

The CRITERION



Archbishop to dedicate new St. Luke's Sunday

Archbishop Edward T. O'Meara will be principal celebrant for the Mass and solemn dedication of the new St. Luke Catholic Church to be held Sunday, Nov. 21 at 4 p.m. Celebrating will be the co-pastors Fathers Paul J. Courtney and Bernard Sheehy.

Preceding the dedication will be a half-hour musical program by a string and brass ensemble. St. Luke Adult Choir directed by Phillip Carey and the St. Luke Girls Choir directed by Mrs. Ronald Elber along with organist Alexa O'Sullivan will present the music during the Mass. A reception will follow the Mass in the parish Activities and Athletic Center.

Construction of the new church began in the fall of 1981. More than \$2 million has been \$2.4 million for construction and decoration of

the new church and renovation of the former temporary church into offices and meeting rooms, nursery and religious library.

Architect for the new church was Jack Pecock of Pecock, Jelliffe and Randall of Indianapolis. General contractor was F.A. Wilkin Construction Co. of Indianapolis. Interior design was accomplished by Maureen McGuire of Phoenix, Ariz. A new two-manual pipe organ was constructed by the Schantz Organ Co. of Orrville, Ohio.

A bell tower dominates the exterior of the church. Standing 67 feet high, three cast bronze bells with both manual and automatic controls pledged by parishioners toward the total cost of are contained within it. The bells were made by the I.T. Verdin Co., Cincinnati, Ohio.

Nuclear weapons issue tops bishops' agenda

WASHINGTON—The morality of nuclear weapons, potentially one of the most divisive issues for American Catholics in the 1980s, topped the agenda as the U.S. bishops' opened their annual meeting in Washington Nov. 15.

As Catholic lay groups held separate forums around Washington, variously urging the bishops to adopt more pacifist positions or to show more support for U.S. nuclear defense policies, bishops inside the Capitol Hilton Hotel showed the same deep differences in viewpoint.

The focus of the debate was the second draft of a national pastoral letter on war and peace, written by a five-bishop committee headed by Archbishop Joseph L. Bernardin of Chicago.

Although the bishops are not to vote on the letter until next year, they departed from their usual meeting format to schedule at least seven hours—fully a third of their meeting time over the four days—for discussing the letter in plenary sessions or small groups. The results of the discussions will be used by the committee to revise the letter over the next months before bringing it back to the bishops for final amendments and a vote.

An initial sampling of responses to a questionnaire distributed to the bishops at the meeting indicated that in most areas a majority of the bishops agreed with the approaches and argumentation in the pastoral, but substantial minorities had major reservations or disagreed with it.

The sampling of opinion, taken the first day of the meeting from three of the small groups holding round-table discussions, showed that majorities from those tables agreed with the theological principles and moral conclusions about nuclear weaponry in the pastoral; with the practical strategies for peace proposed in the document; with its socio-political analysis; with its use of Scripture and Catholic tradition; and with the document as a whole.

With the pastoral or strong reservations about it. More than half of the sampling expressed major reservations about the over-all tone, style, length and intended audience of the document.

Similar divisions were expressed in a series of five-minute reactions by five bishops kicking off the discussion.

Archbishop Philip M. Hannan of New Orleans asked the assembled bishops to throw the whole pastoral letter out the window and instead call Catholic attention to two recent papal messages on peace.

Among "many defects" he found in the document were lack of appreciation for the Soviet threat, for the U.S. duty to protect Western Europe, and for current U.S. defense policies and defense needs.



NEW CHURCH—The interior of St. Luke Catholic Church is shown in the top photo. Below is an artist's conception of the new church. Archbishop Edward O'Meara will be the principal celebrant for the Mass and solemn dedication of the new church.

Human development drive takes place this weekend

The Campaign for Human Development (CHD) will hold its annual collection this weekend.

CHD, a program sponsored by the American Catholic bishops, provides financial support to anti-poverty projects organized by low income groups. It is the largest funding agency of its type in the nation.

According to Father Marvin Mottet, CHD executive director, 188 self-help projects will receive \$6.4 million from CHD.

In 12 years of funding the national CHD has allocated \$67 million to more 1,000 projects. Most of the projects receiving grants are local organizations seeking to improve conditions in their communities. Grants are made to a variety of racial and ethnic groups in urban and rural areas.

CHD is dedicated to changing laws, policies and conditions that perpetuate poverty and injustice, Father Mottet said.

"Poor people in our country have the deck stacked against them," he said. "The projects

supported by CHD are about helping poor people unstack that deck."

Began by the American bishops in 1970, CHD is supported by an annual collection in churches across the country during the Thanksgiving season. In the Indianapolis archdiocese the collections will be taken up Nov. 21.

Seventy-five percent of the funds are sent to the national office for allocation while the remainder is given to support local projects.

CHD grants are awarded to projects that address problems in economic and social development, legal aid, housing, health and education.

Father Mottet stressed the goal of CHD's justice-education effort is to heed God's call for a just world.

"Working for justice is an essential part of preaching the Gospel," he said. "If we are not working for justice and denouncing the injustices of our day, we are not living and proclaiming the full Gospel."

the criterion

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What can families do for the coming weeks of Advent?

by MARY BADGER and PATRICIA CRITZ

(This article is condensed from materials developed by the authors and used with families and children in the intermediate grades in the Diocese of Syracuse, N.Y. The authors are diocesan religious educators.)

The word "Advent" comes from a Latin word which means "to come to." During this season we are preparing for the "coming to us" of our promised savior, our Emmanuel.

The Advent wreath holds a special place among the many customs Christians have used to observe the season. The evergreens around the wreath remind us we can live and grow and hope because Jesus came into our world at Bethlehem.

Each time you light a candle on the Advent wreath, remember that Jesus is the light of the world. Throughout the dark days of December he will be your light, too, if you let him shine through your actions.

First week: As you light the first candle on your Advent wreath, remember it is the prophet candle. Scripture tells us the people of God longed for and prayed for the Messiah promised by the prophet Isaiah. The people of God waited in hope for more than 700 years.

Do you think there are any prophets in your parish? In your community?

Remember, a prophet isn't a seer who looks into a crystal ball and predicts the future. A prophet is one who tells it like it is here and now. Do you listen to the prophets who bring God's message to you?

When you were baptized you received special grace from God which makes you a prophet too. In order to act like a prophet, though, you have to listen—listen hard with your ears and with your heart. This week concentrate on hearing God's word. Prophets

listen before they act. What is God saying to you?

An Advent song you might like to sing this week is "O Come Emmanuel."

Second week: The second candle is called the Bethlehem candle. The Bethlehem innkeeper tried to offer service by sharing his manger stable with Joseph and Mary. Could you make an extra effort this week to offer service to someone in your parish or your family who needs help?

The very best thing you have to offer is your own self. Your willing hands can aid a senior citizen. You can walk to the grocery store for an invalid. Could you help mother with the Christmas baking and shopping, or by babysitting with your little brother or sister while she takes a break?

Make a list of 10 ways someone your age can offer service.

The hymn, "Whatever You Do," would be a good song now.

Third week: On the third Sunday of Advent you will light the shepherd's candle. Pray or chant "Hosanna and praise to God in the highest."

Imagine that you are one of the shepherds on the first Christmas night. How do you think you would have felt? Would you have left your flock and rushed off to Bethlehem?

The Gospel of Luke remarks that the shepherds glorified and praised God for all they had seen and heard. In your Bible look up and read Mary's song of praise in Luke, Chapter 1: 46-55.

Remember there are many ways of praising God. You don't always have to sing or speak out

loud. You can praise God every time you do your best.

Each night this week, just before you fall asleep, make up your own prayer of praise. If you have done your best all day long, yours will be a beautiful prayer.

Fourth week: The fourth candle of the Advent wreath is the angel candle. God often used angels as his messengers. An angel spoke to Mark. Another angel warned Joseph of Herod's plan. Angels announced the birth of Jesus to the shepherds.

Try to find at least three other Bible stories that tell about angels as messengers or helpers.

This week as you light the angel candle, try to be a messenger yourself. God is asking you, his representative, his prophet and shepherd and angel, to go out into your community and

announce the glad tidings to at least one other person.

By listening and working and praying together, we become better able to celebrate God's greatest gift with those nearest and dearest to us, our families. And we become better able to experience community. There will be many occasions for being together with your family and community this last week. It is a happy, joyous time.

Remember, in a community each person has to do his fair share. It's the doing together that makes the job easier and more fun.

The Advent wreath can be a special symbol of hope as we celebrate the season of waiting. For when we have heard the word, offered service and praised the Lord together, we become better able to experience community, in our parishes and in our homes.

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Shawe High School adjusts to younger students

by GINA JUNG

Two years ago Shawe High School opened its doors to seventh and eighth grade students from Pope John XXIII school in Madison. Since then Shawe has adjusted to having the younger students in its halls.

"After the first year we haven't had any problems," said J. B. Bishop, principal of Shawe Junior-Senior High School.

Though there was some "apprehension on the part of the parents at first," the merger has been a success, Bishop says. "After we put this

into operation, we knew somehow it was going to work."

Steve Noone, head of the department of Catholic schools, cited two reasons why the merger took place. The Jefferson County Board of Education hoped that by allowing junior high school students to be exposed to a Catholic high school, they would stay at Shawe, Noone said.

By attending Shawe, junior high school students can participate in a more extensive sports program. Basketball, cross country and track are available for boys while volleyball, basketball and track are available for girls.

Shawe is offering the junior high school students art and physical education on a regular basis, Noone said. The eighth grade students also can take typing courses which were not available at Pope John XXIII.

The Jefferson County Board of Catholic Education wanted to show the younger students that "Shawe High School had better things to offer," he added.

The Jefferson County Board of Catholic Education is a consolidated board representing the four parishes in the county, St. Mary, St. Michael and St. Patrick in Madison and St. Anthony in China.

Pope John XXIII, a consolidated Catholic grade school in Madison, has restructured its school for kindergarten through sixth grade.

The merger with Shawe "provides elementary school kids with more utilization of space and there is more flexibility on the high school level," Noone said.

Participation in sports is important to seventh and eighth graders, Bishop stressed. "Students at that age have a strong desire for identity with something. We encourage activity in extracurricular activities. They get an opportunity to play. They're a part of something. School spirit is a big thing here."

Bishop said he feels that the merger with the seventh and eighth grade has been a success. "It's been a positive move as far as I can tell. Things have worked out well," he said.

Jim Lee, former president of the Shawe Parent-Teacher Association, said that by joining the seventh and eighth grade with the high school, the transition from grade school to high school is smoother for the students.

Lee, whose son and two daughters attend Shawe, noted that his children have adjusted to the situation. "It was as though nothing really happened."

He admitted he and other parents were slightly apprehensive at the beginning of the merger. "I was a little concerned about how the younger students would handle it."

But now "most of the parents are pretty happy with the merger," he said.

Wisconsin parish reaching out to the unemployed

MANITOWOC, Wis.—Holy Innocents Parish in Manitowoc is helping unemployed parishioners through a 10-point plan for providing money, clothing, food and other necessities.

Unemployment in the area has been running more than 14 percent this fall, higher than the national average.

People who have worked all their lives to support their families, churches, government and charitable causes find themselves jobless. They face utility bills and the winter heating bill. Many try to pay health insurance costs from their unemployment checks.

To help them, a group of Holy Innocents

parishioners and Father Daniel Felton, associate pastor, developed a 10-point plan for use in emergencies.

The plan was approved by the parish council and then the parish community itself during a Labor Day liturgy. It entails the following points:

1. **Parish Lending.** The parish will develop a list of 10 parishioners who will on a one-to-one basis provide low-interest loans to individuals or families for an emergency.

2. **Clothing.** The parish will work with the St. Vincent de Paul Society to provide adequate clothing for individuals or families.

3. **Food Pantries.** Supplies of various foods will be available at parish locations for families or individuals.

4. **Housing.** Parish volunteers will offer temporary emergency housing (for example, for three days) for individuals or families not able to make housing payments, who are in transition from one site to another, etc.

5. **Counseling.** Services will be available to those individuals or families experiencing emotional trauma due to unemployment.

6. **Meals Program.** The Holy Innocents school lunch program will be expanded to provide an adequate nutritional noon meal to needy individuals or families.

7. **Education.** No students will be refused by Holy Innocents School, the CCD program or Roselli High School because of inability to pay tuition. Limited financial aid will be available.

8. **Summer Youth Employment.** Names and telephone numbers of high school and college students will be collected and printed in the parish bulletin.

9. **Prayer.** Parish prayers will reflect the needs of individuals and families affected by high unemployment. Also a citywide prayer rally will be held to bring together spiritually those affected by unemployment.

10. **Neighboring Parish Communities.** Holy Innocents Parish will continually explore ways for the city parishes to pool their resources in dealing with community unemployment and accompanying needs.

While some points of the plan are implemented, others are developing. For "within 48 hours, any one of these 10 points could be implemented," Father Felton said.

He said he expects the situation to get worse and is preparing for it when, if as anticipated, the first unemployment checks run out in December.

A Nov. 30 food collection is part of the plan. Sue Karmann, who assists in the food pantries, said names of people seeking help will be kept confidential.

Father Felton praised "the very generous response of parishioners."

"Families have volunteered to open their homes for people experiencing temporary housing problems; have offered to give a percentage of their paychecks to the unemployed; have offered to give free counseling; lawyers have offered free legal advice; a grocery store has offered bargains to persons obtaining Holy Innocents' authorization," he said. Father Felton added that efforts are under way to find work through businesses that contact the parish and want to hire parishioners.

Along with the 10-point plan are the prayers. During the Labor Day liturgy, a candle was lit near the statue of St. Joseph, patron of workers. The candle will burn and the prayers will continue until conditions improve, Father Felton said.

"It's the common Christian responsibility to help people who are hurting during these tough times, to be with them, giving and receiving not material support but also spiritual support," Father Felton added.



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A FAREWELL—At Santiago airport, Pope John Paul II blesses the crowd during the final Mass of his 10-day tour of Spain. The pope was in Spain from Oct. 21 to Nov. 9. During his visit he made 48 speeches discussing topics such as abortion, unemployment, divorce, vocations, terrorism, the arms race and religious education. (NC photo from UPI)

Letter from the Archbishop

My dear Family in Christ:

The Campaign for Human Development is the major education/action program sponsored by the National Conference of Catholic Bishops to help the poor help themselves. Since 1970, the generosity of United States Catholics has made it possible to fund more than 1,800 self-help projects controlled by poor people and dedicated to removing the causes of poverty.

The Campaign for Human Development is one of the major ways that we in the American Catholic community put into practice the Church's teaching that working for justice is at the very heart of the Church's mission. By contributing to the Campaign for Human Development, you become an active partner in the Church's mission to pursue justice. The present economic situation gives us a sense of urgency. Over 22 million Americans live below the poverty level, with some 10 million unemployed. Never since the Campaign for Human Development was begun has the need been so great.

Last year, American Catholics contributed a record-breaking \$4.5 million to the Campaign for Human Development. Our own Archdiocese raised \$77,374.69, with one-fourth of that coming here in the Archdiocese for local grants. This past year we funded Institute of Women Today, Public Action in Correctional Effort, Inc., Indiana Nutrition Campaign and Maple Road Residents for Programs for a total of \$14,000.00. National grants totaling \$60,000 were made to Westside Cooperative Organization and United Senior Action.

This year, let us regard the week of November 14 to November 21 as "Campaign for Human Development Week" throughout the Archdiocese. Parish priests will be explaining the Campaign for Human Development and the Church's work for justice on November 14 and the collection will be on November 21.

The Campaign for Human Development helps us to live as Jesus did—in solidarity with the poor, the wounded, the marginalized and rejected, with those considered "least" in our society. Your generous support is urgently needed and is most sincerely appreciated.

Sincerely yours in Our Lord,

Edward T. O'Meara

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

Spanish welcomed pope loudly during visit

But did they really hear the message he came to give?

by NANCY FRAZIER

The crowds in Spain during the 10-day visit of Pope John Paul II sometimes cheered so loudly that it was not clear whether the pope's message was getting through.

"The Spanish are a wonderful people, but it seems that they would rather have a conversation than listen," the pope said at Alba de Tormes early in the trip when the shouts and chants of the crowd interrupted his speech several times.

The pope arrived in Spain Oct. 21 and left Nov. 9. In 48 speeches the 62-year-old pope discussed themes including abortion, unemployment, divorce, vocations, terrorism, the arms race and religious education, which have great relevance to a Spain undergoing profound social, political and religious changes.

The pope, however, declined direct comment on the nation's new political direction, chosen at the polls Oct. 28, three days before the pope's arrival, and embodied in the Spanish Socialist Workers Party, headed by Prime Minister-elect Felipe Gonzalez.

At a Nov. 2 reception with Spain's politicians in the royal palace in Madrid, Pope John Paul had equally cordial greetings for Gonzalez, scheduled to take office in December as the election gave his party majority control of the Cortes (Parliament), and for Leopoldo Calvo-Sotelo, the outgoing prime minister who failed to retain his own seat in the Cortes.

THE POPE TOLD the politicians that the church does not intend to interfere in government matters but intends to speak strongly on matters "having to do with God and the conscience of his sons and daughters."

"The church, rightly respecting the spheres that are not its own, marks out a moral course, which coincides with, and does not diverge from nor contradict, the demands of the dignity of the human person and the rights and freedoms inherent in it," he said.

At the same time the pope pledged the church's respect for the duly elected leaders, giving key support to Spain's efforts to institutionalize democracy since the death in 1975 of King Francisco Franco, who had led a fascist regime since the end of the Spanish Civil War in 1939.

Later on Nov. 2, at a Mass in the capital of Madrid, attended by an estimated 1.5 million people, Pope John Paul said that the church would continue opposing the legalization of abortion, a position in contrast to the platform of the Socialists. Currently abortion is illegal in Spain but the Socialists favor legalizing it under certain conditions such as danger to the life of the mother.

"Whoever denies the defense of the most innocent and weakest person, the human person already conceived but not yet born, commits a most grave violation of the moral order," the pope said, his voice rising at times to a near-scream.

"WHAT SENSE DOES it make to talk about the dignity of men, of his fundamental rights, if an innocent is not protected, or one even goes so far as to facilitate the means and services, private and public, to destroy defenseless human lives," he added.

Many Spanish newspapers downplayed the pope's homily, headlining their stories about the Mass with references to the size and enthusiasm of the crowd and burying the papal message on abortion.

average Spaniard figures that the

Catholic, but that the "fiesta," the party, was for all of them," one Spanish journalist said.

The first papal visit to Spain was marred by the Nov. 4 killing in Madrid of Maj. Gen. Victor Lago Roman. A caller to a newspaper identifying himself as a member of the Basque independence movement, ETA, said his group was responsible for the assassination.

Learning of the news, Pope John Paul revised a homily on Nov. 4 to ask prayers for "the latest victim and for all victims of terrorism in Spain," and to say that violence is not the way to solve human problems.

Two days later, Nov. 6, he visited the Basque region and said that violence is never a constructive means.

"It offends God, those who suffer it and those who practice it," he said.

On the day of the papal stops in Loyola and Javier in the Basque region near the Spanish border with France, French police arrested two ETA members, according to EFE, the Spanish news agency. EFE, citing sources of "absolute confidence," said they were arrested for allegedly plotting to assassinate the pope. EFE did not report the arrests until Nov. 9.

One of the most widely debated questions during the pope's 10-day, 4,300-mile, 18-stop tour of Spain was: How is the pope's health?

Some observers thought the pope held up amazingly well under the grueling schedule, in light of his age and the attempt on his life in May 1981. Others thought that he looked unusually tired, even at the beginning of the trip. One sign of possible fatigue was the pope's failure to talk to journalists on the return plane trip to Rome. Such conversations, which in the past have provided informal press conferences, had become a regular feature of papal trips.

Dr. Renato Buzonetti, the pope's personal physician, repeatedly denied rumors during the trip that the pope was in ill health, had a fever or had undergone a medical checkup because of heart problems.

Speaking to several hundred people in the Vatican's St. Damasus Courtyard at noon Nov. 10, Pope John Paul gave some preliminary impressions of his "demanding trip" and on "the complex ecclesial and social reality of this historic pilgrimage."

Recalling his stops at seven Spanish Marian sanctuaries, he thanked Mary for allowing him to make the trip and asked prayers for Spain.

"We all ask, together with her, that the apostolic journey just completed may serve to form consciences even more," he said, and that it helps in "fortifying and encouraging Christians."

Cardinals to meet at Vatican soon

VATICAN CITY—The 15-member commission of cardinals that advises on Vatican finances met Nov. 18, and a meeting of all 125 cardinals is scheduled for Nov. 23, the Vatican announced Nov. 13. The announcement did not indicate how long each meeting would last or what the topics for discussion would be. Church sources said the cardinals are likely to discuss Vatican finances and administration, the relationship between the church and modern culture, and the proposed new Code of Canon Law. The meeting of all cardinals is the second which Pope John Paul II has convened. The first assembly took place in November 1979. On the 15-member financial commission the two U.S. representatives are Cardinals John Krol of Philadelphia and Terrence Cooke of New

POINT OF VIEW

Learning about oppression in Central America

by Fr. COB RAIMONDI

On Dec. 2 four years ago, four women missionaries from the United States were raped and killed in El Salvador. I, like most Americans did not know where that country was and I regularly confused Central and South American countries.

A few months before the deaths of Ita Ford, Dorothy Kasei, Joan Donovan and Maura Clark when President Carter began renewing military aid to El Salvador, some friends suggested that I become more informed about the Latin American situation. Among the pieces I read was a dissent paper prepared by present and former CIA and FBI persons as well as congresspersons. These dissenters within the government were asking the administration to change its course of action in Central America.

One step the paper said would be a part of the government's plan was the claim by U.S. officials that the problems in Central America are the result of Communist insurgency. This would sell the American public and swing the door open for American military aid and personnel.



I absorbed the paper's contents with characteristic skepticism until the deaths of the women. What in the world would cause this to happen to harmless missionaries especially in the Western hemisphere? Such curiosity led me into a hefty research effort.

It seems that these missionaries were subversive. They fed and clothed the poor (who make up two-thirds of the population of El Salvador); they taught them how to read (so they wouldn't mark an "x" at the bottom of a document which took away their land rights); they helped workers organize to negotiate wages (which often paid the family breadwinner about \$1.50 per day); they prayed with the people not that they would one day enter God's Kingdom at death, but that Her Kingdom of justice would become reality on earth for them here and now (which threatened the rich oligarchy, some two percent of the people, who relied on a religious system that preached to the majority poor that it is God's plan that they be poor).

AMERICAN NATIONAL security dictates that we support Latin American regimes who are friendly to U.S. interests no matter how brutal they are to their own people. U.S. businesses and multi-nationals have much at stake in these countries where they don't have to contend with union demands and federal laws which get in the way of larger profits here at home.

One example might explain. Sugar, cotton and coffee can be purchased from these countries at cheap prices. We guarantee the large landowners (that two percent who own almost two-thirds of the land) profits for these specific crops. El Salvador then is locked into growing cotton, sugar and coffee when starvation and malnutrition are overwhelming problems for their own people.

On top of this, the poor who work those fields are not even paid living wages. The workers unite; they demand wage changes and use of land. The rich landowners then pay the military to "keep peace" and avert strikes. The military, fueled by U.S. dollars kills, and other poor persons are brought in to work those lands.

The missionaries see the injustices and call for justice. They call their own homeland, the U.S., to be accountable. They are subversive. They are killed.

These women's deaths put El Salvador and all Central America on the moral map. Not since Vietnam had the State Department received so much mail demanding action. Catholics in particular were deeply moved and uncharacteristically vocal as the U.S. withdrew its military aid.

OUR GOVERNMENT, faced with the problem of the possible loss of control of this

"strategic" country, was placed in a position of taking that step mentioned in the dissent paper. Two and a half months later, then Secretary of State Alexander Haig, waved his infamous white paper, "conclusive proof" that everything happening in El Salvador was the result of Communist insurgency. A State Department spokesman would later concede the paper was riddled with guesswork and inaccuracies.

No matter. The word communism silenced the mass of people pressuring the government; military aid was renewed—over one billion dollars—so a government could again kill its own. If we feared God as much as we fear communism, the road to justice would be much less rocky.

The U.S. Catholic bishops have been unremitting in their call to the government that justice toward the women's killers be set in motion and their demand that U.S. military aid cease. Few people in our own archdiocese realize this.

Where is our local leadership with this teaching from the American bishops? We collect shoes for Poland, but remain blind to the conditions of those to our south. The archdiocese sends numerous legislative updates to Catholics urging them to push the Hatch Amendment, but ignores the administration's continued certification every half year that El Salvador deserves our guns and bombs. We've had a prayer service for Poland, but the archdiocese sees no need to sponsor U.S. same for Central America.

If church leadership cannot deal with bloodshed and war perpetrated by its own government, we betray the Gospel... and kill.

WASHINGTON NEWSLETTER

Does the public really support non-public school aid?

by JIM LACKEY

WASHINGTON—The defeat by voters in Massachusetts and California of two non-public school aid amendments to their state constitutions has reopened the debate over whether the general public supports or opposes such aid.

In both cases the school aid amendments were trounced at the polls. Only 37 percent of the voters in Massachusetts backed an amendment that, according to its supporters, would have brought the state into line with the rest of the nation by rewriting the state constitution's highly restrictive private school aid clause.

And in California just 39 percent supported an amendment which would have allowed the return of the state's textbook loan program for private school students. The program had been stricken down the previous year by the California Supreme Court.

Private school aid opponents immediately seized on the results as another signal that the American public does not want its tax money used to benefit students in private schools. "President Reagan and Congress should heed these results and immediately shelve the multibillion dollar tuition tax credit proposal," said W. Marvin Adams, executive director of Americans United for Separation of Church and State.

The results, Adams added, continued an unbroken 16-year string of defeats for aid to private schools whenever such questions have



BUT SUPPORTERS of aid to non-public education say their defeat can be attributed to several factors, including a public school bureaucracy that has private school administrators outnumbered in the effort to influence public opinion.

Father Peter V. Conley, coordinator of the communications office for the Archdiocese of Boston, said the defeat of the amendment in Massachusetts was due partly to what he said was a deliberately low key campaign by the church in support of the measure. As a result supporters of the amendment were overwhelmed by a highly organized opposition. "We didn't even have bumper stickers," Father Conley said.

The Boston priest maintained that the intent of the proposed amendment was merely to put Massachusetts on a par with the rest of the country so that services available to non-public

school students in other states would be available in Massachusetts as well. Opponents, though, foresaw a setback for the public school system and characterized the amendment as an effort, according to Father Conley, to "dip into the coffers of government."

In California, meanwhile, the proposition on textbook loans was only one of a number of statewide elections and referendums competing for voter attention, leading to the assessment by supporters of the proposition that many voters may not have studied the proposed amendment before entering the voting booth. According to a report by Solem and Associates, a San Francisco political consulting firm which handled the campaign supporting the amendment, the proposition lost because there was not enough time or money before the Nov. 2 elections to educate voters in a state as large as California about the question.

BUT TO URSULINE Sister Rene Oliver, associate director of Citizens for Educational Freedom, which supports aid to non-public school students, the basic problem is the size of what she called the education bureaucracy plus the fact that private school students are outnumbered by public school students by about eight to one.

She alleged that public school districts often use tax-generated funds to print and send home with students material in opposition to such referendums. "And as if all those [public school] parents come down on that side of the issue, of course we're going to be defeated," she said.

One of the things we're not doing very well," she added, "is educating the public on the justice involved in this issue."

Opponents of the private school aid amendments in Massachusetts and California said that constitutions in those two states

were stricter than the U.S. Constitution. But they contended that for the sake of church-state separation such strictures should not be weakened.

The defeats of the two amendments, though, has not deterred non-public school supporters from continuing to fight for their cause. Father Conley, noting the overwhelming support the Massachusetts measure received in the state legislature before being submitted to the voters, said the amendment will be reintroduced.

Sister Oliver said she too would not give up despite the California and Massachusetts defeats. But she also noted that opponents of non-public school aid are getting stronger too, making future efforts a continuing uphill battle.

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LIVING THE QUESTIONS

Channel of Peace looking forward to gathering

by Fr. THOMAS C. WIDNER

On Nov. 26 when several hundred Christians of various denominations gather at the Indiana Convention Center to "give praise and worship by praying together," there will be among them members of the Channel of Peace Catholic Charismatic Community.

In 1980 about three or four people were coming together regularly in each other's homes, according to Gary Rietdorf, a member of Channel of Peace and member of the steering committee organizing the November 26 gathering. "It started out interdenominational," he said, "and was just a few people getting together to pray together."

By 1975 the group had gotten somewhat larger and called itself Channel of Peace and began moving about the city. For a while it met at Alverno Retreat House. Then for a while it met at St. Mary's Church. Franciscan Father Philip Pavich was a driving force by that time, Rietdorf recalled. "We were gathering over 300 people each month," he said. "They were coming from Kokomo, Fort Wayne, Terre Haute and Bedford."

Charismatic prayer groups began to be established in those cities and the group in Indianapolis continued to renew itself from within its own closer geographic area.



Channel of Peace is a part of the charismatic renewal movement, Rietdorf explained. "The renewal is the broader event," he said. "The impact of the charismatic renewal on the local parish is not directly associated with the charismatic movement but on individuals who are members of it. You'll find that many active parishioners are also often charismatic."

Rietdorf believes that pastors have difficulty supporting the renewal because their concerns are with total parish needs. "The pastor can't be that supportive of just one thing," he said. "There are a lot of different ministries in each parish and the pastor must be attentive to all of them. Charismatics didn't always recognize this."

Many charismatics are just now learning that the energy they give to the charismatic renewal movement can't be given to everything they get involved in. "There are a variety of gifts and each of us has a different gift to offer," he said.

Rietdorf believes the greatest impact of the charismatic renewal has been on the liturgy. "You see a spontaneous experience of worship on the part of charismatics there," he said. "A liturgy may not be labeled charismatic but it's the spirit of worship which takes place which is more spontaneous when charismatics get involved."

According to Rietdorf there are over one million people in the world who call themselves Catholic charismatics. "It all began with about five people at Duquesne University in Pittsburgh in 1967. In Indianapolis today we count about 1,300 active Catholic charismatics."

Rietdorf believes the charismatics have a special role now in the ecumenical movement. "The Holy Spirit is poured out for ecumenism," he said. "And I believe that Magr. Raymond Boies, who is the archdiocesan director of ecumenism, is likewise a prophetic person for bringing the churches together."

The Nov. 26 praise gathering at the Indiana Convention Center is an annual highlight of such ecumenical efforts. Rietdorf believes theological uniformity will not be the basis of Christian unity. Believing there is unity in diversity, Rietdorf and other members of the steering committee planning the event see the need as recognizing the work of the Holy Spirit in bringing people together to pray. "We respect differences and strive to lift up the one Lord in a harmony of praise," Rietdorf explained.

As coordinator for ecumenical outreach for Channel of Peace, Rietdorf knows what the praise gathering can do. He would like to see such energy as found in the charismatic movement directed toward bringing the churches together in this way.

"It is not desirable to hold people in the charismatic movement as a movement," he said. "They must experience a personal revival and then answer the ministry they hear with the gifts God has given them. Some find their gifts in working in the movement itself. Some give their gifts to their parish."

Wherever Christians give their gifts, many will be offering them in praise on Nov. 26.

Initiative for peace is an urgent matter for humanity

by Fr. RICHARD P. McBRIDE

When it comes to issues of social justice, human rights, and peace, Catholics with strong opinions about these matters usually fall into one of two groups.

The first holds that the Gospel has something important to say on such questions, and the church has an obligation to apply that Gospel courageously and without compromise.

The second believes that these are essentially political and technological matters, better left to those competent to deal with them. If the Gospel has anything pertinent to say about them, no one could determine what precisely that would be anyway.

The first group often accuses the second group of moral obtuseness, reactionary politics, and lack of basic Christian compassion.

The second group retaliates with charges of self-righteousness, naivete, and divisiveness.

The problem is that in such arguments tactics are frequently confused with substance.

Thus, when the tactics of Catholic peace activists are challenged, the critic often never gets beyond the level of tactics to the moral concerns itself.

It is one thing to accuse peace activists of naivete when they lay siege to a nuclear power plant somewhere in New Hampshire, for example, but it is quite another to suggest, by silence at least, that the activists' fundamental concerns are also of minor moment.

SOMETIMES THE activists themselves complicate matters unnecessarily, when they accept the assumptions of their right-wing detractors and confuse tactics with substance.

They will berate other concerned Catholics for not agreeing with, much less adopting, their own particular tactics for protesting their nuclear arms race. If you won't lie next to them at the nuclear plant gate, waiting to be carted off

by the state police, then you're not adequately committed to peace.

There is an exceedingly important development underway now which shakes the implicit assumption that commitment to particular tactics is the test of one's commitment to substance.

Father Theodore Hesburgh, President of the University of Notre Dame, and Cardinal Franz Koenig, of Vienna, Austria, are marking out a different way to achieve the commonly wished goal of peace in a nuclear age.

In late September an international group of scientists convened by Father Hesburgh and Cardinal Koenig presented to Pope John Paul II a joint statement denouncing the stockpiling of nuclear weapons and calling upon the nuclear powers never to be the first to use them.

The meeting was held under the auspices of the Vatican's Pontifical Academy of Sciences, and the scientists who approved the statement included the presidents of some 30 national or regional academies of science from around the world, including the Soviet bloc.

THIS INTERNATIONAL gathering and its statement were the culmination of a series of smaller meetings over the course of a year. Last February Father Hesburgh and Cardinal Koenig met in Vienna for three days with presidents and other representatives of the scientific academies of France, Great Britain, India, Japan, the Soviet Union, the United States, the Vatican, and West Germany.

In subsequent meetings, the preliminary consensus achieved in Vienna was elaborated and refined, approved by members of the Pontifical Academy, and then distributed to the heads of 13 national scientific academies.

The meeting in the Vatican reworked and ratified the final statement and a copy was presented to the pope when, on Sept. 24, he appeared personally to greet the scientists and to endorse their work.

The next step is a meeting in mid-November between many of the same scientists who assembled in Vatican City and other leaders of the world's Christian and non-Christian religions.

In the meantime, a copy of the statement

has been sent to every U.S. Catholic bishop, for whom it is particularly pertinent. A committee of the National Conference of Catholic Bishops is at present drafting a major document on war and peace issues, with special emphasis on the possession and use of nuclear weapons.

The scientists' statement is no less important than the process that brought it into being. The idea came from two people—Father Hesburgh and Cardinal Koenig—who know that it's never enough simply to be for or against something. One must move intelligently and responsibly from the level of moral passion to the level of moral action.

Not everyone will agree on the direction or the distance such steps must take, but someone must take them, preferably those who know where they're going and who have the capacity to motivate others to follow.

Not only for the church's sake but for all of humanity's the outcome of this latest initiative for peace will be a matter of the very highest urgency. Alongside the threat of nuclear warfare, all other issues—moral, ecclesiastical, political, economic, educational—pale into insignificance.

If we lose on this one, we lose on everything else.



TOURING THE CRITERION—Faculty and students from St. Mary of the Woods College recently took a tour of the Criterion offices at the Catholic Center. The group stopped to smile in front of a camera in the Criterion composing room. From left are Sister Adeline Ferbach, students Diane Orr and Regina Hartman, Father Steve Moody and Professor Ernest Collamatt. (Photo by Gina Jung)

Psychologist believes celibates need to talk about celibacy to others

by Fr. THOMAS C. WIDNER

"Just as married couples need to tell one another what the experience of being married is like, so celibates men and women need to talk to one another about their experiences of celibacy." The speaker was Father Tom Kane, priest of the Diocese of Worcester, Mass. Father Kane, together with Medical Mission Sister Anna Polcino founded the House of Affirmation, international therapeutic center for clergy and religious.

Father Kane's remarks were given at the annual Psychotheological Symposium sponsored by the House of Affirmation this fall in four locations—Boston, Louisville, St. Louis and San Francisco. The St. Louis symposium, held this past weekend, offered two other talks which, with all the talks presented at the four meetings, will be published next spring in "Relationships: Issues of Emotional Living in An Age of Stress for Clergy and Religious."

Father Kane stressed that clergy and religious must proclaim by their celibate witness what it is to be sexual in the world, what it is to be man and woman in the world. Celibate men and women must reflect in the way they live the values of the reflective life. They must reflect the value of living life dangerously and they must reflect the value of sacrifice in the world.

"For celibates," Father Kane said, "the question is how to love non-genitally." Celibate love, according to the clinical psychologist, is

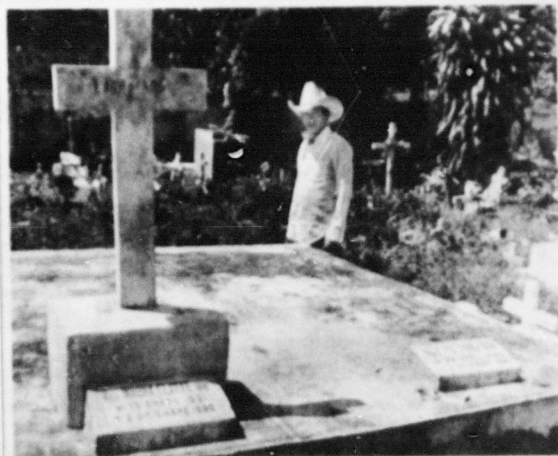
created by acknowledging the reality of a situation, by giving it time, by being open in one's relationships, by recognizing that the desire for genitality is not lessened, and by being an expression of mutual love.

FATHER KANE HAS been associated with the House of Affirmation since its inception around 1979 when Bishop Bernard Flanagan and Auxiliary Bishop Timothy Harrington, both of Worcester, felt the need for a non-residential treatment center for clergy and Religious in their diocese to deal with problems of stress and emotional living.

"The House of Affirmation grew out of a ministry to the local church in this way," Father Kane explained. "Sister Anna Polcino was asked to be a consultant by the Senate of Religious Women and the bishops asked them to bring me in. Almost from the beginning though, our Center for Religious admitted people from outside the diocese as well."

"Within a year we had changed the name to Consulting Center for Clergy and Religious. In the third year we called it the House of Affirmation, Therapeutic Center for Clergy and Religious."

The center became residential in 1973 and there have been nearly 700 clergy and Religious undergo its intense program since that time. About 80 percent of that number have been priests and five of the total number have been bishops. Houses have been established at Montara, Calif. near San



SALVADORAN SOULS—In a cemetery in Chalatenango, El Salvador, a peasant pays his respects at the graves of Maryknoll Sisters Maureen Clarke and Rita Ford on All Souls Day. The two nuns were killed Dec. 2, 1980, along with two other American missionaries. Five national guardsmen are jailed in the killings. (NC photo from UPI)

Francisco and Webster Groves, Mo. near St. Louis since that time and just this past year a fourth House of Affirmation has opened at Hopdale about 10 miles distant from the original one at Whitinsville, Mass. A non-residential outreach center is located in Boston and an autonomous house is located in England.

MEDICAL MISSION Sister Anna Polcino saw the need for therapeutic aid for priests and Religious while a physician in Pakistan and Bangladesh. She often treated the physical ailments of clergy and Religious in the missions. When called to begin the center at Worcester, she had just completed a second career internship in psychiatry.

"There was nothing at the time we began the House of Affirmation on which to base a psychological-theological model. There were alcoholic treatment centers and mental hospitals but we are neither," Father Kane said. "Since the request came through the two bishops of the diocese, we did not have to demonstrate a need for this kind of center. The requests have always come through the bishops and the major superiors."

Father Kane said that laity still often wonder about the need for such a center for clergy and Religious "although there has been a change in their feelings more recently." Even now, Father Kane said, "Catholic fraternal groups tell us they wouldn't want to support this kind of endeavor because they don't see the need for it. So we've never pursued the support of groups of the laity but mainly the bishops and major superiors."

Cost of residency at the House of Affirmation is \$67 per day which is only \$11 per day more than it was in 1973. Length of residency depends on the individual but is generally around six to eight months. It may be longer. Financial support comes through fees and a continuous search for contributions for the work.

FATHER KANE AGREED that the reason so many do not understand the work or the need for the House of Affirmation is because "it is dealing with the area of emotional growth and mental health, an area which is surrounded by fear and/or ignorance."

"The problem we had in the early days of the House was that the professional psychological community didn't see the need for the theological values we wanted to incorporate in the program nor did the psychological community always see the need for the psychological values. We tried to say we wanted to be just one bridge in the process but

there was suspicion from both communities. Without the support of the bishops and, indeed, without the insight and guidance of Bishop Flanagan in particular, the endeavor might not have been successful at all."

In the beginning there were about three women Religious applying for residency for every man. Today that is reversed. Father Kane believes this is due partly for financial reasons. "Communities of religious women do not always have the financial resources to send their people," he said. "Last week I refused five scholarship aid requests from religious women. This past year we raised \$30,000 for scholarship assistance but we gave out \$170,000. But women have also had more programs available to them. It is also possible that we have created an image that you have to wait forever to come in and so it is possible that women are not applying."

Father Kane's work as International Executive Director of the House of Affirmation involves his participation with diocesan clergy. He has observed both the Ministry to Priests program (which is active in the archdiocese of Indianapolis) and the Emmaus program (which is active in his own diocese of Worcester). These renewal programs for clergy, he said, are both excellent but "both groups get concerned after a while that the support groups created in them begin to die out."

Father Kane felt this was due partly to priests lacking the skills to keep their own groups going. "Priests often have the skills to be group motivators among the laity, but not among themselves," he said. "On the other hand, I think it's a healthy sign that the groups die out. That's because we're given a structure of comfortable support and we see the need now. It would seem to me a natural consequence of an organized structure that it would become more natural, that it would be a goal not to perpetuate itself. Then the priest can more naturally turn to other priests, Religious and laity for his support."

"These support groups are a vehicle to realizing the natural phenomena of a need for a priest's support. As our numbers get fewer and fewer and we are more and more separated from one another, we are going to need to rely more fully on the support of the laity. Support (See PSYCHOLOGIST BELIEVES on page 7)

TO THE EDITOR

'Letter was not logical,' says reader

The letter against the nuclear freeze in the Nov. 5 *Criterion* is not logical. The author writes, "The Russians fear a nuclear war as much as we do. They know that if they launch enough warheads to destroy us, the prevailing winds will carry the fall-out back to them and their destruction will follow."

If this is true, then the Russians will be destroyed by fall-out from their own weapons if they launch a major nuclear attack on us. In

this case we need very few nuclear weapons or none.

The author's arguments seem to point to two extremes, either an out-of-control arms race as we have now or no need for deterrence. The only course his arguments speak against is a middle-of-the-road solution such as the nuclear freeze.

Howard Richards

Richmond

Another close encounter by man

I read with interest your article on technology and the telephone. I would like to share with you my encounter with the computer.

Blessings to us!

I liked your column entitled "Can we find an intellectual stimulus for faith here?" very much in the Oct. 1980 issue. I was able to attend three of the four lectures at Marian College and found all of them very stimulating. It seems to me from an ecumenical viewpoint, it is very significant that the emphasis be on "Intellectual Stimulus" in that much of what I heard was certainly a departure from so-called "traditional Roman Catholicism."

Blessings in our Ecumenical Pilgrimage together!

Donald Charles Lacy

Indianapolis

Several years ago I purchased some anhydrous ammonia (sometimes called pneumonia) for my corn crop. Mr. Carter from New Point came over and told me I would receive a bill of \$13 for some small items which I should ignore. For three months I received a bill for \$13. Mr. Carter came back and said, "Forget it." For the next six months the bill of \$13 came. They probably had to throw a wrench into the computer to get it stopped.

To summarize: Man says, "I forgive you the debt." The computer says, "Brother, you owe the money."

Leonard J. Schroeder

Greensburg

Affirmative!

To: E. J. O'Connor of Fort Wayne,

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Don't feed your pet peeves!

by CYNTHIA DEWES

Everyone has them. They are often small, cheap to feed, easy to forget until you feel like paying attention to them. They're called our Pet Peeves, and mine is named Substituting Contractions For Possessive Pronouns. (I said they were small, didn't I?)

Back in pre-history, when I was taught English grammar, the contraction was as simple and innocent and sweet a language tool as anyone could wish. Un-complicated, too. It merely replaced a letter or two with an apostrophe in order to condense two words into one.

Although this was more useful in the spoken language than in the written, it had an im-



portant place in common usage. Sample: It's going to rain, meaning—it is going to rain. The apostrophe replaced the "I" to smooth out a bit of formality and roughness in saying "It is."

Personal pronouns involving possession were easygoing too. We used My, Mine, Your, Our, Their as neat as you please. But when it came to Ours, Theirs, Its, and Yours the trouble began. For some reason, the pronouns ending in "s" produced a Dracula effect and many of us began to feel compelled to insert apostrophes with abandon.

Widely we created It's out of Its, Your's out of Yours, and similar mutations of normal possessive pronouns. Thus we were treated to irritating little aberrations such as "Is the toothpaste in IT's rightful place?" or "OUR's not to reason why, THEIR's but to do or die." (an aberration in its own right).

So let us keep in mind, ladies and gentlemen, that apostrophes between letters in a word mean that other letters are missing, and it is our duty to read it as two words. Sample: It's (It is). We should also remember that a possessive pronoun, with or without that hellacious little "s" on the end, NEVER carries an apostrophe. Sample: Its (denoting possession).

End of diatribe. The whole thing is enough to send cold chills up the spine of every language lover in America... Ain't it?

check it out...

Following a Blessing and Dedication, a public Open House for new surgical facilities at St. Francis Hospital Center will be held Sunday, Nov. 21 from 2 to 4 p.m. on the second floor of Bontel Tower.

Cosmas A. Mascari, Retiring Master of the Southern Indiana District, Fourth Degree Knights of Columbus, will be honored for his ten years of service at a Testimonial Dinner Dance on Friday evening, Nov. 19 at the Magr. Downey Council K of C, 311 E. Thompson Rd. Call Joe Stoeckert at 350-3729 for more information.

St. Philip Neri Parish and their St. Vincent de Paul Conference are sponsoring a Christmas with Christ appeal for donations of food, clothes, toys and money for the elderly, unemployed and children. Call Vera Lanning 631-2220 or Herschel B. Monroe 637-1361 for pickup or information.

Jesus Psychiatric Father Jim Gill will conduct a seminar titled "Stresses in Ministry"

on December 10-12 at the Jesuit Renewal Center, 3301 S. Milford Rd., Milford, OH 43150, (513) 631-4010. Cost for the weekend, which will approach the work problems of persons in the helping and healing professions, is \$90.

An Open House for St. Susanna School principal Mrs. Gloria Gully will be held Sunday, Dec. 3 from 2 to 4 p.m. in the school hall. Mrs. Gully, who is retiring this year, served as principal for eight of her fourteen years at St. Susanna School.

Little Flower School's Class of 1933 will hold a 50th Anniversary Reunion in 1983. Please call the following persons if you have information on any of the 36 graduates of that class: John Remmett 354-6290; Gene Kesterson 356-1244; Edith (Parks) Myers 356-2960; or Eleanor (Ryce) Pfleger 356-0498.

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Archbishop O'Meara's Schedule Week of November 21

SUNDAY, Nov. 21—Mass and dedication of the new St. Luke Church, Indianapolis, 4 p.m. followed with a reception.

MONDAY, Nov. 22—All employees of Archdiocesan Agencies Thanksgiving Pitch-in Luncheon, Staff Lounge, Catholic Center, Indianapolis, 11:30 a.m.

TUESDAY, Nov. 23—Conformation, St. Michael Parish, Brookville, Mass at 7:30 p.m. followed with a reception.

Cathedral alumni honored

Five alumni of Cathedral High School were honored with the Bishop Joseph Chartrand Award on Thursday, Nov. 18 at the school's annual Trustees Dinner. The award, the highest presented by the Cathedral Board of Directors for service and achievement, is named for the former bishop of Indianapolis and founder of the school.

Receiving the award for bringing "honor and distinction to Cathedral High School" are: b. Jack Baker, Brigadier General Joseph C. Lutz, Frank E. McKinney, Jr., James E. Muller, M.D. and William Shover.

Baker, a 1946 graduate, is founder and operator of Baker, McHenry and Welch, mechanical contractors.

Lutz, a 1951 graduate, is Commander of the

First Special Operation Command and Commandant of the First Military Institute at Fort Bragg, North Carolina.

McKinney, a 1957 graduate, is chairman of the board and chief executive officer of American Fletcher National Bank and American Fletcher Corporation.

Muller, a 1961 graduate, is a cardiologist and associate professor of medicine at Harvard Medical School, and co-founder of "International Physicians for the Prevention of Nuclear War."

Shover is director of community and corporate services for The Arizona Republic and The Phoenix Gazette.

The Bishop Chartrand Award was first presented in 1975.

Psychologist believes (from 6)

groups are a preparation for a more natural experience."

Prints are very much aware of their needs, he believes, and are growing more and more aware of them. The difficulty is working out remedies. "I see a lot of good things going on, a lot of untapped potential," he said. "I also see how morose but that's not a precise question. Prints see themselves with fewer numbers, more work to do, more meetings to go to, etc. So they are either burnt out or bored."

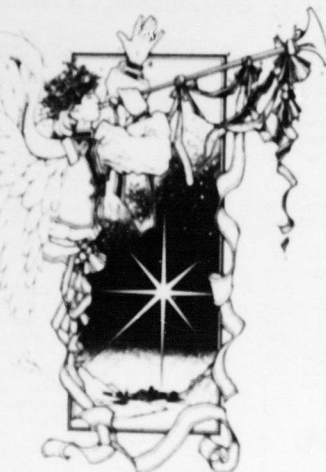
Father Kane said he sees dioceses where the problem is too many priests. "We all would like to see more priests," he said, "but in some dioceses where the numbers are still high, the Vatican Council's documents on the important role of the laity are not given the same accord

as in dioceses where priests are few in number."

A result of the kind of work done at the House of Affirmation is the springing up of local therapeutic centers. "People have an empty building, a local psychologist and a priest or religious and they decide to set up a therapeutic community," he explained. "I think that can happen but what I see happening is that very often they minimize planning and the degree of professionalism needed to do such a thing. You don't do major surgery unless you're prepared to do it."

The House of Affirmation is a major surgery. It's an effective tool of renewal for clergy and religious. More than 700 men and women who have been served by its program can attest to that.

It's not too early to think about Christmas...



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Singles frustrated by unemployment too

by DOLORES CURRAN

"Why is it that all writers/society automatically assume that parents are the only ones unemployed... that there has never been any single unemployed at any time? We all—both single and married have responsibilities to be met—bills to be paid, groceries to buy, clothes to be washed, all of which require hard cash?"

This thoughtful rebuke in response to my earlier column on the effects of unemployment in the home points up a couple of tensions in family and church life today. First, there's the very real frustration of singles who can't find jobs. They're often the last hired and the first fired because they don't have families. It's a rare employer who doesn't take marital status into consideration when he eliminates an employee.

Sadly, singles often find their parents unsympathetic to their unemployment plight. These parents who, 25 or 30 years ago came out into a work world that was wide open, simply don't realize how tough it is to find a job today.



College graduates live in a state of tension and self-doubt while searching and frequently settle for a job they could get right out of high school.

Over-qualification is a common drawback. "I don't tell them I'm graduate business major anymore," one young man told me. "They tell me I'm overqualified for what they've got and they assume I'll leave as soon as I find something better. I'll take any job right now."

Older singles suffer from even more discrimination and lack of family support when their job gets sacrificed to the recession or technology. Because of their age, they can't move back home as easily as their younger peers and they literally find themselves down and out, scrambling for jobs at half the salary of their former ones. It's at times like this they most need the sympathy and support of parents and friends.

The letter reveals a second reality in the bigger church family—our lack of interest in the older single in our pews. Like my column, so much of our ministry is designed for traditional family structures that we tend to neglect the needs and hopes of our lifelong singles. I recall a 30-year-old nurse practitioner who wanted very much to be part of her parish family program but was never invited because she was single. Yet she had tremendous gifts to share.

We need to broaden our image of family to include these singles, be they 22 or 62. They don't want to be shunted off to single groups only, but often desire an opportunity to be with families. And where better can they do this than within their parish family?

One caution for parishes, though. All singles can't be grouped together any more than all couples can. Singles of 25 and singles of 50 have in common as couples of 25 and couples of 50. If a parish attempts to set up a lone organization for singles, it will eventually disintegrate into one age group.

Churches that have made a deliberate attempt to welcome and integrate their singles into other parish organizations find that it pays off in increased community and volunteerism. Many of these adults have leadership gifts that we ignore. We have found, for example, that they make great "parents" in family programs. They enjoy being part of the family activities and liturgies and become a natural part of the group—members of everybody's family.

I regret that I omitted concern for the unemployed single in my column a couple of months ago but I am grateful to the single who wrote and spurred this column. Perhaps together we can open the church doors a bit wider to all singles in our extended family.

Woman in nursing home seeks aid in finding another home

by Dr. JAMES and MARY KENNY

Dear friends: I'm in a nursing home but I'm not that sick. A woman is trying to get me in a HUD project, but there is such a long waiting list. I can't eat the food here at the home. I go shopping sometimes and I try to fix things myself. What I fix is nourishing but not strengthening. Can you help? I hope so.

Answer: You are not alone. There are many elderly men and women in nursing homes who could get along in a family "with a little help from their friends."

When people cannot live alone, then they should live together. This does not mean they should live in an institution.

Institutions are considerably handicapped in providing personal and loving care. The staff, however dedicated, is rarely as committed as family members. Employees come

and go. When they are ill, employees stay home.

Complicating this further is the fact that most institutions need to run five shifts of personnel. In any week you will have at least five different care persons, depending on the time of day.

Institutions work on schedules. They need order and they have rules. Consequently, when a person becomes a little irritable or cannot sleep at night, personnel think of medication. Institutions often overmedicate. Families can be much more accommodating to individual differences. You can more easily sleep late or stay up late in a family.

Finally, institutions are expensive, increasingly so as health care costs rise. Institutional care is provided by contract for a fee, and whether the individual or the government pays, it is costly. Family care is provided out of filial duty and personal concern.

Obviously I am in sympathy with your desire to find a home. You have two options.

One possibility would be to find a companion of your own age. Inquire among your co-residents at the nursing home. Is there someone else like you who could manage outside with a little help? Leave together.

You might also check the Senior Citizens groups to find out if there are any elderly living alone in your community who would like a companion to share expenses.

The other possibility is to find a family. Since you make no mention of your own family, I assume they are not available. How about other families in your parish or community? Inquire of your welfare department. Check with your pastor. Contact Catholic Charities.

We have received many letters from persons like yourself. Sadly, some have already contacted their parishes and received little or no help. Where have all the caring people gone? What will we say to Jesus when he reminds us: "I was lonely and in need of care and you were too busy to take me in?"

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box 873, St. Joseph's College, Rensselaer, IN 47878.)

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Pathways of the Spirit

Paul learns freedom is his mission

by Fr. ALFRED McBRIDE, O.Praem.

What was St. Paul's hometown of Tarsus like?

Paul grew up in a town that thrived on trade. Caravans from Persia brought rugs and spices. Trade missions from Western Europe brought gold to buy the Persian specialties for marketing back home. Ever since Alexander the Great conquered Tarsus in 334 B.C., the city prided a Greek heritage.

Paul's family enjoyed Roman citizenship and taught their son the democratic ways of the Romans. Pompey, the Roman general, had conquered the city in 64 B.C. and installed these Roman ideals among the citizenry.

As a young boy, Paul played on the Taurus mountains that rise up majestically behind the city. He chased the famed Taurus goats, whose coats of tough hair were valued then and now for making tents.

Besides his intellectual education in the schools, Paul was also trained to be a tent-maker, so he could become a self-reliant business man. Today's Tarsus (now called Tarsus) still has a Street of Weavers.

As he entered young adulthood Paul went to Jerusalem to study theology at the school of Gamaliel. This training would prepare Paul to be among those of the strict and distinguished sector of Judaism—the Pharisees.

The Jewish people honored the Pharisees for saving their religion from the secularizing tendencies of the Greeks and the persecutions of the Romans.

Thus God prepared Paul (or Saul as he was then called) for a worldwide ministry in the church. Paul moved into manhood as a most cosmopolitan man. He could speak three languages, Latin, Greek and Hebrew. He had a Greek secular education, a Jewish religious education and a business trade.

Paul was a deeply committed religious man. This accounts for the fierceness of his hostility to Christianity which he felt was undermining his Judaic religion. He began his fabled trip to Damascus to root out the Christian subversives and save his church.

For seven days Paul and his companions walked the 180 miles from Jerusalem to Damascus. Then they reached the hill overlooking the city, nestled like "a handful of pearls in an emerald goblet," Paul was suddenly overwhelmed by an intense experience of God.

The Lord asked, "Saul, why are you persecuting me?"

"Who are you, Lord?"

"I am Jesus, whom you persecute."

Hence Paul, by the grace of God, arose to the reality of Christ and was converted to Christianity. He received his baptism from Ananias. After that Paul retired to the Arabian desert for three years to absorb the impact of his Damascus vision. While there, he experienced the "third heaven" and the "thorn in the flesh." The heavenly visions filled him with the ecstasy of the living God. The thorn made him humble and taught him the cross was as much a part of his ministry as the glory.

Completing his three years of contemplation Paul went to Jerusalem to be confirmed by St.



Peter and to seek a ministry. These two giants of Christianity spent 13 glorious days together sharing their faith. Peter showed Paul the places where the historical Jesus had lived and acted.

Paul disclosed the story of his conversion and the Arabian desert events. Paul asked for a mission. He felt he was ready.

To Paul's great disappointment Peter told him to go home to Tarsus and wait. Peter judged that this fiery Paul was not yet tempered enough for the mission.

And Paul learned that freedom is not just doing what you like, but what you ought to do. For he would have liked to begin his ministry sooner. Peter thought otherwise.

It was a disappointed Paul who went back to Tarsus. His family, friends and synagogue rejected him. The most eloquent preacher in Christian history passed four years in a ministry of silence. The greatest missionary of Christianity passed his days making tents.

Then one day the summons came. Peter called Paul to begin a ministry in Antioch. After three years in the solitude of Arabia and four years in the solitude of Tarsus—seven years of prayer and reflection—Paul was free to be Christ's missionary.

Paul would have much to say about gospel freedom in the years to come, especially to the Galatians and Romans. His words would be based on his experience of God, the author of freedom. They would be based on his experience of prayer and obedience.

Peter learned a lesson all of us try to learn on our faith journey.

A meaningful life requires quality of freedom

by NEIL PARENT

In a recent Time magazine article on prisons, one inmate, a woman in her late 30s, was quoted as saying: "What do I miss most here? My freedom. You take away a person's freedom, you take away everything."

Most of us would shudder at the thought of losing our freedom, whether in a prison cell or in a highly restrictive society such as a dictatorship. We identify freedom with what it means to be truly human. To lose our freedom is to lose a part of our reason for living.

We need a certain amount of freedom to live a meaningful life. With freedom, we hope to become all that we are capable of being. We want it in order to act for our own sake and for the sake of others.

It's no wonder that the founding fathers of the United States listed liberty together with life and the pursuit of happiness among the inalienable rights of every person.

Freedom is a quality of life that covers far more than deliverance from bondage or tyranny. There is, for example, the freedom that we all seek from hunger and want. There is also the freedom that comes with having good physical and mental health.

One of our strongest aspirations is to be free

from both physical suffering and emotional illness, the latter threatening to entrap us in our own mental prison.

For Christians and other believers there is also the freedom that comes with faith in God, the one who preserves life's ultimate meaning. (See A MEANINGFUL LIFE on page 10.)

Resources

"Our Treasured Heritage: Teaching Christian Meditation to Children," by Theresa O'Callaghan Scheibing with Louis Savary. 1981. Crossroad Publishers, 375 Lexington, New York, N.Y. 10022. Mrs. Scheibing, a mother and educator, provides some tested suggestions on meditation and establishing a relationship between God and us. \$9.95.

"Passover Jewish Feast, Christian Feast," by Father Leonard Foley, O.F.M. in the April 1982 issue of St. Anthony Messenger magazine. The article explores the connections between the Jewish feast which celebrates freedom from slavery and the Christian passover with Christ from death to life through resurrection. Single copy, \$1.25.



ROYAL RECEPTION—King Juan Carlos and Queen Sofia of Spain welcome Pope John Paul II as he arrives in Madrid to begin a 10-day visit to Spain. (NC photo from UPI)

A meaningful life (from 9)

Freedom is a central theme of both the Jewish and Christian faiths. In the Old Testament, God is seen as the great liberator. The early books of the Old Testament give a lengthy account of how God delivered the Israelites from their slavery in Egypt and guided them to the freedom of the Promised Land. To this day, Jews throughout the world annually commemorate their God-given freedom in the Passover celebration.

In the New Testament, Jesus is described as the savior-liberator. He comes to us proclaiming the good news of freedom from the bondage of sin and death. In becoming his disciples, we are enabled to overcome the shackles that prevent us from living lives worthy of God's children.

And through his resurrection, Jesus demonstrated that even death will not prevail over us. Our faith in him shall deliver us from that final bondage too.

Christian life is a continual process of choosing freedom, the kind of freedom that Jesus offers—which may not always be understood by the world. Paradoxically for the

Christian, true freedom often comes in the form of letting go of other freedoms or being willing to take on some kind of bondage for a greater good.

Freedom is not without restrictions. Invariably, by choosing one freedom, we forego others. The monk who seeks the freedom to live exclusively for God willingly foregoes the freedom to live in the kind of intense relationship that a married person chooses. The man or woman who chooses the freedom of marriage, foregoes other similar intimate relationships and accepts the responsibilities of the marriage.

There are privileges and responsibilities to every freedom.

Our task as Christians is to choose those freedoms which best enable us to walk the path of Jesus, each in our own way. The decisions we make still reflect our individual preferences and circumstances. But we can hope that our choices, with the privileges and responsibilities that go with them, will be a way of growing in Christ.

Note of foreboding found in death of Samson

by Fr. JOHN CASTELOTT

There is a note of dire foreboding in the fact that the last of the Old Testament judges, the mighty Samson, died in blind rage and frustration as a captive of the Philistines.

It was time for a change in national policy. The man the Spirit of God selected as the instrument of that change was Samuel, judge and prophet.

Strangely enough, Samuel plays an important role in only the first 15 chapters of the first Old Testament book that bears his name.

But the part Samuel played was a most important one. He formed the bridge between the hectic days of the judges and the more or less glorious days of royalty.

His task was extremely delicate. The traditional rivalry among the Israelite tribes, especially Ephraim in the north and Judah in the south, resulted in an enfeebling lack of unity.

The Israelites woke up one fine morning to find their Philistine enemies camped right in their front yard. Too late the Israelites put up a common defense.

In the bloody battle of Aphek the Israelites were cut to pieces by a superior foe and even their sacred ark of the covenant was captured by the Philistines.

All hope seemed lost. The invaders set up strongly fortified garrisons throughout the mountain country, destroyed the hallowed shrine of Shiloh, and forced the Israelites to surrender their arms.

This was the world in which Samuel grew to manhood. Marvelously endowed by both nature and the spirit of God, he was already in his prime when the battle of Aphek put an end to the independence of his little nation.

Samuel had grown up in the service of the priests at Shiloh, and from there his reputation

for dependability, for integrity and for strength of character, had spread among the people.

He was known far and wide as a prophet, a true man of God, one who could make the divine will known. This gave the people confidence in him.

With courage then, Samuel set about the work of recovery. On his periodic tours of the country, Samuel kindled a desire for unity in the hearts of the people.

He softened, at least temporarily, the divisive rivalry among the tribes, especially by drawing the important southern tribe of Judah into the national orbit. Then when the hour struck, Israel was united and strong. The Israelites dealt the Philistines a stunning defeat and had their country to themselves once more.

However Samuel's most far-reaching contribution was putting the final touches on the political unity which was forged out of the independent Israelite tribes.

Equally important, being a prophet himself, Samuel established the counterforce of a religious and prophetic ministry which would serve alongside the secular authority soon to emerge.

In a nation like Israel, he realized there could be but one supreme authority: God. There was no room for an omnipotent king who recognized no authority above his own. It was this apparent conflict of authority—Yahweh versus a human king—which made Samuel hesitate when the leaders of the people asked him to select a king for them.

God's spirit helped Samuel to resolve the conflict and sanctioned the choice of Saul as the first king of Israel—Saul who carried out his immediate duties with distinction.

In the end, however, Saul turns out to be one of the most tragic figures in human history.

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THE WORD

by PAUL KARNOWSKI

I'll be honest with you. I have always had a difficult time understanding today's feast. Of all the titles the church has bestowed on Christ, (He certainly didn't take it for Himself) the title of "king" seems to be the most inappropriate. As I sat in front of my typewriter, trying to think of how and why Christ can be called a king, I kept thinking of things that are associated with royalty—things which seem to be the opposite of what Christ is about.

Discussion points and questions

1. What does the word "freedom" mean to you? Why do you think it represents an intriguing, yet complicated, topic for people to explore?
2. In Father Alfred McBride's article, how does St. Paul find his freedom restricted?
3. What lesson about freedom does Father McBride think St. Paul's experience can teach us?
4. Why do you think redemption by Jesus often is described in terms of freedom or liberation?
5. What is the most important achievement of the prophet, Samuel, according to Father John Castellet?

I thought about crowns. If Jesus was to wear something on His head, it probably would not be a crown. I could picture Him wearing a sombrero, a cowboy hat, or a baseball cap. I could picture Him emerging from a coal mine, soot on His face and a coal-miner's hat on His head. I could see Him sporting a hard hat as He walked on a steel beam 25 stories up in the air. I could even see Him wearing a green surgeon's cap. But I could not imagine Him with an opulent crown on His head.

I thought about palaces. I could imagine Jesus living in a cabin in the woods. I could see Him living in a three-bedroom ranch in the suburbs. I could picture Him living in a high-rise, urban renewal complex in the ghetto. But I could not see Him living in a palace surrounded by fences and security guards.

I thought about servants. Jesus, it seemed to me, would never turn His nose up at any menial task. I could picture Him changing the baby's diaper in the middle of the night. I could see Him dishing out the soup at a Salvation Army food line. I could imagine Him listening to a youngster recite her ABC's. But for the life of me, I could not picture Jesus ringing for the maid.

Then it dawned on me. Who else but Jesus would we want as our king? He wears our many hats. He lives wherever we live. He serves our needs, whatever they might be. He is all things to all men. All other monarchs pale in the face of this brand of royalty. He, and He alone, is King.

NOVEMBER 21, 1982

Christ the King (B)

Daniel 7:13-14

Revelation 1:5-8

John 18:33-37



Aaron speaks for Moses as God's messenger

by JANAAN MANTERNAH

Aaron was caught off guard. Without warning God told him, "Go into the desert to meet your brother, Moses."

Aaron did not know why God wanted him to go out to meet Moses. But he went quickly into the desert as God commanded.

He walked over the desert sands to Mount Horeb. There Aaron met Moses. He was happy to see his brother. He ran up to him and hugged him.

"Aaron," Moses blurted out with excitement. "Let me tell you what happened."

"What did happen?" asked Aaron. "You are more excited than I've ever seen you."

Moses told Aaron how he had heard God calling him from a burning bush right there on the mountain. He told Aaron that God wanted him, Moses, to go to pharaoh, king of Egypt, and demand the release of the Hebrew slaves.

"I was afraid," Moses confided to his older brother. "I begged God not to send me. I said I was shy and a poor speaker."

"So God said you would speak for me, Aaron. God knows you are a powerful speaker. God wants you to go with me to stand up to pharaoh."

Aaron was amazed at what his brother told him. "I'll do it," Aaron promised Moses. "If the Lord wants me to speak for you, I'll do it gladly."

Aaron and Moses returned to the city. They gathered together the leaders of the Hebrews.

"The Lord has seen your suffering," Aaron told them. "The Lord has heard your cries for help. God is sending Moses and me to ask pharaoh to

let our people go free. I am to be the spokesman for Moses."

Soon the two brothers stood face to face with the king of Egypt. Aaron looked at him and said boldly, "The Lord, the God of Israel, says to you, pharaoh, 'Let my people go!'"

Pharaoh was furious. "Get out!" he shouted. "The people your God claims as his own are my slaves. They will stay my slaves!"

Ten times Aaron went with Moses to pharaoh's palace. Ten times Aaron spoke bravely as his brother's spokesman. Finally pharaoh gave in. He let the Lord's people go free from their slave camps.

Once free the people praised God. They praised Moses. But Aaron felt the people did not give him credit for what he did. "After all," he thought to himself, "I was the one who spoke up to pharaoh."

Aaron became envious of his brother, Miriam, their sister, sided with Aaron.

The Lord and the people continued to honor Moses as the great leader and prophet. Aaron always walked in the shadow of his younger brother.

Part I: Let's Talk

Activity: In a family, a lot of caring lies hidden. But the family is a place where members can be supported, consoled and loved. If little sharing of such support, consolation and love goes on in your family, make plans to change the pattern. You might suggest a party—a time to express this kind of care. Perhaps do it on the spot. Get everyone involved in the preparations, popping corn and preparing drinks. Then talk together. Sometimes "I love you" needs to be spoken aloud. This could be as important for a teenager as for a four-year-old.

Questions: Why does God ask Aaron to go into the desert? Why does Moses ask Aaron to be his spokesman? Does it take long for Moses and Aaron to convince pharaoh to let the Hebrews leave Egypt? Why is Aaron upset and envious of Moses?

Part II: Parent and Teacher Notes

Story Background: Aaron's story is found partly in the Old Testament book of Exodus and partly in the books of Numbers and Leviticus. The other books tell us, for instance, that Aaron allows the construction of an idol, the golden calf, while Moses is with God on the mountain. Aaron and Miriam challenge Moses at one point out of envy. And Aaron was chosen by God as the first high priest. Moses anoints his brother a priest.

Scripture and Us: Have you ever felt you were playing second fiddle? Or that you were doing the work while someone else was getting the credit? Are you ever envious of the success and reputation of a relative or a friend? Aaron always remains in the shadow of his brother, Moses. Moses consistently got credit for what he and Aaron did together.

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THE QUESTION BOX

Mother wants to know how to cope with her son who lives with his girlfriend

by Magr. RAYMOND T. BOSLER

Q My son and his girlfriend are living together without benefit of a marriage license. They are both mature and otherwise good people but they prefer not to marry. They are deeply in love and they say they want to stay that way forever. They say love must be free and not smothered by constraint. Their freedom to love, they think, will give them a better chance to succeed than the couples who want legal and religious bondage. How do I cope with this thinking?



A There is a basic human need that all the rapid changes of our technological age have not lessened in the least—the longing for a love that will last.

So many modern songs express the fear that love will not last. They honestly reflect what is wrong in modern society: the lack of commitment and fidelity, which are essential to true love.

The institution of marriage has broken

down with the prevalence of easy divorce. There is a lot of hypocrisy perpetrated in many big church weddings. Couples promise to be faithful in sickness and in health until death, knowing all the while that if the union isn't happy an easy divorce by mutual consent can end it all.

Perhaps this explains why your son and his partner, like so many other young people, want to experiment with what they think is a new morality.

An abysmal ignorance of history threatens them and the whole modern generation. They are unaware that what they want to embrace is not a new morality but what anthropologist Margaret Mead called "no morality."

They are in danger of repeating the mistake of former great civilizations, which destroyed themselves by abandoning the accumulated wisdom of the past. These young people know nothing about what Gilbert K. Chesterton called the "democracy of the tombstones."

All civilizations, however primitive, have required some public recognition of the union between man and woman and some form of ritual, to protect the rights of both parties and their children and because human beings seemingly must have it that way.

Any civilization that ignores this experience will be self-destructive.

Young people today talk much of the personal fulfillment to be found in sex so long as it expresses love. But if historians, novelists, playwrights and psychologists have taught us anything at all about sex, it is that it offers fulfillment only when it embodies perpetual fidelity.

That is the lesson this generation is going to have to learn the hard way.

There are indications that some learning is going on. Most couples who accepted the thinking of your son eventually married or broke off relationships after several years.

Q Does watching the Mass on TV fulfill the Sunday obligation for a mother burdened with three young children? I am told it does for shut-ins.

A Shut-ins have no obligation to attend a Mass. The TV Mass is a great consolation for them, but it does not fulfill an obligation they do not have. If attending Mass is a great inconvenience for a mother of three children, she has no obligation. She too may find the TV Mass a consolation.

Magr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at 800 North Alabama, Indianapolis, IN 46204.

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St. Rose Parish

Knightstown, Indiana

Fr. Patrick Commons, pastor

by GINA JUNG

For a small parish, St. Rose in Knightstown covers a large territory. Its boundaries touch the borders of Henry, Hancock and Rush Counties.

The parishioners live in Carthage, Shirley, Wilkeson, Charlottesville and other small towns in the area. But despite the fact that St. Rose is not a neighborhood parish, pastor Father Patrick Commons says "It's an extremely loyal parish."

"So many times with a parish like this you get jealousy, but you get nothing like this at all. The loyalty to different towns isn't here. Everyone belongs to St. Rose."

"The size of the parish contributes to the sense of community at St. Rose," says parishioner Ann Mills. "It's small enough so that everyone knows everyone."



PARISHIONERS AND PASTOR—St. Rose parishioners, Kathy Zielliga, left, and Janette Hauser, pose with their pastor Father Patrick Commons.

Unlike most parishes, there is not a mad rush to go home after communion. Father Commons says, "Everyone stays until Mass is over. To them it isn't over until afterwards. People stay because they want to."

The 250 parishioners live so far apart from each other that they usually stay to catch up with each other on Sunday, says Mrs. Mills. "I hardly ever see anyone leave early. They're so spread out they don't see each other during the week."

There are 89 families in the parish. Last year four converts took instructions and joined St. Rose. But the parish has lost members because of the depressed economy. "Two families moved out because there was no work for a year," Father Commons says. "But we're also had people come because of work."

The parish gained two new families when a doctor and a dentist recently moved to Knightstown.

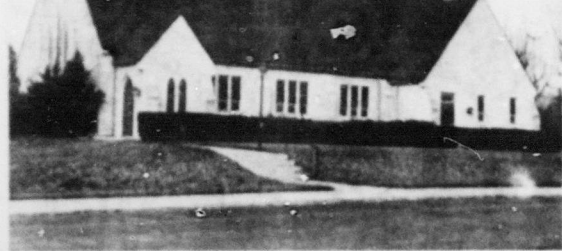
The depressed economy also has turned more people to the road looking for a place to work. Because St. Rose sits on the highway, transients often stop at the church asking for money.

"They all have a different story to tell," Father Commons says. "They're usually on their way to Texas or California or some place where things are better. I give them \$5 and send them on their way. They're usually satisfied and it gets them to the next town."

The St. Rose Society is the largest parish group with nearly 30 active members. The society's group prepares food for the annual bazaar held in November. The society also sponsors Christmas parties and Easter egg hunts.

Last year a men's club was started at the parish. One of its first activities was a Mother's Day luncheon. The men's club has been raising funds for maintenance of the church building.

The parish must pay high fuel bills to keep the church warm in the winter, Father Com-



mons says. "The bills for the fuel and my salary take up half the income of the parish."

The church is built with high ceilings and limestone that allows the cold to penetrate inside. "It's pretty to look at, but it's not very practical," says the pastor.

Out of the 70 children in the parish about half attend CCD classes. "We have 30 involved in preparation for confirmation from seventh grade through high school," Father Commons notes.

Seven volunteers give instructions in the CCD program. Three are professional teachers.

About 17 parishioners attend the adult education classes. Father Commons says he would like to see more parishioners take the classes. "The real difficulty is the time element. There is never a good time. No matter what time you have it somebody's not going to be able to be there."

Ten years ago the parish observed the centennial of St. Rose Church. The late Archbishop George Bluskop celebrated the anniversary Mass.

The first St. Rose Church was built in Knightstown in 1871. Church records show that Irish Catholics who came to work on the railroads settled in Knightstown and Raysville. Before a Catholic church was built in the community, Mass was celebrated in homes. Two priests from St. John's Church in Indianapolis offered Mass for Catholics in the community.

Because the parish was growing, a larger church was needed to accommodate the parishioners. In 1950 Archbishop Paul Schulte purchased a plot of land near Knightstown. The new church was to seat 230 people.

St. Rose was granted parish status in 1960. Father James Shanahan became its first resident pastor.

St. Rose's present pastor, Father Commons, has been pastor since 1980. He is a former Divine Word priest who worked as a missionary in India for 14 years. However, poor health caused him to return to the United States. Because he could no longer work as a missionary, he returned to his home state and joined the Indianapolis archdiocese in 1967.

Resources listed to aid the celebration of Advent

"The Coming of God," by Richard Simon Hanson. 1981. Augsburg Press, 256 S. 3rd, Minneapolis, Minn. \$5.15. These short meditations designed for use week by week during Advent offer some unusual insights into the meaning of the season, especially the Advent wreath. \$4.50.

"Single Pennies and Other Christmas Plays for Young Children," by Anthony Arisari. 1978. Ave Maria Press, Notre Dame, Ind. \$5.50. \$3.95. The author tried out these plays with children in the middle elementary grades in schools where he was teaching. The plays are intended as a way of getting across some lessons about gift giving and receiving during Advent.

"Make Ready the Way," by Sister Joan Evans. S.M. Resource Publications Inc., Box 444, Saratoga, Cal. 95070. \$3.95. The author says this workbook "is designed to help you pull together your life experiences and truths and immerse you in the spirit of Advent liturgy." For individuals, but families and friends can use it too.

"The Bethlehem Tree: A Family Advent Resource Book," by Mary Louise Tietjen. 1978. Paulist Press, 400 Sette Dr., Paramus, N.J. 07652. \$4.50. Aimed at parents and children, this book includes practical suggestions for making symbolic

ornaments for the Christmas tree during Advent as well as hints for other Advent activities.

"Biblical Meditations for Advent and the Christmas Season," by Father Carroll Shulmiller, C.P. 1980. Paulist Press, 400 Sette Dr., Paramus, N.J. 07652. \$3.95. The author focuses on the daily readings for Advent and Christmas, drawing on his resources as a scholar to provide background material and some suggestions for applying the readings to daily life.

"The Gift of Time: Family Celebrations and Activities for Advent, Christmas and Epiphany," by Margaret Elton-Miller, Rev. Robert Miller, Loretta and Carl VanderVoort. 1977. Morehouse-Barlow Co., Inc., 78 Danbury Rd., Wilton, Conn. \$3.95. The authors focus on making Advent a time of waiting for Christmas. They offer some projects and stories to help families explore the meaning of Advent.

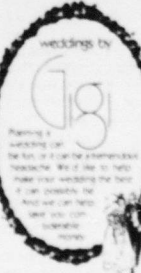
"Arise, Jerusalem: A Family Advent Program." 1978. Paulist Press, 400 Sette Dr., Paramus, N.J. 07652. \$1.95. The book is divided into sections for meditation; for activities, such as an Advent game and calendar; songs; suggestions for a family sharing time.



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Cathedral must symbolize body of Christ in worship

The Role of a Cathedral
by Father Stephen Jarrell

On Feb. 22, 1979, Father Stephen Jarrell, director of the Office of Worship made a proposal on the renovation of St. Peter and Paul Cathedral to a newly-formed Cathedral Renovation Committee. In a very researched and detailed paper, Father Jarrell reminded the committee that "the present discussion about the renovation of the cathedral commenced several years ago and was further stimulated by a 'Cathedral Liturgy Workshop' held at Holy Name Cathedral in Chicago in November, 1977. Following that workshop, Archbishop George Bishop organized a Cathedral Renovation Committee comprised of Father John Minta, then rector of the cathedral, Father Robert Muhraus, then chancellor of the archdiocese, Father Jarrell, and Charles Gardner, director of liturgical music, to begin articulating a vision about the contemporary role of the cathedral in the archdiocese and reviewing the cathedral church in terms of creative utilization of space, personnel, and budget."

The report, which reflects much of Father Jarrell's own personal vision and program for renovation of the cathedral, was to be presented to committee members "after one year of personal reflection and consultation with those competent in the areas of liturgy, the arts, and architecture."

The committee's work, following last week's announcement by Archbishop O'Meara of its appointment, has begun.

Historically, the cathedral has been identified as the principal church of a diocese in which the bishop has his chair (cathedra) and where he preaches, teaches, and conducts liturgical rites. Although the bishop may set up a temporary cathedra in any church within his diocese, one particular edifice, usually in the city in which he resides, is designated for a permanent cathedra. The cathedral is more than a building, just as the "cathedra" is more than a chair.

The cathedral is a symbol of the people of a diocese hierarchically ordered to worship the Father in spirit and in truth. In the same way the "cathedra" is the symbol of the person of the bishop who is the servant of the truth embodied in the Christian community and is the protector of all through the rightful exercise of his teaching authority.

This authority is directed not only toward the preservation of orthodox doctrine, but also toward the truthful living out of the mandates of the Gospel—to evangelize, to call to conversion, to build up the Kingdom of God.

In view of this, it is the cathedral's business to symbolize in a most perfect way what every parish should be: the body of Christ alive in worship and faithful to justice and charity for all. In actuality, the cathedral should be the model parish, since it is from this mother church and the person of the bishop that all

parishes in the diocese are given birth; likewise, it is from the cathedral that the parishes of the diocese should find animation and direction.

A CATHEDRAL, without pastoral work is an anomaly, just as a parish without a pastoral mission would be considered superfluous. The cathedral's existence presumes that it is carrying out the work of the church under the bishop's authority, and that it can worship in spirit and in truth only when its members are engaged in the pastoral work of the whole church.

Someone has put it this way, "Great pastoral life precedes great pastoral liturgies." The scope of the cathedral's work—being that of the diocese—knows no boundaries as this is traditionally understood in the parochial sense.

The truthful living out of the Gospel finds its source and summit in the liturgical celebration of the sacred mysteries. As pastor and chief shepherd of the local church, the bishop should preside over the assembly particularly at the Sunday Eucharist, the Sacred Triduum liturgies, and the rites of Christian initiation.

The cathedral should be the source of model liturgies in the diocese to which parishes of the diocese can rightfully look for inspiration and direction.

This calls for an appropriate budget and a trained liturgical planning staff. The cathedral liturgies should reflect the best in art and music without being ostentatious. Further, they should capture the proper exercise of the liturgical ministries. The cathedral should have a particular claim on the ministries.

One of the maxims about architecture is that "as we shape our buildings, likewise do our buildings shape us."

The cathedral must be a place of

hospitality—if the space says "welcome," the people gathered will feel welcome and at home. The cathedral space should encourage the gathering of the assembly for liturgical prayer, for diocesan meetings, for sacred concerts and plays, and for any other events which heal, orient, sustain and inspire the lives of believers. However, the space alone cannot support these noble purposes.

The life of the cathedral must be animated by imaginative and invigorating personnel who are rooted in sound tradition and open to a creativity which can best foster the life and work of the church in an ever-changing world.

Finally, to a society bent on affluence and greed, the cathedral should call for simplicity and commitment to sharing; to restless hearts, the cathedral should proclaim peace; to those divided and fearful, the cathedral should be a sign of unity; to those who suffer and mourn, the cathedral should offer healing; to the unwanted and forgotten, the cathedral should be a home.

To those who would use the cathedral as a sanctuary from the demands of the Gospel, the cathedral should urge the work of justice, love and peace; those who have but one Father and Creator, the cathedral should build solidarity among the people of God, helping them render worship in spirit and in truth.

(Next: Survey of the Problems/The Challenge)

Why is a pro-life committee needed in every parish?

by Fr. LARRY CRAWFORD

A frequently asked question of the director of the Office of Pro-Life Activities is "Why is a pro-life committee in every parish?"

When Archbishop O'Meara established the Office of Pro-Life Activities last March, he was answering the call of the American bishops to recognize the values and laws of American society regarding life were changing and moving away from Gospel values and laws. The church must teach the Gospel in a way that is effective for each age. With our office, there is now a visible and accountable agency for an

effort which has become so necessary and essential to the church's mission in our day.

But that didn't mean every Catholic in the archdiocese was influenced by, or even cared about such efforts. Indeed, in this area, as in most things of our life, those things we care about most are those things which directly impact our life and that we act on. Few people really care about archdiocesan offices.

But life is a major concern for all persons. The beginning of life is essential for all, that it be allowed to continue to a reasonable end is necessary; that there be a quality to such life is important. So the concerns of the Office of Pro-Life Activities reach out to every Catholic of the archdiocese.

Most people come in direct and personal contact with the church on a regular basis through their local parish. People are going to see and hear about the concern and work of the church on life issues through the parish. People are going to effect change in our society today by handing together in common concern at the parish level.

So if the Office of Pro-Life Activities is going to have any effect in the lives of most people it must be through their local parish and the manner in which that parish usually educates and calls people to action.

This season seems to be a particularly good time for people in the local parishes to be putting together a Pro-Life Activities Committee. At this time of year parishes are in high gear; people are active, motivation is good. It is also a good time in terms of political activity.

State and federal legislatures have just been elected. They will soon be in session. Now is the time to inform, to strategize and to organize. Then, at the appropriate time, together with the bishops of Indiana and the bishops of the United States, we can truly bring gospel values to 20th century problems and act together as people of God.

The Office of Pro-Life Activities stands ready to help every parish accomplish this goal.

Bishops settle out of court in suit regarding breviaries

WASHINGTON—The National Conference of Catholic Bishops and Castello Publishing Co., a New York liturgical publisher, have reached an out-of-court settlement in a lawsuit over a set of imported church breviaries which the company tried to distribute in the United States. Castello Co. sued the NCCB in 1976 for allegedly violating antitrust laws when the bishops' liturgy office advised retailers not to stock the breviary. "Morning and Evening Prayer," because it lacked NCCB approval. A breviary contains the official public prayer of the church, and NCCB officials said they took the action to protect the integrity of the official liturgy. But Harry J. Castello, president of the company, noting that bishops' conferences of several other English-speaking countries had approved his breviary, charged the NCCB with trying to protect the royalty payment it receives from the sale of breviaries in this country. All the terms of the settlement were not available, but Castello told NC News that the bishops' conference will take possession of the imported breviaries.

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THE ACTIVE LIST



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

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

November 19

Little Flower parish, 1303 and Bosart, Indianapolis, is having a Monte Carlo from 7 p.m. until midnight. Tickets: \$5.

8 a.m. to 1 p.m. A complete lunch will be served at \$2.50 or ala carte.

The parish of St. Augustine, 218 E. Maple St., Jeffersonville is having a Christmas luncheon from 1 a.m. until 3 p.m. Handmade articles will be a feature.

The art exhibit of Carolyn And a display in Cordell Art Gallery, Iveswood Preparatory School, 3801 W. 82nd St., Indianapolis, week days from 9 a.m. to 4 p.m. through November.

The Ritter High School band, Indianapolis, will have its annual Christmas luncheon and soup dinner in the school cafeteria from 2 a.m. to 4 p.m. Dinner will be served from 4 to 7:30 p.m. To order the \$2.50 dinner tickets call 381-4338.

November 20

The Home-School Association at St. Philip Neri parish, Indianapolis, will have a Monte Carlo night in the parish community room from 7:30 to 11 p.m. Admission: \$1.

A workshop in "Visuals for Liturgy: Working With Your Parish/Church Environment" will be held at the Allman Mansion, 4100 N. College, Indianapolis, from 10 a.m. to noon. Participants should furnish slides of their parish church when it is not decorated.

A Christmas luncheon under the auspices of the ladies of Madonna Circle of Our Lady of Perpetual Help parish, New Albany, will be held in the church basement from 10

The monthly meeting of Single Christian Adults Club of Indianapolis will be held at Hander's Restaurant, 8501 Pendleton Pike, at 7 p.m. Complete information is available by calling Barb Fisher, 347-3638, Cindy Erlenbaugh, 333-3338, or Deanna Huchinson, 343-7828.

November 21

The St. Vincent de Paul Society of St. Patrick parish, 636 Prospect St., Indianapolis, is sponsoring a poultry card party and turkey entertainment beginning with the entertainment at noon. Card games start at 2 p.m. Admission: \$1.25.

The public is invited to Holy Name parish's Christmas luncheon and chili supper in Martin Hall, 80 N. 17th Ave., Beech Grove, from 1 to 4 p.m. Adults: \$2; children: \$1.50.

The St. Theresa Ladies Auxiliary, Knights of St. John, will have its pre-Thanksgiving card party in the rectory of Little Flower parish, 4730 E. 13th St., Indianapolis, at 2 p.m. A Christmas boutique is an added feature. Tickets: \$1.

Holy Angels parish, Indianapolis, is sponsoring an evening of entertainment at Beef 'n' Boards Dinner Theatre, 3001 N. Michigan Road, with dinner and the musical "Carousel." Tickets are \$17 per person and are available through Holy Angels Rectory, 808-0294, Mrs. Vanilla Burnett, 808-4940, or Mrs. Judy Johnson, 823-388.

Chastard High School, 880 N. Crittenton, Indianapolis, will hold its open house from 1 to 3:30 p.m. with tours, classroom exhibits, booth and scholarships as door prizes. The public is invited.

Guided tours will be conducted at a community open house of new surgical facilities at St. Francis Hospital Center, 1800 Albany St., Beech Grove, from 1 to 4 p.m. Mock surgeries are scheduled during the afternoon from 1 until 5 o'clock.

November 23

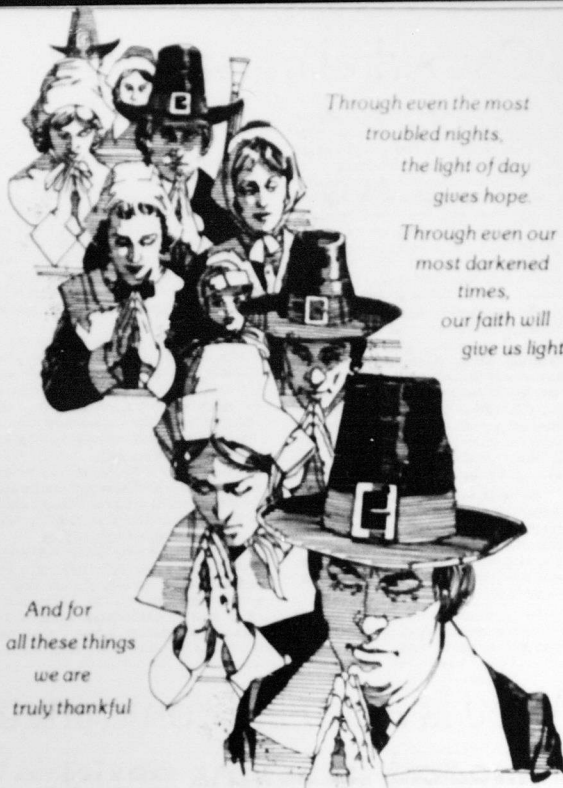
Franciscan Fr. Justin Belits will lecture at St. Pius X church, 7200 N. Leno Dr., Indianapolis, at 7:30 p.m. Stories of success through prayer or problems with prayer will be invited into dialogue. Public invited.

November 24, 25

A city-wide meeting of SERIC will be held at The Catholic Center, 1405 W. Meridian St., Indianapolis, at 7:30 a.m. on Nov. 24. On Thanksgiving Day Cheryl Anderson will host a pitch-in dinner for all SERIC interested in sharing the day together. Contact Cheryl, 866-4888, for further information.

November 25

St. Patrick parish, Terre Haute, will serve a Thanksgiving dinner at (Continued on next page)



Through even the most troubled nights,
the light of day gives hope.
Through even our most darkened times,
our faith will give us light.

And for all these things we are truly thankful

THANKSGIVING POULTRY CARD PARTY

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SUNDAY,
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Card Party — 2:00 PM
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The Active List

November 27-28

High school sophomores are invited to a retreat at Mount Saint Francis Retreat Center. Call Fr. Don, 317-631-4018, for reservations.

November 26

An interchurch Peace Gathering will be held at the Indiana Convention Center 300 Bedrooms, Indianapolis, at 7 p.m. For information contact Gary Stadler, 317-631-4791, or Ann or Norma Mills, 317-481-4018.

November 26-28

A retreat for OA and O-ANON (consecutive retreaters and those new to them) will be held at Mount Saint Francis Retreat Center, Mount Saint Francis, IN 47446. For information write or call 812-453-4018.

November 28

The Festival of Arts program at St. John Church, Capital and Georgia Sts., Indianapolis, will open the Advent season with an organ concert by Carol Easteller at 4:30 p.m. Open to the public (free-will offering). The requiem scheduled 5:30 p.m. Mass follows the concert.

Socials

MONDAY: St. Ann, 5:30 p.m.; Our Lady of Lourdes, 5:30 p.m.; St.

Thomas, Fortville, 7 p.m.
TUESDAY: K of C Plus K Council 442, 7 p.m.; Roncalli High School, 8:30 p.m.; St. Peter Claver Center, 11:15 Suburban Ave., 5 p.m.
WEDNESDAY: St. Anthony, 5:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m.
THURSDAY: St. Catherine parish hall, 4:30 p.m.; Holy Family K of C, 4:30 p.m.; Westlake K of C, 5:30 p.m.; Country Club Road, St. Peter Claver Center, 11:15 Suburban Ave., 5 p.m.
FRIDAY: St. Andrew parish hall, 4:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 4:30 p.m.; Holy Name, Hartman Hall, 4:30 p.m.
SATURDAY: Cathedral High School, 1 p.m.; K of C Council 427, 1305 N. Delaware, 4:30 p.m.
SUNDAY: Cardinal Ritter parish hall, 8 p.m.; St. Philip parish hall, 1 p.m.

OBITUARIES

† **BENDER, Wolfgang M.**, 68, St. Lawrence, Lawrenceburg, Nov. 8. Husband of Ernestine; father of Heidi Warren, Gabriele, Wolfgang II and Alex Bender; son of Wolfgang Bender.
† **BRINKER, Celia F.**, 74, St. Roch, Indianapolis, Nov. 8. Husband of Augusta; brother of Franciscan Fr. Island Brinker, Norman, Everett and Rudy Brinker.
† **CABELLA, Louisa C.**, St. Philip

Neri, Indianapolis, Nov. 10. Nieces and nephews survive.
† **CORRIGAN, Michael P.**, St. Little Flower, Indianapolis, Nov. 8. Husband of Sherrie; son of Joan Corrigan.
† **DUNCAN, Edward L.**, 71, Little Flower, Indianapolis, Nov. 13. Husband of Maria E.; father of Alan and Maurine Duncan.
† **HENDRICKS, Ray, 68**, St. Roch,

Indianapolis, Nov. 9. Husband of Marcetta.
† **HENDRICKSON, Victoria D.**, 78, Little Flower, Indianapolis, Nov. 8. Mother of Frances Allen, Georgia Smith and Jane Henninger.
† **HICKY, Mary Margaret**, 70, former member of St. Joan of Arc, Indianapolis, Nov. 8. Aunt of Joan Klein, Kathleen Bishop and Michael Caserty.
† **KIEPER, Louis F.**, Sr., 81, St. Margaret Mary, Terre Haute, Oct. 28. Father of Louis Kiefer, Jr.
† **KRECH, Winifred (Rechen), 81**, St. Augustine, Jeffersonville, Nov. 9. Mother of Virginia Summers, Mary A. Wheeler, Bernice Ritchie, Joyce Jones and Sylvester F. Krech; sister of Hanna Lindner.
† **LAKE, John A.**, 71, Holy Guardian Angels, Cedar Grove, Oct. 28. Husband of Dorothy; father of Debra Helton, Melvin, Gerald, David, Don Ellis and Francis Lake.
† **MAUNE, John E.**, 74, Holy Guardian Angels, Cedar Grove, Husband of Bertha; father of Alvin.
† **PEAR, Charles Ray**, 73, former member of St. Joan of Arc, Indianapolis, Nov. 1.

† **RECHICK, Stella C.**, 83, Holy Guardian Angels, Cedar Grove, Nov. 10. Wife of Henry; mother of Jonathan, Samuel and Douglas Reck.
† **REGO, Anne K. (Dowry)**, 82, St. Thomas, Fortville, Nov. 11. Wife of Vernon; mother of Paula Freund, Verna J. Yaki, Maria and James Rego.
† **ROELLNER, Joseph R.**, 78, St. Mary, Greenwood, Nov. 13. Husband of Marie; father of Rita Navarra and Maria Harping; brother of Lena Zolner.

† **ST. MARY OF THE WOODS**—The Monks of Christian Burial for Providence Sr. Antonella Dauchy, 73, who died on Nov. 7, was celebrated in the Church of the Immaculate Conception here on Nov. 8.
A Fort Wayne native, Sr. Dauchy entered the Congregation of the Sisters of Providence in 1926. During her active years of ministry, she taught school and served as a nurse and. She had teaching assignments in Illinois and Indiana including St. Charles, Bloomington; St. Leonard, West Terre Haute; St. Margaret Mary, Terre Haute; and St. Mary of the Woods Village School.

Funeral held for Sister Antonella

From 1929 until 1980 she was a nurse and aid at St. Mary of the Woods. She is survived by one sister, Mrs. Marie Herschelder of Fort Wayne, and a nephew, Dr. John Herschelder of Seattle, Wash.

Reflection evening planned

The Office of Catholic Education is sponsoring an Evening of Reflection, sharing and prayer for parish adult catechetical teams. The evening will offer the teams an opportunity to reflect upon their efforts to develop an adult-

centered parish and to gain encouragement and vision to continue these efforts. The Evening of Reflection will be held on Tuesday, Nov. 30 at the Aquinas Center, Clarksville and Wednesday, Dec. 1 at St. Monica, Indianapolis. The time is 7:30-9:30 p.m. Cost is \$1 per person. Persons interested in the evening should contact Mary Venneman at the Office of Catholic Education (226-1448 or 800-382-9636).

Church of Christ, Cumberland United Methodist Church, Faith United Methodist Church, First Korean United Methodist Church, Eastminster United Presbyterian Church and the Community Hospital Chaplain's Office.
Father Clem Davis, associate pastor of Holy Spirit Catholic Church, is president of the ministerial association.

Thanksgiving prayer service set

St. Simon's Church is hosting the annual Thanksgiving Eve Ecumenical Prayer Service sponsored by the Indianapolis Suburban East Ministerial Association on Wednesday, Nov. 24 at 7:30 p.m.

Paul McClure, president of the Church Federation, will speak. The service will consist of prayers, hymns, readings from Scripture and special choirs, soloist and musical groups from participating churches. An offering will be taken up and used to replenish the food pantry of the Suburban East Ministerial Association and OxFarm International, a world hunger program.

Included in the ministerial association are: Calvary Baptist Church, First Baptist Church, Franklin Road Baptist Church, Judson Baptist Church, Old Bethel United Methodist Church, Holy Spirit Catholic Church, Otterbein United Methodist Church, First Church of the Nazarene, Eastgate

Church of Christ, Cumberland United Methodist Church, Faith United Methodist Church, First Korean United Methodist Church, Eastminster United Presbyterian Church and the Community Hospital Chaplain's Office.

Also included are Indianapolis First Church of God, Lord of Life Lutheran Church, Aldersgate Free Methodist Church, Arlington Heights Christian Church, Northeast United Church of Christ and East Side Baptist Church.

In addition membership includes St. John's United

Church of Christ, Cumberland United Methodist Church, Faith United Methodist Church, First Korean United Methodist Church, Eastminster United Presbyterian Church and the Community Hospital Chaplain's Office.

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Riedman funeral held

CONNEEDVILLE: Funeral services for Joseph J. Riedman, 63, were held at St. Gabriel Church here on Saturday, Nov. 13. Mr. Riedman, father of Fr. Joseph Riedman, pastor of Our Lady of the Greenwood parish, Greenwood, died on Nov. 11.

Fr. Riedman and fellow priests of the area celebrated the Mass of the resurrection.

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Rev. Gerald Kirkhoff, pastor

YOUTH CORNER

Youths take part in Louisville meet

Nearly 300 youths and adults from the Indianapolis archdiocese were among the 1,300 participants that gathered for Youth Week in Louisville, Ky.

The theme of the two-day congress held Nov. 1-2 at the Hyattsville Marriott was "The Music."

executive director of Catholic Media Ministry, says that God is there "waiting to be used."

"People are being bombarded by so many attractive messages that it's hard to see which one really makes you happy," Father Kurball said.

happy. "Father K...
... is the only K...

As one example the priest cited messages in TV commercials which imply that a six-pack of beer and a group of friends at a beach will bring happiness.

Another example is "conditional love," which, he said, is characterized by such sentiments as "I will love you if you go to the dance with me, if we can have a good time in the backseat of the car, if you will make."

But, the priest added, "on the other side is God who says, 'Wait a minute,' and takes the 'if' out of love. He says, 'I am the only one you can love without condition.' God loves you permanently with no ifs.

GOD IS "asking you to be part of his love," Father Kimball said. To do the work of God means to reach out to other people. "If Jesus is living in you, he says, 'I want you to love and touch the lonely,'" he said.

In his workshop titled "Sin and Rock-n-Roll," the priest played songs and related them to the Christian message. Father Kimball said he can do this with 90 percent of the songs on the charts today. However, some songs do not carry a Christian message and that also

...he pointed out, he said.

"I always thought rock music, you could only take one way," said Harold Schroeder, a senior from St. Mary of the Knobs parish in Florida Knobs. "I never thought any rock star would have a religious meaning to their music, but Father De Kimball taught me to take the meaning and apply it to a way of life that would help me."

Because hotel accommodations were expensive in Louisville, youths and adults from the Indianapolis area who came to the fair spent the night at 9 Mary parish in New Albany across the river from Louisville.

ACROSS the
Lansville. ... bring you

In an effort to bring youth from around the archdiocese together, the New Albany Deanery CYO and St. Mary's parish hosted 110 guests for what was dubbed the "Arch Summer Party."

Slumber Party
... had a great time and
... spir

"We had a community spirit built up a community spirit within the archdiocese," said Tony Cooper, St. Mary youth minister. "The kids really seemed to enjoy the pizza party Saturday night, our prayer service and the breakfast Sunday morning. I hope we can do more activities like this to bring them together."

Sponsored by the
Louisville, You

chliocene of Louisville, Congress '82 was the result of two years of planning. The congress is held every two years. The Louisville Youth Congress was begun in 1978.

Allan Gordus, a Brebeuf senior, and juniors Eric Bode and Paul Flerie, took the third place team award at the annual Franklin College Mathematics Contest. Eric was honored the number two individual contestant. He received a four year scholarship for 75 per cent of his tuition to Franklin College.

Students who participate in the contest must solve a variety of difficult pre-calculus problems. About 15 schools from central Indiana sent three-student teams to the contest. Awards were presented to the schools and individuals.

The CYO girl's basketball tournament began last week. St. Michael defeated St. Simon 36-30 in the Cadet B championship game. St. Luke's Blue team beat Holy Name 11-4 to capture the 56 League championship.

*** Communion
Supper will be held at the Youth
Center Cafeteria, 500 Stevens
St. Sunday The supper will be
held immediately after 6 p.m.
Mass at Holy Rosary Church,
500 Stevens St. Father Robert
Sims will speak on "The Role of
Youth in the Church." Ad-

DORIS ANSWERS YOUTH

Parents don't want teen hanging around with girl

by DORIS PETER

Dear Doris:

There is this girl in my class who is real nice and I would like to be best friends with her. The problem is: my parents. They don't like her and don't want me hanging around with her because her father is an alcoholic. I have tried to make them understand what a nice girl she is but they won't listen. She doesn't know how my parents feel. Should I tell her? How can I convince my parents?

Debbie

Dear Debbie:
No, don't tell your friend;
that would only hurt her. And
she probably suffers enough at
home—if her father is really an
alcoholic.

Dear Doris:
My parents always seem to
girlfriends by their

Walkathons net funds

Two Catholic High Schools recently held 10-mile walkathons to raise school funds. More than 600

In Clarksville more than 100 Providence High School students and faculty members participated in the "Walk for Providence."

A goal of \$10,000 was set, but pledges have amounted to \$12,500. Because of the success of the event, school ad-

ministrators are planning to hold another walkathon next year.

Brebeuf's second annual walkathon resulted in \$21,000 for the Jesuit high school. Some 420 students and faculty members participated in the event. March 4 & Brebeuf

Tim Morris, a Brebeuf junior, was the highest individual fund raiser. His effort brought in \$2,036 for the program.

parents' social standing and
on their personality, respon-
sibility or things like that. How
can I convince them they're
being unfair? Cheryl

Dear Cheryl:
You're right in feeling that friends should not be selected on the basis of their social standing but rather on the basis of their personality, maturity, standards of behavior and the interests you share in common.

Is it possible that your friends may be making a surface appearance of being nice but give your parents reason to feel they are not acceptable? Why not discuss it with your parents? And ask them to explain why they discourage your friendship with certain girls.

Often in their efforts to be sure that their daughters travel with a sensible group of young people, parents try to narrow their friends to children of people they know well and trust. But just because a girl's living standard is not on a par with yours should not disqualify her as a friend. It would be a good idea to introduce your parent to one or two friends or to a particular friend who seems a good example. This may be a good example. This may be a good example. This may be a good example.

(Don't answer letters through her column. Write to her c/o The Criterion, 1400 North Meridian St., P.O. Box 1410, Indianapolis, IN 46206.)



FINAL PREPARATIONS—Liz Bowes, a student at Brebeuf, adds a few finishing touches to her makeup before the curtain opens on "Guys and Dolls." The musical was presented by the drama department last week. (Photo by Gina Jung)



in Clarksville take a 10-mile hike
initiated in the walk receive

YOUTH CORNER

Youths take part in Louisville meet

Nearly 300 youths and adults from the Indianapolis archdiocese were among the 1,300 participants that gathered for Youth Congress '79 in Louisville, Ky.

The theme of the two-day congress held Nov. 4-7 was "Listen to the Music."

In his keynote address, Father Don Kimball, a disc jockey and executive director of Catholic Media Ministry in Santa Rosa, Calif., told the youths that God is there "waiting to be discovered" by young people, but he has a lot of competition.

"People are being bombarded by so many attractive messages that it's hard to see which one really makes you happy," Father Kimball said.

God's love is the only kind that can bring happiness, he said, but "God has a lot of competition" in today's world. As one example the priest cited messages in TV commercials which imply that a six-pack of beer and a group of friends at a beach will bring happiness.

Another example is "unconditional love," which, he said, is characterized by such sentiments as "I will love you if you go to the dance with me, if we can have a good time in the backseat of the car, if you sniff coke."

But, the priest added, "on the other side is God who says, 'Wait a minute, and takes the 'if' out of love. He says, 'I am the only one you can love without condition.' God loves you permanently with no 'ifs.'"

GOD IS "asking you to be part of his love," Father Kimball said. To do the work of God means to reach out to other people. "If Jesus is living in you," he says, "I want you to go out and touch the lonely," he said.

In his workshop titled "Love, Sin and Rock-n-Roll," the priest played songs and related them to the Christian message. Father Kimball said he can do this with 80 percent of the songs on the charts today. However, some songs do not carry a Christian message and that also must be pointed out, he said.

Thirty-one workshops were offered at the congress dealing with issues such as peace and nuclear warfare, dance and prayer, peer counseling and evangelization.

Valerie Dillon, director of family life office for the Indianapolis archdiocese, conducted a workshop on the dimensions of sexuality in today's culture.

One of the highlights of the congress was the dramatization of events Christ's life. The short dramas, scheduled between sessions, presented the gospel stories in contemporary settings.

Mary McGoff, youth minister at Immaculate Heart, was impressed with the congress. "To take something of interest to kids and intertwine it with Christianity made it really meaningful," she said.

Miss McGoff and seven youths from Immaculate Heart went to the youth congress.

BENJIE Jackson, a Columbus youth from St. Bartholomew parish who attended the congress, said he was pleased with the theme, "Listen to the Music."

"I thought the theme was really good because it got down to the teens' level and what they're interested in. I think that attracted a lot of kids that wouldn't have come if they had called it something else," he said.

For some youths the congress opened up new insights on rock music.

"I always thought rock music, you could only take one way," said Harold Schroeder, a senior from St. Mary of the Knobs parish in Floyd Knobs. "I never thought any rock stars would have a religious meaning to their music, but Father Don Kimball taught me to take that meaning and apply it to a way of life that would help me to learn and to grow."

Because hotel accommodations were expensive in Louisville, youths and adults from the Indianapolis archdiocese spent the night at St. Mary parish in New Albany across the river from Louisville.

In an effort to bring youths from around the archdiocese together, the New Albany Deanery CYO and St. Mary's parish hosted 110 guests for what was dubbed the "Arch Slumber Party."

"We had a great time and built up a community spirit within the archdiocese," said Tony Cooper, St. Mary youth minister. "The kids really seemed to enjoy the pizza party Saturday night, our prayer service and the breakfast Sunday morning. I hope we can do more activities like this to bring the youths together."

Sponsored by the Archdiocese of Louisville, Youth Congress '82 was the result of two years of planning. The congress is held every two years. The Louisville Youth Congress was begun in 1978.

Allan Gordus, a Brebeuf senior, and juniors Eric Rode and Paul Plerle, took the third place team award at the annual Franklin College Mathematics Contest. Eric was honored as the number two individual contestant. He received a four-year scholarship for 75 percent of his tuition to Franklin College.

Students who participate in the contest must solve a variety of difficult pre-calculus problems. About 25 schools from central Indiana sent three-student teams to the contest. Awards were presented to the top ten schools and individuals.

The CYO girl's basketball tournament began last week. St. Michael defeated St. Simon 30-20 in the Cadet B championship game. St. Luke's Blue team beat Holy Name 21-4 to capture the 56 League championship.

Christ the King Community Supper will be held at the Youth Center Cafeteria, 580 Stevens St. Sunday. The supper will be held immediately after 5 p.m. Mass at Holy Rosary Church, 520 Stevens St. Father Robert Sims will speak on "The Role of Youth in the Church." Ad-



FINAL PREPARATIONS—Liz Bowes, a student at Brebeuf, adds a few finishing touches to her makeup before the curtain opens on "Guys and Dolls." The musical was presented by the Brebeuf drama department last week. (Photo by Gina Jung)

mission is \$2.50 per person. All adults and youths are welcomed to attend.

CYO is sponsoring a Quest retreat this weekend for high school freshmen and sophomores. During the retreat

participants will share insights about themselves and God with other young people. Quest begins at 6 p.m. tonight and continues until 6 p.m. tomorrow. Cost is \$15. The retreat is limited to the first 40 participants.

DORIS ANSWERS YOUTH

Parents don't want teen hanging around with girl

by DORIS PETERS

Dear Doris:

There is this girl in my class who is real nice and I would like to be best friends with her. The problem is my parents. They don't like her and don't want me hanging around with her because her father is an alcoholic. I have tried to make them understand what a nice girl she is but they won't listen. She doesn't know how my parents feel. Should I tell her? How can I convince my parents?

Debbie

Dear Debbie:

No, don't tell your father that would only hurt her. And she probably suffers enough at home—if her father is really an alcoholic.

Hard as it may seem try to

open up the lines of communication with your parents. Tell them how you feel. And give them a chance to explain why they feel the way they do about your friend. Listen to what they have to say. And perhaps if you could convince them to let you invite her to your house a few times, while your parents are both home, they could see for themselves what kind of a girl she is.

You're right to feel that people should not be discriminated against because of something beyond their control. Your friend is certainly not responsible for what her father does, so I hope you can work something out with your parents.

Dear Doris:

My parents always seem to judge my girlfriends by their

parents' social standing and not on their personality, responsibility or things like that. How can I convince them they're being unfair?

Cheryl

Dear Cheryl:

You're right in feeling that friends should not be selected on the basis of their social standing but rather on the basis of their personality, maturity, standards of behavior and the interests you share in common.

Is it possible that some of your friends may be making a surface appearance of being nice but give your parents reason to feel they are not acceptable? Why not discuss it with your parents? And ask them to explain why they discourage your friendship with certain girls.

Often in their efforts to be sure that their daughters travel with a sensible group of young people, parents try to narrow their friends to children of people they know well and trust. But just because a girl's living standard is not on a par with yours should not disqualify her as a friend. It would be a good idea to introduce your parents to one or two friends or to a particular friend who seems a good example. This may help change their attitude.

[Doris answers letters through her column. Write to her c/o The Criterion, 1400 North Meridian St., P.O. Box 1410, Indianapolis, IN 46206.]



WALKING FOR PROVIDENCE—Providence High School students in Clarksville take a 19-mile hike to raise money for their school. The more than 400 students who participated in the walk received pledges totaling \$12,500.

Walkathons net funds

Two Catholic High Schools recently held 19-mile walkathons to raise school funds.

In Clarksville more than 400 Providence High School students and faculty members participated in the "Walk for Providence."

A goal of \$10,000 was set, but pledges have amounted to \$12,500. Because of the success of the event, school ad-

ministrators are planning to hold another walkathon next year.

Brebeuf's second annual walkathon resulted in \$21,000 for the Jesuit high school. Some 420 students and faculty members participated in the event.

Tim Morris, a Brebeuf junior, was the highest individual fund raiser. His effort brought in \$2,500 for the school.

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IN THE MEDIA

Father Joe isn't Father Murphy

by JAMES BRERG

Quick-name the actor who plays the priest on NBC's "Father Murphy."

If you said Martin Olsen, you're wrong. He plays the title character, but he is a married man who pretends to be a priest in order to maintain his orphanage.

The only character on the show who is really a priest is Father Joe Parker, portrayed by Richard Bergman. Recently, he and I met via the telephone and talked about his role, the series and his life.

A Catholic who grew up in Indiana, Mr. Bergman recalled all his connections to the church, connections which later would prove so useful in his role.

"I went to Catholic grade school for eight years, my great aunt has been a nun for 60 years and there was a seminary nearby our home," he said. "Priests and brothers were always over at our house for dinner."

It was an association that, for a while, attracted him to the priesthood "until I discovered girls." But he got into the robes anyway, thanks to Michael Landon, who produces "Father Murphy" (and who have us "Little House on the Prairie" and its continuation now as "Little House: A New Beginning").

The story of Mr. Bergman's casting would make a TV show on its own merits, since it is filled with suspense and drama, including a pregnant wife lying on the floor screaming with joy.

"Before I was married," he recalled, "I was drawn to my



last few bucks. I believe that, if you do good, you will get double back, but I didn't know how literal that was until one Sunday when I was in church. I put \$2 in the collection basket; it was all I had. Driving home, I

spotted four dollar bills lying on the street. That sort of thing has happened to me all my life, so I have faith that I'm supposed to be here and supposed to have this part."

IN FACT, he did not have it at first. Another actor had been chosen, but Landon had second thoughts.

"My wife was pregnant and I was working part time as a carpenter," Mr. Bergman explained. "I got a call to audition for Michael and I felt I was really ready for it. I was determined to do the best I could and to knock him out. I was the only actor who showed up in old clothing; I did it because I knew it was set in the 1800s. I didn't waste his time and I was confident."

A second reading was called for, and that evening Mr. Bergman and his wife returned home to find a message on his phone-answering machine. The message: You got the part.

"IT WAS so hectic," he remembered. "You look for



PLAYING A PRIEST—Richard Bergman plays Father Joe Parker on "Father Murphy." Raised in a Catholic family in Indiana, Bergman said he considered going into the priesthood when he was younger until he discovered girls.

something your whole life and you can't believe it when it happens. It's like a dream. My wife and I were screaming. It was a Godsend that saved us because I was thinking of doing other work to support my family."

Mr. Bergman is delighted with his character, which allows him "to have a forum to reach millions of people and to instill belief and project a positive image. Last year, the writers started to make the character too goody-goody, but then came an episode in which I left the priesthood for a while. That was good for me and the character is maturing this year."

Working on a weekly series is "hard and tiring," he admits, "but I'm fortunate to be working with Michael and his company. It's a different atmosphere. Guest stars say it's such a wonderful place to work. The people are open, relaxed—a family."

Watching "Father Murphy," Mr. Bergman said, should leave viewers "satisfied, saying, 'That was worth watching and good.' I hope they get something good out of it, that it makes them feel better and be a better person."

"Father Murphy" has been shaky in the ratings. Last season, it was moved around the schedule and ended up being "cllobbered by 90 Minutes" on Sunday," the actor said. "This year, we'll live or die on Sunday. We'll see if it's

cancelled, I would say. Fine and go on to something else."

But that is an eventuality he hopes will be avoided so that he can continue as Father Parker.

"It's ironic," he noted. "I grew up idolizing priests; they were my heroes and now I play one on TV."

It's a good thing Richard Bergman didn't grow up near a penitentiary.

(More news for the hearing impaired who have closed captioning equipment in their homes: For children, the "Scooby and Scrappy Doo/Puppy Hour" on Saturday mornings, ABC, will be captioned. On NBC, these prime time series will be captioned: "Little House: A New Beginning," "Diff'rent Strokes" and "The Facts of Life.")

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Church teaching on peace and disarmament little known

by PATRICIA M. MISCHE

"What's wrong with the bishops? Why are they trying to introduce these new ideas? Why now, all of a sudden?" Thus questioned my dear friend, Rose, an Italian-American who has been a faithful church-goer for more than 70 years. She was talking about the statements on nuclear disarmament by some of the Catholic bishops.

The legacy of the church's teachings on peace and disarmament is little known. Because many Catholics have not heard anything about it from the pulpit, they believe the bishops today are playing a role that is new. On the contrary, recent statements of some of the U.S. bishops are a reaffirmation of a deep-rooted but often overlooked Christian tradition.

It all goes back to Jesus. Many Jews of his time expected the Messiah to come as a military leader who would free them from Roman rule. But Jesus rejected a military solution. He conquered not by destroying his enemies but by loving them and forgiving them. He came into a broken world to heal the brokenness and not to set one group against another. He disarmed people by calling them to sinners, "that all may be one as I and the Father are one."

He told oppressed people in an occupied country: "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, 'Love your enemies and pray for those who persecute you so that you may be children of your Father who is in heaven.'" (Mt. 5: 43-48)

WHEN HE WAS arrested in Gethsemane, he refused armed resistance. Disavowing even defensive warfare, he said, "Those who take to the sword shall perish by the sword." As Tertullian, one of the church fathers, later put it—in this statement he disarmed every soldier.

The peace mission of Jesus was passed on by him to his followers. The early church understood it, and for a century and a half after his death, Christians refused military service. Church fathers such as Tertullian and Origen were very firm that the concept of a "just" war, first advanced by the Roman philosopher Cicero, had no validity for Christians. Both of them stated that a Christian may not be associated with the taking of human life "even justly."

From the year 173 there were a small number of Christians in the army. But these appear to have been soldiers converted to Christianity during their military service. In the third century, Hippolytus, another father of the church, wrote that if a soldier wished to become a Christian, he could remain in the army but he must agree not to kill even if ordered to do so. But if a baptized Christian enlisted in the army, he must be excommunicated. A military commander wishing to become a Christian had to resign his commission.

Only at the time of Constantine in the fourth century, when Christianity became the religion of the rulers of the Roman Empire, did the church allow Christians to participate in war—provided it was a "just" one.

BUT ALTHOUGH they abandoned the pacifism of the early church, bishops of later times made efforts toward peace and disarmament. During the feudal warfare that followed the fall of the Roman Empire, they tried to protect the helpless from plunder and death by proclaiming the "Peace of God." This edict excommunicated any who engaged in acts of war against church buildings or against non-combatants such as clergy, women, and peasants and their farm animals.

In 1041 the bishops ordered a "Truce of God" which forbade Christians to participate in war at certain times of the Christian year, and from Thursday evening of each week until Monday morning, since these days were associated with Jesus' death and resurrection.

Bishop supporting parishes

MILWAUKEE—Archbishop Rumbert Woikland of Milwaukee has publicly supported two parishes in his archdiocese, Cristo Rey in Racine, Wis., and St. Benedict the Moor in Milwaukee, in their offer of sanctuary to Central American refugees illegally entering the United States. He said he "had to weigh seriously the act of civil disobedience" against the threat to refugees' lives "if they are forced to return to their homeland," said Archbishop Woikland. He also said he does not want to put pressure on other parishes to become sanctuaries. The two parishes are part of an "underground railroad" for refugees that includes Tucson, Ariz.; Albuquerque, N.M.; Lincoln, Neb.; Des Moines and Davenport, Iowa; and Chicago. According to federal law, everyone involved in the project is liable to prosecution for each illegal refugee aided. Anyone convicted of harboring an undocumented alien can receive a \$2,000 fine and a five-year jail sentence.

The medieval church might well have been more successful in these efforts to control war if it had not compromised its position by calling forth armies for "holy wars" or crusades abroad.

Centuries later, in 1870, when the Papal States was invaded, the Pope imprisoned, and the armies of the church eventually disbanded, many Catholics were afraid that God was abandoning the church. In reality, God was liberating the church and recalling it to its earlier legacy of peace. Catholic popes from Leo XIII to John Paul II issued encyclicals and statements pressing for disarmament and also for the development of a world juridical order to settle international conflicts.

As for the concept of a "just" war, the bishops at Vatican Council II made it clear that there is no way a nuclear war can be considered "just." In the "Church in the Modern World" (1963) they proclaimed: "The horror and perversity of modern war are immensely magnified by the multiplication of scientific weapons.

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."

Unfortunately, many Christians have seldom been made aware of these teachings on peace in the church today. Now, when our bishops speak out with the good news of Christian witness to peace, it is no wonder that some people do not recognize their words as part of Catholic tradition.

It is time to regain our legacy. The burden of reversing the arms race and leading the world toward an alternative security system, while not the task of Christians alone, may well depend on the readiness of Christians to have a change of heart and to live once again? Gospel which Jesus proclaimed.

(Patricia Mische, a member of Pax Christi USA, is co-author with Gerald Mische of "Toward a Human World Order" and co-founder of "Global Education Associates.")

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VIEWING WITH ARNOLD

Progress without change

by JAMES W. ARNOLD

"Tex" is the third in the Disney New Wave, following "The Crossings" and "Tron" in dragging Walt's legendary old company—smiling but a little nervously—into the chaotic movieland of the last quarter of the 20th century. For the record, Disney live-action movies of the Golden Age had never really made it psychologically past the election of Calvin Coolidge.

This picture, brought to the company by independent producer Tim Zinnemann, is about contemporary teenagers in Sixties Oklahoma (just down Highway 64 from Tulsa), and touches on such subjects as drug-dealing and premarital sex. It concentrates on two rural farm families, neither of which has an admirable father figure, and offers (a Disney first) a few mild four-letter words. But little pieces of the old Disney formula still float around in the stew.

Thus, the 15-year-old Tex (Matt Dillon) and his 18-year-old basketball-playing brother, Mason, (Jim Metzler), are for all practical purposes, orphans trying to make it on their own. Their mother is dead, their father is a rodeo rider who drifts away for months at a time. They may not constitute a normal nuclear family, but they love each other deeply. There has, in fact, seldom been a more loving relationship between brothers since "Beau Geste."

"Tex" is also a boy-and-horse movie, since the young hero is closer to his horse than to anyone, and is infuriated when Mason has to sell the animal to help pay grocery and utility bills. His love of horses, as the script says, is really the thing that saves him.

While sex and drugs may figure in the plot, the references are all verbal. The moral content is clear and the message is sound: neither is recommended. And while some of the adults exhibit real flaws of character, most of them are



nice folks—even the high school vice-principal.

If the ultimate hallmarks of a Disney film are optimism and heart, "Tex" is in the mainstream.

What really distinguishes the film is its realism, and also its emotional sophistication, which new director Tim Hunter manages to convey in some after scene. This is true even if the overall plot-line constructed by Hunter and co-writer Charlie Haas is full of creaky contrivances out of creative writing 101.

E.g., such devices as intercepted letters, overheard conversations about one's true parentage, and when things get dull, sudden appearances by escaped convicts or murderous junkies.

(Hunter and Haas wrote an earlier, seldom exhibited film, "On the Edge," in which Dillon plays a troubled suburban delinquent.)

Probably the best scene in "Tex" occurs after the boys' father comes home and promises to buy the horse back. While he and Mason talk to the new owner, Tex goes out to the corral and watches a young girl take the horse over jumps and talk fondly about it. (Small joke: the horse was called Rowdy, and she has renamed it Gentleman.)

While the dialog never directly confronts the issue, we know what Tex feels, and that he will let the girl have his beloved animal. He walks off, quietly dropping the carrots he had brought on the ground, and we're on his side permanently.

There are also several good moments between the brothers, including a scene where they visit a young friend named Lem who already has a wife and

baby, and later talk about sex. Mason says that the guys talk about it a lot more than they do it, adding cynically that Tex needn't worry, he'll have plenty of chances to end up like their friend.

Lem, incidentally, is supporting his young family in the drug trade, a strained but (I suppose) credible enough circumstance that leads to a melodramatic shootout climax.

Tex's girlfriend is Jamie (Meg Tilly), who looks like a real teenager and not a UCLA cheerleader. After teasing each other in fresh locales like a shopping mall, they have a romantic interlude in a pickup truck. (As they kiss, she says, "It feels kinda weird.")

But it ends differently than most movie clinches. She puts him off, because how does she know somebody better won't come along?

Dillon, who has been around awhile ("My Body and I"), is an extraordinary looking kid in the James Dean tradition. He is also the kind of actor who can suggest depths of goodness and pain as well as smoldering tension. He will likely be heard from.

Metzler is more like Tim Hutton—decent and sensitive, and also a convincing basketball player. The only familiar name in the cast is Ben Johnson, who is Jamie's mean-spirited Daddy.

While it's not in any sense an unforgettable movie, "Tex" is humane and sensitive, a film that allows Disney to progress without changing too much.

(Funny and touching youth film, honest PG rating, satisfactory for adults and all but very young children.)

USCC rating: A-2, adults and adolescents.

Recent USCC Film Classifications

Creechlow	O, morally offensive
Five Days One Summer	A-II, adults and adolescents
The Missionary	O, morally offensive

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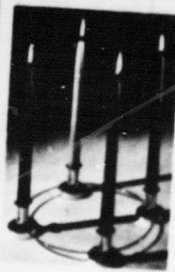
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"TEX"—Matt Dillon portrays Tex, a sometimes troubled youth growing up in Oklahoma, in the movie "Tex," being released by Disney-Buena Vista. The virtues of the movie outweigh its faults according to the U.S. Catholic Conference, which has classified it as A-II—adults and adolescents. (NC photo)

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