

the CRITERION

Nicaragua announces invitation to pope to visit in near future

by NC NEWS SERVICE

The controversy involving priests in the Nicaraguan government has been revived after publication in November of an invitation by the government that Pope John Paul II visit Nicaragua.

A page-one New York Times article on Dec. 1 said the pope had demanded that priests in the government resign as a condition for his visit, yet many people who have been involved in the controversial issue said they could not confirm that.

Father Benjamín Carballo, director of communications for the Archdiocese of Managua, Nicaragua, said Dec. 6 that the situation regarding the priests remains as it has been since July 1981 when the priests and the Nicaraguan bishops agreed that the clergy could remain in office but had to suspend their exercise of the priestly ministry.

Spokesmen for religious organizations whose members are involved in the controversy made similar comments.

Jesuit sources in Rome and a Maryknoll spokesman in the United States, when asked about the New York Times article, said they had not received any new communications from the Vatican and the 1981 agreement was still in force.

Four priests in the Nicaraguan government are currently covered by the agreement. They are Maryknoll Father Miguel D'Escoto, foreign minister; Jesuit Father Fernando Cardenal, head of the Sandinista Youth Movement; Father Ernesto Cardenal, minister of culture and a secular priest; and Father Edgar Parrales, ambassador to the Organization of American States and a secular priest.

THE SANDINISTA National Liberation Front is a coalition of Marxists, Christians and socialists which rules Nicaragua.

An aide to Father Parrales in Washington said "he had no comment to the report" about priests in public office. First Secretary Francisco Campbell of the Nicaraguan embassy in Washington, said "thus far the government in Managua has not issued an official comment on the report; further, we have nothing yet from the Vatican."

The New York Times story, datelined from Managua, said that the pope communicated his terms through a message delivered in October by Archbishop Andres Cordero Lanza di Montesemolo, papal nuncio to Nicaragua, to Nicaraguan officials.

Pope John Paul has often publicly opposed priests holding public office and becoming involved in partisan politics, saying this erodes the church's independence of action on social and political issues.

Father Carballo said that a proposed visit was a matter being arranged between the Vatican and the government and that the bishops had not received any official communication.

On Nov. 18 the Nicaraguan government published the text of an invitation sent to the pope, saying a papal visit "would represent a transcendental contribution to peace in our country."

The government text mentioned daily attacks along the border with Honduras by armed bands "which take a toll of lives among our humble peasants and the young leaders of our sovereignty."

THE INVITATION WAS one of a series of events leading to speculation that the pope was planning a trip to several Central American countries in 1983. On Nov. 28 Guatemalan President Efraín Ríos Montt said the pope would visit within the next three months. On the same day Auxiliary Bishop Gregorio Rosa (See NICARAGUA on page 2)



CANDLELIGHT MARCH—Nearly 100 people march with candles from the Federal Building in Philadelphia to a local church in remembrance of the four American missionaries killed in El Salvador two years ago. Celebrations like this were held throughout the nation including a prayer service held last week at St. Andrew's Church in Indianapolis. (NC photo from UPI)

Christmas to be brighter for some families

by JIM JACHIMIAK

Members of the Catholic Center staff are joining with CARITAS, a volunteer organization of Catholic Social Services, to make Christmas brighter for a number of families.

Dorothy Lynch of CARITAS said that 150-175 families, or about 700 people, will receive aid through CARITAS this year. That is up from about 100 families last year. By matching donors with clients, CARITAS is able to meet many of the specific needs of its clients.

"We know there would be more people who would help this year," Mrs. Lynch said. For that reason, and because archdiocesan agencies have been consolidated for the first time, the Catholic Center staff has been asked to participate.

The project is being headed by Robert

Center, along with gifts from other donors, will be placed on tables in the center's Assembly Hall on Wednesday, and a parish liturgical service will be celebrated by the Catholic Center staff that day at 4 p.m. Mrs. Lynch said that families who have been identified as the most needy clients will pick up the gifts at the center on Thursday.

Several parishes and other organizations are also giving gifts.

Clients in the program are asked to list their specific needs. Each client is assigned a family number for identification, so recipients remain anonymous. Donors are asked how many people they wish to support, and are matched with clients accordingly. Information provided to donors includes the first name and the needs of each client.

Employees of the Post Office in Indianapolis and several parishes participate through

tree is a Christmas tree with paper ornaments, each of which includes a client's family number, first name and specific needs. Those who wish to give take an ornament for each person they wish to support.

"You buy one gift or two gifts, or whatever you feel you can afford," Mrs. Lynch said. Donations from the Post Office will help about 100 people this year, she added.

Becky Vinson of CSS, who is a CARITAS volunteer, believes that the program builds "community spirit" because donors are giving to individuals. She said anyone "with a desire to help" can become involved in the Christmas program. "It all depends on what the individual or family wants to help with."

Providing household items is important, she says, because they cannot be purchased with food stamps. Food and clothing are also often

the criterion

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Indianapolis, Indiana

Peace activist says nuclear weapons are truly different

Bishop Thomas Gumbleton addresses capacity crowd at local parish

If anyone expected to hear political arguments about the use of nuclear weapons, they left disappointed. When Detroit Auxiliary Bishop Thomas Gumbleton addressed the nearly 400 people present at St. Thomas Aquinas Church last Monday evening, he spoke only of religious issues. Bishop Gumbleton, one of five U.S. bishops responsible for the writing of a pastoral letter on war and peace to be issued next year, was invited by the parish to speak during their Advent celebrations.

Using the Gospel of Luke (12:49-57) as his starting point, Bishop Gumbleton stressed the importance of reading the signs of the times. "The world wants and needs peace," he said. "We must look at the judgment of the Second Vatican Council on the arms race and the harm the arms race inflicts on the poor. We must also look at the way in which the dynamics of the

nuclear arms race presents qualitatively new problems for traditional church teaching on war and peace."

It was this constant theme to which Bishop Gumbleton alluded—that nuclear weapons are qualitatively different from any other weapons in history.

According to Bishop Gumbleton, some military experts who gave the bishops' committee testimony in the preparation of the pastoral letter stressed the irrational use of nuclear weaponry. A retired admiral, for example, told the bishops there was no way nuclear weapons can be used to defend the U.S. or be used in war in a rational sense. Another expert indicated that some who develop nuclear weapons claim a nuclear war would not be the end of the world since only 300 million people at most would die.

It is information like this which has convinced Bishop Gumbleton personally that the use of nuclear weapons can't be defended by any moral teaching. "Nations spend \$600 billion annually to produce them and in five years the U.S. will have spent \$1.6 trillion," he claimed. "And yet there are more than 800 million poor and hungry people in our world. Thirty children in the world die every minute from hunger and hunger-related causes. We must refuse to legitimize the idea of nuclear war."

In remarks before Bishop Gumbleton's

address, Archbishop Edward O'Meara emphasized two points about the pastoral letter the bishops are putting together. "What the bishops do," he said, "is now part of the Church's ordinary life. We are facing issues confronting humanity. In striving for human rights and dignity, we are doing what is properly ours to do."

"Moreover, we couldn't do this in most of the rest of the world because we wouldn't have the freedom to do it."

Archbishop O'Meara spoke of the attention given to the bishops concerning the pastoral letter "even though not a single word has been said yet." The pastoral will not be issued until the spring of 1983.

"But we are groping for what to say," he added, "and we will have to accept ownership for the results."

Following the address, Bishop Gumbleton answered questions from those present. In response to concerns about the Soviet arms buildup and Soviet retaliation, he said, "we can't decide to do what is right until everyone else decides the same. Parents don't teach their children not to steal as long as everyone else doesn't. What's right is wrong. We must say what is right and we must do it. The Soviets can kill our bodies but only we can kill our souls. We can't guarantee how others will act but we can expect that nations will act in their own self-interest."

Delegate urges parish to settle dispute

ARLINGTON, Va.—Archbishop Pio Laghi, apostolic delegate in the United States, urged members of Holy Spirit Parish in northern Virginia involved in a dispute with their pastor and Bishop Thomas Welch of Arlington to resolve their problem on the local level and to avoid "having to bring the situation to the attention of higher ecclesiastical authorities." The group had asked the archbishop to meet with them to help resolve their disagreement with Fr. Richard Burke, pastor, over the role of the laity in making decisions in the parish. A leader of the group of parishioners said he had received the letter from Archbishop Laghi Dec. 1.

Clergy called heroic

MIAMI—The heroism of clergy and laity "keeps the faith alive" in the midst of hardships in communist-ruled Cuba, according to retired Bishop Eduardo Bots Masvial. The bishop, who now lives in Venezuela and is chaplain for many Cuban exile groups, wrote in Miami's Spanish-language daily newspaper, *Diario de las Americas*, that "being a Christian in Cuba today is not an easy thing. One must be ready to suffer for Christ." Defending the Catholic Church against charges that it has not been "more belligerent against communism," he said that "the mere presence of the church with its message of belief in God, remains a strong obstacle to the materialistic and oppressive stand of communism."



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Christmas brighter (from 1)

buy specific items may give cash donations to CARITAS, which members will use to buy gifts.

"We tell the clients not to expect to get everything they ask for," she says. "They're no different from anyone else. They're just in a different situation."

While the Christmas program is their major project, she notes, CARITAS members are involved in a number of other projects throughout the year. Her work in the parish outreach unit of CARITAS includes home visitation, advocacy and counseling. She is

assigned to handle referrals in St. Joan of Arc, St. Andrew and Little Flower parishes. Referrals often come from priests, neighbors and other CARITAS members.

"The home visitation is unique" in social work, she said. "Sometimes it's not full-fledged counseling, but many times it's just to give clients support and an element of hope. It's support but with a high level of Christianity."

Mrs. Lynch asks that anyone wishing to give a Christmas gift or become involved in the program as a volunteer call CARITAS at 236-1508, or CSS at 236-1500.

Father McCrisaken buried here

TERRE HAUTE—The funeral liturgy for Father Joseph B. McCrisaken was celebrated at St. Patrick Church here on Saturday, Dec. 4. Father McCrisaken died in Union Hospital on Dec. 2.

Born in Terre Haute on Sept. 3, 1921, Father McCrisaken was ordained to the priesthood in the St. Meinrad Archdiocese Church on May 27, 1947.

At the time of his death, he had been serving as chaplain for the Gilsburt School for Boys and was chaplain for the hospitals in the Terre Haute area.

Prior to these chaplaincies, he served as pastor at St. Mary, Danville, Immaculate Conception, Millhouse, St. Agnes, Nashville and St. Mary-of-the-Rock. He also had assignments as associate pastor at St. Catherine, Holy Cross and St. Patrick parishes in Indianapolis and St. Mary's at Richmond, Holy Name at Beech Grove, St. Joseph at Shelbyville, St. Martin at Yorkville and St. Mary of the Knobs in Floyd County and was chaplain at Community Hospital, Indianapolis; Indiana University Catholic Student Center, Bloomington; and St. Edward Hospital, New Albany.

Father McCrisaken served as chaplain with the Indianapolis police and fire departments from 1960 to 1963 as well. He was instrumental in founding the chaplaincy program with those departments in the late 1960s.

Surviving Father McCrisaken are his mother, Theresa Dora McCrisaken, two brothers, James and Michael McCrisaken, and

Bishop Gumbleton explained that input given the bishops has admitted a sense of dread among the Soviets over the prospects of nuclear war. "We have to remember," he said, "that the Russians told 25 million people in World War Two. There was war within their own territory. That was not true in the U.S. Nearly every Russian family had someone who died in that war. The Russians have a need to stop the arms race as much as the U.S. Perhaps more so since economically they are in even worse shape than we are."

Bishop Gumbleton also stressed the futility of nuclear weapons as a deterrent. "Peace," he said, "is based on mutual trust. A strategy of deterrence only forces opposing sides into hostile positions. When one side builds a weapon, the other has to balance that with a better one and so forth."

Nicaragua (from 1)

Chavez of San Salvador, El Salvador, said the pope would visit El Salvador next February or March. The Vatican has not said whether the pope plans to visit Central America.

The issue of priests in the Nicaraguan government has been a controversial one since July 1979 when the Sandinista-led revolution overthrew the regime of President Anastasio Somoza.

The Sandinistas appointed several priests to key government positions despite objections by the bishops. Many priests said the appointments would be temporary until qualified laymen could be trained to replace them, causing the bishops to reluctantly agree to allow them to hold the jobs.

After continued pressure by the bishops that the priests agree to a date when they would leave government service, a compromise was reached in July 1981 when the priests agreed to suspend the exercise of their priestly ministry as long as they remained in public office so that their presence in state jobs could not be regarded as a symbol of official church support for the government.

According to Vatican sources and Jesuit sources in Rome, the Jesuits, the Vatican and the Nicaraguan bishops have continually tried to get the priests to leave the government but the priests have refused.

The 1981 agreement was reached after the Vatican and the bishops decided that a crackdown would be counter-productive, the sources said.

A visit to Nicaragua would be a politically delicate situation for the pope. About 90 percent of the 12 million population professes Catholicism but church people are divided regarding their reactions to the government.

Relations between the bishops and the government have been tense in 1982 regarding issues of freedom of the press and physical attacks against church people by pro-government groups. At the same time, the Sandinista government has received support from lay Catholic groups, priests and Religious.

Nicaragua also has seen an upswing in political violence in 1982, especially along its border with Honduras where anti-Sandinista guerrillas have been launching attacks. Nicaragua has said the United States and Honduras are supporting the guerrilla action in an effort to destabilize the country and overthrow the government.

(Contributing to this article were Edwin Madariaga in Managua, Nicaragua, Jaime



PRAYS FOR WAR DEAD—Bishop Jacques Huyn Van Cua of Phu Cong, Vietnam, pauses at the new Vietnam War memorial in Washington. The bishop, who was a guest at the recent annual meeting of

the National Conference of Catholic Bishops, said he "prays every day" for Americans killed during the war in his country. (NC photo by Charles A. Wood)

Local lady has worry

by CYNTHIA DEWES

Rose Canada is a lady with real problems. At a time of year when joy should reign, Mrs. Canada was faced with the impending death of her oldest child. Son Dominic, aged 17, lay in a Cleveland hospital awaiting another surgery on his brain.

According to caseworker Don Fox of Catholic Social Services, Dom, who attended grade school at St. James' and St. Catherine's, began to show deterioration in his speech, sight, memory and coordination during 1980. He experienced blackouts, seizures, loss of appetite and weight loss, as well as personality changes. His CYO and basketball-playing days at St. Catherine's parish were temporarily halted.

A diagnosis was made, and in February 1981 Dom had surgery for a rare non-malignant tumor in the lower brain stem. Only part of the tumor could be removed, and the prognosis was guarded since the growth rate of this type of tumor was simply not known.

Radiation and chemotherapy treatments followed. Dom's body became so sensitive that he needed special food in order not to starve to death. To Mrs. Canada's horror the previous symptoms of deterioration returned and doctors discovered an abscess developing in the same region of Dom's brain.

Dom's Indianapolis physicians sent him back to Cleveland for further surgery. Again Rose Canada went along to stay with him, living in the Ronald McDonald House there. Until recently she waited, hoping and praying that Dom would recover.

Mrs. Canada, whose four other children aged four to 13 live at home with her, was divorced in 1976. She receives no regular support, financial or otherwise, from her ex-husband. Fortunately, Medicaid through Welfare will honor the out-of-state medical treatments for Dom, but there is no other money available to recoup the costs of transportation to Cleveland, lodging and food.

The Canada family, all members of St. Catherine's parish, face a bleak Christmas. In addition to their grief over Dom's illness there is just no financial relief forthcoming. Mrs. Canada's stay in Cleveland combined with the needs of the children staying at home have added up.

Fox, who has counseled Mrs. Canada since before her divorce, understands her feelings of helplessness. Even if Dom continues to recover well from the additional surgery his condition will be questionable. Mrs. Canada's responsibility to him and her other children at home will continue but her financial prospects will not improve.

Any parent, indeed anyone whose heart feels the Christmas message, will sympathize with Rose Canada. Anyone wishing to help her may call Don Fox at Catholic Social Services.

U.S. policies attacked

NEW YORK—U.S. government attempts at surveillance and use of religious leaders for political purposes came under attack at a conference sponsored by units of the National Council of Churches, other church-related groups and the Center for Constitutional Rights Dec. 3. The conference marked the first anniversary of President Reagan's signing on Dec. 4, 1981, of an executive order relating restrictions on FBI and CIA surveillance in the United States and abroad. Jesuit Father William Davis, who has worked in Bolivia, said that he found many Catholic workers in that country willingly or unwittingly giving information to government personnel, who, he said, were at "cross purposes" with the

Pontiff praises prenatal diagnosis

by Fr. KENNETH J. DOYLE

VATICAN CITY—Pope John Paul II on Dec. 4 praised prenatal diagnosis and early surgical treatment of congenital defects.

He warned, however, that such diagnosis must not be used as a prelude to abortion.

The pope spoke at a special audience at the Vatican for some 700 doctors who were attending a conference on prenatal diagnosis sponsored by the Italian Movement for Life under the auspices of the Catholic University of Rome.

The pope's talk to the doctors was a highlight in a busy weekend which also saw the pontiff hold special audiences for several other groups, consult with high-ranking churchmen at private audiences, deliver a Sunday Angelus message in St. Peter's Square, visit a Rome parish and lead a First Saturday recitation of the rosary at Vatican Radio.

In his speech to the doctors the pontiff called the area of prenatal diagnosis and surgery "new and promising."

"The Christian," said the pope, "like every person of good will, can only be happy for the advances that science makes on the open road toward therapies that are always quicker and more efficient, even in the most delicate and critical fields."

"In taking note with joy of the results so far attained," he added, "the church is very happy to encourage those who use their talents and intelligence in this very important sector of medical research, which concerns the first months of existence of the human being."

During their conference the doctors discussed such operations as one conducted last year in San Francisco, where a 21-week-old fetus was removed from its mother's womb to have its urinary tract surgically repaired and was then reinserted in the womb.

Penance services offered here

Penance services during Advent will be offered in the North, East and West dioceses of Indianapolis on a parish cooperation basis. Parishioners are encouraged to make use of the sacrament of penance during this time at a

parish and time convenient for each person. Several confessors will be present at each location.

Dates and times of the services into the Fourth Week of Advent is:

Tuesday, Dec. 14—Immaculate Heart, 7:30 p.m.

Wednesday, Dec. 15—Holy Angels, 7 p.m.; Christ the King, St. Christopher, St. Malachy, Brownsburg and St. Michael, Greenfield, 7:30 p.m.

Thursday, Dec. 16—Little Flower, 3 and 7:30 p.m.; St. Pius X, 7:30 p.m.

Sunday, Dec. 19—Holy Trinity and St. Anthony, 7 p.m.; St. Simon, 7:30 p.m.

Monday, Dec. 20—St. Andrew, St. Matthew and St. Philip Neri, 7:30 p.m.

Tuesday, Dec. 21—Holy Spirit, Nativity, St. Gabriel and St. Monica, 7:30 p.m.

Wednesday, Dec. 22—St. Michael, 7 p.m.; Our Lady of Lourdes, 7:30 p.m.

Aid to Lebanon

PEORIA, Ill.—For eight years Lebanese Christians have faced persecution and should be considered "freedom fighters," said Alfred Mady, a political adviser to Lebanese President Amin Gemayel. "Catholics in Lebanon have been persecuted... and from a human rights point of view, the church should be aware and involved in trying to save that little nation from destruction." Mady, a 34-year-old Maronite Catholic and Lebanese citizen, was in Peoria Nov. 29 to address Lebanese students at Bradley University. He is director of the Lebanese Information and Research Center in Washington.

POINT OF VIEW

Some would let you believe the Church has only one problem

by Fr. JEFF GODECKER

I spend a good amount of my time these days involved in discussions about ministry. Topics in that category range from the state of priesthood to the development of lay ministry to stress in ministry.

There is a lot I like about what is being discussed today. There are, I believe, some very genuine attempts to work at significant changes and developments among all ministers in the Church.

But there is also something that bothers me about most of these discussions too. I grow uncomfortable when it often happens that in these discussions there is an overdone centering on ministry—particularly priesthood—as if it were the major



and only problem in the Church. When this happens there is also present an accompanying attitude and unspoken assumption that the institutional Church is the be-all-end-all-beginning-and-end of life itself.

When we discuss ministry we need to begin with this clarification: The Church does not exist for the sake of promoting the Church. Ministers do not exist for promoting their own cause. Father James Burtchell, former provost of Notre Dame University, once remarked, "To have the Church as one's overriding concern is so stale. The Church's main task is not to spread the Church; it is to spread faith and love and service." The Church exists to serve this life and not the other way around.

TOO OFTEN WHEN Church persons gather together the Church seems to drift into an institutional egotism worrying more about vocation declines, Mass attendance, authority and structural problems and institutional custom than it does about the growth or

decrease of compassion, genuine freedom, hope and love. The real sign of a healthy, effective Church is not how well any of its ministers are doing but how much advancement of the values of the kingdom of God is taking place.

The Church is not salvation but only its servant. Neither priest nor DRE nor parish council president nor any other minister is a savior. Salvation does not happen in a Church. Rather it takes place within the living that one does with one's brothers and sisters and in the way that one meets Jesus Christ in this world. (For those who consider that a heresy please consult the words of Jesus in Matthew, Chapter 23.)

The measure of grace (if indeed grace can be measured at all) in this world is not how well the Church is doing or how much influence it has or how many ministers it has. The occasions of grace, it seems to me, are the living of the good news, the growth of personal integrity, the feeling of inner peace, the increased capacity to love and the desire to give thanks to the God of Jesus Christ.

THE ROLE OF THE Church and its ministers is to be sacrament of the Gospel. But if institutionalization is the only thing that happens to the Good News then it is not Good News. The Good News is not Good News unless it can be translated into a human and faith-filled life style. Ministry's real source of vitality is that "life-lived" translation.

One of the problems that ministers and others in helping professions face is that they are prone to be nothing but saviors, living everybody else's lives, holding others' lives and deaths in their own hands so to speak. Ministers often try to replace God. They never "translate" for themselves the Good News that it is OK to be human. Their lives often become secondhand, becoming only a slavish empty repeat of something "they heard or read somewhere." They never find their own vocation which is to become the uniquely living human being God calls them to be.

This world does not need an isolated self-centered Church to save it. It does need a group of believers, united in faith and living fully to love it and to participate in its healing. We often forget that Jesus did not save the world from a church altar stuck between two candles. Jesus loved the world with great acts of life and death and healing and love. The sacramental ministry, the teaching ministry, the preaching ministry, the healing ministry only make sense when they become part of the same kind of living and loving.

In conclusion, I want to affirm that I still like the ministry of this old crusty Church of ours. But I believe the ministry is only good and will only grow if it flows from living people not institutionalized people. The continued attempts to over-institutionalize the ministry and ministers is only going to continue to kill priests and other ministers within the Church. An inward looking Church is a dead Church.

WASHINGTON NEWSLETTER

Bishops inspire consideration of nuclear war

by LIZ SCHEVCHUK

WASHINGTON—As one Catholic newspaper editorial put it after the U.S. bishops' recent discussions on the morality of nuclear war, "You would have to live under a rock to miss the attention that the bishops' meeting received from the media."

And you'd have to keep living under that rock in order to miss the fact that the bishops' proposed pastoral was only the beginning of a broader debate on nuclear warfare now brewing in the Catholic and daily media.

In fact, as a random sampling of recent Catholic newspapers indicates, many bishops wasted no time in getting home after their Nov. 15-18 Washington meeting and further discussing their own options, and those of their brethren in interviews with both the secular and religious press, in their columns in diocesan weeklies and elsewhere.

Judging from the letters to the editors now showing up in these publications as well, the debate was not forgotten by lay people during the Thanksgiving festivities either and is not likely to go away once the bishops adopt a final version of their war-and-peace pastoral, perhaps at their May meeting in Chicago.

Nobody likes nuclear war, but many people like to talk about it. If the bishops wanted to inspire consideration and comments on the morality of nuclear war from Catholics and the general public, they succeeded.

SOME BISHOPS ARE soliciting reactions to the pastoral by people in their dioceses. "I would value this assistance greatly," wrote one, Bishop Bernard F. Law of Springfield-Cape Girardeau, Mo.

"In one way the proposed pastoral has already achieved one of the goals stated in both the first and second drafts: It has called public attention to and provoked public debate about a number of moral issues that confront us as a people engaged, however unwillingly, in a nuclear arms race," Archbishop Oscar H. Lipscomb of Mobile, Ala., wrote after the meeting.

Some bishops have been addressing the issue of the bishops' collective competence as men of God to deal with matters of the sword.

"We do not need to be highly knowledgeable technicians to know the devastating effects that a nuclear war would have," Bishop Stanislaus J. Brzana of Ogdenburg, N.Y., noted.

A decision on nuclear warfare "is far too important a decision to be left to politicians," said Archbishop James V. Casey of Denver in an interview. "It's a decision that affects every family, every individual. It is stupid to think that such decisions should be left to one class of citizen. We're all very much involved."

"It's the task of the bishops to give the best moral guidance they can. That's what it's all about," he said.

ARCHBISHOP THOMAS C. Kelly of Louisville, Ky., said that "the basic reason [for the bishops' concern] is that it is the first time in history that the human race has had it in its power to destroy God's creation. We simply (can) not be silent in the face of that. Our bishops have got to teach on it."

There will not be any comparable words coming out of Russia, so we're the ones who have got to talk," said Archbishop Kelly.

References to the Soviets and the concern

unwitting tools crop up in other bishops' remarks.

Answering that criticism, Bishop Raymond A. Lucker of New Ulm, Minn., said he sees himself "as a disciple of Christ, and he calls for healing and reconciliation."

"Everybody knows that we want to say 'no' to nuclear war," stated Auxiliary Bishop John B. McDowell of Pittsburgh. "But the bishops haven't sold out to the Russian embassy."

Bishops expressed worries that their criticism of the arms race would be misconstrued as partisan-style criticism of President Reagan and his political party; they also expressed concern about deterrence and their own developing position on it.

"Without deterrence, we would be open to a lot of bullying by great powers," Bishop H. George Speltz of St. Cloud, Minn., said in an interview. "And without deterrence, we would have no negotiating power." But, he added, "we cannot have deterrence as an end in itself and as an on-going expanding policy. We have to move in the other direction."

Auxiliary Bishop Norbert F. Gaughan of Greensburg, Pa., wrote in an editorial that "the hard question comes to this: Can the American government, once it is attacked, use nuclear weapons in legitimate self-defense on military targets? There are no easy answers to this question."

"It is good to be prophetic but the hard questions must not be avoided, nor their answers," Bishop Gaughan said.

The bishops have linked the proposed pastoral to their total respect for human life and to concern that defense spending escalates while human needs go unmet. They may want to emphasize this point even more as the debate continues, if a public worried about a bad economy, unemployment, inadequate housing and empty cupboards is to listen.

One young person, speaking to Archbishop Kelly, summed it up like this: "It's OK for you folks to talk about the bomb, but if you're out of a job or you're hungry, you don't care much about the bomb."

Applications for grants ready

WASHINGTON—Application materials for 1983 funding from the Campaign for Human Development, the U.S. Catholic bishops' anti-poverty program, are now available from the campaign's national office in Washington and from diocesan campaign directors.

While the deadline for submission of 1983 application forms and proposals is Jan. 31, Father Marvin Mottet, the campaign's executive director, said applicants are encouraged to use the preapplication process prior to the deadline.

The campaign makes grants to self-help projects and conducts a year-round education program on issues related to social justice.

Since its establishment in 1970 the campaign has assisted more than 1,800 self-help projects. To obtain campaign support, projects must:

—Benefit the poor. The majority of those benefiting from the project must have low

—Be directed by those with low incomes.

—Aim to effect institutional change by attacking basic causes of poverty, including unjust policies, laws or systems which tend to keep people poor.

A project also has a greater chance of receiving campaign funding if it is likely to become self-supporting after campaign funding stops.

In 1982 about 200 projects throughout the United States shared in the \$6.5 million available in allocations from the national campaign office.

Campaign funding booklets, which include the preapplication form, criteria, guidelines and application forms, are available from the local diocesan offices of the campaign and from the national campaign office at 1312 Massachusetts Ave. N.W., Washington, D.C.

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LIVING THE QUESTIONS

Inner convictions outweigh support from others

by Fr. THOMAS C. WIDNER

One of the younger priests of the archdiocese is known to have commented before his ordination that the closer that event came the more he feared the possibility that he would become a pastor within a couple of years. There are priests in this archdiocese who have been made pastors within the first three years of their ordination. This young priest's worry has been altered somewhat. Now he is concerned about the number of parishes which he might be pastoring, once he receives that title.

This has become almost an obsession with the local clergy. As our numbers dwindle, as older priests retire and/or die, as some priests leave the priesthood, as vocations decline, priests are expressing greater fear about their declining numbers.

According to the latest figures there are 219 active and retired archdiocesan clergy. In 1973 there were 255. In ten years time the population of the archdiocese has increased by 106,000. According to parish statistics the Catholic population has increased by less than 1,000. In 1972 there was one archdiocesan priest for every 767 Catholics. Today there is one archdiocesan priest for every 919 Catholics. In addition, there are 137 priests of religious orders today as opposed to 184 in 1972.

The figures obviously indicate a downward trend but the numbers don't appear as frightening as some of us have reacted. Recently archdiocesan clergy met for the annual



presbytery meeting and this fear was a topic. It was announced that the archdiocese would conduct deanery-wide meetings to raise the consciousness of the laity regarding the clergy shortage. The first was held last night in Terre Haute.

AT THE PRESBYTERY meeting priests heard Trappist Father Vincent Dryer accused us of a loss of faith. The numbers are not as important, he suggested, as our perceptions of what the numbers mean. Priests, he suggested, are reacting to very real problems with a sense of fear which negates our belief in the power of God to save.

I think Father Dryer's observation is correct. As one priest who has endured stress and burnout and found it necessary to undergo therapy, I perceive the problem not to be the decline in priestly vocations but the perceptions and attitudes of the clergy (and the laity, for that matter) about those things and many other problems as well.

When priests leave the priesthood, when priests become ill, when priests crack under stress, one common denominator runs through all the reasons for which these things take place—the priest perceives himself unable to handle the situation, unable to control himself, unable to meet the demands made on him not only by others but by himself as well. Burnout and stress are not just the result of overwork. They are the result of the priest feeling he is all alone in what he is doing.

The catch here is that it makes little difference how much support he receives from his bishop, from his fellow priests, from his parishioners. The catch is that the priest doesn't see it. Sometimes it happens that the more support he receives, the less he believes in it. The reason is that the priest just doesn't believe in himself. It is more important for the priest

to feel confident of himself as a human being than it is for him to feel confident of his priesthood.

RICHARD GILMARTIN, a psychotherapist at the House of Affirmation, a therapeutic center for clergy and Religious, says that "we have to acknowledge our selfishness and permit ourselves to be number one." The Christian's selfishness, he says, does not stop with ourselves. We have to want for others to feel important too. But we can't feel that for others if we don't feel it for ourselves.

Clergy are no different from the rest of humankind in this respect. We are living through a very painful time, a time of change in which we are just beginning to see a very radical change not only in the clergy but in the whole of society. I think we have to keep that in mind and remember it is happening to everyone. The old support systems won't work anymore. Improving camaraderie among the clergy will not do it.

There is a lack of faith present in many human beings today. But it is our awareness that personal happiness comes not from living for others but from living for ourselves. We cannot truly live for others until we have learned to live with and for ourselves. That is something the laity as well as the clergy have trouble dealing with.

The support which the clergy can give to one another and which the laity can give to us and we can give in return is the support which challenges each of us to become fully human. We have to stop trying to please everybody. We have to realize we can't solve everybody's problems. We have to admit our own weaknesses. No amount of priestly camaraderie or support from the laity can take the place of one's inner conviction that I am worth something.

How does the Church communicate with its members?

by Fr. RICHARD P. MERRIN

A few years ago the word evangelization made a grand reentry into our Catholic vocabulary. Before that it was something vaguely biblical, and surely Protestant.

The new focus on evangelization highlighted the Catholic Church's growing concern about the alienation not only of secular society but of large numbers of its own membership as well.

Catholic practice was on the decline—attendance at Mass, religious vocations, stable marriages, etc.—and we wondered how we might turn the tide.

The evangelization campaign, such as it was, did not succeed. First, it was based on a naively political understanding of communication (posters, bumper stickers, doorbell ringing, conventions, etc.); but, more fundamentally, its theological vision was faulty, because too narrow.

There is more to the mission of the Church than preaching the word from the pulpit and celebrating the sacraments and getting as many people as possible to be present for both.

As the late Pope Paul VI declared in his remarkable apostolic exhortation on the subject "Evangelii Nuntiandi," [1975] evangelization also includes the Church's work for justice, human rights, liberation, and peace.

An evangelization campaign which ignores that wider missionary dimension is not fully evangelical. Evangelization, in other words, is more than a matter of getting Fred and Susan back to Church.

munication. How does the Church communicate with its own members and with society at large?

Although some of us would continue to hope that the Church can reach people through the printed word, that avenue is less promising than we might think.

First of all, just consider what millions of our fellow Americans are buying and reading these days. They're not poring over pastoral letters and theological tracts just before turning off the bed lamp.

In this economy more people are inclined to "wait for the paperback edition." The Sunday New York Times book section makes a distinction between mass market and trade paperbacks. The former are sold mainly at newsstands, variety stores, and supermarkets, while the latter are usually sold in bookstores and at slightly higher prices.

Of the first 13 books on the trade best-sellers list for November 14th, six feature Garfield the cat. "Garfield Takes the Cake" is number one; the other five are numbers 4, 7, 8, 12, and 13.

Garfield is in good company. "Ten Things in 30 Days" is number 3, and "30 Days to a Beautiful Bottom" is number 6. "Color Me Beautiful" falls in between at number 5, just behind "Here Comes Garfield."

WHERE DOES ONE go from here? It's easy to editorialize about the low-brow reading habits of our contemporaries, and just as easy to argue that they'd read something better if it were offered them.

There is a little truth in both. Some people will never go beyond Garfield the cat, and others will, if only they are shown a better way.

But both assumptions also miss an important point. Most people "out there" don't read anything beyond certain sections of the daily newspaper. They'd be just as unlikely to browse through a bookstore (without greeting cards) as President Reagan would be to keynote the next convention of Americans for

Where does that leave us? Obviously, with the extraordinarily rich and diverse possibilities of television. We are living in a new world—of cable, of satellites, and of video monitors. Even presidential candidates are contrasted as old-time and Atari politicians.

The Church is only beginning to realize the enormous potentialities of electronic communication. Few of us have any idea of what the future holds in this area.

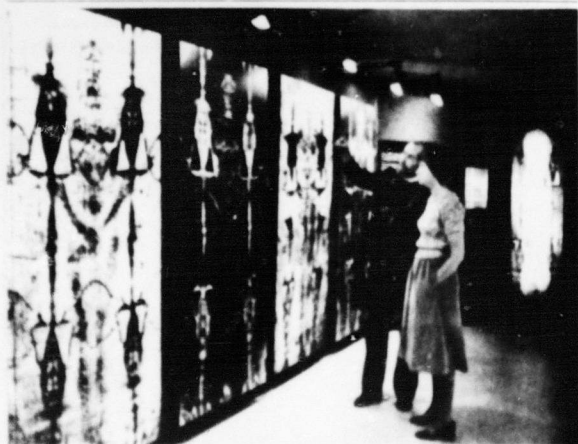
But even in advance of our taking full advantage of this expanding medium, we have at our disposal the most ancient and potentially

most effective means of communication the Church has: its liturgy.

The best and the worst form of communication occurs at the Eucharist. Not just at homily-time, but in the whole liturgical action: environment, music, art, distribution of roles, readings, thematic focus, etc.

When all is said and done, the liturgy remains the summit and the source of the whole Christian life, as Vatican II put it. Even more than Garfield the cat. Or any book, for that matter, including the Bible.

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SHROUD EXHIBIT—Episcopal Father Kim Driesbach, pastor of the Church of the Incarnation in Atlanta, shows a visitor a photograph of the Shroud of Turin now on display at Atlanta's Peachtree Center. The exhibit, containing more than 150 pictures taken by photographers from California's Bay Area, is a photographic reproduction of the original Shroud.

TO THE EDITOR

Father Powell impressed by meeting

I have just returned from Columbus and the annual meeting of the Presbyterate there. I was so very much impressed with this meeting of the priests of the Archdiocese of Indianapolis that I had to write you immediately.

Most striking was the sincerity of all present. Father Vincent Dwyer was superb in his presentations in his own unique way of profundity often with interspersed humor. His dedication to such a noteworthy vocation of assisting priests in this dire hour was in itself refreshing. What encouragement he gave me, and I am sure, just a number of priests in attendance there!

I admired the sincerity and candor of the Archbishop. Also his frankness and openness

and fraternity with his priests were commendable.

Father Coats' presentation for good things to come from the laity of the Archdiocese in terms of substantial involvement in the parish administrative process was for me a high point in the entire meet. When the laity is involved substantially in the apostolate, then the local church is coming of age in the spirit of Vatican Council II. "In the Church, there is a diversity of service but unity of purpose. Christ conferred on the apostles and their successors the duty of teaching, sanctifying, and ruling in His name and power. But the laity too, share in the priestly, prophetic and royal office of Christ and therefore have their own role to play in the

mission of the whole People of God in the Church and in the world." (Document and Decree on the Apostolate of the Laity, Vatican Council II, Chapter I, no. 2.)

It is gratifying to us here at St. Rita's that we have already begun such a process in our appointing administrative associates from among the laity to assist the clergy in their heavy task of the administration of the parish. These associates assist in the tasks of budgeting, posting and record keeping.

Others are in charge of our transportation system (school buses), our general maintenance and janitorial work. Just recently begun, this system is beginning to free the clergy to some extent already for proper priestly functions. These associates operate in the wishes and at the behest of the pastor.

These associates have the proper expertise for the proper areas in which they work. Many things the seminary did not teach in terms of the pastoral field. These dedicated lay associates pick up here and with the pastor, carry on to a successful execution of the tasks at hand.

I believe the archdiocese is very wise in now exploring this "hidden" expertise and in the future to use this important source to assist substantially in building the Kingdom.

This presbyterate meeting was for me a splendid experience and one filled with great meaning which augurs well for the future of the Master's work here in the Archdiocese of Indianapolis.

Rev. Elmer S. Powell, S.V.D.
Pastor, St. Rita Parish

Indianapolis

'Is Curran ignorant?' asks reader

Is Dolores Curran ignorant of the basic beliefs of the Church she purports to write about?

In her article on married priests, she says, "... many beloved priests ... committed the sin of marriage." Marriage is no sin. The sin in a priest's marrying is that he reneges on a solemn implied vow of celibacy, which he made in accepting the gift of priesthood. This is much like a husband abandoning the wife to whom he vowed faithfulness, and marrying another. In both

cases there is no sin if the church lifts or annuls the original promise.

In the same article she seems not to know the facts in the case of Father Parker, the married Episcopalian priest who became Catholic. She says, "I wasn't surprised that the laity accepted Father Parker so easily and calmly." Nobody was surprised. The "laity" was the same congregation he had always led. Priest, wife and congregation became Catholics en masse.

Joan B. Hoaglund

Racine, Wis.

Trossman suggests we give thanks

We have just recently celebrated Thanksgiving Day 1982. One of the easiest things to forget is giving thanks for our freedom and being able to live in one of the greatest countries in the world. Despite its problems and downfalls, it remains solvent.

Ideally speaking all elected officials should be Americans first and politicians second. This, sadly, is not true. We live in troubled times—social and economic problems, high unemployment, nuclear controversy and criticism of our government and leaders. Criticism is something that is running rampant from all sectors of the country and in particular, from the Catholic leadership. Constructive criticism is essential, healthy and beneficial, but continual harassment can become devastating.

One might compare the government to a highway built next to a river. The water in the river could be compared to continual criticism. As the waters in the river begin to rise and the current gets stronger and picks up momentum, the soil beneath the highway begins to erode and eventually the highway will slide into the river and be swallowed up by the raging waters.

Most people would agree with the U.S. bishops that nuclear war is a threat to "the existence of our planet," but I think they should

be reminded that the defense of this country from foreign aggression is the sole responsibility of the government and not the Catholic Church. In the event of an all-out nuclear war, (God forbid) millions of people will die. Whose responsibility is it to help prepare, assist and guide these souls so that in the event of such a horrible thing they may leave this earth in the state of grace and reach their heavenly goal?

This country can also be destroyed by moral decay and filth which seems to be quite prevalent. The sex exploitation film and magazine industry is flourishing and almost every household in the country has a TV set. On this set can be seen and heard abusive language, four letter words, nudity and violence. Despite some efforts, our young people are seeing these things, which is very disturbing. I wonder if much time, if any, has been spent by our bishops drafting a letter condemning these things. It would seem to me that this sort of thing would be worthy of their time.

Floyd Trossman

Yorkville

Hurrah for Fisher

Hurrah for Father Chuck Fisher's "Point of View." "A woman's place is where?"

Seventy-seven years is too old for me to be studying for the priesthood, but the first tabernacle was the Blessed Mother's womb. Thank about this, young women.

Alma L. Hofmann

Indianapolis

Get in line, sir!

Ernest Collamati will have to get in line. Right now I am too concerned about the ordination of some other Catholics, namely women. He will just have to wait his turn before I have the time to "push" for his ordination.

Perhaps a visit to a local convent or motherhouse would convince Mr. Puccini that today's nuns are not "old women in teenage clothing."

Susan M. (Mrs. Ernest) Collamati
Terre Haute

Alumni reunion

Saint Mary's College Seminary in St. Mary, Kentucky was forced to close its doors in 1977. Saint Mary's served the Church well for over 156 years.

In conjunction with the closing of the college, the Alumni Association was also dissolved. As a result, current addresses of alumni are not available. For this reason I ask the assistance of your readers to spread the word that a reunion of all SMC alumni will be held this summer in Bardstown, Ky. on July 22, 23 and 24, 1983.

Alumni interested in the reunion may contact me for more information. Thank you.

John Poland

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Jackson claims freeze no good

Mr. Richards of Richmond says my letter to the editor, Nov. 2, is not logical, but he did not say it was illogical. The subject, nuclear freeze, in my view is illogical and will bring the fateful Armageddon closer to reality. As I've said before, if the U.S. and other free world countries implement the nuclear freeze they will be capitulating to the Soviet leadership's will. There will be no nuclear freeze in Russia.

In regard to the Russian fear of nuclear war—this applies to the people like you and I. The Russian leadership is mostly made up of old, single-minded men whose lives are close to the end. Their only reason for living is the dream of ruling the world. If they see conventional means destroying this dream they could care less about touching off the nuclear disaster that will take the world down with them.

The only course his arguments speak against is a middle-of-the-road solution such as the nuclear freeze." That sentence, Mr. Richards, expresses my sentiment exactly. If we fail for this Russian nuclear freeze gambit we will be showing weakness, a trait Russia despises. Strength is the only thing they believe in and admire.

In dealing with Russia we need all the help we can get and a nuclear freeze, Russian style, will be of no help, but a hindrance.

Peace, in today's world, is being prepared for war. As General Eisenhower said, "A soldier's pack is lighter than the chains of slavery."

Donald C. Jackson

CORNUCOPIA

Do prayer and underwear really mix?

by RUTH ALDERSON

St. Ann Altar Society of Richmond held its annual bazaar recently. This is a "fun day" because I enjoy seeing so many friends, knowing of all my craft items that look rotten, and watching the success of the project build over the day.

I set my alarm for seven, called my daughter, said my morning prayers and put on clean underwear. As a child, my mother always grided me before I left home, "Did you

say your morning prayers? Do you have clean underwear on? What if you are hit by a car in dirty underwear?" So 36 years later I still say my morning prayers as I dress in my clean underwear.

Our bazaar was a \$3,000 success. Unfortunately my booth only made \$15 but that was 150 customers; I had the fish pond and children from one to 75 paid their dime for Dracula teeth, fake cigars, and penny candy. Earlier I had told the chairman a kissing booth would be more enjoyable to me. After a conference she felt I'd be lucky to get \$1 on a kissing booth project so I was imprisoned in the fish pond for the day.

Late in the afternoon my daughter and I left the bazaar early and ran across the street to our car. Unfortunately, a car was coming and I fell. As I lay in the street waiting for the car to hit me the thought that I had on clean underwear didn't give me much comfort. Luckily the car stopped before it hit me.

A 6 foot 4 inch policeman jumped out and told me to sit still. Then another police car came the other way and he also jumped out. They closed off traffic both ways and four more police cars arrived. All the ladies from the bazaar, the priest and all the people from the stopped traffic came to look.

There I sat in the middle of a busy street with a policeman's jacket on my shoulders and somebody's baby blanket tucked around my broken leg. The ambulance arrived after about 15 minutes and spirited me into the hospital emergency room.

Two nurses tugged my clothing off and called it out to a disinterested clerk. Guess What! They threw my underwear in a bag and didn't even look to see if it was clean.

The cast comes off December 28.

The moral of this story is even if you say your morning prayers and wear clean underwear don't run in front of police cars.

check it out...

✓ In keeping with established policy, The Criterion will not publish the last Friday of the year. There will be no issue for Friday, Dec. 31, 1982. The next issue will be published Friday, Jan. 7, 1983. This necessitates changes in news and advertising deadlines and the editors ask you to keep these in mind.

The issue of Friday, Dec. 24 will go to press early in order to reach subscribers before the Christmas holidays. Normal deadlines will be moved up as a result. This means that announcements for The Active List for events from Dec. 17 to 26 must be in our office by Friday, Dec. 18. Announcements for The Active List for events from Dec. 24 to Jan. 9 must be in our office by Friday, Dec. 17.

All other news items and announcements for the issue of Dec. 24 must be in our office by 7 a.m. Monday, Dec. 20.

Advertising for the Dec. 24 issue must be in our office by Thursday, Dec. 16. Advertising for

the Jan. 7, 1983 issue must be in our office by Tuesday, Dec. 22.

✓ Catholic Communications Center is receiving more calls daily requesting information about parish Christmas Mass schedules and the obligation to attend Mass in conjunction with the following Sunday.

With respect to Mass schedules, it is suggested that you call your local parish about its schedule as these will vary from parish to parish.

On the Feast of Christmas, a Catholic may participate in the liturgy on Christmas Eve or Midnight Mass and receive communion and also take part and receive communion at a Mass on Christmas Day.

Christmas Day falls on Saturday this year. Participation in a Mass on Christmas Day does not fulfill one's obligation to participate in Mass on the Sunday. Those are two distinct feasts. Many parishes will not be scheduling anticipation Masses for the Sunday on the evening of Christmas Day. Again, it is suggested that you call your local parish for complete information regarding Mass schedules. There is, however, the requirement to participate in Mass both for the Feast of Christmas and for the Sunday.



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the Saints *by Luke*

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WHEN SHE REFUSED MARRIAGE TO A RICH YOUNG MAN DURING EMPEROR DIOCLETIAN'S PERSECUTION OF THE CHRISTIANS, HE DENOUNCED HER AS A CHRISTIAN. THE GOVERNOR SENTENCED LUCY TO A BROTHEL, BUT WHEN THE GUARDS TRIED TO TAKE HER THERE, THEY WERE UNABLE TO MOVE HER. NOTHING COULD MAKE HER COMMIT SIN. SHE SAID, "YOU SEE NOW THAT I AM A TEMPLE OF THE HOLY SPIRIT, AND THAT HE PROTECTS ME." SHE WAS THEN ORDERED BURNED TO DEATH, BUT THE FLAMES HAD NO EFFECT ON HER. FINALLY STABBED, SHE DID NOT DIE UNTIL A PRIEST CAME TO HER WITH HOLY COMMUNION.

ST. LUCY IS INVOKED BY PEOPLE WHO HAVE TROUBLE WITH THEIR EYES, PERHAPS BECAUSE OF HER NAME, WHICH MEANS LIGHT. ONE LEGEND HAS HER EYES TORN OUT BY HER JUDGE, WHILE ANOTHER HAS HER TEARING THEM OUT TO PRESENT TO A SUITOR SHE DISLIKED WHO ADMIRERED THEM; IN BOTH CASES THEY WERE MIRACULOUSLY RESTORED.

THE FEAST OF ST. LUCY, VIRGIN AND MARTYR, IS DEC. 13.



Give a book on families for Christmas

by DOLORES CURRAN

Every year about this time I find myself answering questions and mail from readers who are looking for a book on such phase of family life, so every year about this time I write a column on some of the new and better family related books.

Whether for yourself or a gift, these are all good reading. Ask a local bookstore to order them for you if they don't have them on the shelf.

"The Hurried Child" by Dr. David Elkind is a provocative book sure to jab parents where their values lie. Elkind submits that we are pushing our children into maturity so fast that we are setting them up for lives of stress and fear. Inundated with the idea that "sooner is better," parents foster stress and fear of failure. Much worth pondering. (Addison-Wesley, \$6.95 paper)

Joan Wester Anderson has a new guide to home-based careers entitled "The Best of Both Worlds." Filled with ideas for parents who want to work and be at home at the same time, this book gives practical information on taking inventory of your talents, experiences and interests to come up with a career at home that will work for you. (\$6.95, Betterway Publications, White Hall, VA)



"When Bad Things Happen to Good People" was wrong out of the experience of Rabbi Harold Kushner. When he learned that his three-year-old son would soon die of a rare disease, he asked the agnostic question, "Why do bad things happen to good people?" and tells in his introduction, "I wanted to write a book that could be given to the person who has been hurt by life—by death, illness, injury, rejection or disappointment... What can God mean to such a person?" (Schocken Books)

"The Family Handbook of Adolescence" by John E. Schowalter, M.D. and Walter R. Anyon, M.D., is a bargain at \$7.95 because there's practically nothing that isn't in it. Nutrition, weight change, religion, employment, rebellion, depression, sexuality and loads more are included in this large-sized paperback. Good for new parents of adolescents. (Alfred A. Knopf, Pub.)

Joel Weis has a smaller book out called "How to Survive Your Teenagers." Easy to read, zippy, and thoughtful material including communicating with teens, athletics, lying, drugs, driving, careers, and college. Sketchier than the above book but good for the parent who wants quick and enjoyable information. (\$5.95, Thomas More Press)

For those fathers on your gift list, I suggest two good books. "How to Father" by Dr. Fitzhugh Dodson (Signet, \$3.50) covers the psychological stages of a child's development by the author of the popular "How to Parent." Check full of solid information, this is written from the dad's point of view.

"The Father's Almanac" by S. Adams Sullivan (\$8.95, Doubleday) is loaded with warmth, humor and firsthand ideas that have worked for young kids and their fathers. Sample topics: job versus family life, painless car travel, faking and worm hunts, playing with kids, and the like. Excellent.

"How to Win as a Step-Family" should help many parents. Authors Emily and John Visser discuss topics like dealing with former spouses, remarriage, grandparents of remarriage, legal issues, and helping children adjust. (\$13.95, Dornier Books)

"Going It Alone: The Family Life and Social Situation of the Single Parent" by Robert S. Weiss is a well-written account by a respected authority in the field. He discusses raising children, organizing households, developing a personal life, coping with overload, conflicting demands, loneliness and more. I like his many anecdotes and positive tone but not his small print. (\$13.95, Basic Books)

Finally, for sheer fun, get "How to Eat Like a Child—And Other Lessons in Not Being Grown-Up" by Delta Ephron. For \$4.95 you get hilarious read-aloud accounts of How to Watch TV, Hang Up, the Telephone, Care for a Pet, Act After Being Sent to Your Room, Torture Your Sister, Say Your Prayers and Celebrate Christmas. (Viking)

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How can an ignored wife have a life of her own?

by Dr. JAMES and MARY KENNY

Dear Mary: After 25 years of marriage, I find myself feeling more lonely and separated from my husband. He spends more and more time with the children and siding with them. I think I need a life of my own, but I don't know where to begin. Suggestions needed.

Answer: Good for you! You are looking at a transition period in your life and trying to do something about it.

Twenty-five years often marks a time when children are raised, mother is no longer needed as she once was and women who have been full-time homemakers can look ahead to the next 25 years with anticipation or dread.

In our book "When Your Marriage Goes Stale" (Aboey Press, St. Meinrad, IN 4757), we suggest three approaches for marriages in the doldrums.

One, you can develop yourself as an individual.

Two, you and your spouse together can deepen your marriage relationship.

Or three, you can work together on common tasks, challenges or goals.

These approaches do not exclude one another. Ideally, married couples work on all three throughout their lives.

You have asked for suggestions regarding the first approach. Most marriages hit some periods when spouses simply do not have the physical or emotional strength to support one another. At such times, if you cannot support him and he cannot support you, then, at least support yourself.

First, you might try something you probably have not done since you were a teenager: brainstorm, dream, indulge in flights of fancy.

Ask yourself, "If I had only 10 years to live, what would I like to do in that time?" Then for two minutes write down everything that comes

practical or impossible. Ask yourself the same question using three years, then six months, instead of 10 years.

Now read over your dreams. What patterns, what direction do you find? What do you want to do with your life?

Some of your goals might be individual. You might want to improve yourself physically, creatively or intellectually. Plan an exercise or fitness program. Develop an interest you already have such as gardening or interior design. Join with others who share such interests. Learn about a new subject entirely, by enrolling in a class or workshop.

Deepening friendships may be another means of personal fulfillment. Reach out to other people, particularly some persons you have always wanted to know better. Select two or three people and plan specific steps to get to know them better. Invite them to go somewhere with you, to visit at your home or to join a group you think they would enjoy.

Service to others provides further opportunities. In many communities volunteers are becoming scarce, yet the need for them continues. Mothers often volunteer because son or daughter is in an activity and mother is expected to help out. Now is your chance to volunteer in some area that genuinely interests you such as health care, politics, education or social service.

In the ideal world all marriages would be deeply fulfilling. In the real world most marriages go through periods where partners are not fulfilled. What can you do? You can end the marriage—many do. Or you can feel sorry for yourself—many do. Or you can look for ways to invest your life productively. That is what you are doing.

Good for you.

Reader questions on family living or child care to be answered in print are invited. Address questions to: The Kennys, Box 872, St. Joseph's College, Remond, IN 47581.

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Pathways of the Spirit

Is money important in the Christian life?

by DOLORES LECKEY

Money is one of the forbidden subjects. Not only are individuals reluctant to speak about personal finances. But questions about everyday money morality are rarely raised.

A silence surrounds money. People may wonder: Is the use of money an important issue in a committed Christian life?

Money is a recurring biblical theme. The Old Testament is filled with warnings against reliance on ill-gotten gains, or hoarding, or foolish dependence on money. Again and again we're told that the value of wealth is relative, that poverty and riches both come from God.

The same teaching runs through the New Testament. There we are confronted by the rich young man, torn between following Jesus and clinging to his possessions, and by the poor widow who puts all she has in the temple treasury.

We watch in disbelief as Ananias and his wife, Sapphira, are struck dead, apparently for their deceit in concealing money from the early Christian community. That account is found in the New Testament book known as the Acts of the Apostles.

Why, then, do we tend to distance ourselves from an examination of conscience regarding money?

One explanation undoubtedly has to do with the emotional symbolism of money. We want to assuage the insecurity of our human condition and are tempted to use money for that purpose.

For 15 years Don McClannan has been engaged in what he calls a ministry of money. Through study, prayer, reflection and action he has enabled himself and other Christians he worships with in Washington, D.C., to understand the real place of money in their lives; their responsibility to use it as God wills; and its relationship to the overall quality of their Christian behavior.

McClannan has counseled and worked with the very wealthy, the very poor and those in between. He finds that the more money people have, the more they tend to deny it. It is not unusual, he says, to hear wealthy Christians say, "Don't refer to me as a millionaire!"

McClannan "knew this denial of wealth to the denial of death. We verily acknowledge that death is a reality all must face, but our behavior says otherwise. Similarly, people may deny their wealth because they are out of touch with the depths of their own feelings. According to McClannan, we often find it difficult to actually name our feelings, particularly such negative ones as insecurity or fear.

We know that we must protect ourselves. Thus, for our survival, many of us begin to



GOING FOR IT—Bargain hunters get in a tangle as they try to grab sale items at a London department store. The ways we use our financial

resources can tell us a great deal about what kind of a Christian life we live. (NC photo from World Wide)

store up earthly treasures. By doing so we feed the myth that we can stave off misfortune, including death.

The issue, of course, is not money as such. By itself, money is a neutral factor in our world.

—The issue is our attachment to money and the greed that leads us to disregard other persons.

—The issue is our failure to bring our feelings about money and its use under honest scrutiny.

It seems to me that an important task for all of us who are Christians today is to openly address the issue. To help people transform the false security, possessiveness, fear and guilt associated with money into a realization of money as gift and as a means to live in the world with justice.

How does such transformation happen? Christians need to talk about money—just as laymen need to talk about the Scriptures or prayer.

I am grateful to those who have served as guides for me and who have helped me to see some principles regarding the use of money in the context of Christian life. These include:

1. When making a decision about something, do it without unduly mixing money into your consideration of the pros and cons. For example, in deciding whether to take a particular job, concentrating on finances exclusively can distort one's perspective. A job that is not the most rewarding financially, could still be the most satisfying overall.

2. Take seriously the biblical directives to give generously to the poor and to good causes.

3. Consciously try to grow in the awareness that God is in both the ebb and flow of life, in small and big ways; and try to learn to give thanks in all these situations.

Acknowledging the value of such principles is one thing. But living by them is another.

To live by them, we need the support of a community of believers who will stand with us as we grow toward a spirit of greater magnanimity.

The Word

by PAUL KARNOWSKI

The German word for anxiety is "angst." It's a word that sounds a lot like it feels—and all of us feel it. Angst is the dead weight at the bottom of our souls; an anchor buried deep in the mud of our mortality. It's a wound that never heals, a rash that won't go away.

Angst is a storm that is never filled, a mind satisfied with nobody's answers. It is an insomnia of the soul. Angst is a feeling, a feeling that each of us speaks a different dialect, a feeling that none of us ever masters the language of another. It's like being homesick for a place we've never been.

Angst is waiting. Waiting for a better time. Waiting for an answer. Waiting for a day when we no longer have to wait.

Let's face it. Angst sounds a lot like the season of Advent. In today's readings we are asked to wait for the day "when the chaff will be separated from the wheat," to wait for the

day when we have "no further misfortune to fear."

But Advent is more than angst. Advent is also hope. A hope founded on a moment in history more than 2,000 years ago. It was a moment when an angst-ridden world pulled up its muddy anchor, a moment when the dead weight of souls floated like cork in water. It was a moment when wounds were healed, when rashes disappeared. It was a time when stomachs were filled and minds received an answer. It was a moment when people understood each other perfectly. It was a night when an insomniac world slept "peace-filled and beyond all understanding."

Because of that night, our Advent angst is sandwiched with our Advent hope. Because of that night we can now taste the sweetness of things as they will be, because of that night our souls pucker at the taste of things as they are. Advent is a bittersweet season, a seasoning

Resources and Aids

"America's Social Sin," by Archbishop Joseph Bernardin of Chicago, Sept. 24, 1980, issue of *Cummunis* magazine. The archbishop calls for Christians to take a fresh approach to poverty, its causes and its effects upon the poor and the non-poor alike.

"Hunger in Africa," by Pr. G. Father Edward Kaiser, St. Anthony Messenger magazine, March 1982. The author takes a look at some difficulties faced by people in the Third World. He argues for sharing our goods with others as a way of finding God.

DECEMBER 12, 1982
Third Sunday of Advent (C)
Zephaniah 3: 14-18
Philippians 4: 4-7
Luke 3: 10-18

When the subject is money people remain silent

by PATRICIA DAVIS

In the late 1960s when I was a sociology major at the University of Michigan, the technique of random sampling to survey attitudes and experiences was just coming into its own.

One surprising lesson we learned early on was how willing most people are to talk to perfect strangers about even the intimate details of their lives. Family problems, work experiences, sexual relationships, fears and prejudices, hopes and joys—all were discussed freely. Often it seemed as if folks had just been waiting for an interested listener to come along.

But we also learned quickly that one subject was almost taboo: money. The very people who had talked at length about many personal

concerns would become silent, even hostile, when asked about their income or other financial matters.

Professionals who work with the issue of Christian stewardship say that Catholics differ little from the rest of society in their secrecy about money. Even members of a small prayer group who share deeply with one another on many matters often skirt around that touchy topic.

I once was asked to keep a careful record for one month of my use of money and time. I found the experience revealed some of my deepest values—which shouldn't have surprised me since Jesus said as much: "Where your treasure is, there will your heart be also."

In moving toward more openness concerning money, many people are finding honest money-talk a very necessary first step. And the

example of Christians who have candidly and courageously looked at the connection between their faith and their money can be helpful.

Several years ago a number of stories in *St. Anthony Messenger* magazine told about some individuals and families who had adopted new lifestyles. I identified most with a couple in Louisville, Ky.

The couple and their three sons were typical in many respects, but their Christian faith had led them to a deliberate decision to keep behind the Joneses.

They chose a home where they could walk to work or the bus stop. They changed from a large car to a small car and a bicycle. Lowering their house temperature cut fuel consumption and costs in half. They bought less meat and ate more vegetables, often grown at home. Their furniture was used, their clothing simple.

With my own family I've tried to examine not only expenditures for shelter, food, transportation and clothing, but other questions about our lifestyle as well.

What kind of education, health care and recreation do we choose and why?

What is our experience of giving and receiving?

How do we balance freedom and security, planning and spontaneity?

What are needs and what are luxuries for us right now?

How do we make decisions about money, and what influences those decisions?

We also have shared our patterns of financial choices with a few trusted friends. We have tried to be more objective about our needs and resources. Repeatedly we ask ourselves what we need to live with dignity and joy but without extravagance. And we try to share our resources with others.

We're inspired by people who have gone before and proved that less really is more, as author Art Glush demonstrated in "Beyond the Rat Race," when he told the following story:

"A salesman once visited a hermit who was living leisurely in the mountains. Informed by the recluse that he would make no sales there, the salesman tried to point out to the hermit the folly of his ways.

"Just think," he argued, "If you worked hard like I do you could earn and save lots of money. When you are older, you could retire and live leisurely without needing to work."

"What do you think I'm doing now?" the man replied.

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David became Israel's ideal

by Fr. JOHN CASTELLOT

David, successor of the tragic Saul, was the darling of his people. David became the ideal king of Israel, to whom future ages looked back with a sigh.

So much did the Israelites idolize David, in fact, that when their hopes for a messiah took more definite shape, those hopes were expressed in terms of an ideal David.

And David deserved their love and admiration, in spite of his faults.

For some time after escaping from the unbalanced Saul, David led a sort of Robin Hood existence with a faithful band of followers. His prestige, already great at the court of Saul, increased during these years.

Already designated by Samuel as Saul's successor, David was proclaimed king at Hebron by the members of his own tribe of Judah immediately after Saul's death. As might have been expected, the northern tribes were reluctant to accept another southerner as king. It took them more than seven years to admit that here was a man they simply could not refuse to have as their ruler.

David was cheerful, devout, intelligent, clever and strong with an irresistible personal charm. Under David's strong rule, the people became one and scaled hitherto undreamed of heights.

Discussion points and questions

1. Do you agree with our writers this week who say that talking about finances, and the place of money in life, is difficult? If so, why?
2. What is one principle that Dolores Leckey tries to follow in making decisions on matters in which money plays a role?
3. After reading Mrs. Leckey's article, do you think money is an important issue in a committed Christian life?
4. Why did Patricia Davis find the example of the family that decided not to "keep up with the Joneses" helpful? Why do you think the family might have made the decisions it did?
5. How do Ms. Davis and her family address the question of money and Christian living?
6. What were some of the accomplishments of King David, according to Father John Castellet?

the question before Did Jesus

by Msgr. R. T. BOSLER

Q I strongly disagree with your statement that "freedom of choice implies ignorance of what will happen," implying Jesus didn't know what was going to happen to him. I can know that if I don't show up for work I risk losing my job, and still freely choose not to go in. A man can know if he robs a bank or murders someone he will be punished but can still freely choose to commit the crime. I submit that Jesus knew exactly what was going to happen to him. His agony in the garden bears this out when his humanity sweat blood and cried out for God to remove the cup from him, but he then freely chose to accept God's will. Jesus freely chose obedience.

A Thank you for your observations on my inadequate argument. You make me realize how difficult and risky it is to discuss a serious theological problem in less than 600 words.

You also afford the opportunity to enter





Moses appoints Joshua to lead the Israelites

God leads His people into the Promised Land

by JANAN MANERNACH

Moses was an old man, more than 100 years old. He sat outside his tent in the desert.

"I can hardly get around any more," Moses thought to himself. "And the Lord will not allow me to enter the Promised Land. It is time for someone to take my place."

Joshua stood near Moses. He did not know what Moses was thinking. But he knew almost everything else about Moses.

For years now Joshua had been an assistant to Moses. He stood guard over the Lord's tent, the tent of meeting. He helped Moses as an adviser and soldier.

Moses turned to Joshua. "Call the people together. I have an important announcement for all to hear."

Joshua did as Moses asked. Soon the whole people stood in front of Moses' tent. As everyone watched and listened, Moses called Joshua over to him.

Joshua trembled when he heard Moses say to him, "Joshua, be brave. You are to lead the people across the Jordan River into the land God promised our ancestors. Have confidence. The Lord will be with you. The Lord will not abandon you. So do not be afraid."

When Moses finished speaking, the Lord told him to go with Joshua to the meeting tent. "I myself will give Joshua his orders," the Lord told Moses.

So Joshua went with Moses. They stood together in front of the meeting tent. They knew the Lord was present with them because of the pillar of cloud at the entrance to the tent.

Joshua bowed low to the ground before the Lord. Moses could no longer bow low. He was too old.

In his heart Joshua heard the Lord speaking to him. "Joshua," the Lord said, "Be brave. Be strong. It is you who are to lead the Israelites into the land I promised to give them. I myself will be with you."

Not long after that day Moses died. The people mourned him for 30 days.

They pledged obedience to Joshua because Moses had laid his hands on him. Joshua was filled with the spirit of wisdom.

Joshua heard the Lord speaking within him:



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king and hope for the future

pockets of Canaanites walled up in their miniature mountain fortresses.

From one particularly stubborn position, the Canaanites had repulsed Israelite attacks since the days of Joshua. Finally it fell to the indomitable David. It became his city, the "City of David," Jerusalem.

The city was unusually well protected by nature, and its choice as a national capital speaks volumes for David's shrewdness.

There was more than just the strategic angle, however. Situated at the border between north and south, it symbolized and strengthened the shaky unity of the two.

Jerusalem became the city of God as well. David had the Ark of the Covenant brought with great pomp to the new capital, which thus became the religious center of the nation.

A rich worship soon developed. Yahweh was praised in grand style around the symbol of his presence, the tabernacle (tent) where the ark was enshrined.

Although David's later years were marred by a succession of misfortunes arising from his own human weakness and the passionate ambitions of his sons, he was undoubtedly the greatest of Israel's kings. A victorious soldier and statesman, he was also a sincere and enthusiastic servant of God. (2 Samuel 7:5-8)

David was not unscathed by the customs of his times, as his sins attest. But these nasty shadows on his character did not eclipse the sparkle of his personality or the brilliance of his basic goodness.

In the writings of later biblical authors we meet him as the ideal king.

choose to be obedient?

into dialogue, which is the most fruitful way to advance in knowledge. I hope that readers will not consider this discussion a waste of their time. It should not be.

If we today are to identify with Jesus and fully realize what he means for us, it is essential that we know he experienced what it means to be human. This cannot be if we think his human consciousness was absorbed by the divine.

Suppose we knew everything that is to happen in the future. Suppose we knew that the 50-cent lottery ticket we are thinking of purchasing is the certain winner, guaranteeing us \$200,000 a year for life, total happiness and the chance to make countless others happy. Would we really be free to decide not to spend the 50 cents?

There would be no risk. Your examples imply risk along with only partial knowledge. The thief would not rob the bank if he knew ahead of time that a policeman was waiting for him.

If Jesus knew that his suffering and death would certainly lead to the triumph of the Resurrection and the salvation of mankind, could he have struggled so in the garden?

Even in the days when the convictions of the church was that Jesus enjoyed the beatific vision, theologians argued that temporarily Jesus must have been deprived of this vision

when he agonized in the garden or cried out on the cross: "My God, why have you abandoned me?"

It was generally recognized that this was an unsatisfactory explanation.

The newer opinion—that Jesus in his human consciousness did not know everything that God knows—seems a safer way of preserving the belief that he was human in every way as well as God.

Your need to cling to the notion of the extraordinary knowledge of Jesus is understandable. In the past we Catholics read the Gospels as though they were biographies of Jesus, narrating factually his very words. Today the church officially encourages us to read the Gospels as written with hindsight by the first Christians, from the knowledge of the Resurrection.

This may mean that when the Gospels speak of Jesus' divinity, they may be the words of the Risen Jesus teaching through the church.

If this shocks you, I suggest you keep in mind the helpful words of Pope John XXIII: "It is not the Gospel that changes, but rather we who begin to understand it better."

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

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Christ the King Parish

Indianapolis, Indiana

Fr. Kenny Sweeney, pastor

by HENRY OWING

Father Kenny Sweeney, pastor of Christ the King parish since 1980, has one important inner drive: "I want the people to have a vision of their parish and the purpose of the church's mission in this world," he says.

To be and the associate pastor, Father John Buckel, planned a day-long meeting in November to help parishioners understand the meaning of church in the modern world, as explained by the bishops of the Second Vatican Council.

In order to reach and fully serve all parishioners, Father Sweeney said, they planned to look at the past work of Christ the King parish. "What have we done well? Where did we go wrong? How can we do better in the future?" he asks.

What they discussed and the decisions they reached are being reported to parishioners during Sunday Masses. Those who attended the meetings included parish consultants, the board of education and all representatives of parish organizations, Father Sweeney says.

It has been their goal to involve as many parishioners as possible in the church's activities, he notes. Recently the parish formed a funeral choir, made up of retired people of the parish, and they also hope to step up the work of evangelization, he explains.

Father Sweeney says he is happy to have a deacon, Don Quinn, in the parish and to be a part of his training for the priesthood. Quinn, who will be ordained a priest in May, assists with baptisms, preaching and counseling while he learns how a parish operates.

FATHER SWEENEY feels that the parish has made some progress since it was established in 1938, especially in the field of education. The parish school has had a steady enrollment for the last 10 years, he adds.

An inquiry religious education program under Father Buckel is also showing signs of progress, Father Sweeney points out.

Benedictine Sister Mary Luke Jones is principal of the parochial school which has 100 students, 18 classrooms, 12 lay teachers and four Benedictine nuns.

Sister Jones says that "because discipline plays a great role in learning, we have this year introduced an assertive discipline program." The program, which spells out rules and consequences, has one goal: "We want to help our students become self-disciplined so that they can mature to be responsible for their actions," she explains.

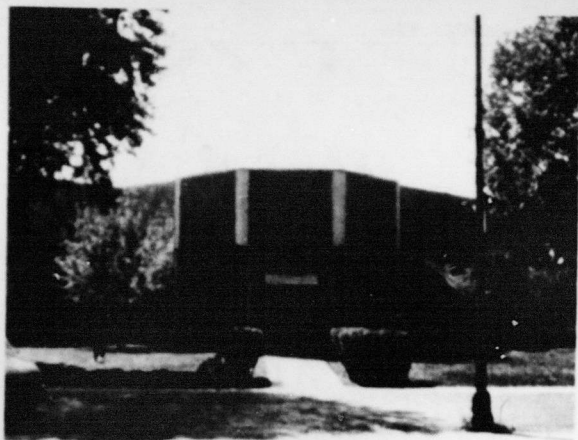
Every month, an outstanding student is rewarded for being kind, charitable, cooperative, thoughtful and good academically. The student receives a plaque, and a statement honoring him or her is placed on the main hallway notice board for all to view, Sister Jones says.

"As 25 percent of our students are non-Catholic, but all are Christians, our overall goal is to produce young men and women who become good citizens and faithful members of their churches," she explains.

SISTER JONES says the school celebrates Holy Days in a unique way. On such days, they dispense with all regular classroom activities, she says. For example, on the feast of the Ascension, they attend Mass, see a film or assemble for a special performance. Then they release helium-filled balloons to mark the celebration.

Meanwhile, once a week, Father Buckel conducts an inquiry class for those who are interested in learning more about their faith. He says that through the inquiry program, Catholics married to non-Catholics, people wanting to become a Catholic, and couples with a poor religious background come to understand religious issues that have bothered them. Father Buckel says people have shown great interest in the program. Last year about 90 people attended the class, but this year there are 186 enrolled, he adds.

Father Buckel is planning to start a youth



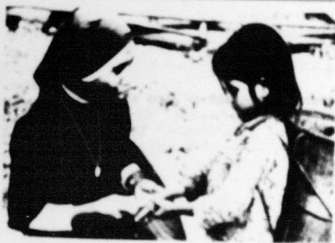
program, which will be incorporated into his other activities of preparing parishioners of all ages for confirmation, counseling those intending to marry and conducting retreats for eighth graders.

Christ the King's records reveal that Father Joseph Somes was the first pastor, in 1938. In 1949, Father Somes was transferred to Columbus, leaving his post at Christ the King for Father Henry Trapp.

The record shows that the rapid growth of northeast Indianapolis caused several developments at Christ the King in the 1960s: While a new wing, including the side chapel, was added to the church, new parishes were founded to the north and east.

Today, Christ the King has 3,500 parishioners from 1,200 households, compared with only 300 families in the 1940s, says Father Sweeney.

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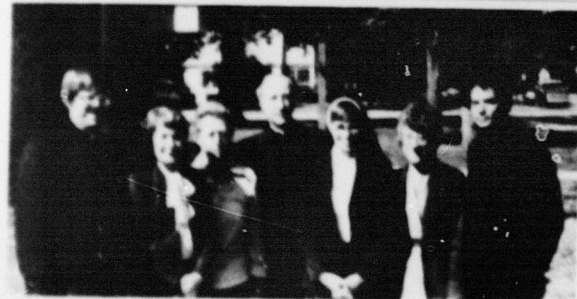
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STAND IN LINE—Obviously overburdened about their parish, the staff of Christ the King smiles for the camera. They are, left to right, Rev. Mr. Don Quinn, deacon; Betty Krier, coordinator of religious education; Martha Mullett, church secretary; Father Kenny Sweeney, pastor; Benedictine Sister Mary Luke Jones, school principal; Rose Sterger, administrative assistant; Father John Buckel, associate pastor. (Photos by Henry Owing)

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'O antiphons' add excitement and exuberance to Advent

by THEODOR HENGEBACH

As a child I found the anticipation and excitement of the days before Christmas almost unbearable. Even now as an adult much of this emotion returns every Advent.

The church, in its Advent liturgy, channels this excitement and exuberance. It does this partly through a little known series of prayers called the "O Antiphons."

The O Antiphons consist of seven brief hymns sung before and after the "Magnificat," the prayer of Mary which concludes the church's evening prayer on the seven days from Dec. 17-23. Each hymn begins with O, (from which the prayers get their name), followed by a special title or name for Jesus. Each ends with the plaintive cry, "Come!"

These hymns embody for me the spirit and purpose of the Advent season. They express what Advent is about—expectancy and excitement. Think of how often in daily life people exclaim "O!" It comes to our lips quite naturally when we are told something new or startling or in moments of delight, such as during a fireworks display.

Advent points us in the direction of Jesus, whose birth is the sign of a creation that is renewed and filled with joy. The word "O" in the Advent liturgy expresses our amazement at the coming of Jesus.

Each of the seven antiphons uses a special biblical title for Jesus along with a brief description of it. Note the real progression in the titles. First Jesus is called, "Wisdom," a characteristic associated with the God of heaven. The seventh antiphon calls Jesus "Emmanuel," which means "God with us," indicating that the God of heaven has become man.

The other antiphons address Jesus with such titles as "God of the Covenant," "Rising Dawn" and "King of the Gentiles." These antiphons identify Jesus as the savior of the Old Testament people whose coming is like the rising of the sun.

Like the sun which affects all people in

earth, the antiphons insist, Jesus is the savior of all people.

These seven short titles sweep us from heaven to earth and over the whole of human history. And like the child who cannot wait for Christmas to come, the church repeats in each of these seven hymns the word, "come," as if to say, "Don't delay any longer but give us the gift of eternal renewal."

The O Antiphons could easily become part of a family's regular Advent service at home, perhaps as part of meal prayers or when the Advent wreath is lighted during the last days

before Christmas.

By praying the O Antiphons, families can join their private prayers at home with the public prayers of the church.

Given below are short interpretations of each antiphon in a prayer form for families and others.

Dec. 17. "O Wisdom. You put our world in right order. Come! Teach us to live wisely."

Dec. 18. "O God of the Covenant. You showed yourself to Moses and his people. Come! Be present to us."

Dec. 19. "O Root of Jesse. You are the

source of life for the human family. Come! Do not delay."

Dec. 20. "O Key of David. You open the door to eternal life. Come! Unlock the chains of death."

Dec. 21. "O Rising Dawn. You radiate the invisible God. Come! Give light to our lives."

Dec. 22. "O King of the Gentiles. You are the world's bond of unity. Come! Renew your creation."

Dec. 23. "O Emmanuel. You are our God, our King, our savior. Come! Save us, O Lord and God."

Advent: season of hope and reconciliation

by FR. JAMES A. BLACK

For many people, the liturgical season of Advent seems to suffer an identity crisis. And every year it seems that the crisis becomes worse.

Sandwiched neatly between Thanksgiving and Christmas, Advent is a four-week period of preparation for the Lord's coming.

"It's really a season of hope and reconciliation," explained Father Ronald Dickman, principal of Father Ryan High School in Nashville, Tenn. "But the vast majority of our young people never experience Advent in a meaningful way that actually touches their lives," he added.

Father Dickman suggested that part of the problem was the commercial aspect of the Christmas season. "Advent can hardly offset the material side of Christmas today." Too often people don't see there is a spiritual counterbalance to the overwhelming commercialism, he added.

He also explained that this problem doesn't exist during Lent, for more than one reason. One reason is that "there is not nearly so strong a materialistic emphasis at Easter," Father Dickman said.

According to Father Kevin Smith, spiritual director at the high school, the fact that Christ is already present is frequently overlooked. "Advent should heighten our senses to the presence of Christ and his kingdom," he said.

When asked if there was any particular schoolwide emphasis for the season of Advent, Father Dickman mentioned several activities.

"We always have the traditional Advent wreath in the chapel. The art department makes a banner appropriate to the season. We'll have penance services for the students during Advent too," Father Dickman said.

"But perhaps the primary emphasis on Advent is best found in each individual classroom."

"We could start a guardian angel project," suggested Jennifer Kent, a 14-year-old freshman. She described the project this way:

"Put the names of everyone in the religion class in a box and let everyone draw one name. Without revealing the name you drew, try to do nice things for that person for a week."

"At the end of the week, draw new names. That would help everyone remember what Advent—and what Christ—is all about."

Michael Burgin, also a freshman, suggested

that class begin with scripture readings from the daily liturgy instead of the usual prayer. "That would help make us more aware of the season," he said.

There are numerous other opportunities for bringing people together and offering them hope. Among other Advent possibilities for a high school:

1. Have the class adopt a poor family. Decide together how the class might make an effort to provide for some of the family's needs. Their needs are Christ's needs.

2. Collect canned food and assist parishes in distributing it to needy parishioners.

3. Visit a home for the elderly. Go visit them again when the Christmas season is over.

4. Make an Advent calendar. For each day, list on the calendar a kindness to be done by the end of the day. List also one scripture reading for the day. Read it and reflect on its meaning.

5. Go out of your way to be friendly with students you don't know well. Try to include them now and again in your group.

6. Try to recognize that Christ is here now and that he's present in everyone.

© 1982 by NCI News Service



Father Bruce Ritter

THE CORRUPTED YOUNG

In the jargon of the street he's known as rough trade and he piles his wares himself, up and down the Minnesota Strip. He is fifteen and looks eighteen and he's seen the elephant, he's seen it all.

We faced each other across my desk casually, relaxedly while I carefully arranged my face and my eyes and my mind, so that nothing I said or did or thought or felt for the next hour was spontaneous or unconsidered. He offhandedly, with the practical skill that needed no explanation, probed for my weaknesses, inspecting my jugular with the guileless eye of the corrupted young. Slow waves of depravity and innocence washed in shadows of darkness and light across his face.

He used the shreds of his innocence with a kind of detached hapless malevolence to evoke my sympathies. By turns he was cynical and calloused, winsome and desperate—and for knowing moments at a time, even vulnerable. He drifted in and out of reach, in and out of touch, constantly probing, watching for the moment of advantage.

The Minnesota Strip is the slimy underbelly of Manhattan, a 15-block stretch of Eighth Avenue porno parlors, strip joints, cheap bars, fleabag hotels—home for thousands of drifters, hookers and pimps. It parallels Times Square and intersects that block on 42nd Street where a couple dozen third-rate movie houses crowd together in grimy brilliance. At night, the crowds of costiffs and nomads and derelicts

mingled with the crowds of affluent theatergoers from the high rent districts and suburbs. A lot of kids go there to make their living. Like the boy across my desk.

"He piles his wares, himself, up and down the Minnesota Strip."

You don't say very much to kids like that. It's always much more a thing of vibes and perceptions and boundaries. The trick is to offer what he needs at that moment and that's rarely a lot of God talk. It's enough if he knows why you do it. This kid's needs were simple enough: a place to live, some safety, some food. What complicated the essentially simple immediacy of it all was our "no strings" love. He wanted to pay for it. That's what he always had to do. That's how the game is played.

We play the same game with God all the time. We don't like His "no strings" love for us either, particularly if the "us" includes a depraved innocent, a vomit-spattered derelict or a pimp with a stable of children whom he rents by the hour. We try desperately to climb up out of the "us" by being good, by being better, by deserving more. We demand that God love us because we are good; and we are good to make God love us. We have to pay for it. That's

"Maybe that child, who was never a child, will become a child. Maybe."

the way we've always played the game. And to know that God loves us not because we are good, but to make us so, is sometimes unbearable. Because He loves us, so we love him, even when we're all out.

And so I try to love the kid across my desk in a way he really can't understand. But grace does, and God working in a depraved and empty and terrified heart does and maybe, just maybe, the innocence will return to that face and he will take his eyes off my jugular and stop pushing his toe into my foot under the desk. Maybe that child, who was never a child, will become a child. Maybe.

He is yours and mine. Like it or not, he is part of us. Thanks for your own "no strings" love—your help.

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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 offices by Friday prior to the week of publication.

Send to: The Active List, 1408 N. Meridian St., P.O. Box 1418, Indianapolis, IN 46206

December 10

A chili supper and prayer service to benefit the family of Susan Vango, a recent Indiana victim, will be held at Little Flower parish, 3801 and Bosart, Indianapolis, at 6 p.m. Contributions can also be made to the Danny E. Vango Family Trust Fund, c/o AFNB, 6718 E. Tenth St., Indianapolis. For more information contact Carol Murphy, 552-6222, or Norman Murphy, 556-6134.

An Uthya will be held at Holy Cross parish, 120 N. Oriental St., Indianapolis, at 7:30 p.m. All are welcome.

December 10-11

"Joy," a Christmas rock musical, will be presented by

Brother Preparatory School students at 7:30 p.m. in the school chapel, 3801 W. 96th St., Indianapolis. Tickets are \$2 at the door.

December 11

Kenneth Barry Devotion, I, Ancient Order of Hibernians will have an Irish Christmas cocktail party at 7:30 p.m. at Philip West community hall, Indianapolis. Admission: \$5 per person.

December 12

Friends of Talbot House invite anyone interested in alcoholism recovery to view the film, "Take a Sad Song and Make It Better," at 8 p.m. at Talbot House, 1424 Central Ave., Indianapolis. No admission.

Indianapolis parish group of SEDIC will have a family Christmas party at the home of John Strews, 1838 Nottingham Dr., from 4 to 9 p.m. For details contact Cheryl Anderson, 545-6697, or Joan Strews, 545-6254.

The choir of St. John Church, Capitol and Georgia Sts., Indianapolis, will present a Festival of Arts concert under the direction of John J. VanHeusen at 8:30 p.m. Public invited.

December 13

The adult catechetical team of Holy Angels parish, 740 W. 38th St., Indianapolis, will present Fr. Gus Raimondi of St. Thomas Aquinas parish as guest speaker at 7 p.m. For topic: "Sex and the Single Catholic." For further information contact Keith Busch, 357-1878, after 6 p.m. of Holy Angels parish, 726-3324.

The Daughters of Isabella, Our Lady of Everyday Circle, will have a Christmas party and pitch-in supper at 6 p.m. at St. Elizabeth's Home, 7500 Churchman, Indianapolis.

December 13, 14

Indianapolis parish group of SEDIC will meet on Dec. 13 at 7:30 p.m. at St. Gabriel school. On Dec. 14 the group will have a Mass at 8:30 p.m. in the Beech Grove Benedictine Center chapel followed with dinner at 9 p.m. at the Fireside South Restaurant. For reservations contact Nancy Naberhaus, 581-7338, or Delores Gibson, 581-3997.



DISCOVERING GOD—"Martin the Cobbler" works at his bench as he awaits the promised visit from God. The clay animation film based on a Leo Tolstoy folktale tells the story of an elderly widower who finds God in people he treats with kindness. The story recently was told in a book published by Winston Press. (NC photo)

December 15

The regular monthly meeting of the Catholic Widowed organization (CWO) will be held at The Catholic Center, 1408 N. Meridian St., Indianapolis, at 7:30 p.m. Enter lighted parking lot at the 1408 St. gate.

St. Martin parish, Martinsville, will sponsor a concert by the bell choir and chorus of St. Charles parish, Bloomington. The public is invited to attend the 7 p.m. performance.

December 17-19

A three weekend for engaged and newly married couples will be held at Alvena Retreat Center, 6140 Spring Mill Road, Indianapolis. Franciscan Fr. Martin Walter is the director. Call 317-257-7338 for reservations.

A family Christmas retreat is scheduled at Mount Saint Francis Retreat Center in southern Indiana near New Albany. Reservations limited. Call 812-823-4618.

December 19

The Church of the Holy Name of Jesus, Beech Grove, will present Christmas Concert XXI at 8 p.m. and 4:30 p.m. in the church. Jerry

Craney will conduct the orchestra and 135-voice chorus. Call Mrs. Kay Petroff, 786-7826, for reserved seats.

The Greater Indianapolis Choral Company will present a concert of Christmas music at St. Thomas Aquinas Church, Indianapolis, at 3 p.m. James Fronczek is director. A \$2 donation will benefit Indiana farm workers.

The choir of St. Malachy parish, Brownsburg, will present the Festival of Arts program at St. John Church, Indianapolis, at 4:30 p.m. Yvonne Nichola is director. Public invited.

The annual Christmas card party of the women's club, St. Patrick parish, will begin at 2 p.m. in the parish hall, 908 Prospect St., Indianapolis. Admission: \$1.

Children's festival set for Christmas

A children's festival called "Christmas in Many Lands" will be held at the International Center, 1050 W. 42nd St., on Saturday, Dec. 18. Sponsored by the local UNICEF committee and Faith United Christian Church, the festival will include the showing of films, exhibits, music, refreshments and gifts for children.

Two identical sessions of the festival will be held, the first at

9 a.m. and the second at 11 a.m. Each session will accommodate 50 children and proceeds will be donated to UNICEF.

Tickets for either festival presentation may be purchased in advance from UNICEF at the International Center for \$1.25 each or five for \$5.00. Tickets at the door will be \$1.50 or five for \$4.00. Phone 923-1460 for reservations.

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O'Connor and Fahle remembered

Gave years of service to church

by CYNTHIA DEWES

They don't make them like that anymore. Not like Florence O'Connor, aged 91, or Mary Fahle, aged 88, residents of the Hermitage who recently passed away. Between them, these two good ladies contributed over 70 years of service to the Archdiocese.

Miss Florence O'Connor, the youngest of eight children, was orphaned early. When her brother, the late Magr. O'Connor, founded Catholic Charities in Indianapolis, Florence joined him in that work. She served others for 40 years, as office manager and

social worker, and often on her own time.

Wages were sometimes as low as 30 cents a day. According to Mary (Higgins) Penman, if it hadn't been for the financial support of another brother, Charlie, "the money they paid Florence wouldn't have bought her shoes."

Mrs. Penman and her sister, Margaret Higgins, were friends with Florence O'Connor for 30 years. They regarded her as a "living saint" and describe her daily regimen of prayer as resembling that of the Third Order.

But Florence was not solemn, either. The Higgins

sisters say they looked forward to her daily telephone calls. Benedictine Sister Mary Frederick, Director of Nursing at the Hermitage, remembers that Florence always had a ready laugh and a funny remark even when she was in pain.

Mrs. Mary Fahle also contributed greatly to the archdiocese with her 30-odd years of teaching, beginning her career at Sacred Heart School. When one of the teaching nuns became ill, Mary was asked to step in temporarily. The result was that she became the first lay teacher in the archdiocese and perhaps the first in the entire state of Indiana.

As Judy Livingston tells it, Mary went on to tutor at St. Patrick's and then teach for awhile at Holy Angels. In 1947 she came to Holy Name school and liked it so well she stayed there until 1974.

Father Jim Wilmoth, pastor of Holy Name, chuckles, "Mary 'retired' at age 70 and then continued to teach for ten more years!" He speaks of her as "never her age, she was always at least 30 years younger than her actual years."

Residents of the Hermitage remember Florence O'Connor and Mary Fahle as "loving people" who influenced others greatly by their cheery and faithful lives. Their Irish wit endeared them to all, and people who knew them throughout their long lives speak of them in glowing terms.

As Sister Mary Frederick says fondly, "They are missed."



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OBITUARIES

1 AMBREIN, Lee C., 31, St. Michael, Brookville, Nov. 27. Husband of Joan (Schneider); father of Jane Kiser; Mary Rose, Barbara Allen, Nancy, Amy, Joseph, and Kevin Ambrein; son of Raymond Ambrein; brother of Helen Stewart, Walter and Robert Ambrein.

1 BETTICE, Adelle, 78, Christ the King, Indianapolis, Nov. 28. Aunt of Rosalie Ferguson.

1 CARR, Julia M., 78, Christ the King, Indianapolis, Nov. 27. Mother of Judy Acker and Frankie Starlin; sister of James Nicholson.

1 DAUBY, John Maurice, C. St. Paul, Tell City, Nov. 28. Husband of Norma Jean; father of Julie Ann, Jackie Sue and John Patrick; son of Edith Dauby; brother of Rose Rader, Hazel Tompkins, Jessie Jo Scott, Hubert and Ralph Dauby.

1 FITZPATRICK, Edith, 90, Christ the King, Indianapolis, Nov. 30. Mother of Catherine Bradley, Elizabeth Mauro and James W. Fitzpatrick; sister of Louise Scherer.

1 FOLTZENLOEGL, Arthur G., Jr., 79, Assumption, Indianapolis, Nov. 30. Father of Arthur Foltzenloegl, Jr.; brother of Mary Foltzenloegl and Dorothy Bunge.

1 GROFF, Francis Margaret, 71, St. Anthony, Clarksville, Nov. 28. Sister of Joan Akers, Esther Graff, Martha Wright, Kathleen, Earl, Charles and Walter Baxter.

1 HANLEY, Mary Louise, 94, St. Margaret Mary, Terre Haute, Nov. 27. Sister of Cecelia, Rita and Charles Hanley.

1 HICKEY, Joanne J., 80, Little Flower, Indianapolis, Nov. 27.

1 HOPMANN, George, 80, St. Michael, Brookville, Nov. 27. Father of Betty Surkamp; brother of Marie Wilhelm, Stella O'Connor, Irma Hiron, Hilda Crawford, Fred, Jack and Arnold Hoffmann.

1 BOHMAN, Gertrude, 86, St. Michael, Brookville, Nov. 28. Mother of Edith Volk.

1 LYNN, Gregory J., 23, St. Mary, Greensburg, Dec. 1. Son of Mr. and Mrs. Jack Lynn; brother of Gary, Susan and Sandra Lynn; grandson of Joe Strassburger and Martha Lynn.

1 MARKLEY, Marie K., 74, Little Flower, Indianapolis, Nov. 30. Sister of Albert Scheich.

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1 O'MARA, Anthony S., 21, St. Mary, Greensburg, Dec. 1. Husband of Karen; father of Monique O'Mara; son of Mr. and Mrs. Edward O'Mara; brother of Kimberly Halls, Julie, Michael, Gregory and Thomas O'Mara; grandson of Catherine O'Mara and Mr. and Mrs. Wilfred Oshorn.

1 OSBORNE, Dora H., 76, Little Flower, Indianapolis, Dec. 2. Husband of Ralph; father of Delores Owens and Diane Beatty.

1 OHLEYER, Francis A., Jr., Christ the King, Indianapolis, Dec. 2.

Father of Mary Louise Leach, Rosemarie Gavin and Robert Ohleyer.

1 SUDETH, Mildred, 94, Our Lady of Lourdes, Indianapolis, Dec. 1. Wife of Eldon Sudeth.

1 TURNER, Drake, 21, St. Lawrence, Lawrenceville, Dec. 4. Son of William and Marilyn Turner; sister of Sally, Lisa and William Turner, Jr.

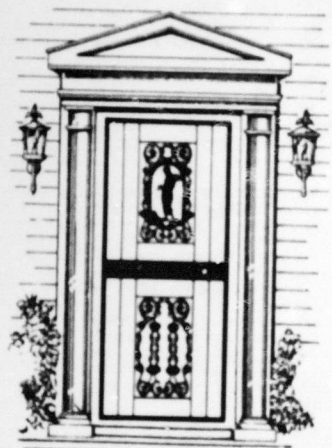
1 WHITE, Edgar Joseph, 37, Little Flower, Indianapolis, Dec. 4. Husband of Rosalind; father of Rosalind Irby and Michael T. White; brother of Dorothy Weibman.

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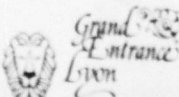
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Youth ministry at North Vernon parish assumes unique position

by REBECCA L. DAVIS

"Give me an account of your service," Luke 18:1.

Youth ministry at St. Mary's Parish in North Vernon has a service project in process that thrusts this quote into life. Under Franciscan Shirley Gerth as head coordinator and the pastorite of Father Robert Drewes, youth ministry has assumed a unique position.

One Sunday afternoon a month in alternate months, 30 members of the group and their adult sponsors travel an hour's distance by car to Oldenburg to the Motherhouse of the Sisters of St. Francis. There, each participates in an Adopt-a-Sister Program, "adopting" a retired Sister to visit and with whom to develop a friendship.

During the group's first visit in October, besides visiting with their respective "adoptees," they were given a tour of the Motherhouse and its facilities. Afterwards, the youths showed the Sisters a slide presentation of their annual production of "The Living Way of the Cross," which has been performed each Palm Sunday and Good Friday for the last three years.

The teens of the parish first learned of and responded to the Adopt-a-Sister Program through their newsletter Youth-in-View which is compiled and edited by Sister Gerth and her willing assistants.

Five extremely supportive adults meet twice a month, once with the 15 teenagers on the committee and then once with Sister Shirley, to plan and implement their schedule of activities.

JERRY SIMMONS, one of the adults who is credited with the original idea for the Adopt-a-Sister Program, says, "It seems like the kids want to do something for other people, and given some supportive direction, they take off with it." Jerry's 10-year-old son, Brian, and his second grade sister, Debra, have "adopted" a Sister at Oldenburg as well.

Freshman Joe Vawter verifies his class is the most active this year. He has "adopted" Sister Benedict, formerly his third grade teacher at St. Mary's School. It was Joe's idea to present a Christmas play during the group's next visit in December.

Joe fully supports the "adoption" program because he feels, "You can't always talk to your parents," and thoroughly enjoys his friendship with Sister Benedict because, "You can express feelings and know you'll be accepted."

Each of the teens wrote to his/her "adopted" Sister before their initial meeting oc-

curred and since then have sent them letters and Halloween and Thanksgiving cards. The Sisters, ranging in age from the mid-60's to the mid-80's, have responded in kind with replies to their new friends.

Sister Shirley worked through Sister Bernice Stenger, the occupational therapist at Oldenburg, in determining the Sisters' interest in the project.

IT WASN'T JUST the teens who were a little apprehensive and reluctant at first, but the Sisters too. "Some specified that they wanted a girl; some specified they wanted a boy; some said they just weren't sure they knew how to relate to a teenager," Sister Shirley said.

The project is not only mutually beneficial in prompting communication between the elderly and the young but also in helping to foster religious and lay vocations in the Church.

It has been a growing process for both teens and Sisters. During the first visit, a few of the teens were disappointed because their Sisters were not at home due to a scheduling conflict with the archbishop's visit at Batesville High School nearby. Likewise, a few of the teens were unable to travel with the group, resulting in some "adoptions" sharing. But, overall, as senior Frank Olivera added, "We got as much a kick out of it as they did."

Since Sister Shirley's arrival in 1973, St. Mary's CYO program has expanded considerably and now operates under the youth ministry model.

Other service projects have included making donations to Father Bruce Ritter's Covenant House in New York, collecting canned goods at Christmas time, and a 30-hour Fast-a-thon, both to raise money for the needy.

The St. Mary's youths have two annual fund-raising events which produce a sizeable budget to finance their various activities throughout the year. One is a Marathon Bake-In, which nets \$400 to \$500 during a weekend of uninterrupted efforts fulfilling over 200 orders for breads, cookies, and pastries taken in the parish the previous weekend.

THE YOUTHS HAVE also maintained their self-supporting budget of over \$1,000 a year by gathering and marketing a parish recipe book. Because of their efforts, they have purchased and donated film strips to the Religious Education Resource Center at St. Mary's.

There are approximately 115 teenagers in the parish and the program provides enough activities to interest and involve all of them. Once a month, they sponsor a Teen Mass, planning and performing each contribution to the celebration of the liturgy. They also sponsor both an Advent and a Lenten penance service each year.

Some of their other activities included the Louisville Youth Congress, Christmas caroling for the sick and shut-ins, forming a teen choir, participating in socials at the K of C hall, and attending religious discussion groups. In the summer months, the group goes to Redfish and other local parks for recreational fun, followed by a Halloween Hayride every Fall.

Sister Gerth has also initiated an Outreach Program to the teens through the adults of the parish. Each volunteer adult is given six to ten teens in contact in whatever form he chooses. That could be anything from sending birthday cards and making phone calls and visits to attending some of their school functions—all as a means of actualizing solid community support. The Outreach Committee will meet during Lent to evaluate their progress.

Sister Gerth passed along the invitation to other parishes and/or youth groups for their performance of the "Living Way of the Cross"

DIRECTORS—Carolyn Dossie (left) makes her directing debut at North Vernon in St. Mary's Parish's youth ministry production of "The Christmas Couriers." With her is the play's musical director, Vivian Filosa. (Photos by Rebecca Davis)



quite popular from an ecumenical viewpoint and very well attended. Its impact on the entire North Vernon community as well as the parish community is significantly positive. Last year, Bloomington's Channel 4 showcased the production with some interviews and slides viewed on the program "Your Show."

On December 11 at 2 p.m., approximately 25 members of the youth group will perform a Christmas play for the Oldenburg Sisters titled "The Christmas Couriers" by Stephen M. Vizney. The play, complete with costumes, programs, lighting, a set, makeup and sound, is directed by Carolyn Dossie, an active

parishioner and a member of The Players, a local community theatre organization. Vivian Filosa is the musical director.

"The Christmas Couriers" will also be performed on December 12 at 3 p.m. at St. Mary's School and is open to the public. After the performance, the youth ministry members will host a dinner for the adults on the committee. They feel that Sister Shirley's exemplary commitment to them coupled with the adult leadership in the parish have been a God-send, and from the accounts of their numerous services and their positive results, who could disagree?

DORIS ANSWERS YOUTH High schooler fears father's transfer out-of-state

by DORIS R. PETERS

Dear Doris:

I'm 18 and a junior in high school. I've a lot of friends, family and neighbors. My father announced that he might be transferred in his job to Jacksonville, Florida. This means that I will have to move with him. But I don't want to leave, go to another school and meet new friends. I would be scared to death! Look, I have only two more years and I don't want to move until I graduate. What can I do? I have two choices—stay or move.

A lot of my friends don't want me to go and suggested that I stay with my cousins while in school and visit my father on vacations. He says that I have to go with him because I have a younger sister who is seven. I don't have a mother so he needs me to take care of my sister. But I also have two brothers, 14 and 18. My oldest brother can't afford an apartment so the two of them will be with my father. What can I do? Do you think I should stay with my father? Or can I stay with my cousins? What about my sister? I need your

Dear Ann:

Actually, you don't have a choice. As a minor you must go with your father—unless he gives you permission to live with someone else. So why not go willingly? That is my advice.

In asking about your sister you are indicating more concern than you want to admit. You are reluctant to stay behind but are being pulled by pressure from friends. By objecting, to your move friends think they are showing you how much they care. And they do care. But they are making it more difficult for you. Of course it will be hard to leave them. But you should not be scared about it. While new and unfamiliar situations do sometimes appear fearful, they do have a bright side.

Why not concentrate on that side? New places to see, friends to meet, and challenges to be met can be exciting. And young people, not just old friends, can be considerate. I'm sure your peers in the new school will be understanding. They will recognize how you feel. They too are sensitive to the difficulties of breaking into a new environment. They will not only be helpful, but given half a chance will become friendly in very little time.

Ann, there is another aspect which may not seem important now, but about which you may suffer pangs of guilt and be very unhappy later on. That is, the breaking up of your family unit. We read often of adult brothers and sisters trying to re-establish and patch-up relationships which were broken during their childhood by enforced separations. By staying away from your family now you may be forcing just such a situation. Why take that chance? I'm sure you don't want that, and you do want the love and security of your family and be part of the joy of your little sister's growing up.

Dear Doris:

When a label says don't machine wash, spin dry, twist or wring, what's the best way to clean a garment?

Susan

Dear Susan:

Wash the garment in cold water with a laundry product specifically designed to soak clothes clean without scrubbing. Then roll them in a thick terry towel to absorb excess moisture, and dry flat.

Doris answers letters through her column. Write to her c/o The Criterion, 1400 North Meridian St., P. O. Box 1418, Indianapolis, IN



What about ethics in the media?

by JAMES BREGG

What do you think of the practice of TV newspeople and cameras and sound equipment chasing some poor schnook down the street to get a story?

If the poor schnook is a child photographer, then you might think it's okay. If the poor schnook is you or your family, you might think otherwise.

The question was debated recently on ABC when the "Nightline" format gave way (as it does every quarter) to an extended program which examines TV news practices. As examples of what can happen, the program cited the case of the bystander who leapt into the frozen river to retrieve a drowning woman during the aftermath of a plane crash in Washington, D.C. last year, and the events surrounding Richard Helms, an administration official under scrutiny who eventually resigned his post.

Then there was the instance of suspected (and later convicted) murderer Wayne Williams in Atlanta, the man who killed children there over a span of several months.

In each instance, TV news people camped out on lawns in order to hear these lions in their dens. Whenever one would appear, the cameras would give chase, trying to get answers to questions.

YOU'VE seen this happen on

other shows. "60 Minutes" does it all the time and who can forget the film footage which showed Giraldo Rivera of "60/30" hot-footing after a man he wanted to question.

The case that sticks in my mind occurred on NBC and

featured Jack Perkins. He set out to do a story on a man who photographed young girls, in the manner of Brooke Shields. The essay was supposed to be on child models who are made to look adult.

But it turned into something else when Perkins discovered that the photographer had been arrested for child molestation and took photos of the pre-teens sans clothing.

In the midst of a friendly interview, Perkins suddenly revealed to the man that his past was known and then began asking questions about the photo studio and what it did. Flustered and obviously scared, the man darted from the studio and raced off down the street.

Jack, not being as young as Giraldo, did not follow far and the photographer soon became a fading image. The police later arrested him and he was convicted of various crimes.

What do you think of the ethical questions raised by such instances? First, what about the innocent bystander who

became a hero because he saved a woman? Should he be bugged forever by reporters seeking one more telling of the story? Or should he be left alone? He did nothing wrong, but he found himself suffering from constant hounding by the media.

SECOND, what about suspected people (not guilty people since only a court can decide that)? Do they have a right to their privacy? Are their front lawns proper places for reporters to camp out? Should the suspected person be followed by mikes and lenses? Is a "no comment" good enough and should it result in an end to all the fuss—or can the media continue to press for answers?

The viewers see only the darting figure of a man or woman trying to avoid the reporters. And that connotes guilt. Avoidance is evasion, after all. That covering look, which may be only an attempt to miss being crowned by a mini-cam, seems awfully suspicious. Why won't he or she talk to the good people from the press? It must be because he or she is as guilty as sin.

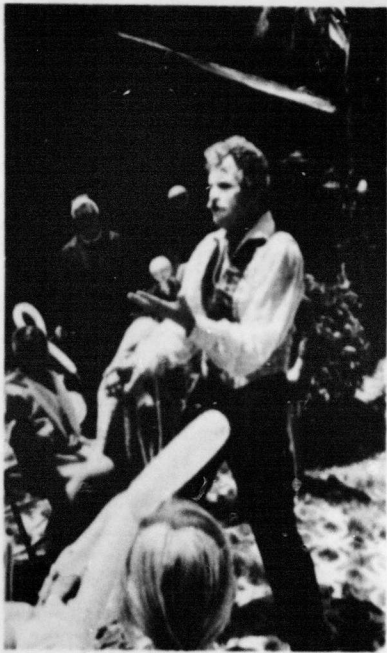
But what if the viewers saw the same scene from the viewpoint of the person in the news? Would you like to be confronted by dozens of people, all pushing up against you to get the slightest sound you have to utter? Would you want your family followed and pestered?

With the increase in the number of news bureaus, thanks to cable and the increase of network news programming, this problem will only intensify. What do you think? And about the "ambush" question which comes out of the blue to catch a person by surprise as Perkins did? Is that fair?

It makes for great theater, a sort of tragic "Candid Camera" where we get to see someone's facade ripped off.

I never liked "Candid Camera" because I found it offensive to invade someone's privacy. I don't like the practices of the news departments for the same reason.

I would be happy to say that, within reason, such things could be practiced, but the networks rarely show any urge to display reason. They prefer the chase, the ambush and the guilty look. That way, their news shows can be just like "Magnum" or any other detective show.



TV FARE—Carl Carlson stars as "The Juggler of Notre Dame," a Christmas special being syndicated between Thanksgiving and Christmas. This television version of the 12th-century tale was filmed on location at Mission San Juan Capistrano in California. (NC photo)

And don't forget that the newspeople are not infallible. The forces behind "60 Minutes" have proved that with disturbing frequency. What happens when the wrong person gets

labeled a crook? I would like to see some restraint brought to bear by the media folks. They will argue that things could be worse. I think they could be better.

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VIEWING WITH ARNOLD

Cartoons for Christmas

by JAMES W. ARNOLD

Okay, kids, it's the pre-Christmas season, time to put aside Pac Man and check out the new feature-length cartoons. The most likely to draw families into theaters this month are a recycled classic, "Heidi's Song," and a new tale about the most sentimentalized of mythical creatures, "The Last Unicorn."

The combination of Hanna-Barbera Productions ("Tom and Jerry," "Yogi Bower," etc.) and the Alpine children's story "Heidi" may not seem promising, but after a schurpy start, this one develops into rousing entertainment. Of course, as purists will quickly note, "Heidi's Song" is not "Heidi," but a slapstick cartoon, in the inimitable H-B style, based on the Johanna Spyri novel.

It's a Dickensian tale about a lovable little orphan brought to live with her crusty grandfather in the mountains. No sooner do they become friends than she's whisked off to the city as a companion to Klara, a sickly rich child who (in her father's absence) is tyrannized by Frauiein Rottenmeier, one of the meanest governesses ever invented. Eventually the kids escape and are reunited with their respective father figures, and Klara is restored to health.

The famous 1937 movie starred Shirley Temple at her absolute dimple-cheeked zenith, and Karl Hanmer's 1968 TV version obtained immortality by interrupting the



final minutes of a stupendously dramatic Jets-Raiders football game.

THIS new musical animated version is cloying for the first

half hour, when our chief companions are supersweet little blonde Heidi, the gruff but good-hearted Grampa, Peter the friendly teenage goatherd, and assorted farm and woodland creatures. But as soon as the child is dragged off to Frankfurt and the villains appear, the movie develops into a non-stop parade of imaginative thrills and cartoon-style knockabout laughs.

All great cartoons are known best for their villains, and "Heidi's" are delightful. Besides the impossibly humorless Rottenmeier who (naturally) hates animals and personifies the ultimate Wicked Mother figure, there are her fat-bald teutonic butler Sebastian (sort of a cross between Peter Lorre and Eric von Stroheim); a mean-and-slinky dachshund named Snoodle, who gets his just deserts, and a wacko Head Rat in the mansion's creepy basement. When the other rats are being charmed (inevitably) by Heidi, he comes on (in the singing voice of Sammy Davis)

to urge them back to their rotten destiny: "You can't be just a mouse and terrify a house!"

This "Heidi" is very much a musical. The roughly dozen songs by the legendary Broadway lyricist-composer team of Sammy Cahn and Burton Lane ("Finian's Rainbow") are a decided asset—lender or bouncy, witty, melodic. The artwork is mostly typical H-B—not Rembrandt but lots of action and gags—but with several fantasy or dream sequences that are ablaze with color and schball imagery.

"HEIDI'S Song" has both dull and soapy moments, but it's an easy-to-follow movie that will leave kids (and their tagalong relatives) feeling upbeat.

"The Last Unicorn," scripted by Peter S. Beagle from his own book, with music by Jimmy Webb and animation by a large staff of Japanese artists, aims higher than "Heidi's Song" but is less successful.

This is a frankly precious story, with a heavy burden of probable allegory, about a beautiful lady unicorn who fears that all of her race may be dead, and bravely sets out to discover what happened to them.

After a few episodic diversions (one in a carnival



CHRISTMAS TREAT—Tinker Bell and Peter invite Wendy on a trip to Never Land as Walt Disney's magical "Peter Pan," originally released in 1933, returns for a Christmas visit. The animated musical fantasy is based on the 1904 play by Sir James M. Barrie originally staged in London. (NC photo)

run by a witch-type called Mommy Fortuna), the search leads to the castle of a depressed king who has kept all the unicorns for himself, guarded by a ferocious red bull. The unicorn heroine, by now in the shape of a neurotic princess, falls for the resident prince, and must decide between human love (and death) and her own immortality and mission of freeing the most beautiful creatures legend has invented.

Brighter children may love it, but even they are likely to find their brains going numb.

There are several amusing characters, especially a buccanier-style tomcat and a pop song-crazy butterfly (vocalized by, respectively, Paul Frees and Robert Klein), but the artwork is mostly a flop. "Unicorn" is a strange cartoon in which the words are more impressive than the visuals, especially as spoken by talented folks like Alan Arkin, Mia Farrow and Tammy Grimes. E.g., "Never run from anything immortal . . . it attracts their attention."

This movie has its attractive, funny and even touching moments, but pins the long list of nice ideas that don't come off.

"Heidi's Song" is satisfactory for general audiences; "The Last Unicorn" is worth a try, but likely to disappoint.

USCC rating: Both are A—general patronage.

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