyed before he grows up."

"Children don't think they will grow up. Yet, some parents are denying the fact there is a problem."



HONORED GUESTS—Archabbot Timothy Sweeney of St. Meinrad Archabbey, left, Cardinal John Carberry of St. Louis and Archbishop Edward O'Meara were guests at the Carmelite Monastery in Terre Haute Oct. 13. The occasion was the closing of the fourth centenary celebration of the death of St. Teresa of Avila. (Photo by Don Karre)

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John Paul accused of cold war

Karel Hruza, head of the Czechoslovakian Secretariat for Church Affairs, has accused Pope John Paul II of conducting a "cold war" against that country by allegedly appointing "secret bishops" to fill vacancies in Czechoslovakia's hierarchy. In an article in the country's communist-controlled newsweekly, Tvorba, Hruza also renewed and intensified the communist regime's attack on a document which the Vatican issued last March that said priests should abstain from politics. Implying that the Vatican employs a double standard, Hruza alluded to the church's not curtailing the activities of a "group of clergymen who have been actively helping the so-called



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Bishop says just war theory important

WASHINGTON—“Far from feeling that we have reached the point that just war tradition is no longer applicable, we have . . . reached the point where it is infinitely more important than it ever was,” said Bishop John J. O'Connor, vice general of the Military Ordinate, at a conference on “Justice and War in the Nuclear Age.”

The day-long conference, which took place Oct. 18 in Washington, was sponsored by the American Catholic Committee, a recently-formed group of laity who research, analyze and address contemporary issues. “From the fulfills of Catholic tradition and . . . the rich social and political heritage” of the United States.

Speaking on “Traditional Western Criteria for Justice in War” before an audience of about 150 people, Bishop O'Connor primarily gave his views on the proper structure for debates within the church on nuclear war and the applicability of the just war theory.

Speaking of parties in the nuclear debate within the church, he quoted a statement from Vatican II which warned, “Let no one identify the position of the church as exclusively their own.” He also quoted Pope John Paul II who has spoken against “indulgence in rhetoric and inflamed and impassioned vocabulary.”

But many of the observations of the bishop, a member of the drafting committee for the U.S. Bishops' pastoral on war and peace, seemed to be indirect criticisms of peace activists in the country and within the church.

“I am personally haunted by the question: What would the Good Samaritan have done if he had arrived as the traveller was being attacked?” Would he have not intervened at all with force—abstaining from helping the man?” he said.

Those who would abstain from the use of

nuclear force or unconditionally condemn the nuclear deterrent strategy have honorable intentions, he said, but “important though intention is, it's only one aspect of human action and moral assessment. (People must) realize that ‘peace on earth’ will not come about merely by good intentions.”

He also warned of the failure to “make the distinction between personal responsibility and the responsibilities of a state.”

Bishop O'Connor did, however, make one direct criticism. He said that those who believe that the just war theory is no longer applicable are mistaken.

“These people forget that the just war doctrine was developed out of a presumption of peace. (It serves) as a criterion of determining justification if peace is legitimately violated, which is what we are trying to do” in the present debate on nuclear arms.

He said that the doctrine of just war arose out of values that uphold human dignity and worth and the belief that peace is not simply the avoidance of war.

Saying he found it difficult to imagine going straight from a reading of the Gospel to the formation of public policy, he told conference participants that just war teaching provides the link between the two and is “infinitely more important today than it ever has been in the history of the world.”

A much stronger criticism of the peace movement came from Richard V. Allen, former national security adviser in the Reagan administration. He said the peace movement, with its origin in Europe, is dangerous “not only to the Reagan administration but to the national security of the United States.”

Attempting to establish the context for reliance on nuclear deterrence, Allen spoke of the “important mistakes” in U.S. policy toward

the U.S.S.R. over the past 30 years. One such mistake was the assumption in the early 1960's that the “Soviets would accept our nuclear superiority (and) put resources into the consumer, not military, sector. We wanted peace desperately and thought the other side would too.”

He also described as a mistake the view that prevails within the peace movement that the administration sees military solutions as the only solutions. “Military power alone can achieve nothing. It is a mistake to see the government as relying solely on weapons.”

Though they do threaten peace, said Allen, nuclear weapons “also seem to be the only guarantor of our freedom.” The true threat to peace, he added, is the “window of vulnerability, the threat of weakness.”

Nestle has demonstrated 'positive response,' says commission

WASHINGTON—The Nestle Co., the world's leading infant formula maker, has “demonstrated a positive response” in revising its marketing policies to bring them more into line with World Health Organization guidelines, former Sen. Edmund Muskie said at a press conference Oct. 14.

Muskie, who chairs a marketing audit commission set up by Nestle, said the Swiss-based company is adopting changes in sales tactics to discourage the promotion of the infant formula as a substitute for breastfeeding.

However, leaders of a five-year international boycott of Nestle products said at a separate press conference that although the changes provide “a great amount of hope,” they are still not sufficient to meet the WHO code and are “inadequate to protect the health and lives of children in developing nations.”

In its first quarterly report the Nestle Infant Formula Audit Commission commended Nestle for revising certain policies, but added that the report is “just the beginning,” since the 10-member group has not spent the necessary time in the field to evaluate Nestle's performance in modifying controversial marketing tactics.

A Nestle critic, Douglas Johnson, head of the Infant Formula Action Coalition known as INFANT, said the new instructions “make us very happy,” but “are not the (WHO) code itself.”

“What we need to see is a method of compliance, how it is going to be implemented,” he said. “The Nestle boycott will continue until Nestle adopts the WHO-UNICEF code as a minimum requirement, and monitoring demonstrates that the company operates with that policy in every country.”

According to the commission, Nestle has agreed to revise at least 10 of its marketing procedures.

These include restricting free or reduced-cost supplies of infant formula, discouraging advertising and promotional activities at any point of sale, and separating a marketer's sales volumes in infant formula from company bonuses.

In May Nestle announced the formation of the marketing audit commission to police its performance and hired Muskie as its chairman.

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Pathways of the Spirit

Peter exemplifies crisis of commitment

Our struggles of faithlessness can be mirrored in Peter's life

by Fr. ALFRED McBRIDE, O. Praem.

Peter preached his first sermon on Pentecost. He asked his listeners for commitment to Christ. "Be-baptized... in the name of Jesus." (Acts 2:38).

Peter called for more than idle agreement with the message of Jesus. He summoned his hearers to surrender their lives to Jesus.

Peter preached what he practiced. He knew from personal experience the difference between the bluff promise of loyalty and the courageous performance of faithfulness.

In fact, he underwent a commitment crisis that involved a humiliating failure and a chastening success. An examination of his troubles is useful as a mirror in which to reflect on our own struggles with faithfulness.

Why did Peter fail in his commitment to Jesus?

First, he abandoned prayer. To be a friend of Jesus he needed to be in touch with God.

Prayer is a personal communion with God's love. Prayer serves as the basis for love of self and others.

Jesus asked Peter to pray with him at Gethsemane. Peter slept instead. Peter lost his taste for prayer.

Second, when Peter saw Judas betray Jesus and witnessed soldiers arresting his Lord, he was angered and outraged. He took a sword to save Jesus.

Peter adopted a theology of violence to rescue the messenger of peace. He preferred the distracting thrill of action to the deeper power and insight that comes from prayer.

Peter shed blood while Jesus accepted the non-violent cross. Peter settled for anger, while Jesus stood for breaking the circle of revenge.

Peter opted for the love of power. Jesus reached for the power of love.

Third, Peter preferred a macho Christ. Peter thrived on being physical, aggressive, bluff. He expected the same of Jesus.

Peter missed the point that only the strongest can afford to be gentle. This attitude also blinded him to his own weaknesses. So much so that when he was identified as a friend of Jesus he turned, "I do not even know the man."

He wanted a macho Christ. In fact, he had one and did not know it. While Jesus stood bravely before the power elite, Peter caved in before the accusing words of a few people.

Contrast the quiet depth of a courageous Jesus with the noisy shallowness of a cowardly Peter. He had too much shaky bravado and not enough of the principled stance of a mature person.

He now encountered his commitment crisis in full flood.

How did Peter recover his commitment to Jesus?

He faced himself honestly. The cock crowed. The cock at dawn signaled a shock of awareness, a dawning of light in Peter.

His denial of Jesus was not absolute. Personal relations are never static. They either dissolve slowly or deepen gradually.

Peter had enough shame in him to make him realize what he had done to his friend.

He also felt Christ's amazing grace. Peter looked up and saw Jesus coming out of the house of Calphas. Jesus paused and looked deeply at Peter (Lk 22:61).

In that silent and forgiving glance, Jesus invited Peter back to love and friendship. "Come back... Don't let fear keep us apart."

The grace of Christ reached into Peter's soul to help him back to love.

Finally, he wept. This man so accustomed to the brave front, to saving face, now breaks down in tears. Formerly unwilling to admit weakness, he permits himself to look into the dark side of his soul.

The gift of tears is a biblical sign of a change of heart, of conversion. Sobered and purified, Peter is ready to make a mature commitment to Jesus.

In the Upper Room after Easter, Jesus appears to the apostles and asks them to renew their faith in him. In the film, "Jesus of Nazareth," filmmaker Franco Zeffirelli portrays the scene in such a way that the first apostle to express his faith commitment is Peter.

John's Gospel carries that further. At the lakeside, Jesus demands a triple love commitment from Peter, as if to wipe away the triple denial.

It was by the lake that Jesus first called Peter to be a disciple. Now by that lake of Galilee, Jesus encounters a much stronger and more committed man. "Peter, do you love me?" "Yes, Lord. With all my heart." (Jn 21:15-17).

Peter's commitment crisis is reassuring for us. He mirrors our own stages and passages. He offers as a model for growth in our own commitment.

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Resources and Aids

"Catholicism: Study Edition," by Father Richard P. McBrien. 1981. Winston Press, Inc. 430 Oak Grove, Minneapolis, MN 55403. In this book Father McBrien presents various points of view on many topics of Catholic faith, including both doctrine and practice. Father McBrien said he intended the book as a "bridge between the church of yesterday and the church of today"; that he hopes it will serve in reconciling divided Catholics. It is a reference work on many questions \$17.95.

"Your Child's First Day at School," by Roland Esteves. In the September 1982 issue of Marriage and Family Living magazine. The article offers some concrete suggestions on how parents can help their child make the adjustment to school. The first day can be traumatic for both parent and child, the author observes. From St. Meinrad Archabbey, St.



SHARING TIME WITH THE WEAK—A teenage girl works with a retarded child at a camp for special children. By committing ourselves to

value in being vulnerable and making the point that only the strongest can afford to be gentle. This attitude helped him to his own weakness.

Chaplain learned quickly about commitment during war

by PATRICIA DAVIS

After graduating from the seminary and serving as pastor of a small Baptist congregation, the Rev. Gordon Cosby enlisted in the Army. As chaplain of the 327th Glider Infantry Regiment, 101st Airborne Division which spearheaded the 1944 invasion of Normandy, he found himself in a unique position to observe the men he served outside a church setting.

This pastor quickly learned a lot about their Christian commitment—and his own.

Years later, before I became a Catholic, I met Cosby and members of an evangelical Christian community he led in Washington, D.C. I tell his story now because, at that time when I was visiting different churches and yearning for good news, I learned much about the meaning of commitment from that community.

As a war chaplain, Cosby was responsible for 3,000 men who faced the imminent possibility of death. Recognizing his inability to deeply touch more than a handful of them, he turned his energies to supporting spiritually mature soldiers who would lead small groups. They, in turn, could reach out to others.

It worked—strengthening the young chaplain's understanding of how personal relationships nourish commitment.

Cosby was eager to submit a favorable weekly chaplain's report. So he instructed and baptized many men. Later he had occasion to check on one of them by asking an officer how "Joe" was getting along. The officer laughed and said that if Joe was a Christian, he certainly kept it secret.

That conversation marked a turning point for Cosby. From then on, he would ponder ways of encouraging the kind of Christianity which would reflect a true and lasting commitment.

Shortly after the Normandy invasion, the 327th regiment found an assignment as dangerous that a great many of them involved would die. Crawling from foxhole to foxhole in the cold drizzle, Cosby encountered a man who said he wanted to talk. The man had a premonition he would die that night and meet a God he did not know.

In that situation, Cosby knew he must speak from the heart about Jesus. He learned the next morning that the soldier was killed. He reflected, "He had been so close to me, and I wondered how those last words hindered or helped him."

Now the pastor realized that all people are facing death and long to hear about God from others who have faith and are committed.

One day years later I heard about the

Church of the Saviour in Washington, D.C. The ecumenical community was founded by Cosby and incorporated lessons learned on the beaches and fields of France.

Cosby recognized that people make commitments at high moments of inspiration. But commitments are not lived out without severe testing. The romance of the honeymoon is later colored by irritating habits of a spouse, routine care fatigues parents of small children, volunteers working in centers of charity may discover that the guests they welcome as Christ are covered with lice or short on gratitude, or a long-sought job comes to be regarded as endless and boring.

Every parent who has yielded to the plea "Can't I have a dog? I promise I'll take care of it," knows commitment is learned. In Cosby's community, structures were hammered out to help its members develop mature commitment and to support them in that commitment.

Required classes were taught in the context of a loving community; members kept journals and wrote spiritual autobiographies; a specific daily time was set for prayer and the study of Scripture.

Members participated in a small group serving in a free medical clinic, a housing counseling service, a literacy center, a soup kitchen or other places where human needs could be met. The people tithed 10 percent of their gross incomes.

Those are just some of the concrete ways in which one Christian community tried to move from aspiration to action. I am still grateful that I was led to that place where I started to learn what commitment means and how it is learned and practiced.

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OCTOBER 24, 1982

20th Sunday in Ordinary Time (B)

Jeremiah 31:7-9

Hebrews 5:1-6

Mark 10:46-52

THE WORD

by PAUL KARNOWSKI

Dear Diary:

Had the strangest dream last night. At first, I only knew that I was tired. I had to sit down somewhere. Seeing a sidewalk cafe built on the shoulder of an interstate highway, I walked over, sat down, and ordered a cup of coffee. I sat there, sipping from my cup, and thinking about my job and my family. Things had been hectic lately and my mind was fuzzy.

Suddenly, a high school marching band came down the highway and I realized that there weren't any cars on this road—just a steady stream of crazy characters. Three people in mouse costumes—complete with white canes and sunglasses—marched by. A man in a three-piece suit stopped to ask a clown for directions. Other people carried signs. One said, "Do not pass GO." Another read, "North is South, East is West, and down is all around."

At a table next to me, a man and a woman were talking about a man who supposedly came by the cafe at the same time everyday. They agreed that he was the only one who could get them out of their mess. I wasn't sure what the mess was, but I was beginning to think that I was part of it.

Anyway, this man they spoke of came down the road right on schedule. He looked kind of familiar, but I met so many people in my line of work, it could've been anybody. People started screaming, "Son of David, son of David!" and so I started yelling it too. Somebody told me to shut up.

This is the strangest part. All of a sudden I was face to face with this guy, and he was asking me what I wanted. I've never had any trouble with my eyes, but yet I remember telling him, "I want to see."

I no sooner said it than the whole cafe and the people disappeared. I was standing in the middle of the interstate highway and cars

were zipping past me on either side. I thought I saw this "son of David" walking down the side of the road, about 300 feet in front of me. I went running after him, and then I woke up.

What do you suppose it means?

THE QUESTION BECAME Did Jesus

by Mgr. R. T. BOSLER

Q Did Jesus know he was God? I saw this "son of David" walking down the side of the road, about 300 feet in front of me. I went running after him, and then I woke up. What do you suppose it means?

A It would take a large book to answer your question adequately. I'll do the best I can.

Our catechisms simplified the teaching of the Council of Chalcedon in 451, which proclaimed that Jesus of Nazareth was human in every way and truly divine. And yet the two natures were infinitely united in the person of the eternally divine Son of God.



Discussion points and questions

1. What does the word "commitment" mean to you? What do you consider your most important commitment?

2. Think of one decision you have made in view of your commitment to another person. Did it have moral implications or moral value? Was the decision a way of expressing love?

3. From reading Father Alfred McBride's article, what difficulty did St. Peter encounter with his commitment to Jesus?

4. Does Father McBride think Christians

can learn anything from Peter's experience?

5. How did Patricia Davis learn about commitment?

6. What kind of commitment do you think members of a parish have to each other? To others? Why? Should this affect their behavior—their actions?

7. In Father John Cantelini's article on Scripture, the judges of Israel are discussed. Who were the judges? Was God working through them?



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Isaac's blessing passes to Jacob by deceit

by JANAN MANTERNACH

Isaac and Rebekah were very old. They had only two sons, Jacob and Esau.

Isaac loved Esau best, but Rebekah preferred Jacob. Isaac sensed he was soon to die, so he decided to give his final blessing to his favorite son Esau.

"I have only one last blessing to give," Isaac thought to himself. "I will give it to Esau. I want him to inherit all that I have."

Isaac told his son Esau of his plan. "Go out and shoot a wild animal. Cook it the way I like most. After I eat I will give you my last blessing."

Rebekah heard what Isaac told Esau. She called Jacob. "Do what I tell you, Jacob. I want you to receive your father's final blessing. I want you to inherit all that we own."

She told Jacob to kill two lambs. He did so quickly. Rebekah cooked a tasty stew.

She placed the rough lambskin over Jacob's smooth arms and neck to trick Isaac. Esau had very hairy and rough skin. Isaac was almost blind and could not tell his two sons apart except by touching them.

Jacob took the stew and went to his father. "Father," he said, "here is the spicy stew you asked for. Eat it and then bless me. Here is some wine, too."

"Who are you, son?" Isaac asked. "I am Esau," Jacob answered.

Isaac was suspicious. The voice sounded like that of Jacob. "Come closer to me, my son. Kiss your father."

Jacob embraced Isaac and kissed him. Isaac felt how hairy and rough the boy's arms were. He felt the clothes. They were the arms and clothes of Esau.

"It is you, my son, Esau!" Isaac said. "Yes, father," Jacob said. "I am Esau. Please eat your meal and then give me your blessing."

Isaac relaxed and enjoyed the spicy stew and wine. When he finished, he called his son to him for the blessing.

Isaac placed his hands on Jacob's head. "My son," Isaac began the blessing. "May God bless you with fertile fields. May the Lord bless you with plenty of grain and wine. May you rule over your family and relatives. They must all obey you. May nations bow before you."

"Thank you, father," Jacob said. He ran out to tell his mother, Rebekah, that he had tricked his father into giving him the blessing.

Just then Esau came in. He brought his father a delicious stew and asked for his blessing. But it was too late.

"I have just blessed your brother, Jacob. He tricked me. I have no other blessing to give. There is nothing I can do for you, Esau."

Esau was angry. He plotted to get even with Jacob. But Rebekah sent Jacob off to safety with relatives far away.

Part I: Let's Talk

Activity: In some families, when children or young persons leave home for an extended period of time, one or both parents bestow a blessing on them. You and your family might think about making this practice a part of your family life. It could become a beautiful and meaningful gesture.

Or, you might begin a prayer practice in which a cup is used to symbolize God's blessings to us. Take a special cup or glass and set it aside as your family's "blessing cup." At special meals place it on the table. Pour a drink into it. As each person thanks God for a particular blessing, he or she sips from the cup and passes it to the next member of the family to share. Pray, too, that God will continue to bless your family.

Questions: Why did Isaac decide to give his favorite son a blessing? What did Rebekah do when she heard about her husband's plan? What did Jacob do to get his father's blessing?

Part II: Parent and Teacher Notes

Story Background: The story has many puzzling aspects. Rebekah and Jacob certainly know what they are doing and that it is wrong. Yet it is God's plan that the promises to Abraham and Isaac fall to Jacob. Even from deliberate evil, God can draw good and further his saving plan.

Scripture and Us: Have you ever observed good coming from evil? The curious story of Jacob reveals that God achieves a good end despite the fact that Jacob steals his father's final blessing. Can God also bring good from evil in our lives?

Exploits of judges captured Jewish fancy

Deeds of these Israelite liberators were perpetuated in tradition

by FR. JOHN J. CASTELOTT

The colorful exploits of the Old Testament judges—liberators or saviors—captured the popular fancy of the Israelites. Their deeds of derring-do were perpetuated in the traditions of the people.

Most of these traditions were handed down orally from generation to generation for quite a while. But it seems some were put into written form at a very early date.

"This material was later compiled by an editor who saw in it a graphic illustration of this thesis: Abandonment of the Lord inevitably brings disaster, but repentance and humble supplication draw down his pardon and the help of his spirit."

The beginning of the stories of the judges in

Chapter 3 of the Old Testament book of Judges illustrates that thesis quite clearly. "Because the Israelites had offended the Lord by forgetting the Lord, their God, and serving the Baals and the Ashtorah, the anger of the Lord flared up against them."

Because they worshiped false gods, the book continues, the Lord allowed them to fall into the power of the king of Aram Naharaim whom the Israelites served for eight years.

Later, when the Israelites "cried out to the Lord, he raised up for them a savior, Othniel who rescued them. The spirit of the Lord came upon him, and he judged Israel."

Othniel then went out to war for the Israelites and the Lord delivered the king of Aram into his power.

A pattern is found in such stories. People offend the Lord and suffer for it; they realize their error and turn to him for help; the Lord sends his spirit upon a liberator, empowering him to extricate them from the mess into which they have gotten themselves.

This has been catchily described as the cycle of Call-Fail-Recall.

The next story begins: "Again the Israelites offended the Lord, who because of this offense strengthened Eglon, king of Moab, against Israel." This time, however, when the Israelites cried out to the Lord, he raised up for them a left-handed savior, the Benjaminites Ehud.

Not only was Ehud left-handed, he was also underhanded and a crafty trickster. Chosen by his people to bring their tribute to Eglon, he saw his chance. Having fashioned a foot-long, two-edged dagger, he hid it under his long robe over his right thigh.

After delivering the tribute to Eglon, who, as the story goes, was very heavy, he departed, only to return with news that he had a private message for the king. Interested, Eglon dismissed his servants, leaving him alone with Ehud.

Ehud announced that he had a message for him from no less a personage than God. This got Eglon off his chair and close to God. After all, a message from God doesn't arrive every day.

And Eglon felt quite secure, for Ehud's right hand, the normal hand for wielding a weapon, was innocently empty. Had he known his messenger was left-handed, he might have had second thoughts.

"And then Ehud with his left hand drew the dagger from his right thigh, and thrust it into Eglon's belly."

"The hit also went in after the blade, and the fat closed over the blade because he did not withdraw the dagger from his belly."

This gruesome narrative reflects the atmosphere of the period of the judges, a violent period, and the telling of the story in such gory detail bespeaks the mentality of the time.

In any event, Ehud makes good his escape, summons the Israelites to an attack on Eglon's demoralized warriors and routs them decisively.

Christ know he was God?

Pope Leo the Great, whose teaching was accepted by the council, expressed its meaning succinctly. "It is as dangerous an evil to deny the truth of the human nature in Christ as to refuse to believe that his glory is equal to that of the Father."

Holding fast to one truth without slighting the other has never been easy for the church. Long centuries of struggling to define belief in the divinity of Jesus against heresies, which denied it led to an overemphasis on his divinity. Only in our time has the church faced problems about his humanity.

Could Jesus have been fully human if he were not a human person? Could he have been free to obey the Father if he knew everything that would happen in the future?

The word "person" has changed its meaning. Chalcidon used it to mean an individual intelligent being and a responsible agent, deciding thereby that what Jesus did, God was doing.

Today, people think of self-awareness and freedom when they use the word person.

Without awareness of himself as human with all a human's limitations, would Jesus have been anything other than puppet moved around by God? Would he have been a

free human being, like us in all things except for sin, if he knew exactly what was to happen? Freedom of choice implies ignorance of what will happen. Think about it.

Considerations such as these have led theologians to rethink the traditional assumption of the church that the knowledge of Jesus was unlimited and that as man he enjoyed the beatific vision.

They acknowledge that Jesus' awareness of his union with the Father was unique but now think that this developed gradually in a special way, perhaps at the baptism in the Jordan, and that he only fully knew who he was at the Resurrection.

They are discussing this not to water down belief in the divinity of Jesus but to preserve intact the truth that he is also fully human.

Jesus could be truly divine without clearly understanding who and what he was until the Resurrection.

For example, you were you and I was I when we were 3-year-olds, but we didn't know much about who or what we were then. And how much do we know about ourselves now? We'll only know ourselves in our own resurrection.

St. Anne Parish

New Castle, Indiana

Fr. Daniel Armstrong, pastor

by HENRY OWING

Two events have confronted St. Anne's Parish at New Castle this year. The school built in 1960 has closed "because of low enrollment and financial difficulties," according to Father Daniel Armstrong, pastor.

In addition, the parish lost one of its more active parishioners, Richard Birz, a member of the Fourth Degree of the Knights of Columbus, died September 13.

Speaking at the funeral service held right before this interview, Father Armstrong extended his condolences to the bereaved family and friends, recalling that Birz was well thought of by parishioners and his greater community.

Although the parish school has been closed, "every effort is being made to provide a strong religious education program to run from kindergarten through twelfth grade," Father Armstrong said.

He explained Sister Rose Louise Schafer, the parish director of religious education, was busy drawing up a curriculum, organizing teachers and arranging Sunday classes to meet the needs of adults, teens and younger children.

Also, he said they wanted to establish an effective committee for evangelization among the unchurched in Henry County and to set up a program to reach out to Catholics who no longer practice their faith.

"These are our hopes and aspirations," said Father Armstrong.



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strong, adding, "We would like to educate some of our parishioners to help the dying and the bereaved to realistically face death."

Those willing to do this kind of work, he said, would, on different scales, talk and meet with both the dying and members of families concerned with the hope of creating some realistic atmosphere.

Father Armstrong says he plans to invite guest speakers to give a series of lectures called "Theology Night Out" to help adults in the parish understand more about the scriptures, the sacraments and the church as a whole.

He explained that they would go out to a restaurant beginning this October, and after having a meal the guest speaker would address them on one particular religious topic.

Father Armstrong said although Catholics in Henry County make up only two percent of the population, "we have much good cooperation between the Catholics and the main line Protestant churches."

He said he lunches with Protestant ministers every Friday noon during which time they talk about the need for Christians to understand one another better.

But Father Armstrong realizes there is much misunderstanding and misinformation about the Catholic church among the fundamentalist Protestant churches.

"Catholics here have the feeling that we should help these people understand the Catholics," he pointed out.

Father Armstrong, who came to St. Anne's in July, 1981, says although there are only 485 Catholic households in the parish, its council and Knights of Columbus take active roles in the life of the church.

Over the years, he said, the Knights of Columbus have been generous in their financial assistance, painted the school, renovated the parish hall and at present are working on the parish grounds.

And though today over 1,200 parishioners come to pray and practice their religious belief without some disturbance, Father Armstrong points out that Catholic pioneers to the county fell victim to the Ku Klux Klan.

He said traditional history has it that the first German and Irish Catholics who came to the county in 1840 were killed by the Klan adding "People still talk about it."

Another thing people still talk about, Father Armstrong said, is that when the present St. Anne's Church was being built in the late 1930s, its foundations were knocked down by members of the Klan.

It was said Catholic men stood guard to protect the building of the church until the construction was completed. St. Anne's was dedicated in 1923.

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ST. ANNE AND PASTOR—Father Armstrong's parish in New Castle is in an area where only 1 percent of the people are Catholic. But there is good relationship between the Catholics and Protestants, he says.

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U.S. church membership more diversified in the '70s

by TRACY EARLY

NEW YORK—A county by county study of U.S. church membership shows that many areas of the country became more diversified in religion during the 1970s.

At a press conference discussing the study, "Churches and Church Membership in the United States, 1960," researchers also reaffirmed what earlier figures showed, that Judeo-Christian religious membership during the 1970s lagged after outstripping the general population growth during the previous two decades.

Thirty-five main U.S. churches have grown at slower rates than the population while a few small denominations have had a faster rate of growth, the study said.

The data on church membership, released Sept. 23 at the National Council of Churches headquarters, was compiled at the Glenmary Research Center in Atlanta in a joint project conducted with the National Council of Churches, the Lutheran Council in the U.S.A., the Southern Baptist Sunday School Board and the African Methodist Episcopal Zion Church.

In the years between 1962 and 1971, the churches were outgrowing the population. They had a 16 percent growth rate compared to a growth rate in the U.S. population of 15 percent, according to the report by William M. Newman and Peter L. Halvorson of the University of Connecticut.

BUT BETWEEN 1971 and 1980 the population increased at a rate of 11.5 percent while the church membership grew by 4.1 percent.

They said the study also suggest a trend toward smaller congregations and greater diversity of American religious life.

The study found significant growth in some smaller denominations, particularly the

Seventh Day Adventists and two denominations called the Church of God, one based in Anderson, Ind. and the other in Cleveland, Tenn. Whereas in the past it appeared that church growth took place in areas of population growth, they said, these denominations now appeared to be growing significantly even in some counties where population was stable or declining.

The main Lutheran bodies had declined in membership from 1971 to 1980 but now had a larger number of congregations in more areas indicating a thinning out.

Comparison of 1980 figures with a similar study based on 1971 figures indicates basic continuity in the dominance of particular religious groups in various regions. But the number of counties in which no group is dominant has grown, and in many others the degree of dominance by one group has diminished.

A book giving statistics with 111 church bodies, broken down by census, region, state and county, with the percentage each church has of the total reported church membership and of the total population as revealed by the 1980 U.S. census, has been published by the Glenmary Center.

THE CENTER ALSO has published a map that shows which religions are dominant.

The United Methodist Church has congregations in more counties than any other single church body—2,968 out of the total of 3,102 in the United States. The Catholic Church, present in 2,861 counties, is second.

Baptists are dominant in the largest number of counties—1,164—and are concentrated in the South. A formula was devised to estimate "total adherence" for groups such as Baptists who do not count infants.

Catholics, numbering 47.3 million in 1980 (the Glenmary Center does not add in the

military ordinariate), or the dominant group in the next largest number of counties—963. Catholic strength is particularly notable in the northeast, the Great Lakes area, much of the West and Southwest and southern parts of Florida and Louisiana.

Father Bernard Quinn, director of the Glenmary Center, said the failure to get black Baptist denominations included was the

"major disappointment" of the survey effort. They have three main denominations with a total estimated membership of around 10 million, but their statistics are not as precise as those of denominations included in the study, he indicated.

Some Orthodox bodies participated, but the largest, those representing Orthodox of Greek (See U.S. CHURCH on page 18)

Interfaith church to open where pontiff offered Mass in Iowa

DES MOINES, Iowa—An interfaith Church of the Land, built on the knoll where Pope John Paul II celebrated Mass in Iowa in 1979, is expected to be opened to the public next April.

Work on the church was nearly complete in early October when, on the third anniversary of the pope's visit, officials opened the church for its first public showing.

Steve Green, executive director of Living History Farms, a privately run "living agricultural museum" where the pope celebrated his Iowa Mass, said about 3,000 donors have contributed \$175,000 to build the church.

Green said around \$40,000 more is needed, but also said the church would be open next April 11, the opening date of the farm for the 1983 season.

William Murray, chairman of Living History Farms, said the church would be available to persons of all faiths for private visits or for special religious services such as baptisms and weddings.

At the public showing Bishop Maurice Dingman of Des Moines, who hosted the pope's

brief visit to Iowa, said the new church would be "a constant reminder we are people of the land."

He added, "The tolling of the church bell that will ring out from the tower of this church must peel constantly that we keep in mind not only the land, but also the unity that we want among our religious groups."

In his homily at the 1979 Mass Pope John Paul stressed the importance of God's gift of land and said it was man's responsibility to maintain it.

Highlighting the interior of the new church is a stained-glass window bearing the four-season logo used for the pope's Iowa visit. A tapestry of the logo, depicting the furrow, seed and the cross, formed the backdrop for the outdoor altar at which Pope John Paul celebrated Mass.

A slab of marble from the wall of the old St. Peter's Basilica, built by the Emperor Constantine in the fourth century, was presented to the church and the Living History Farms by the Vatican and was brought back to the state by a group of Iowans who traveled to Rome.

Father Bruce Ritter

GOD'S PRODIGAL SONS AND YOUNG MAGDALENES



The boy looked me right in the eye. He spoke quietly and courteously. "I'm too busy to listen to you right now, Bruce. No offense, okay, but I've got to make a few bucks. Your god is okay, I guess, but he's sure not part of anything I've been into. I sure hope he can't see what I'm going to have to do tonight. I do have to, Bruce. I don't like it very much, but I'm really afraid to hate it."

Hey, thanks anyway for running UNDER 21, Bruce, but I can't say, I guess I don't like the street very much, but it's where I live. You've got some rules here, and I can't take the curfew. Tell you what, Bruce, I'll just go out for a little while. It's only 2:00 AM. I'll just walk around the block a couple of times. See you later.

The kid paused a moment, his hand on the door knob, the door pushed open a few inches and let in the street noise. Outside a fire truck from the 38th Street Firehouse hurried by. Its deep bellowing klaxon drowned out his words but I could still see his lips moving. He waited until the truck had passed. "Your god has too many rules, Bruce," he said, "and I'd rather have you for my Father."

I will never forget the expression on his face when he said, "Bruce, can you give me one good reason why I shouldn't jump off the Brooklyn Bridge? And I couldn't. I didn't have a reason. I couldn't say to this kid, look, don't do it because God loves you. He wouldn't believe me and you've got to give kids a reason to believe. And so, I made one up."

You see, he's 17 years old. He can't read or write. He has no job skills. He's a hustler, a male prostitute. Ever since Father Bruce Ritter, OFM Conv., is the founder and President of Covenant House-UNDER 21, who operates crisis centers for homeless and runaway boys and girls all over the country.

he's been 13 years old, this kid has been selling himself up and down Eighth Avenue, on 42nd Street, on East 53rd Street, working the streets and bars of Greenwich Village. He's jumped in a thousand cars, slept in a thousand beds. He's an alcoholic. He's really a bright kid. If he were my son or your son, he'd be a doctor, a lawyer, a priest. But he won't be any of these things and he knows it. His major experience in life is to have been an exploited sex object, a bought and sold kid. He doesn't believe God is his Father.

He never came back. I knew he never would.

I keep wondering and thinking that maybe if I were better or smarter or holier, or worked harder, or prayed more, I wouldn't lose so many of these kids. Look, I know the Scriptures as well as the next person. I've squeezed a lot of comfort out of God's word, especially that statement by Christ about choosing the weak and inadequate of this world to do His will.

What I'm trying to say, I guess, is that I mourn for this kid. Three months on the street is a very long time. Six months is forever. A year? By then they're breathing in and out but inside they're dead. The poison works quickly. The girls' faces show it first. The boys can hide it a little longer. I have to take what little comfort I can from the fact that God loves these kids infinitely more than we do. I don't understand it very well, but I believe it.

Making these kids believe it is what preaching the gospel is all about. I've met thousands of girls and boys from all over the country who needed to know God and didn't, who needed to trust God and couldn't, who needed to believe God loved them and wouldn't.

You wonder about God's plan for these kids. His prodigal sons not yet returned to their Father. His young magdalenes not yet aware of their need for forgiveness. Many never do return, many never do become aware. And I know this.

Look, these kids are good kids. They're not good the way your kids are good, and they're not nice the way your kids are nice—but what happens to them should not happen. Most of them have never had the chance to be like your kids.

I'm convinced that it is only when we—all of us—become incarnations of God's love, that our kids will truly know Him, know His compassion and His mercy. It is only through your generosity that we can run our UNDER 21 crisis centers.

So, I'm begging you to care about my kids. Without your spiritual and financial support, we could never survive.

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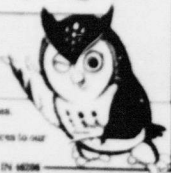


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Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206



October 23

Single Christian Adults will have a bachelorette at Eagle Creek Park. Meet at clubhouse 9 at 9:30 p.m. Contact Cindy Strimling, 339-5228 evenings or John Hery, 353-2787 days, for more information.

Sacred Heart parish, 1330 Union St., Indianapolis, will hold a Monte Carlo night beginning after the 9 p.m. Mass.

An alumni reunion dance for St. Philip North parish, 500 N. Rural, Indianapolis, will begin at 9 p.m. \$5 per couple at the door. \$5 advance sale. Call 525-5125, 526-7066 or 521-5177.

"Visuals for Liturgy: Design and Ideas" will be presented at Marian College, Indianapolis, from 9:30 a.m. to noon. Tuition, \$7.

October 23, 24

Parishioners at St. Agnes parish, Nashville, invite the public to visit their church, coffee and order stand on the courthouse lawn and join with them in celebrating the liturgy at St. Agnes Church for the Saturday anticipation Mass at 9 p.m. and Sunday Mass at 8:30 and 10:30 a.m.

October 24

The parish of St. Bernadette, 4838 Fletcher Ave., Indianapolis, will celebrate its 30th year anniversary with a Mass of Thanksgiving at 2 p.m. All friends of the parish are invited.

An Italian spaghetti dinner will be served at Fatima Retreat House, 3383 E. 36th St., Indianapolis, from 1 to 7 p.m. Public invited.

The Knights of St. John and Ladies Auxiliary fall festival will be in progress at St. Mary School, Greenwood, from 3 to 7 p.m. Beef and turkey dinners will be featured. Adults: \$1.75; children, ages 5 to 12, \$1.50; under 5 free.

The annual Pope John XXIII grade school bazaar will be held at 221 State St., Madison, beginning at 11 a.m. Roast beef and ham are bazaar features. Tickets: \$2.50 for

adults; \$1.75, ages 5 to 12; children 5 and under free.

The Ladies Guild of St. Maur Monastery, Indianapolis, will have a day of recollection at St. Maur's from 10 a.m. to 3 p.m.

The last in a series of lectures "Twenty Years after Vatican II" will be held at the Christian Leadership Center, Marian College, Indianapolis, from 7 to 9 p.m. Call 317-626-2281, extension 206 for complete information.

October 24, 31

"A Separate Peace," a series of divorce recovery workshops sponsored by St. Mary parish and the First Baptist Church, New Albany, will be held on Oct. 24 from 7 to 9 p.m. On Oct. 31 the group will meet for a six a'clock supper followed by sessions for the adults and their children ages 4 through 16. Both programs will be at the Baptist Church, 413 E. Spring St.

October 25

The Indianapolis Chapter of Pastoral Musicians will meet in the Cathedral Blessed Sacrament Chapel, 1405 and Meridian Sts., Indianapolis, from 7:30 to 9:30 p.m. The program is on music for weddings.

Vesper service is offered

TERRE HAUTE—A joint Lutheran-Roman Catholic Vesper Service will be held at St. Patrick's Church here on Sunday, Oct. 31 at 4:30 p.m.

Father Joseph Wade, pastor, will host the service with the participation of area Lutheran pastors.

Theme for the service will be "The Faith We Share." A choir coordinated by Charlotte Norris

October 27

Separated, Divorced and Remarried Catholics will have a city-wide meeting at 7:30 p.m. at The Catholic Center, 1405 and Meridian Sts., Indianapolis.

October 28

A rummage sale will be conducted at St. Lawrence parish, 6000 N. Shadeland, Indianapolis, from 7 a.m. to 4 p.m. "Buck Sale" from 5 to 7 p.m.

"Some Contemporary Social and Moral Issues in Public Policy—How Does the Catholic Conscience Respond?" is the topic for a lecture to be presented by Ray Rulo at St. Monica parish, Indianapolis, at 7:30 p.m.

October 29

The Ladies Club of Little Flower parish, Indianapolis, will have its annual card party beginning at 1 p.m. and 8 p.m. A mini social will also be featured at the 8 p.m. game time. Tickets: \$1.25.

October 29, 30

St. Roch parish, Indianapolis, will have its rummage sale from 9 a.m. to 3 p.m. on Friday and 9 a.m. to noon on Saturday.

and Peter Parshall of St. Patrick's will include members of the parish as well as Lutherans and others from area churches.

A fellowship will be held at the parish cafeteria following the service.

October 30

The 1982 annual Chrysantheum Benefit Ball for St. Francis Hospital Center, Beech Grove, will be held in the ballroom of the Sheraton West Hotel, Indianapolis. The event begins with cocktails at 7 p.m., followed by dinner at 8 o'clock and dancing until midnight. For complete information contact the hospital's community relations department, 785-4312.

October 31

A Vigil Indian-Roman Catholic Vesper Service, in observance of Reformation Sunday, will be held at St. Patrick Church, Terre Haute, at 4:30 p.m. The public is invited.

Socials

MONDAY, St. Ann, 4:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY, K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 1119 Sutherland Ave., 5 p.m.; WEDNESDAY, St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 9:30 p.m.; St. Francis de Sales, 9:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY, St. Catherine parish hall, 4:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 226 N. Country Club Road, St. Peter Claver Center, 1119 Sutherland Ave., 5 p.m. FRIDAY, St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 8:30 p.m.; Holy Name, Hartman Hall, 4:30 p.m. SATURDAY, Cathedral High School, 3 p.m.; K of C Council 427, 1306 N. Delaware, 4:30 p.m. SUNDAY, Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Evangelization is magnetic

The Office of Evangelization is inviting pastors and parish staff to Columbus, Nov. 30 to learn how to build a magnetic parish community.

Father Patrick Brennan, director of evangelization for the Archdiocese of Chicago, will be speak at the North Christian Church in Columbus. He will

share ideas and insights on what an evangelizing parish should be and how to build one.

The program runs from 9:30 a.m. to 4 p.m. Parish evangelization committees are also encouraged to attend. Pre-registration deadline is Nov. 18. For more information call (317) 236-1489 or (800) 382-0636.

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Consisting of six weekly two-

hour sessions on Wednesday evenings at 7:30, the programs will make use of film, discussion, liturgy and group dynamics of such topics as self-concept, prayer, interpersonal relationships and intimacy.

Directing the meetings at the Youth Center, 320 Stevens St., will be Dick Gallamore, teacher at St. Roch's, Linda Mariani and Providence Sister Mary Ann Stewart, teachers at Cathedral High School, and Father Robert Sims, administrator of Holy Rosary Church. More information can be obtained by calling the Vocations Office at 236-1400 (days) or 526-4478 (evenings).

St. Lawrence Church

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Project Director
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Diocesan Center
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Celebrating Its

30th YEAR ANNIVERSARY

Sunday, Oct. 24

Program begins at 2:00 PM with a Mass of Thanksgiving.
Followed by a Pitch-In Dinner.

The Priests who have served at St. Bernadette parish in the past have been invited to attend.

Invitation is also extended to former parishioners and friends to join this joyous occasion.

OBITUARIES

ARNHELD, Flora, 78, Our Lady of Perpetual Help, New Albany, Oct. 13. Wife of Mildred; mother of Juanita Roberts and Bonnie Deussen.

BRIDGEMAN, Clarence J., 86, Little Flower, Indianapolis, Oct. 4. Father of Rosemary Rudnicki, Janet Tolin, Helen Ritter, Kathryn Pfeiffer, Martha, John and Robert Brinkman; brother of Estelle Brinkman.

BOYCE, Glibel, 78, Holy Family, Hammond, Oct. 1. Mother of Theresa Fisher and William Boyce; sister of Alvin Arkenberg and Luis Huxell.

BRONSTEIN, Ladwina C., 86, St. Joseph, Shelbyville, Sept. 31. Mother of Marie Wade, Dorothea Shooker, Ladwina Brown, Loretta, Victor and Francis Skolnik.

EVANS, Nellie G., 86, St. Michael's, Brownsville, Oct. 4. Sister of Katherine Rosenbloom.

FULGERSON, Rose C. (Sedler), 81, St. Augustine, Jeffersonville, Oct. 4. Nieces and nephews survive.

GLONKIN, Mary M., 86, St. Michael, Brookville, Sept. 14. Wife of Harold Sr.; mother of Rita Renee, Paula Zimmerman, Joyce Ann Smith, Mary Ann, Harold Jr. and Mark Glonkin; sister of Catherine Clark, sister of Charly Florence Clark, Theresa Glonkin, Joseph Henry and Frank Clark.

HERTZWEIN, Marisa F., 60, Little Flower, Indianapolis, Oct. 11. Wife of (Garnet); sister of Juanita Jones and Paul W. Kearney.

HODAPP, Clara A., 86, St. Mary, Greensburg, Sept. 28. Wife of Lawrence; mother of Alvin Kraus, Marie Hermesch, Dolores and Ralph Hodapp.

HUYLAND, Anna, 88, St. Anthony, Clarksville, Oct. 13. Mother of Mildred Fuchs, Ruth Ann Hill, Martha Frank, William, Ronald, Richard, John, Joseph and Thomas Royland; sister of Mary Buckley, Rita Crain, Albert and Bernard Fuchs.

HURLEY, Jennie A., 79, Little Flower, Indianapolis, Sept. 29. Mother of Joan Rita, Janet Carlson

and Joseph V. Hurley; sister of Louise Kinney, Joan Ford, Allertine, Paul, Albert and Donald Bailey.

INMAN, Agnes A., 84, St. Columba, Columbus, Oct. 5. Mother of Gilbert B. Inman.

KLOPF, James H., 81, St. Mary, New Albany, husband of Mary Korte; father of Irene Schmidt, Mary, Angeline, Rose Ann, Jeanette and Katherine Klotz.

LEFKER, Harold A., 79, Little Flower, Indianapolis, Oct. 4. Husband of Lucile; father of Carol Leonard, Lois Richter, Susan Zimmerman and Donna LeFebvre.

LEIGHBURNER, Ralph C., 82, Holy Spirit, Indianapolis, Oct. 8. Husband of Margaret; father of Patricia Sengman, Charles, John and Karl Leighburner.

MCINTYRE, James A., 78, St. Augustine, Jeffersonville, Oct. 4. Nieces and nephews survive.

O'DONAGHNEY, Florence, 81, St. Lawrence, Lawrenceburg, Oct. 13. Mother of Dr. Robert O'Donoghue.

PETERK, Esther Marie, 80, St. Michael, Brookville, Oct. 4. No immediate survivors.

REILLY, Julia, 71, St. Augustine, Jeffersonville, Oct. 4. Sister of Elizabeth Pfaffinger, Mary Neumann, Edna Lancaster and Benita Reilly.

ROBERTSON, Lauretta M., 80, St. Mary, New Albany, Oct. 2. Mother of Rita Schuster, Joyce Hood, Paul, Donald and Clifton Robertson; sister of Mary Louise Duv, Barbara Thayer and John Bonifer.

ROECKEL, Ida R., 82, St. James, Indianapolis, Oct. 13. Mother of Mary Ann Wenzler.

RULEY, Thomas Evelyn, 17, St. Anthony, Clarksville, Oct. 11. Son of Doris and Gary Walts and Thomas and Linda Ruley; brother of Jeanne and Jeff Ruley; stepbrother of La and Laura Robertson; stepgrandson of Benita Ruley.

STYERENBERG, Mary Lee, 82, St. Mary, Greensburg, Sept. 28. Mother of Joanne Stuart, Janet, John and Jasza Wahrenberg; daughter of Ernest J. Cury.

ARTHUR MAZZOLA succumbs

CONNERSVILLE—The Mass of the Resurrection for Arthur Mazzola was celebrated at St. Gabriel parish here on Wednesday, Oct. 13. His son, Father Robert Mazzola, pastor of St. Rose of Lima parish, Franklin, was the principal celebrant for the concelebrated liturgy.

In addition to Father Mazzola, Mazzola is survived by his wife, Elizabeth Rose (Kaston) Mazzola; two daughters, Linda Struwing and Margaret Vonerheid, both of Connersville; a brother, Louis Mazzola of Los Angeles, Calif.; a sister, Mary Conobio of Turtle Creek, Pa., and 14 grandchildren.

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Fr. James S. Burton, Archdiocesan Director

Two Sisters of Providence die

ST. MARY OF THE WOODS—The funeral liturgy for two Sisters of Providence was held at the Church of the Immaculate Conception here recently. On Oct. 9 the liturgy was for Sister Loretta Clare Gehring and on Oct. 13 for Sister Frances Edna Hickey.

Sister Gehring, 81, a native of Michigan City, spent 30 years in the teaching profession in schools in Illinois, Texas and

Indiana. Among these were Indianapolis Archdiocesan schools including St. Mary, Aurora; St. Joseph, Terre Haute; St. Philip Neri and Holy Cross, Indianapolis; and St. Mary of the Woods Village. She also assisted for several years at Providence Retirement Home, New Albany.

Survivors include a brother, Leo Gehring of Whiting; and two sisters, Irene Maginot, Hammond; and Marie Kennedy, Glendale, Calif.

Sister Hickey, 70, was born and reared in Indianapolis. After entering the Congregation of the Sisters of Providence, she worked in the business office at St. Mary of the Woods and spent 12 years as treasurer and business officer at Mother Theodore Guerry High School, River Grove, Ill.

One sister, Mrs. Dirk Heezen of Evanston, Ill., survives.

PART-TIME Staff Position

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U.S. church (from 15)

and Russian background, did not. Reform and Conservative Jews were included, but Orthodox Jews and other religions were not. Nor did the survey include the numerous independent congregations affiliated with no denomination, such as that of the Rev. Jerry Falwell in Lynchburg, Va.

But the sponsors expressed satisfaction that its report on 111 bodies with 112.3 million adherents was more comprehensive than the 1971 study, which in turn was an advance over a similar study in 1958. The 1962 study was carried out by the MCC alone; the 1971 study by the MCC, the Glenmary Center and the Lutheran Church-Missouri Synod.

Father Quinn said that the Glenmary Center participated in the study to aid Catholics in their ecumenical relationships by helping them to know their neighbors better. As an example, he said that when Catholics move from the North to the South they may be inclined to focus on relationships with the Protestant churches they have been familiar with in the North and give less attention to the Baptist groups dominant in the South.

On Oct. 12 the Glenmary Center released additional material it has prepared on Catholic developments in the 1970-80 decade, and two additional maps, one keyed to dioceses and the other showing Catholic strength county by county.

The study report, "Churches and Church Membership in the United States, 1980," is available for \$24 and the map is \$5 extra. They are at the Glenmary Center, 750 Piedmont Ave. NE, Atlanta, GA 30308.

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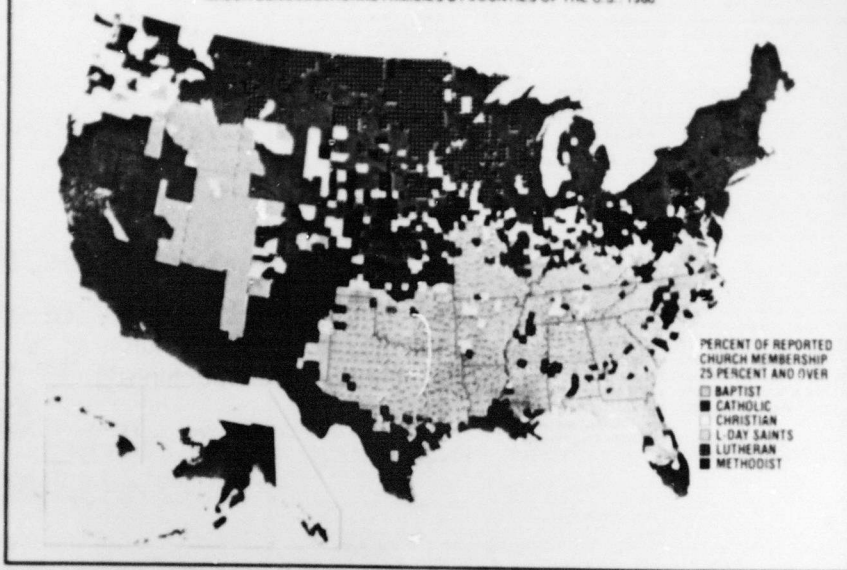
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MAJOR DENOMINATIONAL FAMILIES BY COUNTIES OF THE U.S.: 1980



PERCENT OF REPORTED
CHURCH MEMBERSHIP
25 PERCENT AND OVER

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■ CATHOLIC
■ CHRISTIAN
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■ LUTHERAN
■ METHODIST

More Catholics rejecting all war

STUEBENVILLE, Ohio—A growing number of Catholics are rejecting all war because "any war between major powers would almost certainly become nuclear, however it began," the pastor of a Catholic parish in Pittsburgh told a nuclear disarmament seminar in Steubenville. The priest, Father Donald W. McIlvane, pastor of Corpus Christi Parish in Pittsburgh, said that, although Catholic teaching has traditionally recognized "that in some instances, the use of

armed force could be justified," nuclear war has forced a dramatic change in church teaching. He cited the Second Vatican Council's "Pastoral Constitution on the Church in the Modern World," which said, "Any act of war aimed indiscriminately at the destruction of entire cities or of extensive areas along with their population is a crime against God and man himself. It merits unequivocal and unhesitating condemnation."

Bishop lauds draft on war and peace

ST. LOUIS—Bishop Walter F. Sullivan of Richmond, Va., an outspoken advocate of U.S. nuclear disarmament, lauded an approaching second draft of the U.S. bishops' pastoral letter on war and peace and criticized President Reagan's recent comment that some peace advocates want to weaken America. In an interview Oct. 6 with the St. Louis Review, St. Louis archdiocesan newspaper, Bishop Sullivan said that the as-yet-unfinished second draft of the bishops' pastoral letter "goes further than the first and outlaws the use of

nuclear weapons either in retaliation for a nuclear attack (or) in a first-use situation, whether they are strategic or tactical nuclear weapons." He said the new draft "equivocates a little bit" on the limited use of tactical (battlefield) nuclear weapons, but he said that "for the greater good these weapons cannot be used."

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BALLOT 8B



Pope continuing to get criticism from Jewish officials

A month after Pope John Paul II met with Yasser Arafat, leader of the Palestine Liberation Organization, the meeting continued to draw criticism from Israeli officials, and Jewish organizations and individuals.

An attack on a Rome synagogue on Oct. 3 which left a 3-year-old boy dead and 17 people injured renewed the opposition to the papal action.

"The PLO is the center of international terrorism," said a statement by Israeli Deputy Foreign Minister Yehuda Ben-Meir the day after the synagogue attack, "and anyone conducting discussions and negotiations with it encourages such criminal actions. These governments in Europe that have tried to save the defeated PLO cannot wash their hands from this wave of anti-Semitic violence."

Foreign Ministry officials said the statement was aimed at the pope and European governments.

Rabbi Shlomo Goren, one of the two chief rabbis of Israel, also blamed the pope for the synagogue attack and said the meeting with Arafat had revived anti-Semitic feelings in Italy.

"It all began when the pope

received with royal honors the leader of known assassins like the PLO," he said, adding that the pope-Arafat meeting had "influenced public opinion against the Jews."

Rabbi Ovadia Yosef, Israel's other chief rabbi, issued a similar statement.

THE VATICAN rejected the accusations Oct. 12 through its press spokesman, Father Romeo Panciroli.

"The pope, as is noted, has firmly and repeatedly deplored and condemned the grave and criminal terrorist act at the synagogue and has expressed his full solidarity with the Jewish community of Rome," Father Panciroli said.

"It is equally well known that the pope, in receiving Mr. Arafat last Sept. 15, insisted on the need to end recourse to arms, violence and terrorism in the Middle East," he added.

In a talk in New York, Magr. John M. Oesterreicher, a convert from Judaism to Catholicism and professor emeritus of Judeo-Christian studies at Seton Hall University, called the accusations of the two rabbis "totally irresponsible."

"I would understand," he said, "if a victim, the relative of

a victim, or one immediately involved in the devastating action were driven by the agony of the moment to accuse God, the world or anyone who came the victim's way, but I cannot understand that men who have the exalted and responsible position of rabbis hurled accusations as irresponsibly as children throw stones."

Mayor Teddy Kollek of Jerusalem has refused to attend a Mass commemorating the fourth anniversary of the beginning of Pope John Paul's reign because of the papal meeting with Arafat.

IN A LETTER to Archbishop William Carw, apostolic delegate in Jerusalem, Kollek

said the meeting with the PLO leader was "astounding" in view of what he called Arafat's responsibility "for the murder of hundreds of Jews."

Because the PLO "remains one of the central forces encouraging and perpetuating international terrorism, I cannot bring myself to attend an event of this kind," Kollek wrote.

And the Jewish Press, a newspaper published in Brooklyn, N.Y., refused a demand by the Catholic League for Religious and Civil Rights that it retract the assertion that the pope by meeting with Arafat was responsible for the massacre of Palestinian refugees in Lebanon.

Has Our Holy Catholic Faith Changed?

(has Holy Mother Church changed her Teachings?)



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by Archbishop Fulton J. Sheen



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(Self-Sacrifice) |
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(The Divine Mission) | 16. Holy Spirit
(Something that is too Deep for Words) | 28. Holy Eucharist Sacrament
(God's Sweetest Gift) | 40. Marriage Problems
(For Better or for Worse) |
| 4. Old Testament Revelation
(Prophecy to Man) | 17. Church: Body of Christ
(The People of God) | 29. The Eucharist Sacrament
(God's Good Company) | 41. Commandments
(The Loveable & Admirable) |
| 5. Good and Evil
(The Old Testament) | 18. Peter: Vicar of Christ
(The Rock Man) | 30. The Mass
(Communion with Three Acts) | 42. Commandments: could
(Am I My Brother's Keeper) |
| 6. New Testament Revelation
(My Four Witnesses) | 19. Authority and Intelligibility
(Communism & The Church) | 31. Sin
(Healing the One We Love) | 43. Love of Love: Total
(Commitment) |
| 7. Divinity of Christ
(Love is Love) | 20. Original Sin & Angels
(The Great Battle in Heaven) | 32. Sin & Penance
(The Moment of Truth) | 44. Death & Judgement
(The Ultimate in Computers) |
| 8. Humanity of Christ
(Does God know What it is to Suffer?) | 21. Original Sin & Manhood
(The Second Fall) | 33. Penance
(Reconciliation of the Soul) | 45. Purgatory
(Waiting for Baptism) |
| 9. The Blessed Trinity
(It Takes Three to Love) | 22. Effects of Original Sin
(How We Get That Way) | 34. Sacrament of the Sick
(Healing the Gateways of the Soul) | 46. Weighing our Baptismal Vows
(How far Away) |
| 10. The Mother of Jesus
(Mother: Spoken Word) | 23. Sanctifying Grace
(How to Lead a Double Life) | 35. Holy Orders
(Men and Angels) | 47. The Hell There is
(The True Feminine Mystique) |
| 11. The Christ in the World: Birth
(The Longing Shadow of Cross Born) | 24. Sacraments
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Vatican owes no money

VATICAN CITY—Vatican bank officials and lawyers have concluded that the bank owes no money to Banco Ambrosiano creditors, according to the Vatican newspaper, L'Espresso.

The newspaper said that other conclusions which the bank officials reached were: 1) All loans

made by the Ambrosiano group to foreign finance companies were issued before the Vatican bank's letters of patronage recommending the companies were issued; 2) because they were issued before the loans were made, the letters of patronage did not influence any of the loans.



HE'S LOOKING FOR A BETE—John Tittle and Julie Dale, seniors at Runcaill High School, have some fun rehearsing for "Dracula." The play was presented at the Runcaill High School auditorium last weekend. Speech teacher Pat Cunningham directed the play. (Photo by Gina Jung)

YOUTH CORNER

Comic book offers detail on life of the pope

by GINA JUNG

The story begins at Yankee Stadium in October 1979. A huge crowd is gathered there, but the thousands who are packed into the stadium have not come to see the World Series.

They are waiting for one man—Pope John Paul II.

That is how the story begins in the recently released Marvel comic book, "The Life of Pope John Paul II." The cover shows a picture of the pope in full papal dress with hands outstretched greeting a crowd. The blurb line on the cover reads: "THE ENTIRE STORY! FROM HIS CHILDHOOD IN POLAND TO THE ASSASSINATION ATTEMPT."

With such a build up, every Catholic school child should have a copy of the pope's life at his fingertips.

The word for this 64-page comic book is detail. It has lots of it.

Reporters like details and not surprisingly the story is told through the eyes of a newspaper reporter who has been assigned to cover the pope's visit to New York.

The reporter (probably not Catholic) is a slightly disheveled man with a press card stuck on his hat. He cannot quite understand the magnetism of a man who has attracted millions regardless of religion, race or economic status.

As he looks at a gang of young toughs who have come to see the pope at Yankee Stadium, he asks: "What connection could the pope have with the likes of them?"

He decides the answer must lie in some element in the pope's life he has overlooked. While he waits for the pope to appear, he recalls the facts of the pope's life. He watches Pope John Paul II's biography pass in his mind.

Wadowice, Poland, 1900... two years after

The comic book can be a good educational medium. For any school child who is assigned the terrifying task of writing a report on Pope John Paul II, the comic book is a good source of information.

But diehard comic book fans may find "The Life of Pope John Paul II" less action packed than the superhero comic books. For those who want strictly excitement in comic books, they may be better off spending their allowance on the adventures of the Amazing Spider-man or Captain America.

St. Malachy parish is this year's CYO high school girl's kickball champions. St. Malachy beat Nativity parish 10-9 in the CYO kickball tournament played at St. Jude Oct. 17. Nativity parish defeated St. Matthew in its semifinal game and St. Malachy beat St.



WOW! WHAT A HERO!—Tom Hunsicker, left, and Melissa Wilcox can't seem to take their eyes away from "The Life of Pope John Paul II," a newly released Marvel comic book. Tom and Melissa, senior at Chatham High School, took a break from their studies last week to read about the pope. (Photo by Gina Jung)

Barnabas in the other semifinal game.

Banquet Oct. 19.

Debbie Booker, of Our Lady of Mount Carmel School was the winner in the second annual CYO Speech Contest held at the Youth Center Oct. 12. She spoke on the theme, "How An Adult Has Had A Positive Influence In My Life." She delivered her speech at the CYO Awards

The 30th annual CYO Cadet Hobby Show will be held Thursday Oct. 26 from 6:30 to 8 p.m. at the Youth Center on 560 Stevens St. Winners of parish hobby shows will participate in the event. The divisions will include fine arts, skilled crafts, kit crafts, collections, baking and sewing.

A Search retreat weekend will be held at the CYO Youth Center Nov. 3-7. The retreat is designed for juniors and seniors in high school. Search will begin Friday at 7 p.m. and conclude after closing Mass at noon Sunday. Search is a weekend experience of dynamic Christian living. It attempts to establish a community in Christ. For more information contact CYO at (317) 632-6011.

DORIS ANSWERS YOUTH

Should teen accept this date?

by DORIS R. PETERS

Dear Doris:

My girlfriend's boyfriend just broke up with her. She is kind of upset. Now he has asked me out. I would like to accept but I don't know if I would hurt my girl friend's feelings. I did. Do you think I would?

Debbie

Dear Debbie:

Probably, depending on the degree of her "upsetment." You will have to figure out if it's worth it.

Dear Doris:

I'm seeing this guy who is really popular and I like him a lot. The problem is that he doesn't like my best friend and he says I shouldn't hang around with her. But she is really nice. I would like to keep dating this guy but I don't want to lose her friendship either. What should I do?

Confused

Dear Confused:

One, the guy doesn't have to like all your friends. But, he hasn't any right to tell you you shouldn't. You could see them separately, but in the long run you will have to make a decision. I can only tell you that most people would opt for friendship which usually lasts

longer than a dating relationship.

Dear Doris:

I'm overweight and need to lose some weight. But that's not my problem. It's my parents. They are fat, eat fattening foods, and think I am UNDERWEIGHT! My mother gives me enough to feed three men and makes me eat every bit of it. They even made me quit exercising. They don't seem to understand that it is no fun being the fattest girl in school. What can I do?

Patty

Dear Patty:

Could you enlist the help of a school counselor or nurse? Or someone who could communicate with your mother? How about the family doctor? If you're really overweight now it could continue to be a problem—both physically and socially—for the rest of your life. It's worth trying to get your parents to see your point of view.

Dear Doris:

I'm 13 and my best friend's brother was killed in a car accident. I told her to talk to my P.E. teacher who is a loving and caring man. He read her a poem called "Please God, I'm Only Seventeen." It helped a

lot. Could you please print that poem for the people who haven't had a chance to read it. And besides I lost my copy. Thanks.

M.T.B.

Dear M.T.B.:

I'm sorry I don't know that poem and was unable to find it in my library. Ask your

librarian in the public library for the latest edition of "Granger's Index to Poetry." This lists poems according to title, author and first lines. hope you can locate it.

(Doris answers questions through her column. Write her: The Criterion, 1400 North Meridian St., P.O. Box 1410, Indianapolis, IN 46206)

Eight receive coveted John Bosco award

Six men and two women received St. John Bosco Medals at the 30th annual CYO Banquet at Secunia High School Oct. 19.

They were Richard J. Music, St. Barnabas; James C. Rulies, St. Christopher; Sheila Monfreda, St. Ann; John Kesterson, St. Jude; Robert Delegrange, Our Lady of Mount Carmel; Dr. Frederick Evans, St. Thomas Aquinas; C. Joseph Bullock, St. Malachy and Anna Huff, Our Lady of Lourdes.

The St. John Bosco Medal is presented to outstanding adult volunteers who have worked with CYO youths.

"Partnership" was the theme of this year's CYO Banquet. Theresa Holleran, archdiocese president of CYO, and Stacy Loner gave status reports on the organization and

presented ideas for future goals.

St. Catherine and St. Ann parishes tied for the Junior CYO of the Year award. The award is given to the parish that has accumulated the most points for participation in CYO.

Awards were also given to individual parish units for outstanding participation in CYO activities. St. Mark, Holy Name, Nativity and St. Lawrence received Distinguished Participation Awards. St. Mark also received the Most Improved Unit Award.

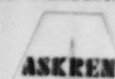
The banquet was highlighted with the talents of young people. Ann Hillan, of St. Mark, entertained the banquet crowd singing "Through the Eyes of Love." Ann won first place in the vocal division in the CYO Talent Contest last August.



MISSION FESTIVAL—Franciscan Sister Marina Pache (center), a teacher at the Academy of the Immaculate Conception in Oldenburg, and her students are all smiles as they prepare for the school's annual Mission Festival Sunday Oct. 28. The festival will be open from 1 to 4:30 p.m. The student chairpersons for the event are, left, Michele Carle and Tina Deddens. Seated are Lisa Riche (left) and Felicia Kane.

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CRITERION CLASSIFIEDS

Can a 'normal' actor portray a 'disabled' person?

by JAMES BREIG

In last week's column, I began an interview with Jesuit Brother Rick Curry, who runs the National Theatre Workshop of the Handicapped. It is his goal to get disabled people into the performing arts.

In the course of my conversation with him, I asked about two instances of disabled people appearing on television and got his reaction. The first concerns the continuing role of Geri on NBC's "The Facts of Life." Played by Geri Jewell, who has cerebral palsy, the character is the cousin of one of the series' main characters. Miss Jewell has received a great deal of media coverage in the past year. I wondered what Brother Curry thought; was she an example of what he is seeking to attain?

"She's a lovely, talented, gutsy girl," he began. "We have ~~seen~~ ^{seen} her as talented. The problem is that the press focuses on the difference rather than on the talent and the person. I don't like the treatment given to her. She's a victim of her time. She can't just work off the fact that she has CP. She has other things to focus on."

He was more pleased with an episode of "Quincy" which Down's concerned Down's Syndrome. It



traordinary," Brother Curry said. "I was stunned by their honesty and forthrightness—and quite surprised. Nothing was glossed over. The neighbors who objected to the house for Down's children were shown as evil. I wrote them a letter to praise the episode."

BROTHER Curry's interest in the theater and the disabled are linked through his own background. Born with one arm, he was raised by parents who had a fascination for the theater.

Everyone else in his family had two arms so he can't remember a specific instance when he realized, as a child, that he was different. It was a difference which he grew with, rather than a sudden discovery.

"And I grew up in a neighborhood where everyone accepted me," he recalled. "But the first grade was my first step out of that womb. It was hard, but I was never teased or mocked. Learning how to tie my

shoes and get dressed for the first grade was terrific. Having a disability is tough and tiring. If a pimple can depress a teenager, imagine what one arm can do. We have every problem the disabled have—plus."

"But eventually you accept it and wouldn't want it any other way, especially if you have brought God into your life. If I were offered an arm right now, I would reject it because I've worked so hard on my own sense of worth and I've achieved reconciliation and peace."

Living in a world of mainly able-bodied people—although he estimates that as many as 50 million Americans are disabled—can be frustrating at times and funny at others.

"Since my right arm is missing, it's awkward to shake hands," Brother Curry explained. "So I try to turn my left hand to accommodate people. But they get all flustered and turn their hands and we end up bumping chests. I'm used to it. The disabled are used to the able-bodied community making mistakes."

ONE OF those mistakes is being too inquisitive right off the bat. "My disability is an integral part of who I am," he said, "so people should want to know what happened to me and what it means to me. But it shouldn't be the first thing someone wants to know. And some able-bodied people will ask anything of the disabled. Disabled women tell horror stories about people coming up



TV FARE—Jennifer Dundas plays 10-year-old Gloria Vanderbilt and Lucy Gutteridge, left, and Angela Lansbury portray the child's mother and aunt who battle over the girl's custody in "Little Gloria... Happy At Last," airing Oct. 24 and 25 on NBC. Garfield, Jim Davis' popular character, makes his television debut in "Here Comes Garfield," Oct. 25 on NBC. (NC photos)

to them in grocery stores and asking if they can have intercourse or get pregnant."

He finds that women tend to be more comfortable around the disabled (a word he prefers to "handicapped" although he admits they are synonymous) while men tend to be very nervous.

"Men see the fragility of the disability, while women are

more nurturing," he theorizes. There is another gender distinction about the disabled which he noted: "A boy with one arm grows up much differently from a girl with one arm. If a man limps or has a patch, it's considered swarthy. If a woman limps, it's pathetic."

Coming to understand the disabled is important for everyone, he believes, not only because of the needs of the disabled but also because "we are the only minority with an open-door policy. Anyone can join us any second due to illness or accident. We're a burgeoning minority coming to grips with itself, and, every day, through birth and accident, more people are added to our ranks."

Through his work with the National Theatre Workshop of the Handicapped, Brother Curry hopes to change some of those attitudes which label people by their disabilities ("no one introduces someone with 'Here's Joe and his I.Q. is 103,' but they don't hesitate to mention a physical weakness"). One of the problems he has to overcome is funding.

"We fall through the cracks between funding for the arts and for the disabled," he said.

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Bishop Hickey says rural parish is agent of social change

PLYMOUTH, Mich.—The rural parish is an agent of social change, Archbishop James Hickey of Washington said in the keynote speech at the annual National Catholic Rural Life Conference consultation in Plymouth.

"Through the parish will come the renewal of this country," Archbishop Hickey said, adding that parishes cannot be "isolated shrines set apart from the world. Parishes are God's people gathered together to share and proclaim their faith, a faith that pledges them to work for their suffering brothers and sisters throughout the world."

"Because the parish is a worshiping community it must be an agent of social change," the archbishop said. "It must ask what are the elements in society that cause poverty, discrimination and lack of worth for all human persons."

Issues that today's rural parishes must be concerned with, Archbishop Hickey said, include migrant labor, the needs of farm youth to the city, divorce, nuclear arms, formation of faith and the celebration of the Eucharist.

The NCRLC consultation, which brought together more than 100 diocesan rural life directors, farmers and bishops from across the country, came at a time when the future of the conference seems to be in jeopardy.

"We're struggling," said Father Lawrence Nawrocki, who soon will be leaving his position as Detroit archdiocesan rural life director. "Our finances are poor, we've

just had our budget trimmed from \$80,000 to \$15,000 and that really hurt."

The problem, according to Father Nawrocki, who was elected president of Diocesan Directors of Rural Life during the consultation, is the fact that membership in the NCRLC "is a volunteer effort. Right now we've got 100 dioceses participating. Many that should be represented aren't because the bishops aren't drumming up support."

"Regional groups are gaining strength but it's tottering at the national level," he said.

Another question mark for the conference, he noted, is finding a replacement for outgoing NCRLC president, Bishop Lawrence McNamara of Grand Island, Neb.

In his president's address, Bishop McNamara praised the work of the NCRLC, which next year will celebrate its 60th anniversary.

"The conference has long been a strong voice for a significant part of the church in this country," the bishop said and has focused on issues that touch the whole church.

Bishop McNamara called the diocesan rural life directors the key for helping with the awareness of agricultural issues in parishes. Their difficult task, he said, is to bring the religious value of the faith to social issues.

"To have persons sense the impartiality of nuclear missiles isn't going to be hard if the missile sites are three miles away, but it's not so easy when they're hundreds of miles away."

Just as it won't be easy to convince peoples of the value of the family farm and the need to protect it from falling into the hands of large conglomerates that turn the system into land owners and serfs.

"But there's a real need to remain enthusiastic about our work," he continued, "because we're sharing the pearl of great

price. The beauty of a parish that is alive and responsive to those in need is the pearl that must be shared to be appreciated."

The diocesan directors considered drafting a statement calling for "collective bargaining for agricultural production as conducted by the National Farmers Organization, plus the necessity for legislation for national graduated land tax."

The resolution was tabled, but the directors recommended that the measure be discussed during the meeting of NCRLC's national board.



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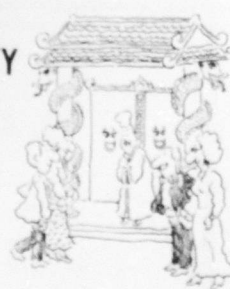
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GIVING PRAISE WHEN PRAISE IS DUE—Lawrence Bowman, principal of Bishop Chatard High School, gives a corsage to Benedicite Sister Marietta Lucken. The faculty and students at Chatard celebrated Sister Lucken's 65 years as a Benedicite last week during a special assembly. (Photo by Gina Jung)

viewing with ARNOLD

Can opera star become movie star?

by JAMES W. ARNOLD

"I love my family but my private life is my own."

—Here to mistress, in "Yes Giorgio"

Can an opera star become a movie star? Can a person move from what is arguably the least popular, most stilted form of the performing arts to the medium of Bogart, Monroe, E.T. and Sylvester Stallone?

The answer, probably, is no. Or at least, with great difficulty. It depends on the charisma of the performer, whether he has the characteristics required of the pop idol, and whether he is willing to push them at the inevitable expense of the difficult, complex, challenging aspects of opera—the qualities that make it "unpopular" to start with.

Luciano Pavarotti, who tries to make the crossover in "Yes Giorgio," is an interesting case. As the "world's best" tenor he is already a pop star, even for those who've never heard him sing, just as Truman Capote is for many who've never read his books. On TV talk shows, Pavarotti has no trouble, despite the fact that he doesn't look like Burt Reynolds. His broken English and gentle voice are charming. We're impressed that this great man, who obviously looks like an opera star should look, is an unassuming, cheerful, "nice" man. Then he sings a popular song, or a famous aria that is beautiful but mercifully brief.

"Giorgio" is such a rapid enterprise that it shatters most of these possibilities.



FIRST, it's a romantic comedy, which makes obvious demands related to looks and

verbal and physical skills. To put it charitably, Pavarotti has none of these. There are those who will argue that the well-rounded tenor is already worshipped by women everywhere. But he's not worshipped in the movies; in opera, the guy's bulk is not spread across an acre of movie screen.

To put it another way, could you accept a 250-pound soprano as the love object in a romantic film? Not even the late Mario Lanza could triumph over the correlation between a big voice and a big appetite.

Second, not only is it a romantic comedy, but of the most routine variety, mind-numbing inanity seldom seen since the great golden age of kitsch, the 1950's. The basic problem between Giorgio and his love interest (Kathryn Harrold) is whether they can have a "fling" together without getting serious. The cliché, I believe, is "No strings."

The rest of the plot is built on the suspense of whether the hero (a famous Italian opera star) can sing at the Met without incurring some embarrassing disaster, like having the set fall on his head.

While Pavarotti may (at least) seem typecast as a singer, merely playing his charming self, that's not true either. The guy in the film (Giorgio) is totally unlike the Luciano we know and love. He is a philanderer who is constantly unfaithful to his wife. (The issue is only whether Ms. Harrold will be his girl friend when he's in America.)

HE IS A megalomaniac with a childlike ego and grasp on reality. He carries on an excruciatingly self-indulgent lifestyle, for which Harrold berates him early on, before the script make her forget the whole point.

Thankfully, Pavarotti doesn't have to play any nude scenes or thrash around in the



OPERA-TUNIST—Making his motion picture debut, Luciano Pavarotti stars as a world-famous operatic tenor who sweeps a self-sufficient doctor, Kathryn Harrold off her feet in MGM's romantic comedy, "Yes, Giorgio." Though not a musical in the literal sense, the comedy offers a generous amount of music from the celebrated opera star. (NC photo)

bedroom. But that sort of mickeymouse is obviously fun on and being glamorized, despite a phony moralistic ending (Ms. Harrold decides she can't accept having only a part of Giorgio, and walks out after the Lincoln Center fountain as he sings a great Puccini aria from "Turandot".)

Happily, Luciano does sing, with a little serious opera mixed in with a few old Lanza-era standards ("La Donna e Mobile," "Santa Lucia"), "I Left My Heart in San Francisco," the Schubert "Ave Maria" and a new love song composed by the prestigious team of the ubiquitous John Williams and Alan and Marilyn Bergman, which seems a ripoff of the Rodgers-Hammerstein standard, "If I Loved You." Pavarotti cuts through the stuff, good and bad, effortlessly, in that vast smooth flawless voice, and only a madman would complain about that.

The film also has a cute Italian mother superior (a rare item lately), and a lot of sudden unexplained slapstick, including an embarrassing pie-throwing sequence, as if director Franklin Schaffner were desperate to make something, anything, happen. Schaffner is a filmmaker of achievement ("Patton," "Papillon") who almost never makes a comedy. After

"Giorgio," his record remains intact.

(A dud of a debut for a fine talent, handled in a bafflingly

unimpaired way; trivial moral tone; not recommended).

USCC rating: O, morally offensive.

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