

the CRITERION

Debate over abortion on demand now ten years old

by LIZ SCHEVCHUK

WASHINGTON (NC)—When the Supreme Court ruled Jan. 22, 1973, that abortion is legal—in many circumstances throughout nine months of pregnancy—it incited a bitter national controversy pitting pro-life groups against pro-choice organizations, people against politicians, legislative proposal against legislative proposal.

It spawned as well a host of subsequent low- and high-court decisions on abortion issues—including whether would-be fathers have rights in deciding whether their pregnant spouses can have abortions, what part parents can play in minor daughters' decisions about abortions, and what states and localities can do to set limits on abortions.

Before the court's ruling, states had various abortion laws on the books—some rather restrictive—such as a Minnesota law saying abortions could be performed only to save the mother's life, others more lenient—such as New York's law, which was described in the Catholic press as "permissive" and allowed 100,000 abortions to occur within the first nine months after it went into effect in mid-1970.

Ruling in 1973 on two closely related cases, *Roe vs. Wade* and *Doe vs. Bolton*, the Supreme Court opened the door to what critics came to call abortion-on-demand and what supporters described as a choice women needed to have available. In essence, it said states cannot interfere with first trimester abortions, can place stipulations on second trimester abortions in regard to the woman's health, and can further restrict third trimester abortions because of an interest in the fetus.

THE COURT STATED in *Roe vs. Wade*:

"A state criminal abortion statute of the current Texas type that excepts from criminality only a life-saving procedure on behalf of the mother, without regard to

pregnancy stage and without recognition of the interests involved, is violative of the Due Process Clause of the 14th Amendment. . . .

"For the stage prior to approximately the end of the first trimester, the abortion decision and its effectuation must be left to the medical judgment of the pregnant woman's attending physician," the court said. "For the stage subsequent to approximately the end of the first trimester, the state, in promoting its interest in the health of the mother, may, if it chooses, regulate the abortion procedure in ways that are reasonably related to maternal health," it continued in *Roe vs. Wade*. "For the stage subsequent to viability the state, in promoting its interest in the potentiality of human life, may if it chooses, regulate and even proscribe, abortion except where it is necessary, in appropriate medical judgment, for the preservation of the life or health of the mother."

In *Doe vs. Bolton*, the court said that such restrictions as Georgia's requiring the approval of a hospital abortion committee before abortions can be performed are "violative of the 14th Amendment."

THAT 1973 RULING, which prompted a strong outcry from pro-lifers, was followed by other Supreme Court rulings on abortion and by action at the state and local level. Various decisions in some ways further complicated the picture.

Some examples:

►1976: The Supreme Court ruled that husbands cannot prevent their wives from obtaining abortions and that parents cannot overrule minor daughters' decisions to have abortions.

►1981: The court upheld a Utah law requiring physicians to notify the parents of an unmarried minor daughter seeking an abortion. In this decision, the court drew a distinction between parents' abilities to prevent an abortion and their interest in being notified of the abortion. However, the court failed to resolve totally the issue of parental rights in daughters' abortions because the Utah case focused on the question of an "immature" pregnant girl and did not settle what to do in the case of a "mature" girl.

►1979: The Supreme Court struck down a Pennsylvania law prohibiting doctors from performing abortions in cases where the fetus "may" be viable. The court said the law was too vague.

►1980: The court ruled that the Hyde amendment is constitutional. The amendment is a rider (named after Rep. Henry Hyde, an Illinois Republican) first passed in 1976, saying that federal funds cannot be used to pay for abortions except in cases where the mother's life is at stake (or as later added, also in cases of incest or rape, promptly reported). The court said in its Hyde ruling that although it had ruled in 1973 that women have the right to have abortions, their right does not mean government must pay for abortions. Some states continued to offer welfare funding for abortions.

►1982: The Supreme Court heard arguments on more abortion restriction laws in Missouri, Virginia and Akron, Ohio. Its ruling is expected this year. The cases involve: (1) restrictions in Akron providing that any girl under age 15 must have the consent of one parent or a judge before obtaining an abortion, that doctors inform abortion patients of the risks of the procedure and tell them that "a



ROLL CALL FOR LIFE—Father George L. Frappier, diocesan pro-life coordinator and John Roth, head of the First Congregational District Action Committee, a Rhode Island pro-life group, look over nearly 75,000 life roll cards signed throughout Providence parishes. The cards, also a project in the Indianapolis archdiocese, will commemorate the 10th anniversary of the Supreme Court decision granting abortion on demand. (NC photo by David Witbeck)

Church unity service set

A broad representation of Protestant, Catholic and Orthodox church representatives will help lead the annual Week of Prayer for Christian Unity worship service, January 23, 1983, 4 p.m., at Christ Church Cathedral on Monument Circle. The speaker at the worship service will be Bishop James Armstrong, resident bishop of the Indiana Area of the United Methodist Church and also president of the National Council of Churches of Christ in the U.S.A.

The Week of Prayer for Christian Unity is celebrated each year from Jan. 18-25. This is the 76th anniversary of the nationwide celebration.

Other worship leaders include Archbishop Edward O'Meara, Dean Roger Scott Gray of Christ Church Cathedral, Major Gary Herndon of the Salvation Army, the Rev. Urias Beverly, a chaplain at Methodist Hospital, Mayor William Hudnut, a United Presbyterian clergyman, Vladimir Branham, Chantor of Christ the Savior Orthodox Church, and lay representatives of several churches. Music will be provided by the Christ Church choir, led by Frederick Burgomaster.

fetus is a human life from the moment of conception," that fetuses be disposed of in a "humane way," that there be a 24-hour waiting period before an abortion can be performed; (2) a Virginia law requiring that all second trimester abortions be performed in a hospital; (3) a Missouri law requiring that abortions after the first trimester be performed in a hospital and mandating parental consent for abortions on girls under age 18.

Much of what the Supreme Court said further outraged anti-abortion groups, including the Catholic Church.

Archbishop Joseph Bernardin, now of Chicago, then of Cincinnati and president of the National Conference of Catholic Bishops, said the 1976 court decision on parental consent and husbands' consent to abortion was "a serious blow at parents and families." The decision gave abortion "precedence over the right of husbands to participate fully in all decisions affecting their marriages" and removed "an important, intimate aspect of decision-making from the family," he said.

Meanwhile, as the Supreme Court and other (See DEBATE OVER ABORTION on page 2)

the criterion

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Indianapolis, Indiana

Eighth grader combines acting career and schoolwork at St. Pius

by SUSAN MICINSKI

Paul G. Scherrer, an eighth grader at St. Pius X School, is keeping very busy these days. And just what occupies a great deal of Paul's time? Paul is a member of the cast of "Miss Moffat", the upcoming production at Indianapolis Civic Theatre (ICT) which opens Tuesday, Jan. 18 and continues its run through Sunday, Jan. 30.

"Miss Moffat", directed and co-authored by Pulitzer Prize playwright Joshua Logan, stars Ginger Rogers. This musical profiles the life of a teacher in the south just after the turn of the century who returns to start an integrated school. Miss Moffat befriends a young black cane cutter named Morgan who becomes her protegee. A unique teacher-pupil relationship develops which culminates in Morgan's acceptance at Harvard University.

Paul competed against over 300 people who were auditioned over a two month period for "Miss Moffat". Mr. Logan selected the cast from the Central Indiana area and "is very pleased with the abundance of talent." Paul is a children's chorus member. The cast is currently in rehearsal for the show.

According to Paul, rehearsals for "Miss Moffat" started in early November with two rehearsals a week. For the past several weeks, and continuing until the show opens, rehearsals run seven days a week. Each rehearsal lasts from 7 to 10:30 p.m. Does this interfere with homework?

"NOT AT ALL," explained Paul. "We all take our homework backstage. Each person in the show isn't needed for the whole time period, so when we aren't actually rehearsing, we can be working on school assignments."

Mixing theater with school poses no problem for this young actor/singer. Gay Scherrer, Paul's mother, said, "Paul still manages to get good grades; his grades haven't suffered as a result of his involvement with theater." Mrs. Scherrer also added that Paul is president of his class.

Sports are another area of interest for Paul. He plays football, basketball, baseball and tennis at St. Pius. "This year our Cadet A football team at St. Pius was a division

champion," Paul happily reported. "And that hasn't happened for a long time."

And of course, everyone probably wonders what it would be like to meet Ginger Rogers and Joshua Logan. "It was a pleasure," said Paul. "A lot of people might think that they won't associate with the little people, and I don't just mean kids—I mean adults, too. But that is hardly the case. They are both super!" Paul mentioned that you can really talk to Miss Rogers and laugh with her. In fact, Paul is going to teach Miss Rogers how to throw a football!

Paul stated that "Mr. Logan wants perfection—Broadway perfection." He also thought that Mr. Logan is a great director and will put it all together to make it a great show.

WHO HAS HAD a great influence on Paul's involvement with theater?

Paul's parents, Paul and Gay Scherrer, felt that there are three people responsible for Paul's going forward. "First of all," said Gay Scherrer, "I would have to mention Jo Read." Paul has been studying voice and piano with her for almost three years now. "She is the first person who really suggested that Paul pursue acting in community theater and use his voice. She really feels that Paul has talent," remarked Mrs. Scherrer.

The other two people instrumental to Paul's theatrical development are Loretta Yoder (artistic director for "Miss Moffat") and Peter Bradley Armacost (celebrated local actor). They both have been a great help and good friends. Paul and Armacost were in ICT's production of "Camelot." "After all," jokingly said Paul's father, "how could you go wrong having King Arthur (played by Armacost) as a friend?"

This St. Pius eighth grader has been in several other community theater productions. His credits include: Christian Theological Seminary Repertory Theater (CTS) production



ASPIRING ACTOR—Tom of Warwick, played by Paul Scherrer listens to King Arthur, played by Peter Bradley Armacost in the Indianapolis Civic Theatre's production of "Camelot." Scherrer, a pupil at St. Pius School, is now singing in the chorus of "Miss Moffat" at the Civic. (Civic Theatre photo)

of "Christmas Carol"—Peter Crachit; Footlight Musicals production of "Fiddler on the Roof"—Chorus; CTS production of "Sound of Music"—Kurt Von Trapp; ICT production "Camelot"—Tom of Warwick; and, Beef-Boards Dinner Theatre production of "Oliver"—Chorus.

Paul had the honor of winning an "Encore Award" for best performance by a child actor for his performance in "Camelot". These awards are sponsored by Central Indiana Community Theaters. According to Paul's father, this once-a-year black tie event is very similar to the Oscars—complete with "may I have the envelope, please?"

Besides his theater work, Paul is listed with Ritzer and Furer casting agents, New York. He has also done radio and television commercials and modelling for the Helen Wells Agency here in Indianapolis.

What about the future for Paul?

"I most definitely will go on with theater in high school," said Paul. "After high school, who knows? But no matter what, I will stay active in community theater and at least keep it up as a hobby."

Monday, Jan. 10, Paul will have taken a screen test in Chicago. Paul and his parents indicated that they had little information to go by, but they did know it was for a television pilot. Whatever the outcome will be, Paul expressed that it would be a good experience all the same.

When asked about giving advice to young people interested in getting into theater, Paul said, "Give it a shot. If you don't make it the first time, keep on trying. The memories of even one show will last a lifetime."

And finally, what is the best part of theater? One may think it's the applause or the fame. But Paul Gallagher Scherrer denies both of these. To him "it's the friends you make."

Debate over abortion on demand (from 1)

courts juggled abortion issues, pressures mounted for legislative bodies, such as Congress, to outlaw abortion. Counter-pressure from pro-choice organizations marked efforts to keep abortion legal. Over the years, as lobbying pro-lifers blitzed their way through the halls of government, various legislative proposals to ban or severely limit abortion developed. They included bills to cut off federal funding of abortion, proposed constitutional amendments to outlaw abortion and efforts to have Congress declare that life begins at conception. Some of the more prominent national measures have included the following:

► Hyde amendment: Successfully attached yearly to federal money bills after its initial passage six years ago, the Hyde amendment limits most use of federal money for abortions. There has been and remains interest by pro-lifers in making the Hyde provisions permanent—unless Congress later repeals them, of course.

(There has also been related legislation to prevent federal employees from using federal government insurance policy money to pay for abortions. Currently, according to Douglas Johnson, legislative director of the National Right to Life Committee, about 17 percent of federal medical insurance participants have

abortion coverage in their policies. Pro-lifers would like to eliminate coverage from all these policies.)

► Human life bill or human life statute: Through one version of this bill, sponsored by Sen. Jesse Helms (R-N.C.), Congress could have declared "that the life of each human being begins at conception" and that the 14th Amendment "protects all human life." Helms' proposal went through several revisions in the 97th Congress (1980-82) before being tabled by the Senate in September 1982. It was, however, in 1981 the focus of hearings on the subject of when life begins.

► "Paramount" human life constitutional amendment: Introduced by Helms and former Rep. Bob Dornan (R-Calif.), this "HLA" says that "the paramount right to life is vested in each human being from the moment of fertilization."

► Garn-Oberstar human life constitutional amendment: Drafted by Sen. Jake Garn (R-Utah) and Rep. James Oberstar (D-Minn.), this measure states that "no unborn person shall be deprived of life by any person" but allows abortions necessary to save the mother's life.

► "Paramount unity" human life con-

stitutional amendment: An amalgamation of ideas in the Helms' paramount HLA and the Garn-Oberstar proposal, this proposal would forbid most abortions, allowing those to save the mother's life.

► Hatch amendment: Sponsored by Sen. Orrin Hatch (R-Utah), this proposed constitutional amendment, backed by the National Conference of Catholic Bishops and many pro-life groups but opposed by others, states that "a right to abortion is not secured by this Constitution" and that Congress and the states "shall have the concurrent power to restrict and prohibit abortions." The Hatch amendment was approved by the Senate Judiciary Committee in 1982 but withdrawn from Senate floor action in September 1982. It is expected to be reintroduced and slated for further action this spring.

In President Reagan anti-abortion groups found an ally—at least in some cases. He has reiterated his opposition to abortion and, for example, telephoned senators to urge them to call off a filibuster against Helms' bill in September 1982. But some pro-lifers have said he has not done enough to promote the anti-abortion cause from the White House.

(Next: Society struggles with the issue.)



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Pope to elevate new cardinals on feast of Presentation

By NANCY FRAZIER

VATICAN CITY (NC)—Pope John Paul II announced Jan. 5 that he will elevate 18 churchmen to the College of Cardinals Feb. 2, the feast of the Presentation of the Lord.

The only U.S. churchman on the list is Archbishop Joseph L. Bernardin of Chicago. Others include Bishop Julijan Vaivods, who heads two Latvian dioceses in the Soviet Union, and a French Jesuit theologian who has never been a bishop, Father Henri de Lubac.

The announcement by Pope John Paul at his weekly general audience came as a surprise.

The pope told a crowd of 4,000 in the Paul VI Audience Hall that the new cardinals-designate come from around the world, "two from Africa—Ivory Coast and Angola; one from North America—the United States; two from South America—Venezuela and Colombia; two from Asia—Lebanon and Thailand; seven from Europe—Yugoslavia, Belgium, Italy, France, Poland, Latvia and Germany; and one from Oceania—New Zealand."

"Two are the heads of two dicasteries of the Roman Curia," he added. "And finally there is the venerable Father De Lubac, universally known for his long activity in the theological and patristic fields."

Because two of the appointees are over 80 and thus ineligible to vote in a conclave for the election of a pope, the consistory will bring to 138 the total number of cardinals and to 120 the number able to participate in a papal election.

UNDER RULES established by Pope Paul VI, the maximum number of cardinals under 80 years of age is 120.

The list of cardinals-designate announced by Pope John Paul included the names of several prelates who, because of their ecclesiastical positions, were expected to become cardinals. Those included Archbishop Jozef Glemp of Gniezno and Warsaw, Poland; Archbishop Carlo Maria Martini of Milan, Italy; and Archbishop Jean-Marie Lustiger of Paris.

But several others who, because of their office, were expected to be named cardinals were not on the list. These included U.S. Archbishop Paul C. Marcinkus, proponent of the Pontifical Commission for the Vatican City State; Belgian Archbishop Jean Jadot, proponent of the Vatican Secretariat for Non-Christians and former apostolic delegate in the United States; and French Archbishop Paul Poupard, proponent of the Vatican Secretariat for Non-Believers.

Proponent is a title given to heads of major Curial offices who are not cardinals. Normally it is expected that at the next consistory they will be named cardinals and given the title of president.

Pope John Paul has presided at two consistories since becoming pope in October 1978, but only one included the installation of new cardinals. The first was on June 30, 1979, with the installation of 14 cardinals, and the second was last May 24 for the approval of upcoming canonizations.

THE POPE SAID the Feb. 2 gathering will be a "single consistory," meaning that the ceremony will consist only of the public installation of the cardinals and not include a formal private session with the cardinals.

The cardinals-designate named by Pope John Paul are:

—Maronite Patriarch Antoine Pierre Khoraihe of Antioch, a 75-year-old native of Lebanon, who has headed the Maronite patriarchate with headquarters in Beirut, Lebanon, since 1975.

—Archbishop Bernard Yago of Abidjan, Ivory Coast, 66, who has headed the archdiocese since 1960 and is president of the bishops' conference of the Ivory Coast.

—Archbishop Aurelio Sabattani, a 70-year-old Italian, who became proponent of the Supreme Tribunal of the Apostolic Signature, the church's highest court, in May 1982.

—Archbishop Franjo Kuharic of Zagreb, Yugoslavia, 63, who has headed the Zagreb Archdiocese since 1970 and is president of the Yugoslavian Bishops' Conference.

—Archbishop Giuseppe Casoria, a 74-year-old Italian, who has been proponent of the Vatican Congregation for Sacraments and Divine Worship since Aug. 25, 1981.

—Archbishop Jose Ali Lebrun Moratinos of Caracas, Venezuela.

—Archbishop Joseph L. Bernardin of Chicago, a 54-year-old native of South Carolina who was named last July to succeed the late Cardinal John P. Cody.

—Archbishop Michael Michai Kitbunchu of Bangkok, Thailand, 53, Ordinary of Bangkok since 1972.

—Archbishop Alexandre De Nascimento of Lubango, Angola, 57, who was kidnapped by Angolan guerrillas last year and released 32 days later after an appeal from Pope John Paul. He has headed the Lubango Archdiocese since 1977 and is apostolic administrator "ad nutum sanctae sedis" (at the will of the Holy See) of Onjiva, Angola.

—Archbishop Alfonso Lopez Trujillo of Medellin, Colombia, president of the Latin American Bishops' Council and at 47, the youngest of the cardinals-designate. He became Ordinary of Medellin in 1979.

—Archbishop Godfried Danneels, 49, who is nationally known as a lecturer and liturgist in his native Belgium and who was appointed in December 1979 as archbishop of Maastricht, Brussels.

—Archbishop Thomas Stafford Williams of Wellington, New Zealand, 52, who has headed the archdiocese since 1979 and is president of the New Zealand Bishops' Conference.

—Archbishop Carlo Maria Martini of Milan, Italy, a 55-year-old Jesuit, who has headed one of the largest archdioceses in the world, with five million Catholics, since December 1979.

—Archbishop Jean-Marie Aron Lustiger, 56, a convert from Judaism who was born of Polish-Jewish parents in Paris. He has headed the Paris Archdiocese since February 1981.

—Archbishop Jozef Glemp of Warsaw and Gniezno, 54, who as primate of Poland since



CALLING CONSISTORY—Pope John Paul II announced at his weekly general audience that he will hold a consistory Feb. 2 to promote 18 churchmen to cardinal. One of those named, Chicago's Archbishop Joseph Bernardin, speaks at a news conference where he said his appointment was a tribute to the goodness of the people of Chicago. (NC photo from UPI)

July 1981 has been at the center of efforts to resolve church-state clashes in the pope's native Poland. He has also been a strong supporter of Solidarity, the independent Polish labor union which was declared illegal by the government.

—Bishop Julijans Vaivods, 87, apostolic administrator "ad nutum Sanctae Sedis" of Riga and Liepaja in the Latvia region of the Soviet Union since 1964. He was consecrated a bishop secretly in Rome by Pope Paul VI in 1964. The Vatican announced the ordination the following year.

—Bishop Joachim Meisner of Berlin, 48, has headed the Berlin See, which is divided between East Germany and West Germany, since

April 1980. He lives in East Berlin. Although most of the diocese's territory is in East Germany, the majority of its Catholics live in West Berlin.

—Jesuit Father Henri de Lubac, 86, a French theologian who was one of the experts at the Second Vatican Council. Now retired from teaching, he has continued writing and doing research. He lives in Paris.

"Ad nutum Sanctae Sedis" Latin for "at the will of the Holy See," is usually used when the Vatican See acts on its own initiative, without being asked to do something. In the context of Archbishop Do Nascimento and Bishop Vaivods the reasons may be related to delicate political situations.

Theme for church unity observance told

St. Patrick may be presiding over this year's Week of Prayer for Christian Unity Jan. 18 to 25.

The week's theme, "Jesus Christ, Life of the World," has an Irish origin and services suggested by the week's sponsors include an ancient Irish prayer.

The theme was proposed by an ecumenical group in Northern Ireland and approved in December 1981 by a special mixed commission of the Catholic Church and the World Council of Churches. The theme is the same as that of the sixth general assembly of the World Council of Churches, scheduled for July 24-Aug. 10 in Vancouver, British Columbia.

The suggested Order of Worship issued by the Graymoor Ecumenical Institute in Garrison, N.Y., for use in ecumenical prayer services during the week includes responsorial prayers from the ancient Irish prayer known as "St. Patrick's Breastplate."

The Graymoor Ecumenical Institute, which promotes observance of the Week of Prayer for Christian Unity in the United States, is run by the Franciscan Friars of the Atonement, whose founder, the late Father Paul James Wattson, began the observance in 1908 as the Church Unity Octave, beginning with the feast of St. Peter's Chair in Rome, Jan. 18, and ending with the feast of the conversion of St. Paul, Jan. 25.

DURING THE 1930s the observance was renamed the Chair of Unity Octave to em-

phasize the essential role of the Roman papacy, symbolized by the cathedra, or chair, of St. Peter, in any future union of Christian churches.

About that time Father Paul Couturier, a French Catholic priest, developed and promoted a more ecumenical observance called a Universal Week of Prayer for Christian Unity.

After the Second Vatican Council, whose "Decree on Ecumenism" encouraged Catholics to pray with other Christians for unity, the Catholic Church and other Christian churches have observed in common the Week of Prayer for Christian Unity.

The concept of Christian unity central to the week is no longer that of a return of other Christians to the Roman Catholic Church, said Atonement Father Charles V. LaFontaine, co-director of the Graymoor Ecumenical Institute. "The whole idea of a return to Rome is out the window as a result of the 'Decree on Ecumenism,'" he said.

The concept of Christian unity now is that of "a convergence of Christian churches" into a form of unity which is not yet clear, he said, and to which each church would bring its own traditions, gifts and language. "Unity doesn't mean a suppression of one another's traditions and gifts, but a melding of gifts," Father LaFontaine said.

CHRISTIAN UNITY "is God's gift, not something we make," he said. "We have to be

attentive to the signs of the times to tell us what form future unity is going to take."

Ecumenical observances of the week are much more common now, with Catholic priests and clergymen of other Christian denominations exchanging pulpits, a practice which "would have been unheard of" in former days, Father LaFontaine said. In the past, he added, Catholics would never have gone to interfaith observances because "we were the one true church and the others must return to the mother from whom they broke off."

The Vatican II "Decree on Ecumenism" recognized "the churchly nature of other Christian communities," he said.

Noting that the World Council of Churches and the Vatican Secretariat for Promoting Christian Unity have collaborated in recent years in promoting observance of the week, Father John F. Hotchkiss, director of the secretariat of the U.S. bishops' Committee on Ecumenical and Interreligious Affairs, said, "It's clear that other churches would not be promoting a week that had Rome as the center of unity."

Christians are praying for "that unity which Christ wills for us," Father Hotchkiss said. "One thing the Lord wants is for us to share in the Eucharist. Until we reach that stage, the search for unity is not over." Christian unity, he said, means an agreement in faith which would enable Christians to have a common celebration of the Eucharist.

EDITORIALS

How happy a birthday?

Saturday, Jan. 15 marks the 53rd birthday of Dr. Martin Luther King, Jr. Just days after racial disturbances erupted in Miami, its archbishop, Edward A. McCarthy, issued a pastoral letter saying that Catholics and the community at large cannot escape responsibility for continuing racism and its effects on society.

Both the letter and Dr. King's birthday remind us that strides have been made in progress in civil rights, but not even in the United States is equality a fully recognized nor fully lived reality.

While not condoning civil disturbances and violence, Archbishop McCarthy said that, in spite of several years of improved legislation and superficial change, the underlying causes of social unrest, such as poverty and injustice, are as firmly entrenched as ever.

That is perhaps because many individuals still fail to regard human rights as the possession of all human beings. All of us to some degree or other look down on some other human being. American society still has not made room for most blacks.

A central point of the pastoral letter is that even Catholics who may not have caused present injustices are obligated to undo them "lest we become bystanders tolerating and tacitly endorsing evil and thus share in the guilt."

"In no way may a Catholic be associated with organizations that promote racial injustice," Archbishop McCarthy continued.

"This being indifferent to the attitudes of racism which are incompatible with the teachings of Jesus is in itself demoralizing and de-Christianizing and should be despised for this reason as well," the archbishop said in the letter, which had been in preparation for almost a year.

He added that black Catholics also have a special calling to confront the evil of racism.

"They can endeavor to be leaders of their people in championing their rights," the archbishop said of black Catholics. "At the same time, they can become a

moderating view against violence and indiscriminate hatred of other races."

While some social improvements and surface changes have taken place in the last several years, Archbishop McCarthy said, the Miami riots in May 1980 shattered the mood of complacency that had set in. Moreover, rioting last month suggests no changes have taken place and that no progress "has been made in removing the root causes of the social ills which prompt people to burn and loot and kill."

The archbishop pointed to a series of incidents in the past year: a 10-foot cross burned on the lawn of a black family newly arrived from New York, a duplex rented to blacks which was painted with swastikas and warnings, a violent desecration of a historic synagogue and the writing of threatening messages to a Hispanic family.

He said the community relations board got little help in finding solutions. School PTA's refused to hold discussions, home owners' groups turned a cold shoulder and even some local clergymen were lukewarm to pleas that they talk with their flocks about the "moral consequences of bigotry."

Laws make discrimination illegal, the archbishop said, but it is another thing to "convert hearts and minds," and that is where the churches come in.

"I come to you today with a call for action. I call for action on three different fronts: at the family level, at the church level and at the community level," said Archbishop McCarthy.

"We all share in the responsibility" for this social evil, he said. "Tolerance of each other is not enough, there must be mutual appreciation based on knowledge and respect."

"Racism is a radical evil which cannot be conquered by human effort alone. We need the strength of the Lord Jesus and the healing power of his spirit."

"In our homilies, our religious education classes, our reading, our discussion groups, the example we give each other, we as members of the church, need to form consciences in the spirit of Christ."

"For as God has loved us with a spontaneous love, so also the faithful should in their charity care for the human person himself," said Archbishop McCarthy.

The work of Dr. King toward erasing racism continues. —TCW

WASHINGTON NEWSLETTER

New ERA sure to reignite debate

by JIM LACKEY

WASHINGTON (NC)—The reintroduction of the Equal Rights Amendment as House Joint Resolution 1 on the first day of the new Congress seems almost certain to reignite the debate within the Catholic Church over the merits of the amendment.

The church in the decade since the ERA was submitted to the states for ratification has been nearly polarized on whether the amendment would be beneficial or harmful to society at large. The abortion issue was at the center of much of the debate but was by no means the only issue of concern to church groups.

House leaders have promised extensive new hearings this year, meaning that the ERA debate—largely dormant since last summer's expiration of the ratification deadline—soon will be front page news again.

Opponents of the ERA have insisted for years that such an amendment would virtually stop in its tracks the pro-life movement's efforts to protect the unborn. The amendment, these groups say, would further enshrine the right to privacy for women that the Supreme Court granted when it issued its landmark abortion rulings 10 years ago.

But ERA supporters, including several Catholic bishops, contend that arguments linking ERA and abortion reflect a fundamental misunderstanding of the purposes of the amendment and of constitutional law. The ERA, according to these supporters, would affect only those rights and concerns in which men and women can share, or, in other words, would grant women equality only in areas where the law treats them as unequal to men.

SINCE MEN cannot become pregnant, this argument continues, the ERA itself would have

no effect on issues related to pregnancy and abortion.

The debate over abortion and ERA was fueled a couple years ago by a lawsuit challenging Massachusetts' ban on state funding of abortions. Massachusetts has an ERA in its state constitution, leading challengers of the abortion funding ban to contend in court that the state ERA makes it unconstitutional to make a medical service, such as abortion, unavailable to women.

The Massachusetts high court ultimately ruled that the state ban on abortion funding was indeed unconstitutional, prompting pro-life opponents of the ERA to argue that the case showed there indeed was a link between the two issues.

ERA supporters, though, quickly responded that the court's reasoning in the Massachusetts

case had nothing to do with the state ERA but instead relied on other legal principles. Still, ERA opponents said they were wary of what other courts might do if given the opportunity to link abortion with the amendment if the amendment were to be added to the U.S. Constitution.

Despite arguments that ERA would lead to the demise of the pro-life movement, a number of U.S. bishops have said they personally support the ERA as a matter of justice for women. Some of the bishops who said they support the amendment announced their positions in the waning months of the ratification effort last year.

BISHOP RAYMOND Lucker of New Ulm, Minn., for instance, said he was not persuaded that ERA would allow or promote abortion and

said he was convinced the amendment would promote equal dignity for women.

"I do not claim (my support of ERA) as official Catholic teaching . . ." he said. "I am speaking from my own heart."

Twenty-three other bishops, meanwhile, said they supported the ERA in a statement issued less than a month before last year's ratification deadline. The 23 bishops, including several who already had made known their support for ERA, called upon legislators in states that had not ratified the amendment to vote for ERA.

The U.S. bishops as a body, though, have taken no position on the ERA.

In 1978 the bishops' Ad Hoc Committee on Women in Church and Society sought to issue a pro-ERA statement but was blocked from doing so by the bishops' 48-member Administrative Committee, which has veto power over the position statements of other committees. The Administrative Committee expressed uncertainty about the impact of the ERA on "family life, the abortion issue and other matters."

That uncertainty seems to be the crux of the Catholic Church's debate over the ERA, a debate which could grow even more lively as the 98th Congress wrestles with the issue.



Committee established to form association of directors

A committee has been established to form a National Association of Catholic Evangelization Directors, Archbishop Edward T. O'Meara has announced.

Archbishop O'Meara, chairman of the National Council of Catholic Bishops' Committee on Evangelization, led a meeting last month in Arlington, Va., to discuss the need for the organization. Others attending from the Indianapolis archdiocese included Father Clarence Waldon, director of the Office of Evangelization, and Sister of St. Joseph Julia Wagner, administrative assistant in the office.

Named to the committee were Father David Bohr, Diocese of Scranton; Father Patrick Brennan, Archdiocese of Chicago; Mercy Sister Mary Charitas, Diocese of Trenton; Gertrude Morris, National Office for Black Catholics, Washington, D.C.; and Marsha

Whelan, Archdiocese of Miami.

They were chosen by the 43 representatives of dioceses, religious communities and national Catholic organizations attending the meeting.

Participants discussed the need for an organized exchange of information and ideas nationwide. They also discussed the need for an episcopal advisor, the relationship of the national organization to church communications personnel, Hispanic representation and a clearing house for evangelization materials.

Committee members met Jan. 24 at the Paulist Fathers' National Catholic Evangelization Center, Washington, D.C. They discussed membership, organizational and financial structure, meeting calendar and logistics, and their relationship to the NCCB Committee on Evangelization.

the criterion

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What importance does the Code of Canon Law have?

Pope John Paul II to promulgate new church law on January 25

by JERRY FILTEAU

(On Jan. 25 Pope John Paul II plans to issue the revised Code of Canon Law. This article and another in next week's Criterion will take a look at some of the questions Catholics are likely to ask about the new code.)

Q. What is the Code of Canon Law?

A. The Code of Canon Law is a systematically organized compilation of laws governing the Latin-Rite Roman Catholic Church around the world. There is a separate Code of Oriental Canon Law governing all Catholics of the Eastern rites, and the new code that Pope John Paul II plans to issue Jan. 25 will not affect them for the most part.

Each law in the code is called a canon, which simply means a stated principle or rule.

Q. What is the new code?

A. Before 1917 there was no single, unified code of laws governing all the Western church. There were various collections of laws and decrees and a body of generally accepted principles of interpretation. In 1917, after 14 years of work by a papal commission working in consultation with the world's bishops, the first unified code of law governing the whole church of the Latin Rite was issued.

In 1959, in the same speech in which he announced that he was convening the Second Vatican Council, Pope John XXIII announced the beginning of a project to revise the Code of Canon Law, which was then 42 years old.

Because the council would influence the revision of the code, the pontifical commission to revise the code was not actually established until 1963, after the council was begun, and did not begin the really substantive work of revision until the mid-60s, after the council was over.

During its 20 years, the commission engaged in the most extensive consultation process ever conducted in the church. Successive "schemata" (drafts) were sent to all the world's bishops and numerous consultants for comments and further revisions.

On Jan. 25, the 24th anniversary of Pope John's announcement, Pope John Paul has said he will promulgate (formally enact) the new code. Technically it should be called a "revised" code rather than a "new" code, since it is a revision of the 1917 code.

Q. Will the new code take effect immediately?

A. Just how and when the new code will go into effect will be stated in the official decree of promulgation, the contents of which will almost certainly not be revealed until Jan. 25.

When Pope Benedict XV promulgated the 1917 code on Pentecost, May 27 of that year, he decreed that a few canons would go into effect immediately but made the bulk of the code effective the following Pentecost, May 19, 1918.

The 1917 code states that papal laws go into effect three calendar months after the date of promulgation unless specifically stated otherwise.

Thus, Pope John Paul could put some parts of the code into effect immediately, but for the code as a whole he will almost certainly decree a "vacatio legis" (suspension of the law) of perhaps three months, six months, or even up to a year. Exactly what he will do is known only to the pope and perhaps a few of his closest advisers.

Q. What happens in the time between promulgation and the new law taking effect?

A. Generally speaking, nothing changes. Catholics will continue to live under current

church laws. The period of suspension is meant as a time of education and preparation for those affected by changes in the law.

Some cases of confusion will almost surely arise. A prime example of this, and an important one for the United States, concerns the American procedural norms, a special set of simplified procedures in use in U.S. church tribunals for marriage cases since 1970. In 1975 the Holy See extended permission to use those norms "until the new order of matrimonial court procedure is promulgated for the Latin church." U.S. church officials frankly admit that opinion is divided whether this means that the special norms can be used until the new law goes into effect, or whether their use must end on Jan. 25 when the new code is announced, even if the new general procedures do not go into effect until several months later. They may have to ask the Vatican for a ruling on the question.

Q. Will the new code make any difference to the ordinary Catholic?

A. The new code will have practically no immediate effect on the everyday religious life of the average Catholic.

In the first place, most of the changes since Vatican II affecting everyday life—most notably the changes in the Mass and the administration of the sacraments and in laws concerning penitential practices such as fast and abstinence—have already been made. In terms of laws affecting general church life, the new code makes few real innovations, but rather codifies into general church law innovations that have already been made.

That, however, is not the whole story by any means. There are real innovations in the new code as well. These may not affect the day-to-day life of the average Catholic immediately,

but in the longer run they will have substantial effects on church life.

To give but three examples: substantive human rights within the church are for the first time explicitly recognized and protected by law in the new code; new procedures are established to protect those rights; and a number of laws in the old code that discriminated against women are changed to eliminate such discrimination.

On another level the new code exhibits a very different attitude toward law and the role of law in church life, an attitude which church officials hope will gradually pervade Catholic life. Catholics brought up before Vatican II can still remember well those days of legalism when eating meat on Friday was a mortal sin and people calculated the Communion fast to the minute. They also recall the widespread attitude in the wake of Vatican II, when many seemed to reject anything that smacked of law or authority.

The shift to a law system explicitly based on theological and pastoral principles is expected, over the long term, to evoke a new respect for law in the Catholic community without the legalistic attitudes that existed before Vatican II.

At still another level the new code provides many opportunities for changes in the laws and structures of local church life. While leading church lawyers have cautioned against moving too quickly in this area, their concern is not to hinder change but to make sure it is done well and really made a part of the life of the local church. Here, too, the changes will not be felt immediately in the everyday life of Catholics, but over a period of time they can help to make Catholic parishes and dioceses more alive, active communities of God's people.

(NEXT: More questions and answers about the new code.)

LIVING THE QUESTIONS

What is this obsession called clergy shortage?

by Fr. THOMAS C. WIDNER

A recent letter to the editor in The Indianapolis Star from a woman hospitalized at Methodist Hospital over Christmas decried the lack of a priest to offer Mass there on the happy feast. Having contacted the chancery about the matter, the woman wrote she was told the clergy shortage in the archdiocese was responsible for a priest not being available. The woman wondered if there surely wasn't at least a retired priest available to offer Mass there.

Her plight was understandable. But the shortage is real. And the reality of that shortage is only now beginning to sink into the laity by experiences such as the one the lady had.

This shortage is real in that we do not have the numbers of clergy we once had. Moreover, the numbers are going to get fewer. That is why the archdiocese has been conducting meetings in the deaneries to begin developing lay leadership to meet needs which can no longer be fulfilled by clergy and Religious.

Unfortunately, there is a growing obsession with this clergy shortage, an obsession which can be seen in clergy, Religious and laity alike.

The obsession has taken the form of near panic. It is twofold—there is a fear by many that fewer clergy mean a void, an emptiness, a Church without purpose. But it is a fear

which also means that those clergy who are left will be burdened beyond their abilities. Such obsessions are dangerous.

LAY LEADERSHIP HAS BEEN quietly growing in parishes for nearly 20 years now. By lay leadership I mean the kind in which laypersons actually assume responsibility for Church matters rather than simply carry out the will of the priest. Suddenly, however, lay leadership dawns as an archdiocesan salvation. Didn't it exist before the deanery meetings of these past two months?

What has happened is a change of attitude. Lay leadership is "in" because there's a shortage of clergy. But lay leadership must be developed for its own sake, because the laity belong to the Church as much as the clergy and Religious do. The laity too must assume responsibility for the Church if the Church is to be true to itself. Indeed, the Church will never grow if clergy, Religious and laity do not together realize they are the Church.

So if there has been a tyranny of clericalism in the Church, we now seem bent on creating a tyranny of the laity. To some lay leadership means turning the church over to laypersons to "free" the clergy to do only those things which the clergy can do and no one else. This is often reduced to two items—saying Mass and hearing confessions. We are not going to solve the clergy shortage by doing that.

In other words, the pendulum is swinging to another extreme. Some clergy are as responsible for this attitude as are some laypersons who are willing and eager to take active roles in the Church's mission. That's because some are assuming they know what a priest is to do and they would

happily consign him to a certain cage in the zoo and keep him there.

PRIESTHOOD, IT SEEMS to me, is a relationship between God and human beings different from but not necessarily better than other relationships between God and humanity. The priest is not valuable because of what he does but because of who he is. If we expect him only to say Mass and hear confessions we might as well return to the Middle Ages when the Church ordained people pell mell for those specific tasks alone. People can be trained minimally to perform those functions. But is that what being a priest means?

Again, I think it is the relationship which is most important. In that respect a priest is called to do whatever the Church in a given period calls him to do. The "job" could be most anything. The "ministry" is relating to people. Defining priesthood, therefore, is impossible because it means being a spiritual leader among people no matter where they are. Indeed, I would suggest the greatest need for priests today is not just in parishes to offer Mass but in hospitals and nursing homes, on university campuses and in schools, as administrators and editors, but in any situation in which he is called to interact with people. The time is quickly coming when Mass will be offered infrequently for large groups and a communion service presided over by a layperson will be the daily norm.

Yes, there is a shortage of clergy. But it is not the numbers which are so worrisome. Have I as a clergyman learned to relate spiritually to people who hunger for God's word? Clergy, Religious and laity together bring a unity of different gifts to a Church and world searching for satisfaction.



As an old year passes, sad memories come to mind

by BRIDGET TYNAN HODGE

The tinsel has been taken down, the tree stripped of its finery, the messages, "One AA Battery Needed" and "Some Assembly Required," have been attended to and we have together, gloried in the coming of the Little Boy of Bethlehem. 1982 is past.

Now we launch the New Year, looking back fondly "for auld lang syne" as we step bravely into 1983. What, I wonder, will this near year bring?

Will our days continue in the familiar pattern, with times of laughter and tear-filled intervals providing a "balance"? Will we treasure our tranquil moments, find comfort in companionship, accept our difficulties as opportunities for personal growth?

And will we live in peace?

Peace. I find myself, lately, wondering if we will ever realize the dream of peaceful co-existence with our fellow citizens of the world. Technological advances and expertise now enable us to wage war much more readily, and eminently more successfully, than previously. International relationships are deteriorating at an alarming rate, world leadership has more power than ever at its fingertips and current social trends toward abortion and euthanasia indicate that human life is no longer held in the esteem that it merits.

The phrase, "Nuclear Encounter," falls so easily from the lips of governments preoccupied with the notion of superiority among nations, and with no apparent limit on the extent to which they will sacrifice in the quest for power.

AND HERE I sit in Hodge Country, looking at the seven young persons to whom I joyfully gave birth, considering the years ahead while casting my thoughts backward to a day in my own youth in Ireland...

A summertime vacation in Belgium provided our family a refreshing change from our work-and-school lives in Manchester,

England, our home of one year. We enjoyed the sights and smells of the port city of Ostend, seeking out the little side-street pensions where huge bowls of steaming mussels were served with a large helping of Flemish exuberance.

In contrast to Ostend's noisiness, the charming city of Bruges, dominated by the beautiful Cathedral of St. Sauveur, was a study in serenity, a place at which to ease the pace, collect one's thoughts.

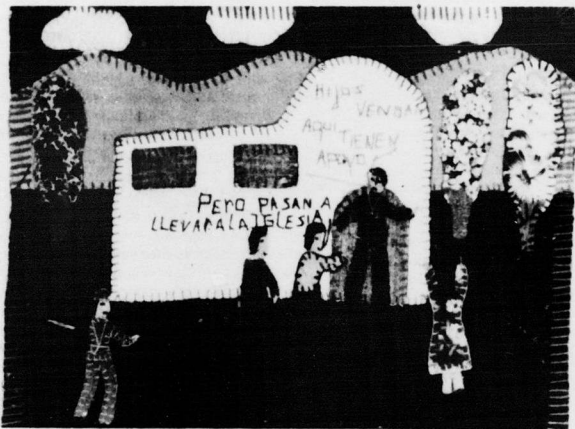
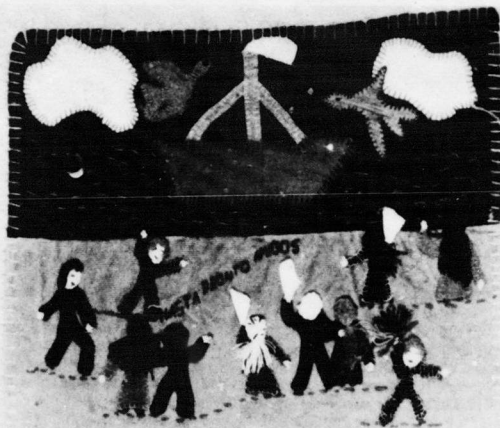
From Bruges my father and I travelled to the Arras region in northern France, a short distance from the Belgian border. As our train wove its way through the vast fields of sugar beets, my father's thoughtful preoccupation reminded me that we were making this trip for the purpose of closing one of the links in the chain of his life.

Our first glimpse of our destination presented a rolling grey-and-green terrain, a grass-and-stone-dappled landscape whose skies offered nothing more ominous than the threat of a summer shower. A kilometer or two clacked away and the green and grey became more clearly defined.

WE GAZED UPON a field of the dead—miles and miles of small, grey tombstones, the last resting places of the many thousands who lost their lives in World War I. This place is known locally as No Man's Land.

A visit to the records office, where we consulted a map, set us out walking, quietly, with nothing of significance to say. Now and then my father rattled the two medals in his pocket, carefully carried from Ireland to England, to Belgium, to France. Our walk ended, we stood together before the small, grey tombstone, simply engraved, JAMES TYNAN, 1918.

Not much of an epitaph, but then nobody else there had an epitaph either. Perhaps there were no words to justify such a tremendous loss of life, no sentiment adequate to express the grief that came into being as the sods of No (See AS AN OLD YEAR on page 19)



PATCHWORKS AND PEACE QUILTS—These two Chilean "arpilleras," small pictures made from scraps of cloth, are part of an exhibit of "Patchworks and Peace Quilts" on display at Chicago's Peace Museum Jan. 9 to March 13. Translated from Spanish the top arpillera says "See you soon, friends" while the bottom one says "Come, children. You have support here." Peace quilts made by people in Illinois, Idaho and Michigan also are on display. (NC photo)

TO THE EDITOR

Let stones be laid to rest once and for all

I am appalled at the spectacle presented by a group of men selected for their intelligence and superior training who meet in solemn conclave to tilt with a stone.

The stone. Cain used it brutally to slay his

Bishop Chartrand should be canonized

With my Christmas greetings this ardent fan of The Criterion wishes to add something to Paul Fox's letter.

Even as I read the plans and rejoiced at the coming 150th celebration of my home diocese, my thoughts turned to early memories of Joseph Chartrand, Bishop of Indianapolis, our Bishop of the Blessed Sacrament.

Could someone with the know-how be appointed to head a committee to begin, during this year, the process leading to the canonization of our Bishop of the Blessed Sacrament?

A mere school girl's memories may not count for much, but there must still be many alive who can testify to his heroic virtues. And if the whole archdiocese, yes, and all Indiana—he's our State's—were to pray just one Hail Mary a day—what better Memorial

brother. The young David used it with greater force and skill to save his nation, to preserve the sacred line that produced our Savior. Through history the stone was never blamed nor praised. It remained, and still remains, no

toward the 50th anniversary of his death?

No miracles, yet? But has anyone asked for any? Let's!

Sister Magdalene Lenges, OLMV
Huntington

Family members suffer along with sick

I can identify with the article by Father David K. O'Rourke, O.P., about the woman battling cancer for 10 years, "Guarding the Precious Gift of Life." I too have been in this position but for only two years.

I would like to comment that those who wait also suffer. The parish family and priest who pray for you, the children who rush home from school to be at your bedside, the family and friends that suffer with you, the husband who

more than a weapon in the hand of man.

The stone. What matter if it has been sharpened, poisoned, tied to a stick and propelled from a taut string, made to explode on contact? It remains a weapon in the hand of man. It may have changed its degree of stoniness but the change has been changed in degree, not in kind. It remains, of itself, amoral. It remains distinct from the moral act of man.

The Church has a mission. To spread the Good News of Jesus to all men. To all nations. Have our leaders forgotten their mission? Have we all forgotten the message of Fatima? Do we no longer believe that the Word of God is stronger than any stone, no matter how large or fearsome? Must our beloved, chosen representatives spend their precious earthly hours in pursuit of a newly discovered mission—tilting with a stone?

Indianapolis

Robert E. Hurley

holds: your hand and encourages you through chemotherapy.

I thank God for these courageous and thoughtful people and for the closeness to Him by a new-born appreciation of the things that I had taken for granted; every new dawn and the beautiful sunset He displays to me beyond the hills of southern Indiana.

Courage is a God-given gift.

Carolyn Makowsky

Speed

Parishioners decry lack of mention of former pastor

Your Dec. 10 article on Christ the King parish was a fine article with one exception. You mentioned Father Somes and Father Trapp but never mentioned Father Thomas Carey, our former pastor for the 17 years in between!

We've been members of this parish for 22 years and watched with pride as Father Carey added a new room to the parish house, built our new church and worked very hard to preserve and maintain the school for all the youngsters attending. He was kind, humorous and energetic, and we had a large influx of new parishioners in the last several years after the new church was erected.

We have nothing against our new pastor, Father Sweeney, our associate pastor Father John Buckel nor our deacon Don Quinn. We've appreciated the many fine priests and deacons we've had over the years who have come and gone, but we do regard the fact in your long article that there was no recognition of Father Thomas Carey. Shame on somebody!

Please believe us when we say we are not the only parishioners who were upset over this obvious omission!

Indianapolis

Mr. and Mrs. K. P. Fitzsimmons

(Continued on next page)

CORNUCOPIA

Computers control our lives

by NANCY WORLAND

I think I first became aware of computers when I was about 10 years old, and I read Kurt Vonnegut's story "EPICAC." This is a story about a young man who wants to write beautiful poems to the woman he loves, but is unable to. He sets EPICAC, the computer, the task, but before EPICAC can do it, it must be programmed with information such as what love is, what a beautiful woman is, etc. The upshot is that EPICAC falls in love with the woman itself.

I realized even at my tender age that computers would probably figure more and more strongly in my life. I pictured them as giant machines occupying perhaps a couple of stories and susceptible to love and other human emotions. I thought we would teach them to become more like people. In fact, I guess I thought that was the whole point of having them. I thought that Science had finally tumbled to the fact that it could not create life, and so turned its efforts to making machines more lifelike.

I couldn't have been more wrong. Not only is test-tube life being pursued more vigorously than ever, but people are becoming like computers! If you doubt this, I suggest you dial your "special operator" and tell her a joke. You will find she is not programmed to respond to it.

Kids, however, are programmed to put in another quarter every time the game is over. Shoppers are being programmed to place their items on the check-out counter with the Universal Code symbol facing down.

Another thing I didn't foresee about the computer age was the passion that has developed for utterly meaningless but absolutely accurate shreds of information. When I was a kid, we benefitted from the computer's store of information to the extent that we knew when there was a 60 percent chance of rain. Nowadays we are subjected to harangues such

as: "This is only the second time in recorded history that on a Friday on this date when the winds were out of the southwest, it was 50 in St. Louis, the barometer was at 30 degrees, and the President's name began with 'R,' there have been cumulus clouds over Lake Erie." So what?

And the dreary projections! We are constantly being advised on such important matters as how many people will develop halitosis within the next five years. If you care to pursue it further, you can probably ascertain how many of the sufferers will seek professional help, how many will institute a regimen of Listerine, and how many will die.

The computer date was once a rare and rather romantic possibility. You indicated preferred hair color, educational level, and "how far" you would go on a first date, and the computer gave you a list of possible "Mr. Rights" with whom to tour the coffee houses and discotheques.

Now, instead of telling the computer what you want, you tell it about yourself and it tells you what you should have for maximum happiness and security down to eye color, birth order, blood type, and astrological sign. The chances of success for each prospective relationship are spelled out in black and white with instructions for handling the years which have been shown to produce a high rate of stress.

I guess what bothers me is there seems to be an unspoken conviction that once all the variables are programmed into the system we will know the one most nearly perfect way to do everything.

Everything! From tuning up a Volkswagen to brushing your teeth or writing a symphony.

Then will we all do everything alike? Is that something to look forward to? I don't think so. Art is born of our differences and mistakes.

(The author, a member of St. Agnes parish, Nashville, has written for Metro and the Brown County Gazette.)

TO THE EDITOR

(Continued from page 6)

Present sadness leads to future joy

Perhaps only in a way a woman can stir a man to reach out to her am I stirred by Margaret Lowe's "Point of View" considering that "Women deserve equal status in Church," (Dec. 17, page 4).

As a liberal, au courant clergyman I see Margaret searching for love's relationship to justice. I acknowledge some women live with daily anger and bitterness because of their lack of just love for men. Simultaneously I recognize not all men are as involved with women as they ought to be. Even the classical theologians teach us that justice is a quality of love, and love is the spectrum of our relations with ourselves and others. Small wonder women related so easily to Jesus and the early Church's teaching: Love one another as I have loved you. Such a bridegroom could only have a glorious bride!

Those Catholics who grew up in loving homes can recall numerous sermons from preaching mothers! Sometimes going to school or church was the only time we did not hear mother preach. I find Margaret's amazement at hearing her mother preach stultifying—at least qua mother.

But I wish to reach out particularly in regard to that writer's despair of heaven's

reward. The Kingdom of Heaven is present through grace, but not yet completely fulfilled. God is with us, but because He is God we are not entirely with Him nor will we be until we enter eternity and the Day of Resurrection. This is basic Catholic teaching.

Our present sadness only reminds us there is joy to come; we are dissatisfied with this world because we were made for more; our hearts are restless until we attain God.

Father Anthony J. Prosen

Lafayette

How could Father Carey be left out?

Re: your article on Christ the King.

Shame on you—the article left out the impetus and guiding force Father Tom Carey gave to building our new church.

Please point out to me the "addition" on our church. Know not where it is.

Your local writers are suspect!

Howard E. Newburg

Indianapolis

check it out...

✓ If you are a member of St. Patrick's School Class of 1938, please phone Bernard Delaney at 881-5102 or Joe Bauman at 546-7649 right away. A 45th class reunion is in the works, and many classmates are not yet located.

✓ Marian College has been awarded a \$389,000 challenge grant from Lilly Endowment, Inc. The college must raise \$1,167,000 which will be matched on a 1:3 basis by the endowment. The grant will provide funds for at least 21 projects of renovation and renewal of campus facilities, and upgrading of academic programs.

✓ The Sisters of St. Francis at Oldenburg are asking for used postage stamps to use in their stamp collecting hobby and to aid the work of the community. Commemorative, parcel post, air mail, foreign, revenue and hunting (duck!) stamps are most desired, although regular stamps in exceptionally good condition are also acceptable. Please send the stamps to: Sister Mary Gabriel, Sisters of St. Francis, Oldenburg, IN 47036.

✓ Mr. and Mrs. Hubert J. Voges, Sr. marked the occasion of their 60th wedding anniversary on Sunday, Jan. 9 at their home in Tell City.

✓ Mrs. Myriam Cain, ACSW, has assumed supervision of Marriage and Family Counseling services of Catholic Social Services. Mrs. Cain joined the agency three years ago, and has more than 15 years counseling ex-

perience, including counseling in Spanish. She succeeds Dr. Robert Riegel, who continues as Executive Director of CSS.

✓ St. Mary of the Woods College has completed a \$100,000 fund matching grant from the Associated Colleges of Indiana by raising \$50,000 in alumnae contributions. The Woods is one of 20 member colleges which are seeking the grants; only one other member college to date has met the challenge. Funds are designated for building renovation and acquisition of academic equipment.

✓ The 3,000 volume Vigo County Law Library was recently moved from the County Courthouse to the Library at St. Mary of the Woods College. The lawbook collection, which summarizes federal and state statutes and their interpretation, will be used as an on-campus resource for pre-law students.

✓ The Tell City Deanery, National Council of Catholic Women will hold a meeting at St. Paul's School Cafeteria, Tell City, on Sunday, Jan. 16. Registration and board meeting begin at 1:30 p.m., followed by a general meeting at 2 p.m. Refreshments will be served by the women of St. Paul's Parish during a social hour at 3:30 p.m.

✓ The Fifth Wheelers will hold their first meeting of the new year on Saturday, Feb. 5 at 8 p.m. at 1522 E. Riverside Drive. Socials are held every second or third Saturday night. Call Mary 862-6510; Betty 784-3239; or Trish 882-5377 for information.

Archbishop O'Meara's Schedule Week of January 16

TUESDAY, Jan. 18—Installation ceremonies of Bishop J. Francis Stafford, Diocese of Memphis.

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FAMILY TALK

Parents told son to leave

by Dr. JAMES and MARY KENNY

Dear Mary: My son is 42 years old. I love him very much but last week I had to tell him to leave our house and rent a room, which he did. Ten years ago he went to California to form a band. He was one of the best guitarists ever.

He got into drugs; came home and joined a cult for eight years; left about two years ago and came back home, a nightmare for me.

He said he is dedicated to Christ but he is a fanatic. He sleeps on the Bible every night, puts religious signs on his car and all over the house, and says terrible things to me like I am no good and something terrible is going to happen to me. I can't live with his lifestyle.

I know the drugs and the cult did something to his mind, but I cannot live with him the way he is. I tried to help him but I see I can't. I feel I

did the right thing by telling him to leave our house. What I want to know is, do you think I did?

Answer: I certainly do. Your letter reflects well a difficulty in the relationship between parents and their adult children. Parents are not responsible for the behavior of adult children.

At the same time, when an adult child has serious problems, parents suffer perhaps as much as the child. They suffer first out of love and sympathy for the child, and second, from their own inability to help. You understand well this double suffering.

Your son's religious commitment seems to be a part of his illness. As Scripture shows us, Jesus was a kind and loving person. People were eager to be with him. About the only

people who angered him were hypocrites, those who tried to make money off sincere worshippers, and those who harmed little ones.

Followers of Jesus are known by the same fruits of kindness, love and compassion. Your son's cruel and critical treatment of you belies his commitment to Jesus.

We cannot judge or blame your son. His behavior indicates that he needs psychological help, but he apparently does not think so. You have tried to help by providing for him, and it has made the situation worse.

You are not responsible for your son's support or behavior. Since you could not live comfortably with him in your house, you were

certainly justified in telling him to leave. This may be the most loving thing you can do at this time.

Most parents do not wish to give up completely on a child. You might try to keep some ties alive so that you are available when and if your son seeks a better relationship with you.

Keep in touch with your son by such ordinary gestures as inviting him over for a meal, giving gifts for birthdays and holidays, perhaps treating him to something you know he enjoys. Do not criticize his religious views or his lifestyle.

Criticism has not worked. Instead, model sincere Christian love and care through your own life.

It is difficult to be so helpless when a loved one has serious problems. However, by being loving and patient, you are doing all you can at this time.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box 872; St. Joseph's College, Rensselaer, IN 47978.)

Who can become a cardinal? Attention to an old question

by NC NEWS SERVICE

The announcement of 18 new cardinals by Pope John Paul II on Jan. 5 brought new attention to the question, Who can become a cardinal?

The reason was that one of those named was French Jesuit Father Henri de Lubac, an 86-year-old theologian who was not a bishop.

The last cardinal to the question is that since 1918 only someone already ordained a priest can be named a cardinal and that since 1962 anyone who was not a bishop when he was named has to be ordained a bishop before actually receiving the red hat.

Before 1918 laymen could be made cardinals without being ordained a priest or bishop.

The last cardinal who was not a priest was Cardinal Giacomo Antonelli, a deacon and secretary of state to Pope Pius IX, who was a cardinal from 1847 until his death in 1876. Cardinal Antonelli was Pope Pius' secretary of state for a brief period in 1848 and from 1852 until 1876.

The 1917 Code of Canon Law, which went into effect in 1918, prescribed that only those who were ordained priests could be named cardinals.

In 1962 Pope John XXIII ruled that priests so named should be ordained bishops before they were formally enrolled in the College of Cardinals. The consistory at which cardinals are formally created usually takes place about one to two months after the pope announces their names.

It appears that Pope John's rule about ordaining cardinal-designate priests to the episcopacy will be incorporated into the

church's general law in the revised Code of Canon Law, which Pope John Paul plans to issue Jan. 25.

The final draft version of that new code submitted to the pope last year confirmed the current rules. It provided that a person must be at least a priest in order to be named a cardinal and that "those who are not yet bishops must receive episcopal consecration."

In any case, the new code will probably not yet be in effect when the consistory is held Feb. 2, since there is normally a period of suspension of the law between the time it is issued and the time it takes effect.

Another oddity in the College of Cardinals is highlighted by Pope John Paul's selection of Maronite-Rite Patriarch Antoine Pierre Khoraihe of Antioch as a new member.

Most cardinals are given titular churches in Rome or, in a few cases, titular dioceses near Rome. This corresponds to the idea that historically the college, a body of the pope's closest advisors, consisted of trusted Vatican officials (cardinal-deacons), the clergy of Rome (cardinal-priests) and bishops of neighboring dioceses (cardinal-bishops).

But patriarchs of the Eastern rites do not receive a titular church in Rome. They are ranked as cardinal-bishops, along with the six Latin-Rite cardinals holding titular dioceses around Rome, but they hold their own patriarchal See as the title for their entry into the College of Cardinals.

The only other Eastern-rite cardinal in the college is 78-year-old Cardinal Stephanos I Sidarous, Coptic-Rite patriarch of Alexandria, Egypt.

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Black and Indian collection increases

WASHINGTON (NC)—A record \$4.2 million was donated to the annual Black and Indian Mission Collection, the oldest collection in the American church, according to Msgr. Paul A. Lenz, executive director and secretary of the Commission for the Catholic Missions Among the Colored People and the Indians.

Msgr. Lenz said the 1982 collection of \$4,240,529 was an increase of \$244,120 over the collection of 1981.

Although the 1982 collection was the best ever recorded since the collection began in 1884, requests for grants from the U.S. bishops

for the black and Indian apostolate totaled more than \$12 million.

"The needs of many remain unmet," said Msgr. Lenz. "Mission schools are faced with closing for lack of funds; priests and sisters are struggling to keep old cars going, sometimes for hundreds of miles a week; deacons and catechists must work with outdated religious instruction materials, or no materials at all, and these people plead with their bishops for assistance."

The 1983 collection will be taken up Feb. 20 and Msgr. Lenz said he hoped that "the faithful of the United States will be very generous."

Pathways of the Spirit

Understanding Christianity means exploring Jewish roots

by Fr. ALFRED McBRIDE, O.Praem.

The sacred history of the Hebrew people forms the root for understanding much of the drama of the Christian people of the New Testament.

Let's glance backward, taking a figure like Isaiah in order to better understand the people of the Hebrew covenant.

Who was Isaiah? Born the son of prosperous parents in 760 B.C., Isaiah was a bright young man, gifted with literary talent but not particularly religious.

Isaiah's father gave him his basic education. Then he was sent to a Yeshiva—a school connected to a Hebrew temple. Priests tutored Isaiah in mathematics as well as in the history, laws and poetry of his people.

The young man grew up at a time when his country was prospering. Uzziah was a king with commercial know-how and his financial policies helped to enrich the nation.

However, this new wealth flowed mostly into the hands of the rich. Isaiah beheld a land where the interest rates were so high that only a few people could borrow money. He heard stories of how merchants cheated people with false weights and measures. Relatives spoke to him about corruption within the clergy. He knew that little of the new wealth trickled down to the poor.

Isaiah possessed a moral idealism. But he had little inner spiritual energy to power his lofty thoughts into practical action.

Then at the age of 18, Isaiah had a profound spiritual conversion.

That was the year that Uzziah, the king, died of leprosy. The enthronement of his son, Jotham, was planned for the Jewish New Year—the early autumn.

The New Year festival called for a ceremonial opening of the temple's eastern gate: The purpose was to catch dramatically the rays of the sun, which, at that time of year, would shine directly at and through the front enclosure of the temple.

In this way, the rising sun would pierce the clouds of temple incense and create a reflective glow from the golden ark of the covenant.

It was a perfect setting for an impressionable 18-year-old: Nature's glory wedded to the splendor of a political coronation and religious worship.

That dramatic scene led to the vision of the divine described in

Isaiah Chapter 6. Already deeply moved, Isaiah suddenly saw the living God behind all the trappings in front of him. And he said, "I saw the Lord!"

Moreover, Isaiah felt God's presence as intimately as the robe that covered his body. Isaiah saw and heard angels singing of God's holiness.

That, however, caused him to distance himself a bit from the scene. Isaiah felt unclean and unworthy in the presence of such holiness. "Woe is me," he cried.

At this confession, God sent a little angel with a burning coal. The seraph touched the lips of this young man who felt cleansed down to the roots of his being.

Then God said, "I have a mission. I need a missionary. Who will do this for me?"

Isaiah responded, "Here I am. Send me."

Just so, God ordained Isaiah as his prophet, his preacher of love, justice and mercy to the people. The burning coal of God's grace filled out the moral idealism of Isaiah. He became a living witness of God's holiness on earth and a courageous fighter for justice for the poor.

He also composed magnificent poetry about the future Messiah. (Handel's "Messiah" uses much of Isaiah's poetry.)

The biblical vision of Isaiah contains substantial teachings about the Hebrew covenant. It tells us that:

1. God initiates the dialogue with humans.
2. God comes again and again to sustain and reapply the covenant love with his people in every period of history.
3. God finds special people, prophets like Isaiah, kings like David and wise men like Ecclesiastes to fulfill his purpose in history.

4. God moves his representatives to deal with present problems as well as to give a sense of hope for the future.

At the same time, from the human side, these men and women (such as the prophetess Deborah) have a native openness to the Lord's approach. They are people of faith who respond to the Lord when he calls upon them.

These people are alive enough to divine realities to notice when God is calling on them.

Glancing back into history reveals that we belong to a long and rich tradition of dialogue between God and people.

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King David was a remarkable figure

by PATRICIA DAVIS

In his oratorio "King David," the composer Arthur Honegger has the dying monarch say: "O God, it was so good to live!" What a fitting conclusion to the remarkable life of a major Old Testament figure.

David is traditionally Israel's greatest and most loved king, and his story is full of the same variety and drama which fills the psalms of the Old Testament.

Scripture scholars now recognize that the psalms, previously attributed to David, were written over a period of hundreds of years as songs for worship.

Some psalms date from the time of David, about 1000 B.C., and were probably composed by or for him. Surely his life was rich in material which could give rise to such prayers.

David was one of the many children of Jesse and a grandson of Ruth. He is described as a handsome youth who was a courageous shepherd and skillful warrior.

At God's command, the prophet Samuel went to Bethlehem to anoint a successor to King Saul. Samuel chose Jesse's youngest son, David. This reminded those present that God does not judge by appearances. Instead "the Lord looks into the heart."

David was called to the court of the tormented King Saul to soothe him with music. He was appointed one of Saul's armor bearers. But the king's favor turned to jealous rage. For the youth's popularity soared following his slaying of the mighty Goliath.

Saul then pursued David and tried repeatedly to kill him. Again and again David escaped, winning the good will of many including Saul's son, Jonathan, who loved David as a brother.

David became a bandit and mercenary, but he also spared the life of Saul, his would-be murderer.

In even the sketchiest biography one can identify in David's personality a variety of strands:

- the attractive young man, flushed with success and heady with sudden popularity;
- the skilled warrior and brilliant commander;
- the sensitive and loyal friend crying to Saul, "The Lord will be the judge . . . may he see it, and take my part, and grant me justice beyond your reach."

At age 30, David became king of Judah and, later, of all Israel. He conquered Jerusalem, making it the royal city and religious capital.

Then a census taken in preparation for taxation and a military draft proved unpopular, and David had to deal with internal revolts as well as foreign wars.

And though he had many wives, David lusted for Bathsheba and arranged her husband's murder. The prophet Nathan confronted David: "Why have you spurned the Lord and done evil in his sight? Thus says the Lord: 'I will bring evil upon you out of your own house.'"

The prediction came to pass in a series of intrigues and assassinations among David's offspring, culminating in the death of the rebel Absalom for whom the great king wept, "My son, my son!"

Finally Solomon succeeded his father on the throne. David died after a reign of 40 years.

Extravagantly praised in Scripture as "a man after God's own heart," David stands out as a complex person of great virtue and great sin.



ISALAH THE PROPHET—Father Alfred McBride writes of Isaiah the prophet and tells us he had a moral idealism but little spiritual energy to power his lofty thoughts into practical action. This statue of Isaiah stands in St. Patrick's Cathedral, N.Y. (NC photo)

It is not surprising that David was thought to be capable of authoring the psalms, those words of praise, lament, wisdom and thanksgiving which reflect the whole gamut of human experience.

I can hear David exclaiming, "O Lord, our Lord, how glorious is your name over all the earth!" I can imagine him railing, "Rise up, O Lord, in your anger; rise against the fury of my foes."

The prayer of David might well have been, "Have mercy on me, O God, in your goodness. In the greatness of your compassion wipe out my offense."

And he could have mourned, "Companion and neighbor you have taken away from me; my only friend is darkness."

David is the human person, writ large. And the Psalms, his prayers, are our prayers. I like to think that, as he came to the end of a long and full life, David might have prayed the words of Psalm 16:

"You, Lord, are all I have and you give me all I need. My life is in your hands."

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Amos delivered God's message

by Fr. JOHN CASTELOT

Amos was the first of the writing prophets. Of course, there were prophets before Amos who were significant figures. Men like Nathan in the days of David, and Elijah and Elisha in the turbulent times of Ahab and Jezebel.

Calling Amos a writing prophet is misleading in a way. The prophets were not writers, they were preachers. But some prophets had devoted disciples who preserved their sermons. It is in this sense that they are called writing prophets.

In the course of time the sermons were

edited and adapted to changing conditions. The result of all this activity is the literature called the prophetic books.

Before Amos was chosen by Yahweh, he tended his employer's flocks in the region of Tekoa, not far from Bethlehem. Then between 760 and 750 B.C., God sent Amos to preach in the northern kingdom. And off Amos went, fearlessly strong in the conviction that God was with him.

One can imagine the reception this apparently simple rustic herder got from the sophisticated upper crust of Israel. "The nerve of him! And a southerner to boot!"

Undaunted, Amos delivered God's message in unmistakably clear terms which echoed the "roar of Yahweh." (Amos 1:20)

In all probability, the little book which bears the name of Amos contains only a selection of his sermons, but the selection is precious. The language is remarkably poetic, filled with picturesque allusions to the rural life he knew so well.

Amos starts off by declaiming against the frightful injustices and barbarisms of foreign nations. This tickles the ears of his audience, and they listen with smug pleasure to the ugly fate in store for their enemies.

Then, abruptly, Amos turns on them. He tells them Yahweh has even worse punishment in store for them. His description of their crimes is devastating, and his emphasis on their sins against social justice has earned for him the epithet, "Prophet of God's Justice."

The head priest at the shrine of Bethel finally silences Amos and runs him out of the country, but not until after the prophet has taken a parting shot at him which must have made his blood run cold.

Only a quarter of a century later Amos' predictions proved true.

But even though Amos was the prophet of God's justice, he did not lose sight of God's mercy. His book comes to a close on a note of hope. After all, Amos was sent not to crush the Israelites but to bring them to their senses.

Yes, their sins have been heinous. When the "day of the Lord" comes it will be a dread day of reckoning for those who perverted justice and religion. The Assyrians will be the unwitting instruments of Yahweh's vengeance, carrying out their mission with a barbaric zeal too ghastly even to imagine.

However, there will be a "remnant," a group of the faithful poor who will be mercifully spared. (9:11-12)

And the nation will rise again with a descendant of David at his head. Poetically, Amos first depicts the glorious house of David reduced to the pathetic proportions of a miserable little hut. Later the House of David will rise from its humiliation.

The day of Yahweh . . . the remnant . . . the restored dynasty of David. Did Amos invent these images? Or had they already found a place in the prophetic tradition?



PROPHET OF GOD'S JUSTICE—Amos prophesied, which means that his followers as they were preached. Prophecy in po

Whatever the case, they were images that burst from the lips of the first of the writing prophets with the kind of vigor that bears conviction and helps impart it too.

Discussion points and questions

1. What image comes to mind first when you hear the word "history"?
2. Do you think you are too busy meeting present-day challenges in a rapidly changing world to be expected also to know about past history?
3. How would you benefit from a greater awareness of your personal history? From a greater awareness of your religious history?
4. Do you consider it important to know the history of Christianity? Why?
5. What reason does Father Alfred McBride give for studying the history of the Hebrew people?
6. What kind of a society was the

prophet Isaiah born into, according to Father McBride?

7. What does Father McBride say about the attitudes of people like Isaiah who respond to God's initiative?

8. In Patricia Davis' story, why does she say King David was a "man after God's own heart"?

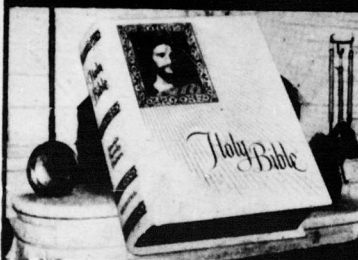
9. What are some of the strands of David's personality, according to Ms. Davis?

10. In Father John Castolot's article, what sort of message did the prophet Amos deliver to the Israelites? Were they receptive at the time?

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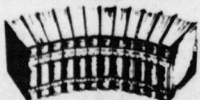
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The Word

by PAUL KARNOWSKI

If we wanted to go to a wedding, we couldn't choose a better one to attend than the one at Cana. From what we hear of it in John's gospel, it sounds as if everyone had a nice time.

These personal elements are attractive. A woman notices that the wine is running low and she asks her son to do something about it. Although he hesitates at first, he eventually produces enough wine for the festivities to continue. The wine is excellent and, although we are not specifically told, we can imagine that it was enjoyed by everyone, from the groom on down to the distant cousin from Capernaum.

Cana was a nice wedding. But what if we were invited to a wedding where the guests were served different menus? What if one guest received lobster and another a tuna fish sandwich? Or what if some guests were served New York strip and others were given hamburgers?

We would be upset by the apparent inequity. Factions would form and we would divide ourselves into groups based on what we had

been served to eat. Some would feel superior and lord it over the other guests.

Paul addresses a similar situation when he writes to the Corinthians in today's second reading. Certain members of this early community were swelled with conceit because they had been given the gift of speaking in tongues. Other members of the community were made to feel inferior because they had not received the same gift from the Spirit.

Paul writes to clarify their misconception. He tells them that it is the same spirit that dispenses all gifts to all men. He stresses that one gift is no better than another, because each of them comes from the same God who accomplishes all of them in everyone.

It's a hard lesson to learn; we still have trouble with it in today's Christian communities. We know that we have all been given different talents, different gifts from the Spirit. And as we go through the wedding feast of life we are so preoccupied with eyeing on another's plates that we fail to notice that we all drink the same wine: the same fine wine that was served at Cana.

Second Sunday in Ordinary Time (C)
JANUARY 16, 1983

Isaiah 62: 1-5
I Corinthians 12: 4-11
John 2: 1-12

Samson grew as a strong man dedicated to God

by JANAAN MANTERNACH

Samson was a giant of a man. He was larger and stronger than anyone in the whole land.

His parents consecrated Samson to God as an infant. They made the Nazirite oath for him. He was never to eat any unclean foods. He could never drink wine or any strong drink. Samson, as a Nazirite, could never have his hair cut.

As Samson grew, it became evident that he was as strong in will as in body. He was a selfish, stubborn youngster who grew into an even more selfish stubborn young man.

Samson was so strong he once killed a lion who attacked him and his parents. Another time he caught 300 foxes. He tied them together and tied burning torches to them. He drove them into the grain fields of his enemies, the Philistines. Their whole harvest of grain burned to the ground.

The Philistines attacked Samson and captured him. But Samson grabbed the large jawbone of a donkey, beat off his captors and escaped.

Samson fell in love with a beautiful woman named Delilah. The Philistine leaders bribed Delilah to discover the secret of Samson's great strength.

Three times Delilah asked Samson, "Tell me the secret of your great strength." Three times Samson lied to her. First he said, "Tie me up with seven fresh bowstrings and I'll be as weak as any other man." She tried that while he slept, but he easily broke the seven bowstrings.

Next he told her to tie him with new ropes. She did so. Again he snapped them with ease.

The third time he said, "If you weave my seven locks of hair into a web and fashion them with a pin, I'll be as weak as any man." She did this as he slept. Again he easily escaped.

Then Delilah said, "Samson, three times you have lied to me. If you say you love me, why do you lie to me? Tell me the secret of your great strength."

"I am consecrated to God," he confided in

Delilah. "No razor has ever touched my head. If my hair is cut, I will be as weak as any man."

As Samson slept, Delilah had his hair cut off. She called in the Philistines. Now Samson was weak.

His strength had left him. So his enemies jumped on him. They blinded him and bound him in bronze chains. They locked Samson in prison.

But soon Samson's hair grew back. The Philistines did not seem to notice. One day the Philistines brought Samson into their temple. They wanted to make fun of Samson as they worshipped their god, Dagon.

The Philistines placed Samson by one of the columns holding up the roof of the temple. Then the Philistines surrounded Samson and made fun of the blind giant.

Samson prayed, "O Lord God, remember me! Strengthen me, O God."

Then Samson placed his two hands on the two columns that held up the roof. "Let me die with the Philistines!" he shouted as he pushed against the columns. The pillars cracked and the temple roof caved in and killed Samson and his enemies.

Part I: Let's Talk

Activity: Family members have different levels of physical strength. Babies are helpless; teens reach high levels of stamina; adults eventually feel their physical strength is diminishing. Discuss how you feel about strength. Do you feel pressure to be strong in a sport or on the job? What attitudes do you have about the physically weak—the elderly, the handicapped, etc.? Consider making a commitment to reach out to each other with help in times of weakness.

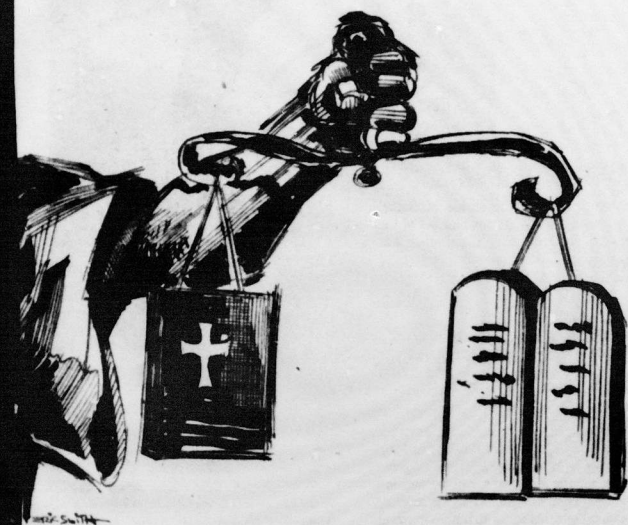
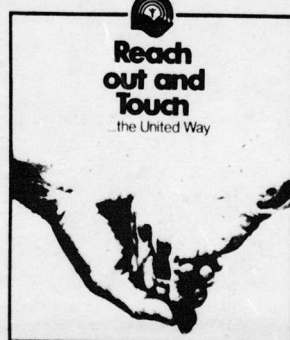
Questions: What was the secret of Samson's great strength? Why did Samson finally reveal the secret to Delilah? How did Samson get revenge on his enemies, the Philistines?

Part II: Parent and Teacher Notes

Story Background: In a rather uncivilized period of Israel's history, Samson was the judge or leader of God's people, despite some unlikely qualifications. He carried on a one-man campaign against the Philistines. But he also was a brutal headstrong man. His physical strength seemed to overshadow his moral weaknesses. But God used him at a critical period to help his chosen people.

Scripture and Us: What kind of person do you feel God would most likely choose for his purposes? The story of Samson challenges us to remember that God is free to use any instrument to express his love. For Samson was somewhat the irresponsible bully. Yet God chose him to help his people.

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the first of the writing
ed his stirring sermons
language, Amos warned

the Israelites that their sins would unleash Yahweh's vengeance on their nation. Only later would God's mercy allow it to rise again with a descendant of David at its head.

THE QUESTION BOX

Isn't the kingdom already here?

by Msgr. R.T. BOSLER

Q When I learned religion, I was taught the church is the kingdom of God established by Jesus. Now I understand this is no longer the official teaching. Did not Jesus say the kingdom of God is already here? If it's here now, what is it?

A When I studied theology in the '30s, the text I used identified the church with the kingdom of God. The author applied the parable of Jesus about the tiny mustard seed that grows into a veritable tree to the church that began small and now is worldwide. This was a popular way of describing the church, but never an official doctrine.

Vatican Council II clarified the application by teaching that the church "becomes on earth the initial budding forth of that kingdom. While she slowly grows, the church strains toward the consummation of the

kingdom and with all her strength hopes and desires to be united in glory with her King."

The kingdom of God, or the kingdom of heaven, is at the heart of the preaching of Jesus.

Jesus did not understand it as a region or institution where God is king but as God's kingship or sovereignty.

The Old Testament, the Scriptures of Jesus, described how the lordship of God was challenged by the sins of his creatures who brought disaster to the human race.

The prophets revealed in the Old Testament that someday God with a mighty intervention of his power would do what men and women could never do unaided: restore unity and justice in the human family. This would be done through God's Anointed One, the Christ, the Messiah.

When, therefore, Jesus announced that "The kingdom of heaven is close at hand" (Matthew 4:17), he was saying that the Messianic age had begun.

Asked by the Pharisees when the kingdom of God was to come, Jesus answered: "The coming of the kingdom of God does not admit of observation." (Luke 17:20)

And yet in the Gospel of Mark he

promised: "I tell you solemnly, there are some standing here who will not taste death before they see the kingdom of God come with power."

More than likely this referred to the demonstration of God's power in the resurrection of Jesus and the coming of the Spirit upon the apostles on Pentecost.

It is difficult to get a clear definition of the kingdom. Jesus describes it as something already here and yet to come. He taught us to pray, "Thy kingdom come."

The kingdom of God is now like a mustard seed; it is not yet like a tree. The Messiah has already come, but his work will not be completed until the final triumph, the Second Coming.

Looking at it another way, the kingdom is God's plan for humanity. We pray: "Thy kingdom come, thy will be done."

The church is the means God uses to bring about his plan for humanity—unity in Christ. The church, we like to say today, is the sacrament of unity.

Msgr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at 600 North Alabama St., Indianapolis, IN 46204.

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Sacred Heart Parish

Indianapolis, Indiana

Fr. Sylvano Pera, pastor

by JIM JACHIMIAK

"You just don't know what the future is going to bring," says Franciscan Father Sylvano Pera, pastor of Sacred Heart parish.

Sacred Heart has seen a number of changes since it was established by the Franciscans in 1875 as the fifth parish in Indianapolis. But despite the difficulties Sacred Heart and other inner-city parishes are experiencing, "you can already see some signs of improvement" in the inner-city.

The reconstruction of one section of Madison Avenue, now an expressway, had a large impact on the neighborhood. Edith Miller, who was a year old when her family moved to Sacred Heart in 1900, says the area "changed completely" as houses were razed and families moved away from the highway.

Most parishioners "own their homes and have a certain pride," Father Pera says. However, many others in the area are not homeowners, so the area around Sacred Heart is a transient community.

When established, Sacred Heart included 65 families. After reaching a peak of nearly 1,500 early in this century, membership began to decline and now stands at about 860. "Already when we celebrated our jubilee in 1925 it was a large parish," Mrs. Miller recalls.

The original building, which included the church, school and friars' residence, still stands. Today it houses the parish residence and offices. The present church was consecrated by Bishop Silas Chatard in 1891. Interior woodwork—altars, arches, communion rail, confessionals, pews, pillars and pulpit—was completed by the brothers.

AROUND 1900, a pipe organ was installed in the church. The bellows was operated by an electric motor, but the electric company's lines had not yet reached as far south as Sacred Heart. So a streetcar company provided free electricity from a trolley wire which ran past the church on Union Street.

Sacred Heart, because its population was largely German, became the national parish for the Indianapolis German community. Those of Italian descent attended Holy Rosary and those of Irish descent attended St. Patrick, both nearby.

Children of each nationality were forbidden to play together, Father Pera notes. "But the kids, who are the parents now, tell me their parents didn't know, but they all met in Garfield Park."

Much of the German influence is gone now. "When the war broke out, it stopped.

Everybody was afraid to be German," Mrs. Miller says.

Frances Landwerlen, who attended grade school at Sacred Heart, was taught "nothing but German the first two years."

The pastor notes that "German discipline" was also part of education. And Mrs. Miller admits, "I was scared to death of a sister or priest."

Today, the girls' school at Meridian and Palmer Streets, and the high school building, are gone. The grade school became part of Central Catholic School about eight years ago. The high school, which became centralized in the late 1940s, was closed after the 1968-1969 school year, and the building was demolished.

IN THE PAST, priests from Sacred Heart served mission churches in Acton, Brightwood, Fortville, Franklin, Greenfield, Greenwood, Knightstown, Martinsville and Mullin Settlement (Hamilton County).

More recently, St. Roch parish was formed from Sacred Heart and served by Franciscans from the Sacred Heart Province. "We used to call St. Roch our baby," Mrs. Landwerlen points out, "but our baby is pretty big now."

"As I get around the city, I meet many people who have connections with Sacred Heart," Father Pera says. "And so many people like to come back from time to time. They always say, 'I feel at home at Sacred Heart.'"

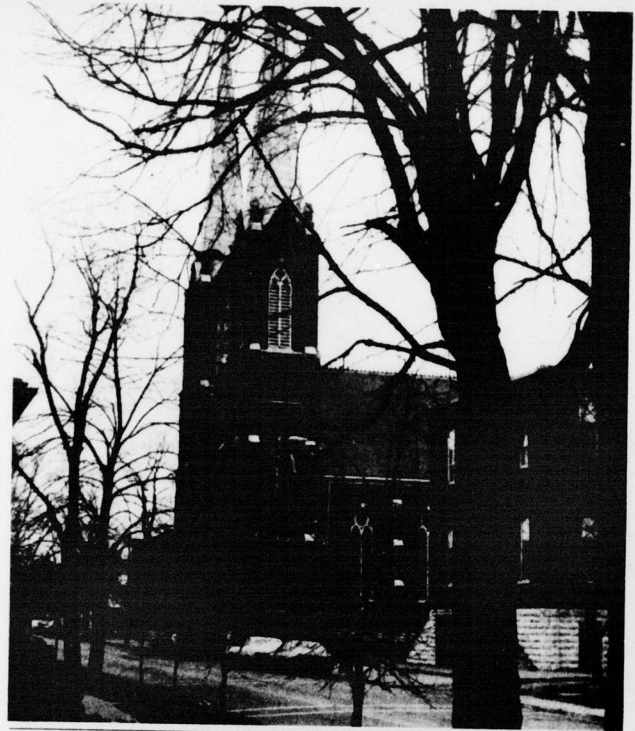
Several activities in the parish stem from its involvement with the Franciscans. Sacred Heart once served as a formation house for the order. Today, newly-professed friars serve the parish and the neighborhood through the Franciscans' "Apostolic Year" program.

A Third Order of St. Francis, or Secular Franciscan Order, is one of several organizations active in the parish. However, parish life is not as strongly connected with social life as it once was. At one time, Father Pera says, Sacred Heart was a religious, social, cultural and recreational center.

The Third Order had planned to build a senior citizens' complex. However, because federal funds are not available, that has been postponed.

The old school building now serves as the St. Vincent de Paul Society warehouse for the entire city, and the parish has an active society of its own.

Other organizations include CYO; a ladies' guild which sponsors a New Year's Eve dance, festivals and card parties; and a social club for senior citizens. The social club, established 13 years ago, "is very active" in a number of parish functions, Father Pera says.



To reduce energy costs, Mass is celebrated daily at 6:30 and 8 a.m. in the chapel, which was recently renovated.

Franciscan Father Ralph Parthue, director of formation, leads an inquiry class. He and Father Daniel Pfeilschifter, senior associate, share pastoral duties with Father Pera.

Religious education in the parish is handled through Central Catholic School. The five

parishes involved in Central Catholic "are trying to work together," Father Pera points out. For example, priests from all five participated in a penance service last month, and they take turns celebrating two liturgies each week at the school.

"With the shortage of priests, parishes just have to work together," Father Pera believes. "We're just not isolated anymore."



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PARISH FAMILY—Sacred Heart parishioners in front of their altar include, left to right, Anna Klebes, Frances Landwerlen, Edith Miller, Herman Klebes and Franciscan Father Sylvano Pera (in rear). (Photo by Jim Jachimik)

Richmond parishes pool education facilities

by Sr. MARILYN BROKAMP, S.P.

A large, brick school building erected on Fifth Street in Richmond in 1864 has been subject to the domino theory. There are three parish school buildings in the Wayne county seat within walking distance of each other. But the drop in population caused a drastic drop in school enrollment. The best solution (decided pastors and board members) was to pool facilities, funds, personnel and students. In 1976 St. Andrew and St. Mary schools merged. This year Holy Family joined them.

Thus, we have the Catholic school of Richmond housed in two parish buildings. But what to do with this old large building on Fifth Street? It's a hot question, but not for long. It has become a well-used, multi-purpose place called the Tri-Parish Religion Center.

The Center is always used for planning and office work, but group activities begin on Sunday mornings.

Mary Cummins has charge of babysitting about 16 to 22 youngsters each Sunday. She has a host of social skills she teaches in her own quiet manner. Parents volunteer to help her two Sundays a year in exchange for the service. Confirmation candidates also help as part of their service to the Church.

On the building's first floor, classes for preschool children directed by Linda Mann and Sally Hutton are taking place. According to Linda the program's success is "attributed directly to the parents. Through their cooperation and enthusiasm, these classes have grown from a small, common group to three separate classes of 47 children total. Parents who volunteer to teach receive a schedule of the year's lessons in September. Since most parents aren't teachers by

profession, specific teacher guides have been selected to assist them."

AS DIRECTOR of the Center, I too am available to assist both teachers and parents.

After the pre-school classes are finished, the weekly CCD program for grades one through eight begin. David Schneider coordinates this program for 119 pupils. He says the center "resembles a buzzing metropolis with parents greeting each other as they take infants and pre-schoolers home and elementary children and their parents doing the same as they arrive. But soon quiet settles in and all you hear is learning noises coming from the room. The place is alive."

High school students from the three parishes use the building on Monday nights. Father John Brandon, St. Andrew associate pastor, recruits teachers, plans themes and also teaches freshmen. He says, "The Center has been a definite plus for the whole Catholic community. By having one place whose main purpose is religious education at all levels, we're demonstrating how important such education is to everybody in the church, from children to adults."

Sophomore teacher Kathy Wetzel says, "It's great to walk into that building and feel that you belong there. I sense a difference in the students also. They feel they belong. It's a good experience."

The Rite of Christian Initiation (RCIA) program takes over on Tuesday evenings during the fall through Easter. Priests from the three parishes participate and mix with the catechumens around the coffee urn at the end of each evening trying to build parish community.



SERVICE WITH A SMILE—Mrs. Mary Cummins has charged of the Sunday morning nursery during the 10 a.m. Mass at the Tri-Parish Center in Richmond. (Photo by Ruth Alderson)

WEDNESDAY EVENING is once again given to the children in grades one through eight. Eight volunteers, two aides, a secretary and a patrol guard take care of 182 pupils participating in sacramental programs. Father Clifford Vogelsang, pastor at St. Andrew, teaches the eighth grade, but all the pastors are involved in the program.

Twice a month the Separated, Divorced and Remarried Catholics organization meets on Wednesdays. Tri-parish CYO meetings are also held here.

On Thursdays nine or 10 groups of 10 to 15 people will be studying the Acts of the Apostles and documents of Vatican II. Beginning this month the Gospel of Mark will be the subject of study for a 10 week period. Mary Cummins will again provide babysitting services.

This study group, known as ACT, is coordinated by Mrs. Peg Shields and Mrs. Brenda Reynolds. Jack Reynolds hopes to furnish an

adult center in the old school library. Books are being donated and parishioners are painting and carpeting the area.

At the same time this is going on, the women of St. Anne's Altar Society are conducting their regular meeting in Father Hillman Hall (the old cafeteria) and teams are at play in the gym.

Richmond has no religious goods store but the Tri-Parish Center does. An extension of the Dayton Church Supply in Dayton, Ohio, just about everything can be purchased there. It is open during classes but manager Rosemary Klaman will come down and open it by appointment.

What's on the horizon? The Center hopes to organize some programs for the mentally handicapped. But when can it fit into the already busy schedule? One almost has to make reservations a month in advance in order to use the facility!

Jeffersonville parish provided a happier Christmas

by DOROTHY LaGRANGE

Fifty-five families in Clark County had a happier Christmas due to the efforts of the parishioners of Sacred Heart Church in Jeffersonville. For the eighth year the parish sponsored needy families with gifts of food, clothing, toys and other necessities.

The Advent Project as it is called was started in 1974. Approximately 20 families were sponsored that year. It has steadily grown to this year's record of 55 families—a total of 195 persons. Seventy-seven of those were children under twelve.

Originally, the project was under the direction of the parish religious education department. As time went on it became more feasible to conduct it as a separate parish function under the direction of its own chairpersons. The chairpersons for the past several years are Paul and Heidi Semones and Henry and Ann Striby.

Families are sponsored without regard to race or religion. A list of names is compiled from the Center for Lay Ministries, Community Action, various churches and individuals.

"We start about November 10," said Semones. "We start early so that we (the four chairpersons) can visit each family and determine their needs and what can be done to help. Sometimes we find the need is even greater than first thought. It opens your eyes to see how tough it is for some of these families."

"PARENTS WILL say 'Take care of the kids. If you can give them a gift, it will help a lot. Just so we have a Christmas,'" said Striby.

"Many families have specific needs. Funds donated by parishioners have provided heat for a trailer or a needed vacuum cleaner. Some families have dire needs, and we try to meet those needs. We do more than just give food baskets," he said.

There is a gift for each child on the list. In addition, each child under 12 gets a Christmas stocking. The CCD children of the parish bring in small stocking stuffers—a tiny doll, a miniature truck, crayons. Then the stockings are filled with fruits and candy.

Funds for the extra purchases that are not covered by a sponsor come from parishioners who don't want to shop. They give money and say "Use it where you need it," said Mrs. Semones. Cash donations in the amount of \$1,200 were received this year to subsidize all of the extra needs, she said.

"We try to find the personal needs for each family member. Our aim is to get one gift for each member of the family," added Semones.

"We took a vacuum cleaner to a lady, and she jumped for joy," said Mrs. Striby. "Another lady requested blankets to keep warm. There were six children and no father in the home. We gave them blankets and quilts."

ON THE FIRST Sunday of Advent, the lists of families are posted in the church sanctuary. Each family is listed by number on a separate sheet of paper. All family members are listed by age, size, sex and specific needs.

Sponsors then pick out the individual or the family that they wish to buy gifts for. Every person on the list this year had a sponsor.

Each family is given a food basket with a ham or turkey included. The basket is more

than a meal. "It is really a pantry stocker," Semones said. If a special diet is called for, that need is attended to.

Sacred Heart schoolchildren each brought in a can of food on the last day of school for use in the baskets. Each family also receives a \$5-\$10 gift certificate for food.

Money that is left over after food items and gifts have been purchased is used for the certificates. All of the money donated is used in the project.

All gifts must be delivered to the church by Dec. 21. Pews are marked with each family's number, and the gifts are then sorted. A thorough check is made to ensure that each family member receives a gift.

The gifts are delivered on Dec. 22. Approximately 40 parishioners volunteer to make the deliveries. Several of the volunteers choose to deliver the gifts to the family that they have helped to sponsor.

A short prayer service is held before the deliveries are made. This year those participating in the event sang the Prayer of St. Francis. "It's an emotional time," said Mrs. Semones.

The economic times created a greater need for aid this year. Nearly 75 percent of the families were those whose unemployment benefits had expired and who had never needed help before. "They were going through shock and trauma," explained Striby.

By Christmas Eve, responses expressing appreciation for the gifts had already started coming in.

According to Mrs. Semones, each year brings new sponsors into the project. "One lady called and said that her husband's birthday was on Christmas Day. She said that he didn't

need anything, so she sponsored a family in his name."

"The four weeks of Advent are the preparation for Christmas," explained Semones. "A young person can use their babysitting money to buy a gift for a child on the list that is their age. They can identify with that person."

"You don't have to sponsor an entire family. All of us believe that this is putting our faith on the line."

"This is what makes Christmas," said Mrs. Striby. "The beauty of the project is that if you have 50 cents or \$500 to spend, you can be involved. A small child can buy a can of food."

Used articles of clothing are accepted, but they must be clean, serviceable and unwrapped. New gifts are encouraged, since children are always so pleased that something is purchased especially for them.

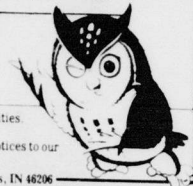
Semones recalled the excitement of a young girl in a large family who discovered her package among those he was delivering to the family. The package had become partially unwrapped, and the child identified it as hers from the tag which read "Girl, age 13."

It was a new article of clothing. "She dropped to her knees there in the rocks, begging her mother to let her open it," he said. "With tears running down her face she cried, 'Mommy, it's new! It's not a hand-me-down! It's bought special for me!'"

"That is why I feel that children need something new—something of their own, bought especially for them," he explained.

"We always try to take care of the needs of the families, whether it is clothing, food, gas for heat or a vacuum cleaner. Whatever it is, we try to meet it," said Striby.

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, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

January 15

Holy Cross parish, 125 N. Oriental, Indianapolis, will have a fun night at the parish hall from 8 p.m. to midnight. Adults only.

January 17

Our Lady of Everyday Circle, Daughters of Isabella, will meet in monthly session at 7:30 p.m., St. Elizabeth's Home, 2500 Churchman, Indianapolis.

4650 N. Shadeland, Indianapolis. There is no charge. Call the rectory, 546-4065, for information.

Meetings of area groups of SDRC are scheduled at 7:30 p.m. at St. Gabriel school basement, 6000 W. 34th St., Indianapolis, at St. Michael's parish, Greentield, and St. Mary's parish, Greensburg.

January 18, 19

A series of inquiry classes in the Catholic faith is being held from 7 to 8:15 p.m. at St. Lawrence parish,

"Turning Pain and Frustration into Growth," a workshop for professional ministers, will be held at the Beech Grove Benedictine

Center. Call 317-788-7581 for information.

January 19

The Catholic Widowed Organization (CWO) will have its monthly meeting at The Catholic Center, 1400 N. Meridian, Indianapolis, at 7:30 p.m.

January 20-23

Programs scheduled at Mount St. Francis Retreat Center in southern Indiana include: Ladies Day, Jan. 20; Christian Awakening Retreat, Jan. 21-23; and Affirming the Whole and the Holy Workshop, a



GONE FISHIN'—Curiosity got the best of this cat in a home in Claremore, Okla. The cat finally decided it would rather pursue smaller creatures. (NC photo by Kent Halsell)

day of prayer and study, Jan. 23. For information write the Retreat Center, Mount St. Francis, IN 47146, or call 812-923-8818.

January 21

Franciscan Fr. Justin Belitz will give a lecture on "Motivation, Growth and Successful Living" in Olivia Hall at the Sisters of St. Francis, Oldenburg, at 7 p.m. Admission: \$3.

January 21-23

A Tobit Weekend, a program to help plan the wedding, but the marriage, is scheduled at Alvena Center, 8140 Spring Mill Road, Indianapolis. Reservations available by calling 317-257-7339.

A mixed serenity retreat will be given at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Call Fatima for details.

For information on a Marriage Encounter weekend contact the Worldwide Marriage Encounter of Southern Indiana, 317-241-8765 or 812-876-7040.

A Beginning Experience for separated and divorced persons will

be held at the Beech Grove Benedictine Center. Call Wanda Pheasant, 784-4161 or Anita Benson, 888-8658, for information.

January 22

Providence High School, Clarksville, will conduct its annual placement test for incoming freshmen at the school, 707 West Highway 131, from 8:30 to 11:30 a.m.

Secena High School band parents will sponsor a chili supper and arm chair games from 5 to 11:30 p.m. at the school, 5000 Nowland, Indianapolis. A variety of entertainment for all ages.

January 23

Natural family planning classes from 7:15 to 9:30 p.m. will begin Jan. 23 and continue on Feb. 20, March 20 and April 10. Couple to Couple League members will teach the sympto thermal method. For information/registration call John and Shirl Riehl, 839-5720.

St. Mary of the Woods hosts Religious Awareness Day

ST. MARY OF THE WOODS—"Commitment" will be the theme of Religious Awareness Day at St. Mary of the Woods College on Tuesday.

Lectures and panel discussions will address the

interfaith movement, the changing Catholic Church, holistic living, the third world and a world without war.

Congregations of 30 Terre Haute area churches have been invited to attend. The public is

also invited, and there is no admission charge. Classes will be canceled so the college community can participate.

Sessions begin at 10:30 a.m. in Mother Mary Cleophas Dining Room in Foley Hall. The Rev. Erwin R. Bode of the United Church of Christ will present "Commitment to Religious Awareness at a Catholic College Today."

Sessions presented at 12:15 p.m. and repeated at 1:45 p.m. include a panel on the purpose and recent trends of interfaith dialogue. Members of the panel are the Rev. Loyal Bishop, pastor of Holy Trinity Lutheran Church, Terre Haute; Providence Sister Sheila Griffin, director of campus

ministry in the Evansville diocese; and Rabbi Joseph P. Klein of the United Hebrew Congregation in Terre Haute.

Holistic living and the relation between wholeness and holiness will be discussed by Leslie James, assistant professor of psychology, and Providence Sister Michaelen Meyers, instructor of education.

Father John Dietzen, syndicated columnist for Catholic newspapers and pastor of Holy Trinity Church, Bloomington, Ill., will focus on the role of laity and women in the church and the church's emphasis on social justice.

Also at 1:45 p.m., Providence Sister Kathleen Desautels, acting vice president for student affairs, will discuss social justice in "Commitment to the Third World." She recently returned from Charamoco, Bolivia.

Holy Cross Brother Bill Mewes, coordinator of the Indiana Nuclear Weapons Freeze Campaign, will moderate "Commitment to a War Free World" at 6:15 p.m.

For more information, call 812-535-4141, ext. 224 or 289.

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OBITUARIES

† **BANET, Alma**, 61, St. Mary of the Knots, Floyd's Knots, Jan. 8. Wife of Irvin; stepmother of Benedictine Sr. Amelia Banet and Anna Lee Skaggs; daughter of Mary Meyer; sister of Mary Pauline Robinson.

† **BARRINGER, Ethel F.**, 88, St. Andrew, Richmond, Jan. 7. Mother of Helen Driskill, Delores Shipley, Dorothy Meyer, Peggy Henemeyer, John, Earl and Ray Barringer.

† **BIERLY, Cecelia**, 83, St. Mary, New Albany, Dec. 31. Sister of Betty Schooley and Walter Bierly.

† **BOLODAI, John**, 76, St. Andrew, Richmond, Dec. 27. Father of Mary Kay Bolodai.

† **BURKHART, Robert P.**, 76, St. Michael, Brookville, Jan. 3. Husband of Pauline (Reuter); father of Mary Strohmeier, Betty Allen, Linda Crook, Debbie Goble, Sr. Andrew Burkhardt, Dorothy, William, Donald and Charles Burkhardt.

† **DAVIS, Rath**, 59, St. Philip Neri, Indianapolis, Dec. 31. Wife of Robert; mother of Rozanne Robertson, Ruthana Hoffbauer, Retha Conner and Marine Staff Sgt. Robert Davis, II.

† **FEDERLE, Lorena**, 86,

Leesburg, Va., and formerly of archdiocese, Jan. 5.

† **FENDEL, Rose M.**, 91, St. Paul, Tell City, Jan. 5. Mother of Esther Yaggi, Mildred Henze, Frances Rinaldi, Paul and Cornelius Fendel; sister of William Fetter.

† **FRAZIER, Bertha**, 79, St. Andrew, Connersville, Jan. 4. Nieces and nephews survive.

† **FULLER, Anne Kathryn**, infant, St. Andrew, Richmond, Dec. 31. Daughter of Mr. and Mrs. David Fuller; twin sister of Mary Elizabeth, sister of Christopher Allen, granddaughter of Mr. and Mrs. Paul Fuller and Ruth Conley.

† **JACK, Holla T.**, 85, St. Anthony, Clarksville, Dec. 27. Husband of Mary Louise; father of Laura Keith, Carole Grob, Betty Neafus, Mary and Robert Jack.

† **JIMENEZ, Julia H.**, 59, St. Mary, Indianapolis, Dec. 31. Wife of Pedro; mother of Adelaida Muniz, Gloria Spencer and Carlos Padilla.

† **KELLY, Paul C.**, 69, Holy Cross, St. Cruz, Dec. 30. Brother of Marian Harvey, Helen Vandewater, Irene Eward, Martina Goldman and James Kelly.

† **KIRSCHNER, Edward**, 87, St. Catherine, Indianapolis, Dec. 29. Husband of Ella; father of Mrs. Leo Feeney and Edward Kirschner.

† **KRAMER, Regina L.**, 77, St. Francis de Sales, Indianapolis, Dec. 31. Sister of Delores Boele and Elizabeth Glick.

† **McCAMMON, William**, 54, St. Mary, North Vernon, Jan. 6. Husband of Fabian Burgmeier; father of Tina, Patrick, Michael and Mark McCammon; brother of Margaret Fendley, Louise Frushour, Ben, Jim, Sid and Lowell McCammon.

† **MENDENHALL, Jeffery Lee**, 22, St. Andrew, Richmond, Jan. 7. Son of Mr. and Mrs. Robert Mendenhall; brother of Jane Sowers, Joyce Weiss, Terri, Raymond, James and John Mendenhall.

† **METZGER, Blanche**, 76, St. Gabriel, Connersville, Jan. 7. Mother of Delores Neuman; sister of Virginia Hutson; halfbrother of Raymond Gradowski.

† **MICHALSKI, Martha E.**, 69, St. Paul, Sellersburg, Jan. 6. Wife of

John; mother of John A. Michalski; sister of Lillie Cleveland, George, Charles and William Middleton.

† **MURPHY, Charles**, 69, Little Flower, Indianapolis, Dec. 27. Husband of Marie; father of Mary Katherine, Sharyn Ann and Charles Murphy, Jr.

† **PEASLEE, Lester**, 56, St. Lawrence, Lawrenceburg, Dec. 27. Husband of Shirley; father of Dianne, Bruce and Sherry Peaslee; son of William and Frieda Hopkins.

† **PFLUM, Anna E.**, 75, St. Gabriel, Connersville, Jan. 6. Mother of Delores Bates, Frances Caudle, Diane Jones, Carolyn Nutty, Marilyn Miles, Richard, Robert, David, Lowell, Phillip and Paul Pflum, Jr. Sister of Nellie Bray, William, Ben, Herbert, Marvin, Carter and Edward McKinley, Jr.

† **ROELL, Paul R.**, 72, St. Michael, Brookville, Dec. 27. Father of Mary J. Amorini, Phyllis Dodson, Pauline and Robert Roell; brother of Marjorie Gardner, Marie Neligh, Florence, Louis and Jack Roell.

† **SIEFERT, Richard**, 69, St. Anthony, Morris, Ind., Nov. 23. Husband of Loraine; father of Elizabeth McCray and Mary Siefert; brother of Helen Bischoff, Irma Romweber, Roseanna Holtegel, Martha Bedel, Alma Armstrong, John Tekulise and Ralph Siefert.

Late sister did much service

OLDENBURG—Franciscan Sister Firmina Grewe, a member of the Oldenburg Franciscan community for 57 years, died here on Dec. 31. The Mass of Christian Burial was celebrated on Jan. 3.

Sister Firmina, who was 94, spent her years of service doing domestic work and cooking in Franciscan convents in Ohio and Indiana including St. Louis, Batesville; St. Vincent, Shelbyville; St. Anthony, Morris; and Holy Trinity, Indianapolis.

A niece, Franciscan Sister Ruth Grewe, a missionary in Papua, New Guinea, survives.

† **SMITH, Marie**, 77, St. Anthony, Indianapolis, Dec. 28. Wife of Harry; mother of Wayne C. Smith.

† **SMITH, Robert R.**, 53, Little Flower, Indianapolis, Dec. 24. Husband of Metha L.; father of Patricia Watts, Theresa Woerner, Judith, Joseph and John Bronstrup; brother of William Smith.

† **SILVER, Gail Lynn**, 24, St. Mary, Greensburg, Jan. 3. Daughter of Mr. and Mrs. Frank Silver.

† **SOMMERS, Ann Elizabeth**, 88, St. Philip Neri, Indianapolis, Dec. 22. Mother of Mary L. Sommers.

† **SPARKS, William Jr.**, St. Michael, Indianapolis, Jan. 8.

Husband of Cecilia; father of William, Paul and Elizabeth Sparks.

† **SPITZNAGEL, Marvin J.**, 51, St. Anthony, Clarksville, Dec. 24. Husband of Barbara; father of David W. Spitznagel; brother of Mary Noon, Joseph, Harvey, Hubert and Frank Spitznagel.

† **TUCHER, Frances Ann**, 72, St. Philip Neri, Indianapolis, Dec. 29. Wife of Peter; mother of James, John and Thomas Tucher; sister of Mary Adams, Caroline Raia, Benny, James, John and Roy Raia.

† **WELCH, Gertrude**, 68, St. Mary, New Albany, Jan. 3. Sister of Margaret Hock and Grace Welch.

† **WERMUTH, Frances**, KSI, Paul,

Sellersburg, Dec. 28. Wife of Alvin; mother of Betty Jean Arnett, Barbara Wright, Alvin and John Wermuth; sister of Martha Stege, Jean Michaela and James B. Horrell.

† **WILLMAN, Honan (Pete)**, 84, St. Ambrose, Seymour, Jan. 7. Husband of Leone; father of Barbara VonDielingen and David Willman; stepfather of Carol Speckner and Robert Brown.

† **WILSON, Richard Lewis**, 47, St. Augustine, Jeffersonville, Jan. 3. Husband of Marilyn (Bottorff); father of Dana Harvey, Leslie Ballenger, Lisa Dickey and Richard Wilson II; son of Eva Wilson.

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Providence sister devoted life to teaching

ST. MARY OF THE WOODS—Providence Sister Margaret Celeste O'Keefe, 85, died at Providence Convent here on Dec. 29. The Mass of Christian Burial was celebrated on Dec. 31.

Born in Chelsea, Mass., Sr. Margaret Celeste entered the Sisters of Providence in 1915. She spent most of her life teaching in high schools staffed by the Sisters of Providence. She had assignments in schools in Washington, D.C., Illinois, California and Massachusetts.

One sister, Mrs. F.R. McGrail of Belmont, Mass., survives. Another sister, Providence Sister Maureen O'Keefe, preceded her in death.

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SPERO, a nationally acclaimed weekend of training in youth ministry will be held Feb. 24-27 at the Beech Grove Benedictine Center.

SPERO, designed at the request of the United States Catholic Conference of Bishops, is the only official Catholic youth ministry training program in the Church today. It is conducted across the country and the February event is being co-sponsored by the Mid-America Youth Ministry Conference, the CYO and the OCE.

The weekend will be conducted by a national team consisting of Mrs. Irene Friend, Coordinator of Youth Ministry in the Archdiocese of Chicago and organizer of the Mid-America Youth Ministry Conference; Marianna Guerin, former director of the National Catholic Youth Organization and currently a consultant for the Northeast Center for Youth Ministry in Paterson, New Jersey; Father Larry Bakke, Diocesan Director of Youth Ministry, Madison, Wisconsin; local youth ministers Paula Sasso of the Terre Haute Deanery; Mary McGoff, Immaculate Heart, Indianapolis; Kathi Owings, St. Joan of Arc, Indianapolis; along with Carl Wagner of the CYO; and Mike Carotta of the OCE.

Carotta said, "I meet a lot of people in parishes and schools who are beginning to get acquainted in youth ministry and who are looking for some skills, some training, and some confidence. Those of us who attended the SPERO in Wisconsin last year are positive that this weekend will definitely meet the needs of the folks in this archdiocese."

He added, "SPERO will not only provide training, it provides time to plan for some aspect of your parish or school youth ministry program. Parishes and schools will take a big step toward getting their youth ministry efforts on track by sending interested adults to

this weekend. SPERO is as good as they come and better than anything else I've ever been to."

Cost for the SPERO weekend is \$70 and \$60 per person for a group of three or more. This includes all meals and materials. Overnight accommodations are available, but not required. The cost for a private room is \$35 and \$20 for a dormitory style arrangement. Registrations should be made by Feb. 1 by contacting Marji Venneman at the Office of Catholic Education.

A youth rally in New Albany is scheduled for the weekend of

Jan. 29. Entitled "Dancing in the Streets," this archdiocesan wide rally is expected to attract over 200 youths, according to Carl Wagner of CYO. The rally will begin at 11 a.m. Saturday and close at 1 p.m. Sunday. Youths attending this event will be staying in the homes of New Albany families.

Planned activities for this event include a keynote address by Franciscan Father David Kocke, educational workshops, a dance and a liturgy. The purpose of this event is to relate popular music to our lives and to make new friends.

The cost of this rally is \$6. This fee can be paid later on, but pre-registration is required. For further information contact Jerry Finn in the New Albany Deanery or the CYO office in Indianapolis.

Holy Name will hold its Annual Style Show Sunday, Jan. 23. A Mass will precede the style show at 6 p.m. in honor of St. John Bosco, the patron saint of CYO. A dance will conclude the evening.

There are six categories in which garments may be entered: sportswear, pant suits, tailored dress or unlined suit, tailored suit or coat, party dress or formal, and skirt and blouse (See WEEKEND on page 19)



TIME OUT—On a Richmond, Va., ice rink Donna Davis and daughter Ashley, four, take a break from ice skating to clean their skates. (NC photo by Dan Hulbert)

TEENS ASK MYRA

Teen says parents unreasonable about movies

by MYRA KELLER

Dear Myra:

My parents are unreasonable. They won't let me go to the movies with my friends unless the movie is rated G or A-I. I am 16-years-old and the only G movies around are for babies. How can I convince them that I am old enough to see an adult movie? If I can't go to movies it will cut down my dating to practically zero.

Beth

Dear Beth:

You feel that your parents don't think you can make adult judgments about the movies you see. You want to be trusted and you believe you are being treated like a child. You are embarrassed by this situation in front of your friends, and you are afraid your social life will suffer.

On the other hand, your parents are understandably worried about the moral values displayed in the movies you go to. The things we see on TV may be just as bad, but at least they can turn off the set at home.

There is another factor which your parents may realize but that you may not have considered. Some of the adult movies can be embarrassing for you to see with your friends. Serious subjects, may be presented in ways that distract you from getting their message. That is, the "adult" part will be so shocking that you might overlook a perfectly moral point which is being made, as in the movie "American Gigolo."

"Gigolo" is an O-rated movie, and frankly I would not want to see it with my friends if I were 16-years-old. The moral tone is terrible and we have to be mature enough to handle the

real message in it. I'm not sure that some adults could handle it.

Inserting meaning in a story this shocking may not be the best way to get it across. It may not be art, either. So this is one example of why we pay attention to ratings. An O movie is rated O for good reasons.

Even funny movies can be offensive. We laugh at something vulgar and are ashamed of it at the same time. Bad language or situations may seem hilarious even when we know they really have no value. We get swept up in the crowd reaction.

Maybe your parents would let you go to movies rated A-II or A-III if they knew more about them themselves. Reading the Catholic publications' movie reviews should help them. Or even keeping up with the movie pages in the daily newspaper would give them some idea of what the current movies are about.

If you too are well informed about a movie's content and how it is handled, your parents will gain confidence in your judgments. So try to know more about the movies you'd like to see, and talk to your parents about them. Many a lively dinner table discussion can center around "what's on at the movies."

If your friends insist on going to a movie you know has a low moral tone, you have choices. You can say you're too sick to go along, and they probably won't believe you.

You can say you don't want to corrupt yourself by going, and they'll know you're sick for sure. You can say your parents won't let you go (which at least has the ring of truth).

Or you can simply say the

movie is trashy and you don't want to waste your time and money on it. If you have another opinion to back you up, either from a friend or a periodical you've read, that's even better. We all like a little help when we're standing up for what might be unpopular, even though we think it's right.

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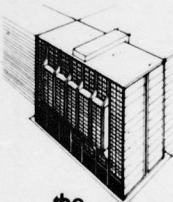
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IN THE MEDIA

Another TV battle lost

by JAMES BREIG

Under the heading of "Battles We Have Lost," you might want to file "Maintaining Christian sexual morality on television."

Then again maybe we shouldn't surrender just yet. Perhaps we can turn a rout into a victory. I'm open to suggestions on how to go about it.

The fact is obvious; you can search all you want but television has accepted promiscuity as a regular feature of contemporary life. Maybe the old-fashioned characters on "Father Murphy" and "Little House" believe in virginity, chastity and abstinence, but no contemporary character does.

I realized the battle had been lost when I watched an episode of "The Devil Connection" earlier this year. In it, the younger main character (played by Jack Scalia) bedded down with that week's guest star. It was done with no muss or fuss. It was so routine for him, so expected of her, so commonplace in the plot that it seemed as if we had added a new amendment to the Constitution if not a new commandment ("thou shalt have sexual relations with each member of the opposite sex five minutes after meeting").

The sexual innuendoes of a few seasons back have now become sexual activities. The star of "Gimme A Break" frequently talks about sleeping with various men. "Magnum, P.I." has premarital affairs all the time with women who pass through his life. TV movies routinely deal with young men falling in love with older women. The issue is their age difference, not the fornications they participate in.

SO IT is a matter of course now for the main characters in drama and comedy series to have a series of sexual partners. "St. Elsewhere" debuted with a subplot about one of the doctors (David Burney in a co-starring role) informing all his bedmates that he had a venereal disease. The owner of "Cheers" constantly chats to his patrons and employees about his conquests. Back on "St. Elsewhere," a resident weekly finds some new location to enjoy the favors of the pathologist.

The sexual questions TV is interested in have passed beyond the main one of "is it morally right for people to have sex before marriage?" That has been answered not so much with a ringing "you bet" as with a "who cares?" that says, "We don't think about morality much around here." Instead, TV is interested in sociological concerns: should X tell Y about his herpes? Can A sleep with B knowing that B can help her get a better job? How old is too young or too old for sex?

Even the talk shows have accepted premarital sex as a given and a good. They have advanced to other problems, often weird ones which attempt to elicit our sympathy for

marriage, about the numbers of teenagers who are unwed parents, about the opinions of Americans on the rightness of this activity.

BUT I am also aware that there is no 100 percent support for promiscuity. And even those who would condone premarital sex often stress that it is only for individuals who are mature, who have established a relationship built on other factors, who may be considering a long-term union (marriage or living together) and who demonstrate something called love.

On TV, you get something far less than even that. You get ships that pass in the night, or, to be more accurate and up-to-date, space shuttles that dock in a vacuum. These are one-night stands, passing fancies, five-minute relationships based on nothing more than "we need our hero to dally a bit before racing off in his car after the crooks."

And the consequences—forget them. In the real world, sexual relationships mean commitment, concern and love.

When these relationships are severed or are found to be based only on physical needs, they cause pain that strikes at the heart, mind and soul.

TV characters rarely have hearts, seldom demonstrate a mind and never speak of the soul. So there are no consequences. The guest star who provides a brief dalliance for the main character leaves after an hour and is never mentioned again. No problems ensue.

On TV, the only lasting consequences of sex are babies (usually aborted) and venereal disease (usually laughed about).

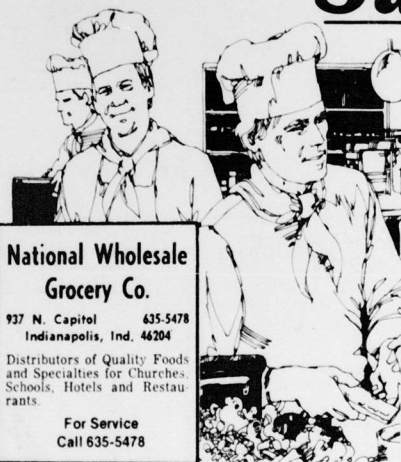
The other consequences which derive from two people joining not only physically but also in other and more meaningful ways are never mentioned. They are taboo because they would tie down the character with responsibilities, introduce a regular character, argue against such flings and occasion the mention of the word "chastity" on the airwaves.

And that word, believe me, is verboten.



CBS DRAMA—Tony Bill and Deborah Raffin star in "Running Out," a drama of a young woman who returns to the family she once abandoned in the Jan. 26 "GE Theater" presentation. (NC photo)

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INDIANAPOLIS MAGAZINE OF ART 1983-1984

As an old year passes (from 6)

Man's Land were turned to accommodate all of those husbands, fathers, sons, brothers, best friends.

I can still recall the silent sorrow of the other James Tynan, the son who had never known his father. I cannot tell if it was a sadness of acceptance, or a hurt born of unanswered questions. Probably both.

His clicking camera committed to film the ghost of memories that had never been made. Then we left No Man's Land, myself a little wiser, a little less carefree. And he, walking heavily, fingering the medals for which he had paid the price of a lonely, fatherless childhood.

They, with the photographs,

were later returned to a tender lady in Mountrath, Ireland. Perhaps, with the privacy of her bedroom shielding us from her grief, she contemplated the two faces of war—the brief, unexpected horror of the fallen soldier and the lingering torment of those who knew and loved him.

The three are together now, the two James Tynans and their beloved Elizabeth. And the medals have a place of honor in my office, reminders of the lives that were so radically changed just two weeks before Armistice Day, 1918.

One of the medals is

inscribed, "The Great War for Civilisation."

... But that is all past, and 1983 has been born. My thoughts return to the present, to the two men's namesake, James Tynan Hodge, and to his brothers and sisters.

"Children, I am fearful that your tomorrows will be less

serene than your todays, so I will continue fervently to pray for peace. And you keep on walking side by side with your God. Who knows? Maybe all of us, by working together, could ensure that the green, green grass of this earth will not be dotted with the small, grey tombstones of another No Man's Land. Or gone forevermore."

Lord, hear our prayer ... please.

the Saints *by Luke*

ST. PAUL The First Hermit



IT IS THOUGHT THAT PAUL WAS BORN IN LOWER THEBAID EGYPT, AROUND 229. HE WAS ORPHANED WHEN HE WAS 15 AND HAD TO ESCAPE THE PERSECUTION OF CHRISTIANS UNDER EMPEROR DECUS. HE FLED TO THE DESERT AT THE AGE OF 22 WHEN HE LEARNED THAT HIS BROTHER-IN-LAW PLANNED TO REPORT HIM AS A CHRISTIAN TO TAKE OVER HIS ESTATE. HE DECIDED TO STAY A HERMIT WHEN HE FOUND THAT THE EREMITICAL LIFE SUITED HIM. ONE LEGEND SAYS THAT CHRIST FED HIM DAILY WITH BREAD FROM A RAVEN'S BEAK.

REPORTEDLY, ST. JEROME VISITED PAUL IN HIS OLD AGE AND FOUND HIM AN EXEMPLAR OF WHAT A HOLY MAN SHOULD BE, AND BURIED HIM WHEN HE DIED IN 342.

JEROME ALSO WROTE A LIFE OF PAUL WHO REPUTEDLY LIVED TO BE 113 YEARS OLD, AND SPENT MORE THAN 50 YEARS AS A HERMIT. HE IS SOMETIMES CALLED PAUL THE FIRST HERMIT TO DISTINGUISH HIM FROM OTHER HERMITS NAMED PAUL. HIS FEAST IS JAN. 15.

Weekend to train youth (from 16)

or skirt and vest or jumper and blouse. An entry fee of \$3 per garment will be charged and persons with garments in the show are asked to model them. Cash prizes will be awarded. All proceeds will go to the archdiocesan CYO. For further information contact the CYO or Holy Name.

David G. Nicholls, a student at Brebeuf Preparatory School, has been selected to be a United States House of Representatives Page during the summer session. He will be representing the 10th District of Indiana. Nicholls was selected by the Page Selection Committee who interviewed high school applicants on the subject

of why they wanted to be a page. The committee served at the invitation of Congressman Andy Jacobs, Jr.

Cardinal Ritter High School will host the first "Raider All-Night Watch" Saturday, Jan. 15 beginning at 7 p.m. and ending Sunday, Jan. 16 at 9 a.m. at the school. Members of the faculty, student council and parents will be in attendance. Scheduled activities include a varsity basketball game, a sock hop, movies and breakfast. Mass will be celebrated at midnight in St. Francis Chapel (located in the school). This is one way to get to know the "Raiders of '87" and to find out what's happening at Ritter. Those pian-

ning to come should bring a sleeping bag.

Cathedral High School will host the fourth annual Academic Olympics program for Catholic Elementary Schools. Based on the Channel 13 program entitled, "The Brain Game," the Academic Olympics will begin competition Saturday, Jan. 22.

Each participating school has four to seven members who compete against the members of another school team in responding to questions. These questions are based on general social studies knowledge (history and geography), English, math, spelling, science, music and sports.

Unlike "The Brain Game," questions will also be asked pertaining to religion.

Each participant and alternate will receive an Academic Olympics certificate. The winning school and the runner-up school will receive a plaque with all the names of the participants included. The winning school also will receive a Traveling Plaque which is currently possessed by last year's winner, St. Michael.

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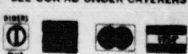
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VIEWING WITH ARNOLD

Feminist film 'uneasy'

by JAMES W. ARNOLD

"There are more movies today about women's issues, and more roles for gutsy women . . . I just hope they're not all played by Dustin Hoffman."

—Critic Molly Haskell in 1980.

Feminist Molly Haskell's joking comment was made during the success of "Kramer Vs. Kramer," which she argued was really about the typical problems of a working mother and the values of nurturing and parenting, at last given status (ironically) because the story was about a man.

Her remark gains prophetic status in light of "Tootsie," the new comedy in which Hoffman spends most of his time on screen as a woman. The movie indeed makes no bones about being a consciousness-raiser about the condition of modern women and so-called feminine values. In short, "Tootsie" is a feminist film that is likely to have more impact because the heroine is played by Hoffman instead of Jane Fonda.

Am I exaggerating? At a key point in the movie, a veteran woman TV producer tells a soap opera actress-and-star Dorothy Michaels (Hoffman's pseudo-personality) that her contract is being extended because she's the first woman character on the show who is strong and tough and her own person. Thus, it takes a man to show women how to behave!



Let's clarify the premise.

"Tootsie" is basically an extended joke about a very straight but decidedly neurotic actor (Hoffman) who is so desperate for work he disguises himself as an actress and wins a woman's part in a daytime serial.

TO KEEP the job, he juggles identities, maintaining

relationships with his old pals (roomie Bill Murray, sweetheart Teri Garr) as himself, and illusions at the TV studio as Dorothy.

In TV-land he finds himself falling for Julie (Jessica Lange), a blonde beauty who thinks of him as Dorothy, and pursued by several males,

including Julie's old-fashioned macho father (Charles Durning).

The bloodlines of this sort of thing go back to the ancients and Shakespeare, more recently to "Some Like It Hot" and "Victor/Victoria," where the unemployed protagonist was an actress. Always funny on the most basic level possible, gender confusion is usually played for farce. Not so here. "Tootsie" tries for a lot more than drag slapstick.

Director Sydney Pollack and actor Hoffman also go for a genuine illusion, achieved (in an artful tour-de-force that will sell most of the tickets) not only by a makeup miracle but by subtleties like prettier teeth, large glasses, high-necked clothes, and a small, precise voice and personality like someone's Aunt Martha from Boise. Hoffman's acting is okay, but accepting the situation as "real" is very difficult, from the aspects of both credibility and psychology.

The comedy is predictable—Dorothy fighting off passes, sassing back at chauvinists, being uneasy with sexy women in intimate settings, messing up a traditional female task (babysitting).

BUT IT'S mostly innocent (perhaps more funny to women than anybody), well-executed, witty, and peppered with deft lines, as one might expect from classy writers like Elaine May (uncredited), playwright Murray Schisgal and Larry Gelbart (creator of TV's "M.A.S.H."). (Many of the sight and verbal gags about dresses may be hand-me-downs from Klinger).

Director Pollack himself (last film: "Absence of Malice") contributes an amusing turn as Hoffman's puzzled Show Bizzy agent.

More importantly, however, "Tootsie" works on the audience about serious subjects. It jolts the consciousness of its initially uncaring male hero, who undergoes a kind of sexual "Black Like Me" ex-

perience. As a "woman" he feels firsthand the demeaning, patronizing treatment most real women simply accept, and he can't help but fight back. In fact, Dorothy becomes an idol, and inspires Julie to become stronger, more independent. He also develops a relationship with Julie—as a friend—that few men in our gender-conscious society are allowed to have.

"Tootsie" goes even further. As a "woman" the hero is also liberated—he comes to discover another side of his personality and talent—the softer, repressed "feminine" side. Thus he says he is convinced he could become a great "actress," doing all the classic roles from Medea to Lady Macbeth. That's mostly a joke symbolizing the point that "machismo" is a limiting style for men. As Hoffman tells Julie when the charade is over, "I was a better man as a woman with you than I've ever been . . . I just want to learn how to do it without a dress."

This idea, frankly, is not always handled well. Sometimes it's plain silly, as when Hoffman tells Julie that he tells him a dopey girlish secret about her bedroom wallpaper, or cloying, as when a lyrical weekend-in-the-country montage begins to make Dorothy look as sweet as Miss America.

The bottom line is that, on several levels, "Tootsie" is about the feminization of the American male. (Men's macho illusions are its chief target). Awful as it sounds, few would argue with the process, if it means more compassion and tenderness and genuine liberation—and provided it stops a good deal short of Dorothy Michaels.

But in the current context of cultural attacks on traditional roles by sexual extremists of all kinds, it makes one vaguely uneasy. Men need to find themselves now as much as women do. "Tootsie" oversells the idea of men and women getting on like girlfriends. Live



DUSTIN IN DRAG—Dustin Hoffman stars as Michael Dorsey, a dedicated but difficult New York actor who in desperation to find work lands a leading role in a daytime soap opera by auditioning as a woman. The U.S. Catholic Conference calls "Tootsie" the "funniest comedy of the year" and classifies it A-III. (NC photo)

a little tension, a little hostility, and la difference.

(Clever but strained comedy of female impersonation, with some interesting and/or

disturbing implications; satisfactory for mature audiences).

USCC rating: A-III, adults.

Recent USCC Film Classifications

Independence Day A-III, adults

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