

THE CRITERION

Bishops' agenda includes holy days, pastorals

by JIM LACKEY

WASHINGTON (NC)—The U.S. bishops will face a packed agenda, including another discussion on trimming the number of holy days of obligation in the United States, when they hold their annual general meeting in Washington Nov. 14-17.

They also will discuss whether to begin preparing a pastoral letter on women in the church and society.

Several items, including the holy days issue, are on the agenda because the bishops must take action before the church's revised Code of Canon Law goes into effect Nov. 27.

But the agenda also includes other items more typical of the bishops' annual meetings. Besides the discussion of a possible pastoral letter on women, the bishops also will vote on a proposed 7,500-word pastoral letter on Hispanic ministry.

They also will elect a new president to succeed Archbishop John R. Roach of St. Paul-Minneapolis, whose three-year term expires at the end of the meeting. The term of the bishops' vice president, Bishop James W. Malone of Youngstown, Ohio, also is expiring.

Another item on the agenda is a proposal to resume meeting twice a year, a practice which was abandoned in 1980 in favor of one annual meeting each November in Washington.

The proposal to cut the number of holy days of obligation comes up this time—it was briefly considered in 1980—because without action by the bishops 10 holy days listed in the revised Code of Canon Law automatically will go into effect. Only six currently are observed in the United States.

THE FOUR NEW holy days would be Epiphany (Jan. 6), the Feast of St. Joseph (March 19), Corpus Christi (the second Thursday after Pentecost), and the Feast of Sts. Peter and Paul (June 29).

The proposal to be considered by the bishops, with subsequent approval by the Vatican, would cut those 10 holy days to three by:

—Abolishing the obligation to attend Mass on the feasts of St. Joseph, Sts. Peter and Paul, Mary the Mother of God (Jan. 1), and Assumption (Aug. 15);

—Transferring to "the appropriate Sundays" the observances of Epiphany, the Ascension of the Lord, and Corpus Christi, and

—Retaining holy days of obligation for Christmas, the Feast of the Immaculate Conception (Dec. 8) and All Saints' Day (Nov. 1).

In 1980 the bishops studied but never voted on a controversial plan that would have dropped four of the six U.S. holy days of obligation, leaving only Christmas and the Feast of the Immaculate Conception.

(See AGENDA INCLUDES on page 2)

Looking Inside

Why are some vocation directors apparently successful in recruiting? They don't recruit. Read page 5.

The new pastors at St. Rita's and Sacred Heart parishes talk about their roles. See page 6.

This week's Know Your Faith considers communication in the family. Read pages 11-13.

St. Charles, Milan, is this week's Parish Profile. Turn to page 14.

St. Andrew's and St. Monica's both have something in common. Read two articles on page 15.



MEMORY—The historic chapel at St. Joseph's cemetery is once again undergoing renovation, this time on the exterior. It will nevertheless be the scene of a day of Masses on All Souls Day, Nov.

2, beginning at 8 a.m. The schedule and an announcement of a series on death and burial to be carried in the Criterion appears on page three. (Photo by Father Tom Widner)

St. Joseph's cemetery chapel to be renovated

The historic 109-year old chapel at St. Joseph's cemetery is once again undergoing restoration—this time, however, it is the exterior which is receiving most of the benefit of the work.

The old brick on the building is being entirely replaced and the new exterior will be waterproofed when the work is completed.

In addition a new mural is being completed on the west wall of the chapel's interior.

All the work is being done in the memory of Sister Philonilla Weintraut, the Mishawaka Franciscan nun who, in 1972, led the renovation of the chapel's interior. It had not been actively used since 1925.

Brick work is being completed by Tom Williamson Construction Co. The mural is being completed by artist Patrick Flanigan who painted the east wall during Sister Philonilla's 1972 renovation. The original paint has been damaged by moisture from the outside.

Mass is celebrated from April to October each year alternating monthly between this historic chapel and one at Calvary cemetery. These Masses are scheduled for 2 p.m. on the third Wednesday of each month.

Support for the current renovation is requested. Donations may be made in care of the St. Joseph Cemetery Chapel Fund and may be sent to George B. Rolfsen, Sr., Coordinator of Activities, 601 E. Edgewood Ave., Indianapolis, IN 46227.

Reagan speaks to educators

KEYSTONE, Colo. (NC)—President Reagan told about 300 educators and school superintendents at the Chief Administrators of Catholic Education meeting in Keystone Oct. 17-20 that he has asked for a Senate vote on tuition tax credits in the first or third week of November.

In a telegram Oct. 20 Reagan said Sen. Robert Dole (R-Kan.) and Sen. Howard Baker Jr. (R-Tenn.), majority leader, "have agreed, at my request, to bring the bill, S. 528, for a vote in the Senate as soon as possible."

Saying he believes the groundwork has been laid for the successful resolution of the issue in Congress, Reagan said, "We are requesting that the Senate leadership schedule the vote on tuition tax credits on either the first or third week of November but not the second week when I will be away from Washington."

If passed the bill would permit tax credits for part of the tuition parents pay to send their children to non-public schools. Supporters say such a bill would give moderate income parents a greater voice in the education of their children; opponents say it would harm public schools.

"We are in agreement that the primary authority over a child's education rests

with the family," Reagan told the Catholic administrators in his telegram. "Parents have the right and responsibility to have the children educated in accordance with their own values. A tuition tax credit will go a long way toward making this right a reality for parents of modest means."

Researcher Anthony Bryk told administrators Oct. 18 that Catholic schools get high marks for the quality of their education but that financial problems could be a "time bomb ticking in the background" for many inner city parochial schools.

Bryk, a senior research associate of the Huron Institute of Cambridge, Mass., and an associate professor at the Harvard Graduate School of Education, said preliminary findings of "A Study of Effective Catholic Schools" confirms "what practitioners have felt all along, that Catholic schools offer valuable educational opportunities to their clients."

CASE, a department of the National Catholic Educational Association, undertook the study in 1982. It is being conducted by the Huron Institute, and the final report will be presented at the NCEA meeting in April 1984.

the criterion

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Agenda includes holy days (from 1)

Holy day practices vary from country to country.

A survey by the bishops' Committee on the Liturgy that year found more than two-thirds support among the bishops for a reduction in holy days, but also found support for retention of All Saints' Day as a holy day.

THE PROPOSAL to begin preparing a pastoral letter on women is being made by the bishops' Ad Hoc Committee on Women in Society and in the Church, headed by Bishop Joseph L. Imesch of Joliet, Ill. In a report to the bishops the committee said it unanimously voted last July to seek approval for the preparation of such a letter.

The letter, according to the committee report, could show the bishops' pastoral concern for women in the church and "would offer new hope to those women who have experienced rejection or alienation." The report also proposed a consultation process with women in the church, including hearings similar to those held when the bishops were preparing their recent pastoral on war and peace.

The proposal for a pastoral letter on women comes at a time of increased attention to the issue of women in the church. Speaking to a group of U.S. bishops in early September, Pope John Paul II said that the idea of women priests must be rejected and that support must be withdrawn from any group or individual advocating a female priesthood.

Bishop Imesch's committee, meanwhile, has scheduled a two-day workshop on women in the church for bishops and representatives of 11 U.S. Catholic women's organizations immediately prior to the bishops' general meeting. Topics will include "Women in Scripture," "Origins in Ministry," and "Patriarchy in Society and the Church."

THE PROPOSED pastoral letter on Hispanic ministry, slightly revised from an earlier version released last summer, calls for more thorough efforts to meet the spiritual needs of the Hispanic population.

Among other things the pastoral urges greater use of Spanish in liturgies, more Spanish language classes for priests, parish and diocesan assistance to migrant workers, and integration of Hispanic ministry with social justice efforts.

It also urges Catholic schools to offer bilingual education programs and to give scholarships to Hispanic students who might not otherwise be able to take advantage of a Catholic education.

Another document to be voted on by the bishops is a proposed 6,000-word statement marking the 20th anniversary of the Second Vatican Council's Constitution on the Sacred Liturgy.

The statement notes the "sweeping changes in liturgical life" of the past two decades as a result of the council's action and says the goal of the changes has been "to enrich the church's life of prayer and worship."

The council's liturgical constitution,

which is also known by its Latin name, *Sacrosanctum Consilium*, was promulgated Dec. 4, 1963.

One statement that is not expected to be discussed in depth at this meeting is a proposed pastoral letter on capitalism and Christianity.

Originally the committee preparing the pastoral, headed by Archbishop Rembert Weakland of Milwaukee, had planned to have a first draft ready for discussion at this year's meeting. But last May the committee announced that it would delay issuance of its first draft until mid-1984.

In addition to the question of U.S. holy days, five other items are on the bishops' agenda this year because of the upcoming effective date of the revised Code of Canon Law:

—A proposal to allow bishops to continue giving the sacrament of confirmation at the age customary in their dioceses until "a national study suggests another age (the new code calls for confirmation at approximately age seven unless the conference of bishops determines differently);

—A proposal to allow individual bishops to establish limited tenure for pastors in their dioceses (the new code gives pastors indefinite tenure unless the entire conference of bishops votes to permit local limits on tenure);

—Two proposals dealing with diocesan marriage tribunals, one to permit a single judge to handle cases in courts of "first instance," the other to permit a lay judge on a tribunal with more than one judge, and

—A proposal to ask the Vatican to permit auxiliary bishops to vote on changes in the statutes of the National Conference of Catholic Bishops.

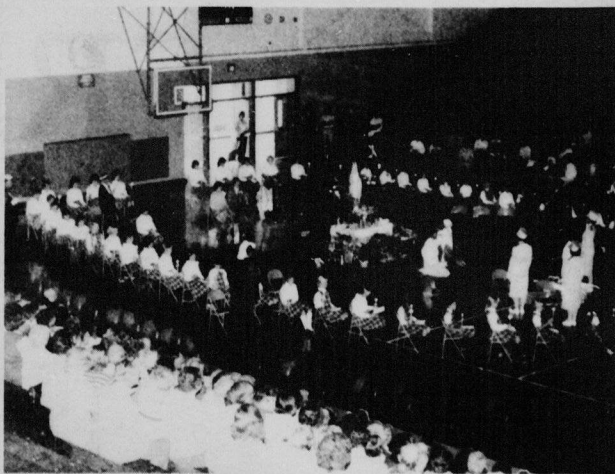
Other items on the bishops' agenda include:

—The proposed resumption of twice-a-year meetings.

—A proposal to ask the Vatican to allow a priest rather than a bishop to perform the sacrament of confirmation regularly in certain cases where adults are being received into the church. The proposal is an effort to clear up confusion over interpretation of a church norm involving adults who were baptized as Catholics in infancy but were not raised as Catholics in their youth.

—Proposals for the opening prayer at Mass on the U.S. observances of the memorials for Blessed Andre Bessette (Jan. 6) and Blessed Rose Marie Durocher (Oct. 6). The bishops last year approved adding the two memorials to the liturgical calendar for the United States, and now are being asked to approve opening prayers for Masses celebrated on those days.

—A proposal to allow a broader range of translations of the Psalms in the Liturgy of the Hours. The proposal would permit use of versions of the Psalms found in the New American Bible, the Jerusalem Bible and the Catholic edition of the Revised Standard Version when set to music.



A SUCCESSFUL SERVICE—This year's Living Rosary at St. Louis Parish in Batesville met with greater success than ever before thanks largely to the committee of women who organized it. They are: (left to right, bottom photo) Louella Schwipps, Maggie Voegel, Erma Hartman, Edna Bedel, chairperson, Mary Bossert, Helen Amberger, and Gerri Driggers. (Photos by Peter Jachimlak)

Living Rosary in third year in Batesville Deanery

by BARBARA JACHIMIAK

The Batesville High School gymnasium was the site of the third Living Rosary presentation in the Batesville Deanery on Sunday, October 16. It was sponsored by the Knights of St. John, Ladies Auxiliary #11 KSJ, and the Knights of Columbus and held under the auspices of the Most Reverend Edward T. O'Meara, Archbishop of Indianapolis. More than 400 people attended the program involving about 100 participants.

Father Robert Hoffer, pastor of St. Louis Church, Batesville, opened the ceremonies with a dedication of the Living Rosary to the memory of its foundress, Gerri Kaiser, who had died unexpectedly

before the plans had been completed this year.

The Archbishop gave a short homily noting that Pope John Paul II also has a strong devotion to the Blessed Virgin Mary. He expressed the hope that all "may see that the Rosary is still relevant as a personal and group devotion in the Catholic Church. It is recited twice daily at St. Meinrad Monastery in southern Indiana—once in English and once in Spanish," he said. He concluded his talk with the remark, "The Living Rosary has already in three years become a tradition in this Deanery."

This year the presentation of the Living Rosary was offered for world peace. An added feature was the appearance of the three children of Fatima depicted by students from St. Louis School, dressed in authentic peasant costumes of 1917 Spain. At the conclusion of the Rosary, the statue was crowned by Pam Miller, escorted by Mike Zigan, both members of St. John the Baptist Church in Osgood.

Edna Bedel, a member of the Ladies Auxiliary #11 and St. John's parish, organized the event. She expressed her pleasure at the results of her efforts.

"For several years we had been going to Louisville and Cincinnati to participate in a Living Rosary," she said. "We decided it would be nice to have one in our Deanery." She mentioned that her one regret was that Gerri Kaiser could not have seen it. "She gave so much of herself to bringing the Living Rosary to Batesville," she added.

According to her, it had originally been planned to offer the program every two years, but when Archbishop O'Meara attended in 1982, he was so impressed that he observed that it should be held every year. "I don't believe there is another Living Rosary offered anywhere else in the Archdiocese," Edna said. She voiced the hope that attendance would increase each year.

Canon law workshops scheduled

Regional workshops on the revised Code of Canon Law have been scheduled in several areas of the archdiocese for clergy, Religious and laity.

They follow an initial workshop on the revised code held earlier this month in Indianapolis.

The first regional workshop will be held Saturday, Nov. 5, at the Mount St. Francis Retreat Center in Mount St. Francis, for the New Albany and Tell City deaneries.

Five other regional workshops will be held on the following five Saturdays. For the Batesville and Connersville deaneries, the workshop will be held on Nov. 12 at St. Mary Parish in Greensburg.

For the Terre Haute Deanery, the workshop will be on Nov. 19 at St. Margaret Mary Parish, Terre Haute.

For the Bloomington and Seymour deaneries, the workshop will be held at St. Columba Parish, Columbus, on Nov. 26.

For the Indianapolis North and West

deaneries, the workshop is planned for Dec. 3 at Chatard High School.

For the Indianapolis South and East deaneries, it is scheduled for Dec. 10 at Secena High School.

For more information, call the Archdiocesan Metropolitan Tribunal at 317-236-1460.

Poverty increasing

WASHINGTON (NC)—Increasing poverty in the United States is "a conscious result of current government policy," Father Thomas J. Harvey, executive director of the National Conference of Catholic Charities, said Oct. 18. Father Harvey testified before House Ways and Means subcommittees on oversight and public assistance and unemployment compensation. "It is no surprise that we have a growing number of poor in the United States," he said. "It is rather an inexcusable tragedy."



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Study cites impact of federal cuts on Marion County

Budget reductions in federal nutrition programs have had a detrimental effect on low-income residents of Marion County, a study by Bread for the World/Indianapolis has found.

The study, "Hunger Watch: Indianapolis," examined the impact of cuts in food stamps, the Elderly Nutrition Program, school lunch and breakfast programs, and other federal nutrition programs. It was released on World Food Day, Oct. 16.

A summary of the findings says that the major conclusion was that "budget cuts in federal nutrition programs have been a significant contributing factor to the increasing problems faced by poor people in Marion County as they try to meet their basic food needs in the midst of high unemployment and inadequate public and private sector assistance."

The study also found that:

► More than 10 percent of Marion County residents lived under the official U.S. poverty level (\$9,862 for a family of four) last year. About two thirds of those people are blacks. Those living at or below poverty level in Marion County include half of the female-headed households, 15 percent of the children under 18, and one of every nine persons 60 or older.

► More than 10 percent of the people in Marion County are enrolled in the Food Stamp Program. Although high unemployment has increased the numbers receiving food stamps since October 1981, tighter eligibility requirements since that time have eliminated some and reduced benefits for many.

► More of the elderly receive hot lunches at Marion County's congregated meal sites for senior citizens than in the previous two years, and eligible homebound elderly receive two meals per day. Yet these programs serve fewer than one out of 12 older people living below poverty level. Some meal sites have had to turn eligible people away, and there are waiting lists for home-delivered meals.

► Participation in school lunch and breakfast programs has declined in the past two years, due partly to declining school enrollment and partly to reductions in federal support. The percentage of students receiving free or reduced-price

meals has increased. But elimination of the "hardship provision" has resulted in some poor children being unable to participate. The "hardship provision" allowed for higher-income families with unusual expenses due to illness or handicap to qualify for free or reduced-price meals.

► Reductions in Child Nutrition Programs had less impact in Marion County than in other places in Indiana and the nation. Potential reductions in food quantity and quality have been offset locally by a grant from Lilly Endowment, Inc. More poor children are receiving meals in day care facilities now than a year ago. Yet day care eligibility changes have

eliminated some low-income Marion County families from day care services.

► After two years of budget freezes, recent increases in federal funding for the Special Supplemental Food Program for Women, Infants and Children (WIC) have allowed the allotted caseload for Marion County to rise from 5,250 to 6,000. Yet, as of April, the program was serving only 38 percent of the eligible women and 23 percent of the eligible children in the county.

► Income maintenance programs for low-income people in Marion County and across the state are inadequate. Families with an unemployed male head of household are ineligible for Aid to Families

with Dependent Children (AFDC) in Indiana. Lack of clear guidelines and public accountability make trustee poor relief arbitrary and unpredictable.

► Despite dramatic increases in food and other emergency assistance by private sector agencies and churches, many providers are stretched beyond their means.

The report recommended urging Congress to restore and increase budget for federally-funded nutrition programs. I also recommended influencing Indiana's legislators to revamp the state's public assistance system. Finally, it recommended that citizens of Marion County work together to increase the number and quality of local responses to hunger and poverty. These include food pantries, meal programs and emergency housing.

The report was released as part of Bread for the World's "Hunger Watch: U.S.A.," a project involving teams of volunteers across the United States. The Indianapolis chapter of Bread for the World interviewed recipients and administrators of federal nutrition programs, and staff members of private agencies and churches, to determine the effect of the budget cuts in these programs since October 1981.

Bread for the World is a Christian citizens' movement concerned with making an impact on U.S. government policies so that they help alleviate hunger here and abroad.

Women recognizing dignity in leadership roles

DENVER (NC)—Women in the church are recognizing their individual dignity as they enter new leadership roles, the National Council of Catholic Women's president Mary Meisner said at the organization's biennial convention in Denver.

More than 2,100 women met in Denver Oct. 17-21. Nine bishops and 120 priests also attended.

Mrs. Meisner said that women "have learned that in NCWC the word 'volunteer' is a verb and not a noun. Because women give up their time and substance, they can be said to volunteer, but Vatican II assures women they are lay apostles."

Reflecting the convention's theme, "A Vision of Hope," keynote speaker Susan Muto, executive director of the Institute of Formative Spirituality at Duquesne University, Pittsburgh, suggested ways to transform the "hopelessness of the world into a world of hope."

"People have come to the conclusion that hope is a thing of the past, and grim determination has replaced it," she said. "There is always a sense of catastrophe lurking in the shadows. We live in uncertainty, we wonder if the future isn't a

play of forces over which we have no control, we live in a day of unrestricted freedom—and then we implement a rash of programs just to ward off terror."

She continued, "We live in an age of magicians looking for miracles. We treat people as things—it is a time of violence, dehumanization, an age of scorn and suspicions—a dog-eat-dog world."

Posing the question, "What can we as Catholic women do to rekindle hope?" she cited one solution for the contemporary problems of today's society as "restoring a vision of hope. It is only in the face of anguish and catastrophe that such a vision can be convincing. It is when things are awry that hope comes alive. But our hope depends not on human power, but on God. We live with the assurance that God is our God and we are his people."

Ms. Muto specified waiting, praying and coping with the harshness of reality as the three conditions for carrying the vision of hope into the world. "We must wait as Job waited, even in the midst of confusion. We must celebrate the sign of hope simply—shared need is a vision of hope, so are condolences, even smiles are signs of hope in an age that some would say is hopeless."

Two days of workshops explored a wide spectrum of controversial and timely issues including the bishops' pastoral on war and peace, moral medical decisions and today's Christian feminist. Speakers included Father J. Bryan Hehir, director of the office for international justice and peace in the U.S. Catholic Conference's Department of Social Development and World Peace; Bishop Mark J. Hurley of Santa Rosa, Calif., chairman of the USCC Committee on Social Development and World Peace; Father Clarence Waldon, director of the Office of Evangelization in the Archdiocese of Indianapolis; and Mary Giles, professor of humanities and religious studies at California State University.

Joncas to lead workshop

Father Michael Joncas, composer of the liturgical song collection, "On Eagle's Wings," will present a concert and workshop at St. Christopher Church in Speedway on Nov. 18 and 19.

He will be joined by musician-composer David Haas. Father Joncas is associate pastor of Presentation Church in Maplewood, Minn.

The concert will be held on Nov. 18, at 8 p.m. The workshop, "Music for the Seasons of the Church Year," will be on Nov. 19, from 10:30 a.m. to 3:30 p.m.

Both events are co-sponsored by St. Christopher Church and the Indianapolis Association of Pastoral Musicians. Tickets at the door will cost \$4 for the concert and \$9 for the workshop. Pre-registration discounts and lunch tickets are available before Nov. 4. For more information about the concert or workshop, call Charles Gardner at the Office of Worship, 317-236-1483.

St. Christopher Church is located at 16th Street and Lyndhurst Drive in Speedway.



Fr. Joncas

Series on Catholic burial planned

During the coming year The Criterion will carry a series of articles in conjunction with Catholic Cemeteries of the Archdiocese of Indianapolis concerning death and burial in a Catholic context. The series will be written by Joseph B. Sankovich, field executive with Diocesan Cemetery Consultants of Wyoming, Pa. Sankovich is on assignment to the Archdiocese of In-

dianapolis and Catholic Cemeteries with responsibilities for the establishment of the Counseling Program. He is a specialist in the theology of bereavement and grief resolution.

Sankovich explained the rationale for the articles as being fourfold. First, since the publication in 1969 of Elisabeth Kubler-Ross's work "On Death and Dying," there has been a more honest and realistic facing of the terminality of the human person. Second, the ways in which Americans handle the death reality was significantly challenged by Jessica Mitford in "The American Way of Death." Third, the Second Vatican Council enlightened church teachings concerning the death reality for Catholics. Fourth, death involves an integration of the secular with the divine and it seems important to know what the Catholic community offers its members and others in its ministerial response to this reality where burial is concerned.

The articles, beginning Nov. 4, will contain the following themes: 1) Significance of the Death-Awareness Movement to Catholics; 2) The Church's Role in the Death Reality; 3) The Catholic Cemetery; 4) Pre-Need vs. At-Need Burial Arrangements; 5) Burial/Entombment Alternatives; 6) The Archdiocese of Indianapolis and the Corporal Work of Mercy Called the Burial of the Dead; 7) Catholic Cemeteries Association of the Archdiocese of Indianapolis.

The first article next week will consider the death-awareness movement and will examine the contribution of Elisabeth Kubler-Ross. It will consider how the Church's traditional teaching on life, death and resurrection has impacted on her work. It will look at grief resolution and the part the Church plays in this phenomenon.

Mass schedule announced

The annual All Souls Day celebration of Masses will be offered in St. Joseph's Chapel at St. Joseph Cemetery on Wednesday, Nov. 2 beginning at 8 a.m. The schedule of Masses is as follows:

► 8 a.m.—Father Henry Brown, Holy Name.

► 9 a.m.—Father John Elford, St. Joseph.

► 10 a.m.—Father Daniel Pfeilschifter, OFM, Sacred Heart.

► 11 a.m.—Father John Sciarra, St. Barnabas.

► 12 noon—Father James Dede, St. Vincent, Shelby Co.

► 1 p.m.—Father William Morley, St. Jude.

► 2 p.m.—Father Joseph Rautenberg, Our Lady of Greenwood.

► 3 p.m.—Msgr. Charles Koster, St. Patrick.

► 4 p.m.—Father Joseph Schaedel, St. Michael.

► 5 p.m.—Father Michael Bradley, St. Patrick.

► 6 p.m.—Father Gerald Kirkhoff, St. Philip Neri.



BACH WINNER—"I am grateful to God for my talent and the ability to use it," says Benedictine Brother Sean Duggan. "In that sense I am successful and fortunate." Brother Duggan, an apprentice monk from St. Joseph's Abbey in St. Benedict, La., was the winner of the recent Bach International Competition in Washington, chosen over 22 of the world's outstanding young pianists. (NC photo by Scott Collier)

U.S. archbishop condemns war in Central America

Two Salvadoran bishops express similar sentiments and tell of death squads

by NC NEWS SERVICE

War is not the answer to the problems of Central America, a U.S. archbishop and two Salvadoran counterparts told the Kissinger Commission, a U.S. government panel exploring policy options toward the troubled region.

The separate comments came from Archbishop James A. Hickey of Washington, testifying in Washington, and bishops of El Salvador, who addressed the commission during its mid-October visit to El Salvador.

Meanwhile, a Senate subcommittee heard testimony which claimed that the Sendinista government of Nicaragua is trying to organize a Marxist "popular church" and that liberation theology is furthering Marxist causes in the region.

Archbishop Hickey Oct. 21 told the Kissinger Commission that the United States' first priority should be halting the drift toward regional war.

He said a political solution must be preceded by large-scale and lasting economic programs. The bipartisan commission headed by Henry Kissinger, former secretary of state, was formed to recommend Central American policy to the Reagan administration.

The Salvadoran prelates, Auxiliary Bishop Gregorio Rosa Chavez of San

Salvador and Bishop Marco Rene Revelo of Santa Anna, told the Kissinger Commission that the church in El Salvador backs a political solution to the war there, Bishop Rosa Chavez said later. The conflict is "pitting brother against brother," he said. "Our God does not sleep but neither do the adorners of violence in El Salvador." The bishop criticized anti-guerrilla death squads that have warned newspapers and broadcasters not to carry reports about groups the death squads consider to be communists. "It is not possible to achieve peace by putting a muzzle on the means of communication," he added.

ARCHBISHOP Hickey, who spoke to the commission on behalf of the U.S. Catholic Conference, said the United States must welcome dramatic social change in Central America.

"If we fail to define our interests to accommodate change, we are fated to oppose it," he said. "We must support genuine land reform and other efforts to eliminate the enormous inequities in the region."

In the past, the archbishop said, U.S. policy toward Central America has too often been seen as defending the status quo and authoritarian regimes.

The archbishop criticized U.S. policy toward Nicaragua.

"I find use of U.S. tax dollars for the purpose of covert destabilization of a recognized government to be unwise, unjustified and destructive of the very values that a democratic nation should support in the world," he said. He added that such actions seem to be in violation of U.S. treaty pledges and commitments under the U.N. charter.

Archbishop Hickey called for the United States to endorse the efforts of the Latin American Contadora Group, to stop covert support for the "contras" and show willingness to open serious diplomatic dialogue "designed to recast the U.S.-Nicaragua relationship."

IN EL SALVADOR he said the United States should use its influence to help bring about a cease-fire and negotiations "aimed at elections and stable government . . . as well as to being the political, social and economic reconstruction of the country."

At a two-day hearing Oct. 18-19 of the Senate subcommittee on security and terrorism, witnesses said that the Sandinista government of Nicaragua is trying to create a "popular church" that supports Marxist goals and that Marxists use church members and groups, especially adherents of liberation theology, to foment revolution in Central America.

Liberation theology is the name given a set of theological principles that began to develop in Latin America in the mid-1960s. Its themes include both spiritual and physical liberation, and it maintains that sin exists not only in violations of personal morality but also in socio-economic and political structures.

Geraldine O'Leary Macias, a former Maryknoll nun who married a Nicaraguan labor leader about 10 years ago, said that the civil war in Nicaragua is "as much religious as it is political" because of the Sandinista government's attempts to control the church.

Another witness, Father Enrique T. Rueda, said that communists are using church members who espouse liberation theology. Believers of the theology "have become an integral part of the subversive movement through which Cuba and the Soviet Union intend to destabilize and ultimately conquer the 'soft underbelly' of the United States," said the priest, a Cuban-born critic of the U.S. bishops' positions on Central America.

He said Marxist ideology is trying "to subvert not only the religious foundations of the West, but the very political and economic system that offers the only possibility for true development for mankind today."

Luis Pellecer, a former Guatemalan priest who says he left the Jesuits after his 1981 recruitment by a Guatemalan guerrilla group which he later renounced, told the subcommittee that Marxists can recruit people for communism "without using the actual words of communism but by using biblical phrases and images."

In an interview in New York City, an official of Catholic Relief Services, Msgr. Roland Bordon, talked about the situation in Nicaragua, where CRS works through the Nicaraguan bishops' own relief agency. He said that although the Nicaraguan hierarchy has had differences with the government, CRS has been able to carry on its work. He said the Nicaraguans seem to be proud of "forging a third way between capitalism and socialism" and that "I don't think the Nicaraguan revolution stems from Russian or Cuban initiative."

Meanwhile, the conflict in Central America continued to be a personal concern for an American family, that of Father James Carney of St. Louis, who disappeared in Honduras. The Honduran military reported his death during an anti-guerrilla maneuver. However, family members said in mid-October after returning from a trip to Honduras that they feared he might have been alive—secretly incarcerated and tortured.

TV programming back in the news

by LIZ ARMSTRONG

WASHINGTON (NC)—New headlines raised an old controversy recently: Whether TV programming promotes violence or other questionable behavior and whose responsibility it is to do something about it.

The question was back in the news for several reasons: advent of a new fall TV season, Surgeon General C. Everett Koop's claim that the TV industry and its parental and academic adversaries should cooperate in resolving issues of violence on TV and in society, and new proposed legislation mandating educational TV programs for children.

Dr. Koop addressed a conference on TV and violence, saying that just as violence is found on TV, there is an "epidemic" of violence in society. He noted that numerous studies (discounted by the TV industry) have cited a link between violence on TV and real-world violence, but said he did not think such research should be used as an excuse to regulate TV content.

Instead, the surgeon general raised a series of rhetorical questions. One may have been of particular interest to his audience: Why do people watch violent shows in the first place?

That's a slightly different way of phrasing an old question: Why don't viewers, especially parents, simply turn off the TV, refusing to watch violent (or otherwise objectionable) programming or let their families do so.

was concerned with the issue of TV and violence, but the same issues have been raised by church, educational and parent groups in regard to sex and sexually oriented advertising on TV and irreverence toward God or religion. On a broader scope, the issues apply not only to regular TV but to cable TV (with its new offerings of what many critics regard as pornographic and violent fare,) to video games accused of promoting violence and sexual exploitation of women, and to other products of a new telecommunications age.

Koop said that government has no choice but to be concerned about violence in society. Yet, in urging the TV industry and others such as researchers, parents, educators and consumer groups to work together, instead of having to "trade research studies like cannonballs," he suggested something else as well: That it is everybody's responsibility to deal with the many tough questions posed by TV, the telecommunications and entertainment businesses, and their products.

MEANWHILE, those parents and teachers searching for an alternative to current TV programming may take heart in new legislation introduced by Rep. Timothy Wirth (D-Colo.), chairman of the House telecommunications subcommittee. Wirth's bill, H.R. 4097, would force commercial TV stations to broadcast an hour of children's educational programming five days a week. The average such programming now carried by commercial stations is 61 minutes weekly, according to a study Wirth commissioned.

As questions posed by TV programs, cable TV shows, adult videogames, pornographic and sexually explicit materials, and even children's cartoon shows have proliferated, so have groups attempting to deal with them, ranging from political conservatives to feminists to mainline religious denominations to the medical community.

While there is general agreement on many of the problems, the approaches, data and even concern for specific issues vary among the groups in the movement.

For example, two of the better known TV-monitoring groups, the National Coalition on TV Violence, and the Coalition for Better Television, in surveys of spring 1983 shows, agreed on what the top five most violent shows were. But they ranked those shows differently among the top five and disagreed as to the number of violent acts per hour depicted on them.

Also proliferating are TV-related educational materials, to help parents and children become more critical viewers or to help turn the TV into a teacher's aid. One effort is a new TV-related educational package being developed by the U.S. Catholic Conference departments of Communication and Education and published by the National Catholic Educational Association.

Meanwhile, the Boys Town Center, Boys Town, Neb., in conjunction with the National PTA, advises parents in a pamphlet to set a weekly TV viewing limit for their children; rule out television watching at certain times, such as before breakfast or on school nights; agree as a family ahead of time on what show is to be watched and to turn off the TV set afterwards; and help children devise a list of alternative activities (such as reading, working on a hobby, bicycling) to be undertaken before watching television.

Boys Town has another message for parents, too:

"If you watch a lot of TV, chances are your child will also."

Pope condemns bombing of bases in Lebanon

by JOHN THAVIS

VATICAN CITY (NC)—Pope John Paul II condemned the massacre of U.S. and French soldiers in Lebanon, expressing pain and horror for the "young lives cruelly cut off while they were performing a mission of peace."

The pope spoke during his Angelus blessing at St. Peter's Square Oct. 23, a few hours after two bomb attacks killed at least 161 U.S. Marines and left at least 58 French soldiers dead or missing.

U.S., French, Italian and British troops form an international peacekeeping force sent to Lebanon to help the central government establish control over the country's feuding political and religious factions.

"This morning the news spread around the world of two grave terrorist attacks perpetrated in Beirut, Lebanon, that claimed scores of victims among the American and French military who serve in the multinational peace force sent to that tormented country," the pope said.

"A feeling of great pain, horror and denunciation arises in the soul. Young lives were cruelly cut off while they were performing a mission of peace. It is a new violence that is added to the massacres that have spilled a trail of blood and mourning among the people of Beirut and villages in the region," he said.

"It is a new fact of war in a moment in which, taking advantage of the fragile truce, an attempt is being made to resume a dialogue between the parties," he said.

The pope asked 80,000 people in the square to pray with him for the young men who died, for the other victims and for the comfort of their families.

He added a prayer "that the resolution and commitment of those working for peace and reconciliation may oppose more strongly and effectively this murderous will."

Pope John Paul has often criticized the violence in Lebanon, where hundreds of people have died in recent factional fighting by militias representing different religious and political movements.

THE CONFERENCE Koop addressed

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We need to imitate prayer of the tax collector

by Fr. THOMAS C. WIDNER

In last Sunday's Gospel story, I heard Jesus telling us that the tax collector's prayer was more acceptable than the pharisee's because of his attitude. The tax collector knew he was sinful and he said so before God. It was important to me to hear that Gospel on a day in which the news was grim not only on that day but during the entire weekend.

There was a feeble attempt on Saturday to get at the president by violence. There were marches opposing the deployment of missiles in Europe. Locally, Father Cos Raimondi was making his own protest against certain military policies and actions. I was with some friends who feel strongly that some men and women Religious receive poor treatment by some members of the hierarchy in our Church. And there was a conference on medical ethics at IUPUI.

The week's events have challenged my understanding of life. Who am I, I ask, in the face of all this? Does my life count? Is it meaningful to anyone else? What integrity do I bear? Does anyone have any integrity left? What does it mean to be of service in the Church? What are we serving? What is it all for?



One doesn't expect to find violence in one's life—either public or private. What was the man who invaded the golf course where the president was relaxing thinking? What difficulties were a part of his life? Was he so frustrated that he felt he couldn't communicate in any other way? Do we write him off as crazy or as a serious threat? What was his integrity? What did he pray for?

The death of soldiers in war is to be expected. When one puts on a uniform and carries a gun, one invites a hostile reaction. Nevertheless, we are stunned and surprised. The killing of the soldiers in Lebanon ought to destroy the myth that soldiers bring peace. Peace is not won by increasing one's military prowess; it is won by trading swords for plowshares. But that is all rhetoric. There is sorrow in the land and Rachel is weeping for her children. What did those soldiers pray for?

People around the world are marching in protest of bombs and war. Some protests are questioned because they don't engender a response from people. This protest is questioned because some would have us believe the forces of communism are guiding it. The hundreds of thousands who have mobilized to protest bombs have done so out of their own fears and the realization that governments would make of them sacrificial lambs in the race to be superpower number one. What do these people pray? What do their governments pray?

Father Cos' protest reminds me that I need to resolve my own convictions. The support he gains from his priest brothers and women Religious sisters needs to be the encouragement to stand by his convictions. No one else can live those convictions. We do not share in personal protests. We can only make our own protests. Integrity demands that I live out my convictions. I want my friends to protest when I am self-satisfied. Christ stood alone when he died. Each of us stands alone when we die to a particular particular we own. What is my prayer when I am challenged to live my convictions?

Did you know that the IU medical school is one of only two medical schools in the nation which does not include ethics as an ordinary part of its course of studies for its students? What does the business of medicine mean if not recognizing the pre-eminence and integrity of life? How can the study of medicine be removed from an ethical foundation? What do doctors pray for?

I fear that my prayer is too often that of the pharisee. I thank God I am not like the rest of humanity—that I am free from protest and disruption. How arrogant and how inhuman my prayer has become. How insensitive and callous. The news is grim in the daily paper. When will I turn to the good news and start believing? Will Christ find any faith in me when he returns?

Factors cited as to why vocations directors succeed

by JAMES B. BURKE

Like the handful of lucky farmers whose fields get rain during a drought, a few U.S. vocation directors are getting a steady stream of candidates to the priesthood and religious life while their colleagues come up dry.

Exactly how some vocations directors manage to succeed isn't totally clear even to them, but among the factors they cite are these:

- Depending heavily on other priests and Religious to encourage individuals to consider the priesthood and religious life;

- Highlighting as role models priests and Religious living happy, productive Christian lives;

- Letting potential candidates see priestly and religious life from the inside; and

- Making lots of personal contact with candidates.

But whether success in vocations ministry should be measured in numbers is a sensitive issue among those in the field.

While vocations statistics for diocesan and Religious priests, sisters and brothers are not fully comparable before and after 1975, they do give evidence of a crisis in vocations which is as serious a threat to the modern church as the barbarian invasions or Reformation were to the church in other eras, said Marist Father William Ferree, a Dayton University researcher.

Father Ferree's unpublished manuscript, "An Atlas of the Way Out of the Vocation Crisis," says that vocations to the priesthood, sisterhood and brotherhood have clearly and dramatically dropped during the last two decades.

IN 1966 when the U.S. Catholic population was about 46.2 million there were roughly 48,046 diocesan and religious seminarians. Last year as the number of U.S. Catholics rose to 51.2 million, the number of seminarians dropped to 11,645.

There were 181,421 women Religious in the United States in 1966, and by 1982 only 121,370. Over the same years the number of brothers declined from 12,255 to 7,880.

In such an environment, Holy Cross Father Andre Leveille, director of vocations for the Holy Cross Fathers' Indiana Province, is one of the "lucky farmers." The province's Moreau Seminary at the University of Notre Dame has filled during his tenure, which began in 1979.

Each of the last four years between 28 and 33 seminarians have entered, he said. The 369-priest province has 120 college and graduate seminarians.

The last time the Holy Cross Fathers' saw this number of candidates was in 1965, he added. In 1978, the lowest year of decline, he said the order drew 12 seminarians.

Father Leveille says a key factor is the Holy Cross priests themselves, who have become "vocation conscious."

"PEOPLE JOIN people," Father Leveille said.

"They see how God works in the lives of other people and it attracts them," he said.

Christian Brother Robert Shea, Pittsburgh-based vocations director for the Christian Brothers' Baltimore district, is also doing well.

The district, which has 271 professed members, has 77 men in the aspirancy, which it considers the first level of formation.

"We have never seen this large a number before," Brother Shea said. "The last class that we had approaching this size was in '60 or '61," he said.

The Christian Brothers' district relies on local communities of brothers for a complex vocation ministry of prayer, invitation and hospitality, Brother Shea said.

"We don't talk about prayer with people who are interested in our community; we invite them to pray with us," he said.

"A lot of kids do not consider a religious vocation because they haven't been asked," he continued.

Father Leveille's self-described "hardcore recruiting" depends on a vocation booklet, monthly newsletter, presentations to young people and "frequent personal contact" with those who show interest.

HIS VOCATION booklet, using the concept of "vocation models" borrowed from career technology, contains capsule autobiographical sketches of 27 Holy Cross priests—missionaries to parish priests, to university professors.

The sketches, all of priests under 40, give potential candidates "possible models—one of which will attract them," Father Leveille said.

He also writes to 378 men who have shown interest in the community and sends them newsletters, which include autobiographies written by other Holy Cross priests.

The potential candidates are asked to write back. Their comments are responded to and later the candidate is invited to visit the seminary and meet the community.

Before groups of young people, Father Leveille acts out vocations stories about a

young married couple, a single man doing humanitarian work, and a dying man recalling the priests he has known. He usually gets 10 names for his mailing list from each presentation.

In addition to efforts with potential candidates, the Baltimore Christian Brothers work a lot with parents of potential candidates, Brother Shea said.

"They have a lot of valid concerns," he said. "The more involved they are the more free the young person is," he continued.

The Christian Brothers hold special parents-only evenings of prayer.

Other vocation directors are having measured success with a variety of approaches.

At Creighton University in Omaha, Neb., Jesuit Father Dick Houser, a professor of theology, coordinates a support-discussion group for those thinking of joining the Wisconsin Jesuit province.

"In such a group they meet others thinking about vocations and don't feel alone or odd," he said.

The Creighton group, combined with a general renaissance of interest in religion among students and "the strongest Jesuit presence on any campus in the country (70 members)," helped produce five candidates for the province last year, he said.

The Benedictine Sisters of Erie, Pa., who have 14 women in formation, don't emphasize recruitment, said Erie Benedictine Sister Caroline Gorny-Kopkowski, who works with nuns transferring from other communities to hers.

The Erie Benedictines focus on living "the prayer and the work to which we have been called" rather than on recruitment, she said.

In the last 11 years, she said, several women have joined the community after being attracted to its Pax Center, Sunday Eucharist, or Benedictine Associates Program in which lay women and men participate in the community.

"Our corporate commitment to nuclear disarmament and exposing the relationship between militarism and sexism has also drawn women," she said.

The Erie Benedictines may be part of a trend among U.S. women Religious.

"Young women are joining religious communities in this country which have a strong mission statement with a justice and peace component," said Sister of Notre Dame Marie Augusta Neal, professor of sociology at Emmanuel College, Boston.

"In many cases their joining has nothing to do with the congregation's recruiting program," said Sister Neal, who

has conducted a survey of over 300 U.S. communities of women Religious.

The 128-member Sisters of Charity of Our Lady, Mother of the Church, based in Baltimore, Conn., have nine postulants and seven novices, in part because of their reputation as a "traditional order of sisters," says Mother Marie Alma, who directs the 13-year-old community's recruitment.

The community has a "very structured daily schedule" and sticks to its apostolate of teaching and caring for the aged and dependent youths, she said.

Some vocation directors are uncomfortable determining success on the basis of numbers.

"When you talk 'success' in terms of numbers that undercuts what those who are in a vocation ministry are really about," said Sister Meg Kopish, a member of the Adorers of the Blood of Christ and administrator of the National Vocation Council, Chicago.

"The people who are 'successful' in this ministry give people a sense this life is a good life, a valuable commitment," she said.

To talk of numerical success in vocation work forces a business model on a ministry of discernment, she said. Vocation directors "don't put notches on their belts for every one they get," she added.

"Quality is important," said Father Phil Bowers of Purdue University's St. Thomas Aquinas Catholic Center, Lafayette, Ind., from which four men entered seminaries last year. "I spend more of my time screening out people who aren't going to make good priests," he said.

Brother Shea, who last year interviewed 322 men but only encouraged 141 on to the brotherhood, agrees.

"If people want higher numbers, we can get them, but it will be unfair to the church," he said.

Family is not sure priest is dead

Family members of an American priest who reportedly died in Honduras visited that Central American country Sept. 28-Oct. 12 and said they do not know if he is dead, alive or in captivity. Father James (Guadalupe) Carney of St. Louis had worked among the poor of Honduras for 20 years. He was a Jesuit, originally of the Missouri province. On Sept. 19 a Honduran military official announced the priest had died during an army anti-guerrilla sweep in the jungles of Olancho Province.

Religious priests begin adjusting to pastoral assignments

by SUSAN M. MICINSKI

Three religious order priests in Indianapolis, Franciscan Father Cyril Wagner, pastor of Sacred Heart Church, and Divine Word Fathers Richard Jeschke, pastor of St. Rita, and his associate, Lawrence Thornton, are all relative newcomers to the archdiocese. Recently, they had an opportunity to share some of their feelings on their new homes.

"I've been here since June and am still trying to get a grasp of what's going on," stated Father Cyril, "but I don't foresee any difficulties. However, coming from a place where you have personal relationships formed, and then going to a new place where they no longer exist can make you feel kind of desolate, and at that point, it is not a good time to say if you like the place or not. Of course, being at a parish where there are other staff people helps out immensely."

Born in Mt. Sterling, Ill., the Franciscan father brings a wide range of experiences in pastoral ministry to Sacred Heart. Before coming here, he was assigned to St. Francis Friary, Teutopolis, Ill., and appointed pastor of St. Aloysius Church, Bishop Creek. Before that, Father Cyril was pastor of St. Thomas Church and custos of the Franciscans in Memphis, Tenn.

"IT TAKES a little adjustment coming from a rural setting and then going to a city," Father Cyril declared, "but one adjusts back and forth as one needs to do."

In 1975, Father Wagner's ministry took him to Wisconsin where he was appointed pastor of St. Michael Parish, Keshena, Menominee Indian Reservation. But from August of 1977-78, Father Cyril traveled even further still, going to Zaire where he reopened the bush mission at Kasaji, Shaba Province of Zaire. During that time, the country was in a great upheaval, and in May of 1978, this priest was caught in an invasion of rebel troops from Angola and declared missing by the U.S. government for one week. Later he was evacuated after the French Foreign Legion invaded and took control of the city of Kolwezi.

"I did have to readjust my thought patterns after having worked with native Americans and Blacks," explained the Illinois native.

Before coming to Sacred Heart, the Franciscan father "didn't have a huge idea of what to expect," which he thought might be better than coming into the place with pre-conceived notions.

Since his arrival, Father Cyril, whose interests include playing folk and classical guitar, photography, golf and ballroom dancing, has instituted Bible study on Thursday afternoons and evenings. He also has been active with Engaged Encounter and will be the team priest for the first Engaged Encounter to be presented in the Archdiocese of Indianapolis. He stated he "would hope to gather a group of people who would pray regularly for the parish."

BEING AN archdiocesan parish, Sacred Heart is managed in much the same



NEW PASTORS—Franciscan Father Cyril Wagner (left) and Divine Word Father Richard Jeschke are among the newest pastors in the archdiocese. Both Illinois natives, the men bring a wide range of pastoral experience with them, and seem to be making the transition with ease. Each one of them is eager to get to know his parishioners. (Photo by Susan M. Micinski)

manner as all other parishes. But the new pastor "hopes that our presence brings a different dimension or gift. How evident that is to any given parishioner, though, I can't be sure. We also celebrate certain feasts, like St. Francis of Assisi, which other archdiocesan parishes may not celebrate to the same extent."

When asked how he likes his new pastorate, Father Jeschke, who comes from Chicago, declared that "I like it very much. Coming from a very poor inner city parish in Chicago, where I was used to seeing only concrete and asphalt, I really enjoy the lovely grounds here at St. Rita's."

But the most enjoyable thing for the Chicago native at St. Rita's is the people. "There's a real sense of dedication here,"

exclaimed Father Richard. "I can see it in the organizations and all the activities that are going on—and we certainly have an abundance of them. We're either hosting CYO in the gym or there's an Ushers Club meeting, plus numerous others, all at the same time. It's kind of mind boggling."

In addition to his duties as pastor, Father Jeschke is also Midwest District Superior for priests of the society with missions in the states of Indiana, Illinois and Ohio. So although he's the new pastor here he "didn't come in cold." According to the Divine Word Father, he knew the "potentials and difficulties of the parish" from previous visits he made here to meet with the former pastor and his associate.

One thing Father Jeschke is looking (See PRIESTS ADJUSTING on page 21)

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TO THE EDITOR

Reflections on vocations

My compliments! The interview with the five seminarians and with Clem Davis done by Tom Widner in the October 7th Criterion were the best articles I've ever read in a special vocation issue. The humanness of the men shone through. I appreciated meeting them in all their vulnerability and seeing the fears and expectations, the doubts and joys of priesthood through their eyes. They have my prayers for their chosen life.

I confess to a certain amount of discomfort each year at this time when attention is focused on vocations to the priesthood and sisterhood and prayers are asked for an increase in vocations. It is my experience that the Spirit is supplying the Church with plenty of vocations. I refer to the many "lay" men and women who have answered the call to ministry in the American church as religious educators, liturgists, youth ministers, principals, pastoral associates, etc. It seems time to begin to redefine our definition of vocation. At Boston College's Institute of Religious Education and Pastoral Ministry, where I

am studying, the enrollment of lay men and women has risen from 8% in 1971 to 31% in 1981. Your vocation issue mentions only the traditional categories of those who minister in the Church: celibate males and vowed females.

It may be that lay men and women who minister in the Church in administrative positions traditionally reserved for priests and sisters, are overlooked because we are viewed as temporary replacements until the "vocation crisis" is over. But, it just may be that those in emerging ministries are the Spirit's answer to the vocation crisis and part of the Spirit's plan for the Church's future.

I enjoy receiving my weekly Criterion. I appreciate it even more since I've had a chance to compare it to other diocesan papers. I have one suggestion for next year: I would like to see the next vocation issue include interviews with those in emerging ministerial vocations.

Mary Kathleen Batz

Boston, Mass.

We are not an unthinking church

Dr. Collamati asks, under Point of View in the Oct. 14 Criterion: Do we belong to an unthinking church? His argument is with Pope John Paul II over the issue of female priests. Dr. Collamati writes that "the statements by Pope John Paul rejecting the very notion of female priests were direct, unambiguous and demanding." He asks: What are we to make of this?

Isn't it obvious? We make of it church law, binding on all Catholics.

I can't understand how a learned Catholic, like Dr. Collamati, can overlook the centuries of painstaking research,

meditation, prayer; in short, powerful thinking, which precedes the proclamation of a church law. If this is unthinking, then the Catholic Church has nothing to offer Protestants, and others who seek reasoned approaches to truth, as opposed to whims.

This does not say that a particular church law cannot be changed. But the process must be very careful.

Rejection of papal authority is a serious injustice to Catholic tradition.

Robert T. Jefferson

Columbus

Meeting deadline no easy feat

by ALICE DAILEY

Have you ever tried to meet a deadline of any kind when two or three are gathered at your elbow? Forget it.

There must be some kind of canny intuition afloat that knows when I'm trying to write. That's the day every telephone salesman in town tries to sell me light bulbs, cemetery lots, storm windows, awnings, magazine subscriptions or dance lessons.

On one such day a family member was in bed with a cold. After doling out thermometers, fruit juice, cough drops, tissues, extra covers and companionship, I was commanded to "shut the door before that blinkety phone rings again!"

I flipped the typewriter switch, then flipped myself; someone was at the door. An old acquaintance (both words are used literally) who goes about spreading her form of joy chose that day to stop on her way to the mailbox.

"Someone is sick in bed here," I told her hopefully. "Sure you're not afraid you might get whatever it is?"

"Pooh." She took off her head scarf and loosened her coat. "I ain't afraid of nuthin', lived too long as it is. Ain't got a spot of tea, have you?"

(Dear heaven.) "I never use it. How about coffee?"

"Never drank it before and too old to start now."

"A soft drink?"

She spat. "Sweet water!"

I could feel my measly supply of patience ebbing. "What about milk?"

"Milk's fer babies. What's the matter with you, anyway?"

"Is something supposed to be the matter?"

"I don't know what it is. Looks like you're stranglin' or somethin'." She studied me. "You're lookin' older, too."

I swallowed. "Well, it's one way to get noticed."

"Maybe it's that outfit you got on. That color don't do a thing fer a fallow skin."

Part of me said, "Hit her with something," but the part that came out said, "What time is the mail pickup here?"

She tied the head scarf on again. "Believe it's about now." She paused on the porch outside. "Was just on my way to mail this letter."

(Really?)

She scanned the front of the house. "See you never got this here mailbox fixed, did you?"

With clenched teeth I got two whole lines typed when the paper boy came to collect. And the insurance man. Then two door-to-door evangelists tried to edge in with their Bibles.

I got back to the story that evening when



everyone was fed or doctored for the day and my better half was deep into TV. Seemingly the most fascinating programming in television history was on that night.

"You ought to come see this fellow! He's playing a marimba with his teeth."

"Great."

"You wouldn't believe this dog act. You'll have to see it to appreciate it."

"Unbelievable."

I pounded the typewriter. "Now is the time for all good men to learn to shut their mouths."

"On oh. They're switching over to the president's talk. Want to hear what he's got to say?"

"Another time."

There was silence. "He's going to talk about where all the Marines are. Remember what we went through with our Marine?"

I looked about for a king-sized gag and, finding none, made a mental note: "Get up at the crack of dawn and finish this when nobody is stirring."

I hadn't reckoned with Barko, the neighbor's dog, who could easily beat any Guinness Book record for non-stop yapping. He started in at 6 a.m. when his owner left and didn't stop until every living thing inside and outside was not only awake but bright-eyed and bustling. Then he curled up and went to sleep.

Editors are understanding people. I hope.

vip's...

James M. Frische, a native of Seymour and vice president and general manager of Digital Audio Disc Corporation in Terre Haute, has been named a trustee of St. Mary-of-the-Woods College. Another new trustee is Providence Sister Donna Watzke, Director of Pastoral Research and Plans for the Diocese of Ft. Wayne/South Bend.

Mr. and Mrs. Joseph H. Jonos will celebrate their 40th Wedding Anniversary with a Mass of Thanksgiving at 8 a.m. on Saturday, Nov. 5 at Little Flower Church.

Franciscan Father Philip Marquard, former director of Alverno Retreat House, welcomes cancelled stamps to help senior citizens at St. Francis Retirement Village. Please send your cancelled stamps by third class mail to: Rev. Philip Marquard O.F.M., St. Francis Village, 1 Chapel Plaza, Crowley, TX 76036.

Bernie and Marie Willen of St. Lawrence Parish, Lawrenceburg, recently celebrated their 58th Wedding Anniversary.

Mr. and Mrs. Arthur "Hobby" Meyer will celebrate their 50th Wedding Anniversary with a Mass at 10:30 a.m. on Sunday, Nov. 6 in St. Michael Church, Brookville. An Open House will follow from 2 to 4 p.m. in the K of C Hall. Arthur Meyer and the former Helen Schneider were married November 4, 1933 in St. Mary's Church, Madison. They are the parents of seven children and grandparents of 14.

St. John Academy Class of '53 will celebrate their 30th Anniversary with Mass at 5:15 p.m. on Saturday, Nov. 5 in Holy Cross Church, followed by a covered-dish dinner in Holy Cross Hall. Anyone who can locate former students Sally Blacker, Valentina Brazis, or Lianne Butler is asked to call Beverly Kastner-McGovern at 887-0004.

St. John Church, 126 West Georgia St., will present its annual Festival of Arts from November, 1983 through April, 1984. All programs will begin at 4:30 p.m. Sunday afternoons in St. John's, followed by the regularly-scheduled 5:30 p.m. Mass. The first program, on Sunday, Nov. 6, will offer the Christ Church Cathedral Choir of Men and Boys singing works of Wood, Byrd, Bruckner, Walton and Howells.

A free course on "Wisdom Literature of the Bible" will be offered at Little Flower Church, 4720 E. 13th St., on Sundays, Nov. 6, 13 and 20 at 10 a.m. Rev. Rick Gintner will conduct the three-part study of the Wisdom Books of the Old Testament.

WFYI Channel 20's two-part television special entitled "The Chemical People," which will be presented Wednesdays, Nov. 2 and 9 at 8 p.m., will be followed immediately by local town meetings challenging area residents to form task forces to combat substance abuse. Included in the Town Meeting locations will be: St. Thomas More Church, 1200 N. Indiana, Mooresville; Chataud High School, 5885 N. Crittenden; and St. Philip Neri Church, 550 N. Rural.

St. Thomas More Parish, Mooresville, will host a Celebration of Unity and Thanksgiving on Sunday, Oct. 30 from 7:30 to 9 p.m. to commemorate the first anniversary of the Ecumenical Gathering, an interdenominational worship and study group composed of St. Thomas More and three Protestant congregations. The public is invited to attend.

For the safety of Halloweeners, St. Vincent Hospital and Health Care Center will offer a free x-ray of trick-or-treat candy in its outpatient radiology department on Halloween night, Monday Oct. 31 from 7:30 to 10:30 p.m. Interested persons should enter St. Vincent through the outpatient entrance on the south side of the hospital.

St. Paul's Parish, Tell City, will hold a Parish Community Retreat from 7 p.m. on Friday, Nov. 11 through Tuesday, Nov. 15. Holy Cross Father Robert Nogosek and Beth Ann Hughes from the Beech Grove Benedictine Center will conduct the retreat, which is open to Catholics and members of other Christian churches.

St. Vincent Hospital and Health Care Center will sponsor Free Diabetes Classes during November on Mondays, Tuesdays, Wednesdays and Fridays from 1:30 to 2:30 p.m. at the hospital. Review classes will be available each Wednesday at 3 p.m. at St. Vincent for persons previously informed about diabetes. 871-2349 to register.

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check it out...

St. John Academy Class of '53 will celebrate their 30th Anniversary with Mass at 5:15 p.m. on Saturday, Nov. 5 in Holy Cross Church, followed by a covered-dish dinner in Holy Cross Hall. Anyone who can locate former students Sally Blacker, Valentina Brazis, or Lianne Butler is asked to call Beverly Kastner-McGovern at 887-0004.

St. John Church, 126 West Georgia St., will present its annual Festival of Arts from November, 1983 through April, 1984. All programs will begin at 4:30 p.m. Sunday afternoons in St. John's, followed by the regularly-scheduled 5:30 p.m. Mass. The first program, on Sunday, Nov. 6, will offer the Christ Church Cathedral Choir of Men and Boys singing works of Wood, Byrd, Bruckner, Walton and Howells.

A free course on "Wisdom Literature of the Bible" will be offered at Little Flower Church, 4720 E. 13th St., on Sundays, Nov. 6, 13 and 20 at 10 a.m. Rev. Rick Gintner will conduct the three-part study of the Wisdom Books of the Old Testament.

WFYI Channel 20's two-part television special entitled "The Chemical People," which will be presented Wednesdays, Nov. 2 and 9 at 8 p.m., will be followed immediately by local town meetings challenging area residents to form task forces to combat substance abuse. Included in the Town Meeting locations will be: St. Thomas More Church, 1200 N. Indiana, Mooresville; Chataud High School, 5885 N. Crittenden; and St. Philip Neri Church, 550 N. Rural.

Volunteers are needed to aid the Mansions of Marian College by decorating them for Christmas, by conducting mansion tours at a December 11 Open House, or by researching and cataloging their interiors and furnishings. Host and tour training will be conducted on Wednesday, Nov. 9 at 7:30 p.m. in the Allison Mansion. Call Margaret Petraits 852-5427 after 4 p.m. for details.

St. Thomas More Parish, Mooresville, will host a Celebration of Unity and Thanksgiving on Sunday, Oct. 30 from 7:30 to 9 p.m. to commemorate the first anniversary of the Ecumenical Gathering, an interdenominational worship and study group composed of St. Thomas More and three Protestant congregations. The public is invited to attend.

For the safety of Halloweeners, St. Vincent Hospital and Health Care Center will offer a free x-ray of trick-or-treat candy in its outpatient radiology department on Halloween night, Monday Oct. 31 from 7:30 to 10:30 p.m. Interested persons should enter St. Vincent through the outpatient entrance on the south side of the hospital.

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Archbishop O'Meara's Schedule Week of October 30

MONDAY, October 31—Indiana Catholic Conference Diocesan Review meeting, Catholic Center, 7:30 p.m.

THURSDAY, November 3—Confirmation, St. Roch Parish, Mass at 7:30 p.m. followed with a reception.

FRIDAY, November 4—Confirmation, Annunciation Parish, Brazil, Mass at 7:30 p.m. followed with a reception.

SATURDAY, November 5—75th Anniversary of the founding of Holy Rosary Parish, Seelyville, Mass at 5 p.m. followed with reception and dinner.



FAMILY TALK

Woman loses desire for sex

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: I am 30 years old. My husband and I have been married nine years with three lovely children. For the past six months I have had little or no sexual desire.

Until then, I enjoyed our relations. Now I wish he would leave me alone. I still do love him. I want to be talked to and hugged, and I want to hear about his day and be with him too. I can't explain why I don't have any desire.

There are some other problems in our lives right now. We recently moved to a new city. The children may be lovely, but they are getting us down. And I feel tired and overwhelmed much of the time. However, you would think I would enjoy intimacy as a comfort and an escape. Instead, I want none of it. This is hard on my husband. He can't understand it and thinks I don't love him.

Answer: Lack of desire in our sex-oriented age can be very unsettling. With Masters and Johnson detailing for us the latest techniques, and popular magazine articles counting climaxes, we can feel most inadequate when the urge departs for a time.

Impotence in men and frigidity in women have much in common. Both can cause the partner to feel unloved. Both are very prevalent today. And both are temporary and curable.

Relax! Many women go through periods when they have no eagerness for sexual relations. As you say, this is not a sign that you are no longer in love with your husband. Be sure during this time to assure him in every way you can that you do care for and want him.

Temporary frigidity has four main causes. Physical causes are relatively rare, but possible. Menopause or a lingering illness may sap sexual desire.

A more likely cause of frigidity today is medication. Sexual disinterest is the unwelcome side effect of many common drugs prescribed by physicians, especially those used to combat anxiety and depression.

Another common cause of sexual disinterest is fear. The fear of violating rules, the fear of getting caught, the fear of increasing intimacy and closeness, and various unconscious fears may cause desire to take a vacation.

Finally, the most common cause of all is fatigue. Physical fatigue is as obvious as its solution: Get more rest. Mental fatigue is even more exhausting. You mention a recent move and children as current agents of stress. This could easily be the culprit.

What to do? First, be patient with yourself. Sexual desire, like life itself, has its cycles, and you will feel interested again when you are less overwhelmed.

Second, love your husband in every way you can. This includes sex. If you feel that you cannot participate in elaborate lovemaking, then shorten your lovemaking time. Try short but affectionate relations. Do not let your temporary disinterest

endanger your marriage. Tell him the difference between physical desire and your love for him.

Third, try a change of scenery. Perhaps you could go off to a motel for a minivacation where the freedom from daily cares and deadlines will allow your body to feel its normal urges.

Fourth, do not concentrate on sex as if that were the touchstone of your relationship. Sex is the way we celebrate love, not the proof of its existence. Even at the motel let the sex come, but focus on other avenues of affection.

Read and watch television together. Give back rubs. Prepare food snacks for each other. Walk through the woods. Sooner or later, as outside stress eases, your natural desires will return.

(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)

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CRS widely accepted in Middle East

by TRACY EARLY

NEW YORK (NC)—In the crosscurrents of Middle East conflicts, Catholic Relief Services is one agency that has won acceptance and commendation from all groups, said Lawrence Pezzullo, CRS director, after making his first visit to survey agency operations in the area.

Pezzullo, who became the first layman to head the U.S. bishops' relief and development agency in July, was accompanied on the Middle East tour by Bishop Daniel Reilly of Norwich, Conn., chairman of the board.

From Sept. 28-Oct. 1, they visited Egypt, Jordan, the West Bank, Gaza and Jerusalem. Because of unsettled conditions, they cancelled plans to visit Lebanon, where CRS also has an extensive program. CRS does not work in Israel, Syria, Iraq or Saudi Arabia.

Pezzullo was interviewed Oct. 20 at CRS headquarters in New York, just days before the Oct. 23 suicide bombing attacks that killed more than 200 U.S. Marines and French paratroopers in Beirut, Lebanon.

"CRS has developed a tremendous amount of expertise and it is a respected institution with people at all levels telling us to continue," Pezzullo said. "Nobody pulled us aside and said, 'There is something you should know.' That always happens when things aren't going well."

Pezzullo, a diplomat whose last assignment before leaving government service was as U.S. ambassador to Nicaragua, said CRS is able to work satisfactorily with all the political forces dominant in various regions of the Middle East.

Anglicans grapple with divorce

LONDON (NC)—Renewed controversy over how the Church of England (Anglican) should treat the divorced and remarried is expected when its general synod meets in London Nov. 8-10. The Church of England currently excludes divorced and remarried members whose first spouses are living from Communion and refuses them church weddings. An Anglican who was married for a second time in a civil ceremony or in another church can be readmitted to Communion at the discretion of the parish priest.

On the West Bank, he said, CRS has "cordial" relationships with the Israeli occupying authorities, and has had no difficulty securing the necessary currencies from them for its projects.

Though he did not visit Lebanon, he said he has received reports from field staff that CRS work continues under all the diverse forces that exercise control in different areas of the country.

Pezzullo said the shipment of Food for Peace commodities distributed by CRS in Lebanon was interrupted for a time because of the fighting.

In addition to distribution of food, he said, a major part of the Lebanon program is reconstruction of damaged schools, hospitals, orphanages and other service agency buildings. This reconstruction, he said, sometimes becomes necessary more than once. "We usually can see that a program will have an end point," he said. "But in Lebanon you have to keep doing what you did before."

Pezzullo said that although CRS works openly under the Catholic name in Lebanon, it is not affected by the hostility of some Lebanese to local Maronite Catholics. CRS helps the various Moslem and non-Catholic Christian groups impartially, he said, and has won "high credibility" because of this policy.

Pezzullo said the West Bank program, much more extensive than that in Jordan, was primarily with Moslems, and that during his visit they showed an extraordinary sense of appreciation for the services performed by CRS. He said these included child health clinics and other medical work, road building in isolated areas, piping fresh water to villages that had relied on cisterns, agricultural assistance and elementary schools. A new program currently in the planning stage, he said, will help parents cope with the special problems of handicapped children.

Pezzullo said he did not find a need for a CRS program enlarged or expanded in any particular way. But he said CRS would develop a program with a more coordinated focus on the region as a whole.

"We're doing this from a basic conviction about the benefit to be gained from an interplay of experiences," he said. "Where countries all have similar conditions, things we are doing in one place would be worth doing region-wide."

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James D. Barton
Archdiocesan Director

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Fr. James D. Barton, Archdiocesan Director

New staff member joins Family Life

by JIM JACHIMIAK

Toni Peabody's new position as family life coordinator allows her to spend time with her own family, but also allows her to continue working with volunteers.

As coordinator, she spends three days each week assisting Valerie Dillon, director of the Family Life Office, with various projects.

Ms. Peabody sees a parallel between her job and her own family life. She and her husband, Richard King, have two sons, aged five months and three years. She notes that their older child is enrolled in a cooperative rather than a traditional day care center. Parents are involved in the cooperative, and "we want to spend that time," Ms. Peabody says. "That was a real priority."

The job is "compatible with my own family life" and offers a flexible schedule.

Ms. Peabody holds a bachelor's degree in social work from Ball State University, Muncie, and a master of social work (MSW) from Indiana University-Purdue University, Indianapolis. She accepted the family life position in September.

Much of her time is spent examining materials and training in pre-Cana and marriage preparation programs in the archdiocese. The Family Life Office will redesign the programs.

In addition, Ms. Peabody explains, "I touch all the areas that the family life program offers. Part of it is getting out the word about what the family life programs are."

She is helping to organize a speakers' bureau, assisting with the natural family planning program, and working with members of Separated, Divorced and Remarried Catholics (SDRC) and Catholic Widowed Organization (CWO). She has also had a number of speaking engagements, in and out of the archdiocese.

A large part of her work involves working with volunteers, Ms. Peabody explains. "Other people are the workers," she says. "We are enablers and facilitators. We help facilitate people to do the work." She is not new to that field.

After a year in the Jesuit Volunteer Corps in Juneau, Alaska, she took a paid position with the Diocese of Juneau. As a volunteer, she worked in a day care center and a senior citizens' center. As an employee of the Juneau diocese, she helped establish senior citizens' centers in outlying areas.

Immediately before joining the Family Life Office, Ms. Peabody was director of volunteers and community relations at the St. Vincent Stress Center.

"I like to work with people who will help start something and then take it over," she says. Family life is "a new and growing program. In the next few years it will be a big program," and she is looking forward to being part of that growth.

Ms. Peabody notes that in Alaska, she helped establish senior citizens' centers where "two years before, there was nothing." She also "worked at the stress center before the doors were opened."

She is a member of St. Thomas Aquinas Parish in Indianapolis and president of the advisory board of the Senior Companion Program. That is a federally-funded program offering opportunities for low-income senior citizens to serve others.



Toni Peabody

Sister's book describes life among poor

by CYNTHIA DEWES

The poor, the unmentionables of this world are so remote from most of us as to be virtually invisible. Such a group are the "zabbaleen" of Cairo, the garbage collectors who live on the edges of the city's dumps. "Zabbal" is an Arabic word meaning "dung," and the "zabbaleen" are those who collect it.

Sister Emmanuelle Cinquin, a Sister of Notre Dame de Sion born and educated in a well-to-do Belgian family, had long wished to serve the poor. After a lifetime of teaching the children of the rich she was allowed to follow her heart's desire when she retired by going to live with the zabbaleen.

"To Share With God's Poor," (Harper & Row, \$5.95) is Sister Emmanuelle's own story of that life among the lowest of the low. And despite the squalor and seeming hopelessness of such a life, the book is humorous, cheerful and even uplifting.

Sister Emmanuelle describes the muddy dirt floors of the hovels made from tin cans, in which these people live. She mentions their ignorance, their daily long hours of first gathering and then sifting through the garbage of Cairo's upper classes.

Infant mortality is high; women are burdened with yearly pregnancies, no medical attention and no sanitation. Flies are thick everywhere and rats become housepets in fact if not by choice.

Sister Emmanuelle moved in 1971 and arranged classrooms in pig sheds or jerrybuilt shacks. She began to hold morning classes for the smaller children, teaching catechism to Christians and morality to Muslims. She held afternoon classes in sewing and hygiene for older girls and women, and evening classes for the illiterate men.

With the help of other Religious in the city she organized occasional outings for the children. In a society which puts women

in the same category as slaves, she taught the little ones to honor their mothers with homemade gifts, wildflowers and songs. She tried to convince the men that their manhood would be more enhanced by learning to read, rather than by beating their wives senseless several times a week.

Nor was Sister the only one who taught. She in turn was taught lessons in sharing, humility and trust in God's goodness by the impoverished neighbors she came to love and admire.

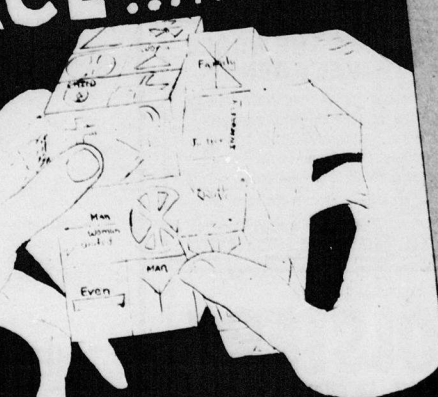
Unlike Mother Theresa, Sister Emmanuelle is not a mystic and this book is not a meditation. In fact, Sister Emmanuelle says that at one time she had to remind herself that she was not a social worker during the week and a nun only on Sundays.

The humor, faith and hope displayed in "To Share With God's Poor" recommend it, despite the ominous subtitle, "Sister Among the Outcasts." It is a pleasure to read.

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"In reality, life is not a game. Turning a *combative* situation into a *compatible* solution involves much more than changing letters and creating new formations. The human problems of our world won't be solved by moving figures around on a board or pushing buttons. But I believe it can be done and we can start right where we are now. Let's begin by practicing justice and equality in our daily lives, with compassion for all humanity."

—Robert Greene

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St. Louis doctor takes pro-life stand

Came to Indianapolis to seek support of local physicians

by JIM JACHIMIAK

Many medical associations have taken stands in favor of abortion, but a St. Louis pediatrician who was in Indianapolis last week thinks most members disagree with those organizations.

Dr. Anne E. Bannon, former head of pediatrics at St. Louis City Hospital #1, has been president of Doctors for Life since its founding in 1978. The group includes physicians opposed to abortion and infanticide. Bannon was in Indianapolis last Tuesday seeking the support of Dr. Paul Muller of the American Association of Obstetricians and Gynecologists, and other local physicians.

The "upper echelons" of many medical associations are "generally pro-abortion," Bannon said. But, she added, "the majority of their members do not feel that way." She cited the American Medical Association (AMA) and the American Academy of

Pediatrics as two organizations which have taken positions in support of abortion.

Bannon called Doctors for Life an "educational and scientific organization set up for pro-life physicians all over the country." Membership in the national organization is more than 1,000, she said, and "we're still growing."

Doctors for Life has also become interested in infanticide, especially since last year's "Baby Doe" case in Bloomington. "Baby Doe" was born in April of last year without a complete esophagus, and was diagnosed as also having Down's syndrome. The baby's parents decided not to allow him to be fed and not to allow surgery to correct the esophagus.

Bannon is author of "The Case of the Bloomington Baby," an article examining the case, which appeared in the fall, 1982, edition of the Human Life Review. She also spoke about the case last week at a con-

ference of Right to Life of Michigan, held in Flint, Mich.

Her article notes that, while the baby had the facial characteristics of Down's syndrome, two physicians said that he did not exhibit any other signs of the disease. It is possible to have the facial characteristics without having the chromosome disorder which causes Down's syndrome. The article says that this is "very rare," but because chromosome studies were not conducted, there is no proof that the baby had Down's syndrome.

Doctors for Life supports a proposal made by the U.S. Department of Health and Human Services after the death of Baby Doe, which would prohibit hospitals from taking similar action on the basis of handicap.

Bannon noted that the American Academy of Pediatrics has notified the Department of Health and Human Services



Dr. Anne E. Bannon

that it opposes the proposal, known as the "Baby Doe rule."

"The thing that is bothersome," she said, "is that the academy and a lot of other groups oppose the rule," while many physicians support it.

Bannon compares the Bloomington case to an El Paso, Texas, case earlier this year in which a doctor was found guilty of murder. In the El Paso case, Dr. Raymond Showery was sentenced to 15 years in prison for killing a baby which was delivered alive after an abortion.

She sees no difference between the El Paso case and the Bloomington case, except that in Bloomington "none of the people involved were prosecuted."

For more information, write to Bannon at Doctors for Life, 11511 Tivoli Lane, St. Louis, Mo. 63146.

Pope speaks to missionaries on World Mission Day

ROME (NC)—The missionary's work is a battle motivated by "love toward people still imprisoned by error, misery and evil," Pope John Paul II said Oct. 23, World Mission Day.

The pope spoke at a Mass at the Basilica of St. Paul's Outside-the-Walls in Rome to 239 missionaries about to leave for their assignments.

The sense of spiritual battle is an

essential part of being a missionary, whose aim is the "liberation of souls, through the blood of Christ," the pope said.

"The work of the missionary is not a battle against people to subjugate them. Rather, it is a battle for people. It has its motivation in love toward people still imprisoned by error, misery and evil," the pope said.

The pope made an appeal to lay people

to "become even more the protagonists of the mission of today's church, as you were in the church's beginning."

Pope John Paul asked for greater spiritual and material support for the church's missions.

"Much has been done; much is being done; but there is so much left to do in all the fields: in schools, in hospital assistance and in the formation and cultural preparation of the local clergy," he said.

Cardinal John Krol of Philadelphia was present at the Mass concelebrated by the pope and 11 bishops.

On Oct. 21 the pope heard an orchestra concert and on Oct. 22 he dined with a group of bishops attending the world Synod of Bishops. Both events were part of continuing celebrations for Pope John Paul's fifth anniversary as pope and 25th anniversary as a bishop.

On Oct. 21, the Rome and Turin Symphony Orchestras and the Italian State Television Choir performed a Te Deum by 19th century French composer Hector Berlioz for the pope and 200 synod delegates in the Paul VI Auditorium.

The pope later thanked the musicians for "an enchanting moment of relaxation and poetry."

On Oct. 22, the pope attended a ceremonial dinner in his honor at the Propaganda Fide College in Rome. Cardinal Agnello Tossi, prefect of the Vatican Congregation for the Evangelization of Peoples, read a congratulatory address from a number of synod delegates in attendance.

Theology school to close

St. Mark's School of Theology in South Union, Ky., a seminary which opened in 1973 for belated vocations, will close at the end of the current academic year.

The announcement of the closing came from Benedictine Fathers Vincent Tobin, prior of St. Mark's Priory, and Thomas O'Connor, rector of the school of theology.

The school's trustees voted to take the action, prompted by a recommendation of the priory's Council of Seniors and a study committee of the school's Advisory Board. Officials cited "insurmountable problems in the areas of student enrollment, finances and faculty recruitment" as chief reasons for the decision.

The Benedictine community at St. Mark's, located on the site of an old Shaker settlement, was founded in 1947 by St. John's Abbey, Collegeville, Minn. The community now numbers 18 members and plans to remain in South Union, priory officials said. The monks operated a seminary from 1954 to 1967, when the school was moved to Indianapolis.

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Family is seen in a creative way

by Fr. DAVID K. O'ROURKE, OP

A friend of mine is a constant needler. We have an unusual relationship, pin to pincushion. I'm the pincushion.

I work for the Family Life Office in the Diocese of Oakland, Calif., and she was letting me have it one day recently.

"The church's teaching on family life is about as interesting as cold oatmeal," she said.

"Oh really," I replied, rising to the bait. "And what is our teaching?"

"You're for it," she said. "Period."

Afterward I was thinking about her comments, wondering if our teachings are as bland as all that. I decided her comments were really off the mark.

Of course, the church supports family life. The church is "for it." But our support views the family in a different and more creative way. It is a view of the family as a "family by adoption."

What do I mean by this? Let me give two examples.

A man I know was living through real stress in his marriage. More problems and more pain than he ever anticipated had pushed him to the wall and he had to answer some basic questions:

"Do I want to stay married?"

"Do I really want to love my wife and boys, even at the price we are paying?"

We talked about it at length and it became clear that the future of his family and marriage depended on human choice. His choice.

If he chose to walk out he knew that few were going to blame him. In fact, his friends had advised him to leave.

If he decided to stay in his marriage he knew it would mean a conscious letting go of past hurts and a determined effort to work at healing their wounds. Did he want to make that choice?

Yes, he decided, he did.

In another situation a family I know was presented with an unusual request. A young girl from a very poor family along the California-Mexican border wanted to come north to finish her schooling in a good high school and then learn enough business skills to get a decent office job in her hometown.

Could my friends take her in for the two-year period she would need? It would mean food, housing and all the care that they would give to one of their own children. They decided to ask her to live with them.

I think that these two situations illustrate the two characteristics that are typical of the Catholic view of the family—human choice and the generosity that makes it possible to be open to others.

—We have to choose to make a go of our families, a choice that leads us beyond simply filling roles.

—And we open our doors to people in need.

In those ways, we make an adoption; we become families "by adoption."

This view has been honored throughout the church's life. Over the centuries we have seen Catholic families extending a

welcome to the homeless and helpless. We still honor this as the Christian ideal.

And in the church's marriage preparation programs, as I know from my own work, we stress the importance of family members making the conscious choice to love one another. This is an essential ingredient of their family life.

Choice. Generosity and openness toward others. I see these as typical of the "family by adoption." They have been hallmarks of the Christian family at its best throughout the life of the church.

This is not a new idea. We find it in the writings of St. Paul. He teaches that we are God's children by adoption and co-heirs with Christ to the promise of the kingdom of God.

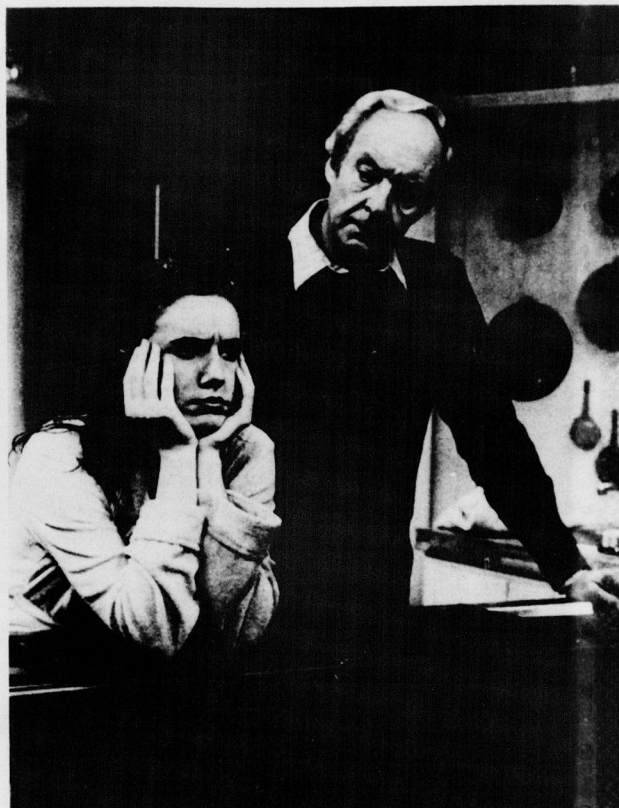
Paul speaks of his converts as his children, and writes how he loves them with a father's love.

The church's tradition of the generous family is reflected in the wedding ceremony itself. The blessing given to the newly married couple at the end of their wedding Mass prays that "you always bear witness to the love of God in this world so that the afflicted and needy will find in you generous friends."

This tradition is as needed today as it ever was. Despite my friend's needling comments about church views on the family, the church's view is much better than cold oatmeal.

It is a view of the family as a chief means for social growth and renewal.

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TRICKY BUSINESS—In a moment of difficulty for Kimberly, played by Dana Plato, Conrad Bain as Drummond has a heart talk with his daughter in this scene from the NBC comedy series, "Diff'rent Strokes." Communication within families is tricky. The Christian tradition asks us to respond to others with respect as the unique human beings they are. (NC photo)

Communication in family is tricky

by CELESTE KEARNEY

The 15-year-old boy pushed the back door closed behind him, walked through the kitchen and up the stairs. His mother kept reading the newspaper at the kitchen table. Neither acknowledged the presence of the other.

Then she saw a bee buzzing over the table. "Jim, you let a bee in," she shouted up the stairs. "I did not," he barked back. He felt annoyed and angry without quite realizing why.

"Yes you did," she said. "He's right here on the paper." Swat! "I got him."

Jim tightened his jaw and wanted to answer back, but instead he slammed his door loudly and muttered to himself. His mother shook her head, irritated. But she decided to let it go and went back to reading her newspaper.

Does that incident sound familiar? It seems like such an innocent conversation about a bee.

Yet the exchange made both Jim and his mother feel badly. Each felt attacked. Each responded by erecting defenses against the other. This, however, interfered with productive communication.

The trouble may have started when Jim and his mother didn't greet each other when he entered. They went on with their own activities without a word. A simple "hi!" can make the difference between feeling you are taken-for-granted and feeling accepted.

Then there's the statement about the bee. Harmless enough, you think? The fact is, a bee did come in with Jim. That's probably what his mother meant to say.

But the way she phrased it implied blame, almost as if Jim opened the door and invited the bee to come in deliberately to annoy her. Statements that begin with "you" are often interpreted as accusatory. That's probably why Jim denied he let the bee in.

Instead of making an accusatory statement, the mother might have said something about how she felt about the bee. Statements beginning with "I" don't blame or criticize and, at the same time, are

personal expressions that help others know you better.

Communication within families is a tricky business.

The Christian tradition asks us to respond to others with respect. It asks us to treat others as the unique human beings they are.

By his treatment of others, Jesus provides clues to how to do this. Always he responds to people with love and concern for their well-being.

When the sons of Zebedee, James and John, asked Jesus to seat them alongside him in places of honor in heaven, Jesus made them aware that what they were asking was not his to give. "It is for those to whom it has been reserved." But he was so gentle with the disciples that he conveyed this strong message without alienating them.

It is an example worth pondering when we think about communication in families.

Some researchers say that up to 75

percent of communication in families is non-verbal. It's not so much the words we use that communicate, but what we do: the glance, the frown, the smile, the pointed finger, the sarcastic tone, the slammed door, the lack of greeting, the rigid posture.

A married man knows how his spouse feels just by looking. A mother can tell her child's mood by listening to the sounds coming from her room.

Of course, it's important that we use the right words. But how we say those words can make a real difference.

Listen to yourself. Ask for feedback from family members and listen carefully to what they say. You may be surprised to hear that what you said isn't what they heard.

Be aware of your communication style: What you do with your body, your eyes, your voice and your words. Listen to yourself and find out what others are hearing.

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GOD in the human situation

This Week in Focus

In an article by Celeste Kearney this week, the problems of communication at home are explored. Among family members, she suggests, communication is key. Good communication is also a worthy and valid goal for Christians, she says. Read her helpful hints for family communication. Ms. Kearney is a counselor in suburban Washington, D.C., and is working on a doctorate in psychology.

Dominican Father David K. O'Rourke says that efforts on behalf of our own families involve conscious choices. He tells the interesting story of a man in a troubled marriage who made a difficult choice—to remain in the marriage and work for its better

future. Father O'Rourke is with the Family Life Office in Oakland, Calif.

Katharine Bird's article is about the expectations people have of a home. The door to a home opens inward and outward, she writes. And people have expectations about what the home should be within, and what the people of the home should be for others outside who may be in need. Ms. Bird is associate editor of the Know Your Faith series.

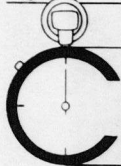
Scriptural views of family structure are discussed by Father John J. Castolot of St. John's Provincial Seminary in Plymouth, Mich. Structure is necessary in a family, he thinks, but not a structure that leads to demeaning subservience.

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Resources

"Words Don't Always Say It . . .

And Flowers Might Be Misunderstood," by Evelyn M. Berger. Marriage and Family Living magazine, September 1983. The author says that "faulty communication" tops the list of problems in marriage. She discusses the importance of clear communication, especially in reading non-verbal messages. She adds, "listening can be one of the most significant of all non-verbal communications" because it is a way of expressing concern to another person. (Abbey Press, St. Meinrad, IN 45777. Single copy price, \$1.25.)



Children's Story Hour

by JANAN MANTERNACH

Martha was excited. And anxious.

Her friend Jesus was coming for dinner. She was eager to see him but she worried about having everything just right.

Martha's sister, Mary, also looked forward to seeing Jesus. She planned to help Martha but she didn't think much about it.

Martha worked and worried, dusting, cleaning, cooking. By the time Jesus came, she was already upset. She thought of so many things she wanted to do so that Jesus would enjoy his stay with them.

Discussion Questions

1. Have you ever taken definite steps to improve communication in your home? What steps did you take?
2. Celeste Kearney offers some helpful hints for improving family communication. What are some of her hints?
3. What was Robert Frost's comment on the home, as quoted by Katharine Bird? What do you think of Frost's comment?
4. Ms. Bird discusses several expectations people have of a home. What are some of the expectations you have for your home? What words would you use to describe a home?
5. Father David O'Rourke talks about the crucial choice a man made about the future of his marriage. What was the choice?
6. Most people consider the time they spend at home very important. Home life represents a large element of daily life. What does Christianity say about the value of the home?

Martha stopped her work just long enough to welcome Jesus. Then she disappeared back into the kitchen.

Mary made Jesus feel at home. She invited him to sit in a comfortable chair in the living room. She sat down on the floor in front of Jesus. She loved to talk with Jesus.

Mary talked about herself and her life. She asked Jesus many questions. She listened carefully to his teachings.

Jesus loved to listen to Mary and talk with her. He shared with her his deepest feelings about life and about God. He told Mary many things that helped her better understand her own life.

Mary was so happy being with Jesus, that she forgot all about helping Martha. But Martha did not forget that Mary was not helping her.

Martha was upset with all the work she felt she had to do—and do alone. She finally came from the kitchen and said to Jesus, "Lord, don't you care that my sister has left me to do all the work by myself? Tell her to help me!"

Mary said nothing. She felt a little guilty for not helping Martha but she did not want to leave Jesus.

Martha just stood there waiting for an answer. She expected Jesus to tell Mary to go with her into the kitchen and help prepare dinner. But Jesus' answer was not what she expected.

"Martha, Martha," Jesus said to the harried woman. "You are worried and upset over so many things." Jesus knew that Martha tended to do too much and to worry herself over too many details.

"Only one thing is important," Jesus said. He did not explain what that one thing was but Mary knew. She knew that for her it was very important to listen to God's word in her life.

Mary believed Jesus spoke God's word. For her the most important thing she could do was listen to Jesus and be open to his teachings. So she made no move to get up and help Martha.

Jesus then told Martha, "Mary has chosen the right thing. It will not be taken away from her."

Martha did not understand what Jesus meant. She felt hurt and went back to the kitchen to continue cooking. Mary sympathized with her sister, but continued to sit on the floor by Jesus' feet and listen to his words.

Questions:

1. Why was Martha bustling around her home?
2. Why was Martha upset at her sister, Mary?
3. What did Jesus say to the sisters?

The Children's Reading Corner

"Dicey's Song" by Cynthia Voigt is a story that surely puts the reader in touch with what is important in life. It is inspiring and heartwarming, one of the best of all stories for family reading.

Somehow, getting to know Dicey Tiller and her grandmother helps adults and children appreciate the real meaning of family. In some ways, Dicey is like Mary, the sister of Martha, in the biblical story. The grandmother might be compared to Jesus. Like Jesus who taught Mary, the grandmother helps Dicey understand what is happening to her.

(Atheneum Publishers, 122 E. 42nd St., New York, NY 10017, 1982, \$10.95, hard-back.)

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MARTHA SPOKE—Martha was upset that Jesus. But Mary continued to sit and talk with Jesus. "Lord don't you care that my sister has left me to do all the work by myself?"

Patriarchal families four

by Fr. JOHN CASTELOT

The family is a basic human society. Now, for a society to attain peace, harmony, security and happiness, it must have some structure.

Any society—and any family—in which everyone simply "does his or her own thing" all the time is chaotic, insecure, unhappy and headed for inevitable dissolution.

But different cultures have had different family structures. The most usual has been the patriarchal type, with the father calling the shots. But there have been matriarchal structures, too, with the mother in charge.

The type of family structure reflected in the Bible is the patriarchal type. The directions about family life given by New Testament writers, living in that sort of culture, were colored by this model.

The biblical families weren't alone in being patriarchal.

This was the system throughout the world of that time. In fact, the power of the father over the family in Roman society was even more absolute and demanding than that of the Jewish father.

Secular writers drew up what were called "household codes," detailing the rights and duties of members of the household—husband, wife, children and

slaves. Usually the rights were limited to the father, the duties to all the others.

The authors of the Letters to the Colossians and Ephesians adapted these codes for use in Christian families, transforming them significantly in the process. The father still ran the household described by these early authors, but the various relationships described were seen as occurring "in the Lord," a concept expressed no less than five times within the few short verses of Colossians 3:18-25.

In the Lord all are one, all equal and there no longer is "slave or freeman, male or female" (Galatians 3:28). The characteristic Christian note is that of mutuality. For Christians it is no longer a matter of fathers having all the rights and the rest all the duties.

If wives are urged to "be submissive to"—supportive of—their husbands, husbands are urged to love their wives. And the verb used for love is a special one. It does not denote erotic love, for which they needed no urging, or the love of friendship, but "agape," unselfish, serving love.

For a man to love his wife this way calls for an even greater submission than that urged upon wives. They are to care for them as persons "in the Lord," without any self-interest.

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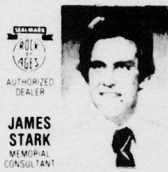
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Several ways to describe a home

by KATHARINE BIRD

"Home is the place where when you have to go there they have to take you in."

That tongue-in-cheek definition comes from "Death of the Hired Man" by Robert Frost. Surely the poet's words reflect a basic expectation of what a home should be.

Though the saying often draws a chuckle, I take it to mean that home is where we are accepted and loved for ourselves. In its safety, we don't have to prove anything.

Father Thomas Lynch expressed another expectation about the home. For him, home is a "secure place" where a person can come to grips with the creative tension between individuality and the need to relate with others. The representative for family life at the U.S. Catholic Conference in Washington, D.C., Father Lynch explained that "in the turmoil and confusion outside the home, it's hard to look inside and see who you are."

He sees the home as a place where people "establish their identity." Then, with home as a firm base, the priest continued, people are equipped to reach beyond themselves to serve the many needs of others.

Another of people's expectations of a home can be found in old films like "Cheaper by the Dozen," starring Clifton Webb. A favorite of mine as a child, I realize now that the movie's rollicking account of growing up in a family of 12 children wasn't completely realistic.

But, as I remember it, the film presented the family home as a place that crackled with energy and zest for life. In the interaction, the family members felt stimulated and had fun too—and that met some of their expectations of the home.

For some people, home needs to be a place of solitude. A college professor I know routinely finds himself burdened by his commitments to students, lectures and professional writing. A single person, he expects his home to be an oasis of quiet where he can find the serenity to replenish his creative energies. Since he frequently has houseguests, he's learned to retreat to his study for brief periods of quiet which serve to refresh him.

Home for Dolores Leckey is the place where intimacy is possible. She is executive director of the U.S. bishops' Laity Secretariat.

Writing in "The Ordinary Way: A Family Spirituality," Mrs. Leckey remarks that Jesus' meetings with others "are almost always characterized by signs of intimacy." She notes that he dines with others and gives time and energy to conversation, a means of getting to know others and their concerns.

Mrs. Leckey also takes up the theme of home as a welcoming place. Hospitality

provides us "an opportunity to share the stores of our gifts with others," she says.

To illustrate the point, she turns to the story of Abraham's encounter with three strangers in the Old Testament. In the account, Abraham, a wealthy man with servants, goes out of his way to personally attend his guests. In so doing, he gives a good indication of what the demands of hospitality are, Mrs. Leckey says.

Doorways can serve as symbols of hospitality, Mrs. Leckey thinks. "People enter the intimacy of our homes through the doorway," she says. "We pass through

the doorway to be alone, to read, to pray in a secret place in secret silence."

But she is quick to point out that the doorway is a two-way street. It opens in but it also opens out again. Echoing Father Lynch's comments, she adds that it is important for people to keep "moving from the privacy of the home to the outside world."

There, nourished and strengthened by the home, Mrs. Leckey continues, "we ally ourselves with the suffering and need that lie beyond our threshold."

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Mary did not help her prepare the meal for their guest. Finally Martha said to Jesus, "Come to do all the work by myself?" (NC sketch)

and in Bible

modern idea of partnership and sharing in marriage.

Similarly, in Ephesians 5:25, husbands are counseled: "Love your wives as Christ loved the church." And how did Christ love the church? He "gave himself up for her."

In fact, the author adds, the husband-wife union is a "sign" of the union between Christ and his church. This is a union based not on domination and cringing subservience but on mutual self-giving love. Structure there must be, but not a demeaning one.

In like manner, while children are directed to obey their parents, the latter are counseled not to crush their spirits and stifle their individuality. We read, "Fathers, do not anger your children," (Ephesians 6:4) and "Fathers, do not nag your children lest they lose heart," Colossians 3:21.

Those are principles drawn from Scripture for secure, contented, happy families.

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THE QUESTION BOX

Do we believe that Mary is divine?

by Msgr. R.T. BOSLER

Q I heard a radio preacher claim that Pope John Paul said that the Virgin Mary was co-redemptive with Christ, thus making her equal with God, which would be blasphemy. Surely the pope didn't say such a thing, did he?

A I don't know whether the pope called Mary the co-redemptrix or not. If he did, he certainly was not claiming that she was divine. He was speaking of her as Catholics, following the teaching of the great doctors of the church, like St. Augustine, have always described her.

Co-redemptrix or mediatrix of graces are titles given to Mary by Catholics. Our Catholic way of speaking about her can be misleading and, indeed, is often misunderstood by Protestants.

Catholics join with Protestants in believing that Jesus is the one mediator between God and the whole human race—including his own mother, Mary.

Protestants join with Catholics in believing that the prayers of Christians can be powerful because they are offered in union with Jesus. They also join with Catholics in believing that the prayers offered by those more closely associated with Jesus are particularly effective. If not, why do they phone the TV preachers for prayers?

Now, Catholics believe that there was and is no human closer to Jesus than his mother, Mary. Her prayers for us, therefore, are considered unique.

This is what Catholics want to say when they call Mary the mediatrix of graces.



Vatican Council II was keenly aware that the stress on Mary's role in the work of redemption was open to misunderstanding. In Chapter 8 of the Constitution on the Church, where Mary's place and importance in the church are described, the council is careful to point out that though Mary is invoked in the church under the titles of advocate, mediatrix, etc., "these (titles), however, are to be so understood that they neither take away from nor add anything to the dignity of Christ the one Mediator."

Then comes this clarification: "But just as the priesthood of Christ is shared in various ways both by sacred ministers and by the faithful, and as the one goodness of God is in reality communicated diversely to his creatures, so also the unique mediation of the Redeemer does not exclude but rather gives rise among creatures to a manifold cooperation which is but a sharing in the unique source."

This is saying that we all in different ways cooperate and share in Christ's work of redemption. We don't usually think of it that way, but every prayer we offer for others is a sharing in the work of redemption.

Mary shared in that work of redemption in a way no other creature can equal. Luke in the second chapter of his Gospel describes her unique role in God's plan of salvation:

She was the one who consented to do God's will; she was the vessel in which God took his humanity. Carrying Jesus in her womb, she brought the Holy Spirit to John the Baptist in the womb of her cousin, Elizabeth.

This is the Gospel's way of describing what we Catholics mean when we call Mary co-redemptrix.

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

THE WORD

by PAUL KARNOWSKI

A few years ago a songwriter named Randy Newman created quite a stir with his song, "Short People." A tongue-in-cheek putdown of all short people, the song was a strong statement against prejudices of all kinds. Even so, there were many people who missed the point. Someone retaliated with a song about tall people; others demanded that the song be banned from the airways.

It may have been that those who misinterpreted the song were so accustomed to categorizing people by physical characteristics or socio-economic groups that they did the same thing to themselves. When a song insinuated that all short people should be lumped together because of their shortness, they agreed with the basic premise. Why else would they be so angry?

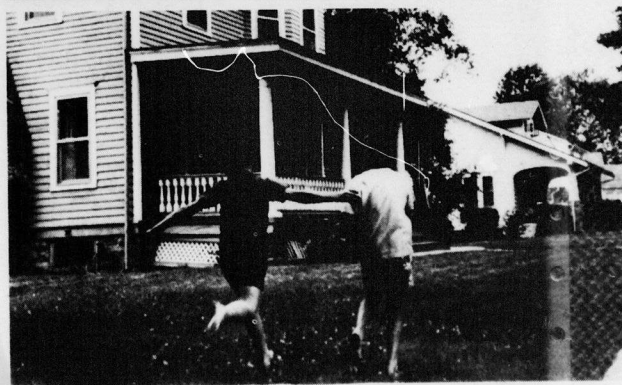
What this has to do with today's readings, we'll find out shortly. In the

OCTOBER 30, 1983
31st Sunday in Ordinary Time (C)
Wisdom 11: 22-12: 1
II Thessalonians 1: 11-2: 2
Luke 19: 1-10

excerpt from the gospel of Luke we read about a short, little tax collector by the name of Zacchaeus. When Jesus comes to Jericho, Zacchaeus is too short to see Him through the crowd. So he climbs a tree to see the Lord. When Jesus sees him, He tells Zacchaeus He would like to stay at his house. The crowd is surprised to see Jesus invite Himself to the home of a known sinner and tax collector.

The crowd felt that Zacchaeus was short in more ways than one. Because of his profession, he fell short of society's expectations. And yet, Jesus dines with the man, not prejudging him the way the crowd does.

It's a good thing. Whether we're short order cooks, shortstops, or shortening makers, we all fall short from time to time. But God loves us all, despite our shortcomings. In His eyes we're all "short" people, but we're not to be defined by our shortness. And he asks that we not do it to one another.



OPENING DOORS—Home is a place where we are accepted and loved for ourselves. In its safety we don't have to prove anything. The door of the home opens inward for the nourishment and enrichment we gain from family members. But that same door also opens outward and, refreshed by our contact with family and friends, we go outside again to deal with needs in our other world. (NC photo by Paul Conklin)

St. Charles Borromeo Parish

Milan, Indiana

Fr. John Minta, administrator

by JIM JACHIMIAK

When members of St. Charles Borromeo Parish in Milan speak of growth, they are probably thinking of more than their crowded church building.

While membership has grown from 15 households to 122 households, they have used the same building throughout their 75 years as a parish. But they have recently encountered a number of changes which mean growth of a different sort.

The latest came in July. St. Charles and its mission, St. Plus, were grouped with two other Ripley County parishes, St. John the Baptist Parish in Osgood and St. Magdalen Parish in New Marion.

With that arrangement, Father John Minta, pastor in Osgood, became administrator of St. Charles and St. Plus in addition to St. Magdalen. Father Robert Ullrich was appointed associate pastor of all four parishes. Although there is no longer a pastor in Milan, Father Ullrich's primary duties are at St. Charles and St. Plus. He resides part-time in Milan and part-time in Osgood.

Other changes came about under Father Charles Berkemeier, the parish's last pastor, who left in July.

Shortly after his arrival in 1981, Father Berkemeier appointed a 15-member committee to begin filling the role of a parish council. Last January, the first parish council was elected. The council advises the parish staff in religious education, administration, liturgy and social activities. In addition to elected members, the parish council includes Father Minta, Father Ullrich, a representative from the board of education and a representative from the ladies' society.

A BOARD OF education was also established at St. Charles in January. It includes Father Ullrich, a coordinator of religious education, and five other members. One of the five represents St. Plus, since the religious education program involves both parishes. The board has reorganized the CCD program and is responsible for promoting religious education for parishioners of all ages.

A parish women's organization was revived in 1981 after being inactive for years. Through fund-raising activities, the

St. Charles Ladies Society helps purchase items for the church, rectory and hall.

Shortly after the parish was established, the women formed the Blessed Virgin Altar Society. During the late 1940s and 1950s, the group reorganized as the St. Charles Altar Society.

At that time, the organization played a major role in the annual parish picnic, and helped purchase gravel for the church parking lot. The women also helped equip the rectory and hall built by Father Bernard Burgert in 1948 and 1949, shortly after he arrived in Milan.

FATHER BURGERT was assigned as the first pastor of St. Charles in 1948, when membership had reached 50 families. He was also given charge of St. Plus, which had previously been served from St. Nicholas Parish near Sunman.

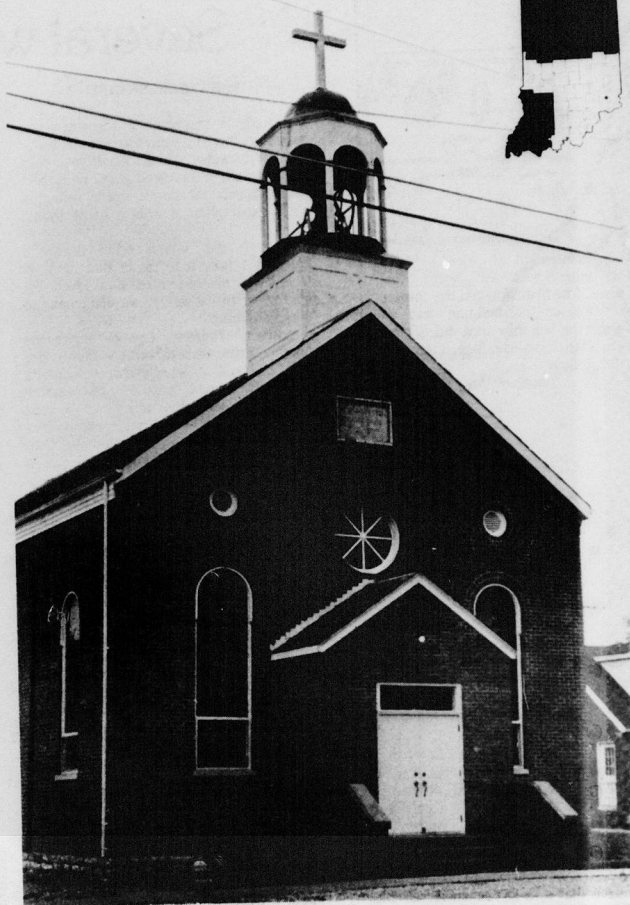
Before his arrival, St. Charles had been served from Lawrenceburg and Osgood. Beginning in 1906, Father William Kreis of St. Lawrence Church, Lawrenceburg, celebrated Mass in homes in Milan once a month. When the church was built two years later, Father Kreis became its first administrator.

The church included stained glass windows donated by the Sisters of St. Francis of Oldenburg, and three altars donated by a Mrs. Rudolph, also of Oldenburg. Auxiliary Bishop Denis O'Donoghue of Indianapolis dedicated the church in 1908.

St. Charles Borromeo was probably chosen as the parish's patron saint because he was a cardinal and bishop in Milan, Italy.

Father Kreis served the parish from Lawrenceburg until 1916, when Father Gerhard H. Moss began attending St. Charles from Osgood. Other Osgood pastors who served the Milan mission were Fathers James Carrico, Charles P. Busald, J. John Vincius and Augustine Sansone.

With Father Burgert's appointment, St. Charles was separated from the Osgood parish until this year. Father Anthony Conway followed Father Burgert to the pastorate in 1953. Five years later, he was killed in an auto accident and replaced by Father John Kramer. Father William Blackwell was pastor from 1969 to 1981, followed by Father Berkemeier.



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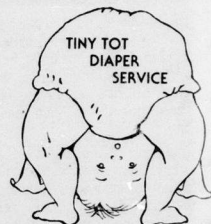
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GETTING ORGANIZED—A parish council and board of education were recently organized at St. Charles Parish in Milan. Pictured are council members (front row, left to right) Gerry Driggers, Barbara Wittich, Florence Evans, Father Robert Ullrich and John Garrett; (back row) Greg Brunner, Richard Lengerich, Anita White, Walter Hudepohl, Irvin Amberger and Father John Minta. The board of education includes Richard Schwipps, Rosalie Calhoun, Ruth Lengerich, Joyce Mathes (in rear) and Ray Baurley. (Photos by Jim Jachimiak)

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I solemnly tell you: Those who have left everything and followed me will be repaid a hundredfold, and will gain eternal life.



THE MONTHLY CHARISMATIC MASS WILL BE HELD ON THE FIRST FRIDAY OF SEPTEMBER 1983 AT:

St. Monica Church
6131 N. Michigan Avenue
Indianapolis, IN 46208

DATE: September 2, 1983
Soup and Bread Supper — 6:00 PM
Prayer, Praise & Mass — 7:30 PM
Celebrant — Fr. Clem Davis

For Further Information Contact:

Catholic Charismatic Community Center
848-8000 (Phone Courtesy of Ambassador Leasing)

"May God our Father and the Lord Jesus Christ give you grace and peace." (I Cor. 1:3)

Catholics welcome Episcopalians

St. Andrew's pastor offers St. Alban's needed space

by MARGARET NELSON

Because of a fire, last Sunday was the fifth time that an Episcopal congregation worshipped at the altar of St. Andrew the Apostle Catholic Church in northeast Indianapolis.

On Sept. 15, sparks from a construction worker's torch touched off a blaze in the roof insulation at St. Alban's Church at East 46th Street and North Emerson Avenue. The fire damaged the church, and one wing of the building was gutted. Though the worship area did not receive the most extensive damage, it may be after Christmas before the congregation can gather there for Holy Eucharist.

St. Alban's has long been known as the center of area activities, from baseball leagues to neighborhood association meetings. Father Robert A. MacGill, rector of St. Alban's, has also been a leader in ecumenical pastoral groups and in the community efforts for renovation of the Devington Shopping Center.

On the afternoon of the fire, St. An-

drew's pastor, Father Jim Farrell, offered St. Alban's rector any space that he needed. That evening, Father Farrell sent a letter to the vestry, similar to a parish council, to formally offer the facilities.

In his letter, Father Farrell noted the considerable contributions of the Episcopal church to the northeast community. The invitation included other facts to help St. Alban's make the decision, such as the existing Mass schedule.

Father Farrell observed that before the decision was made by St. Alban's, many of his parishioners suggested that St. Andrew's facilities be offered, and many expressed their approval after arrangements were made. "People have been very positive about their presence," said Father Farrell. Some have offered additional help. The property committee promised to make any needed changes to accommodate the additional worshippers.

The first Sunday the Episcopalians came to St. Andrew's for their 10:15 a.m. service (between the 9 a.m. and 11:30 a.m.

Masses), the 38th Street bulletin board greeted them with, "Welcome, St. Alban's, members of the same body of Christ."

The area of the school that has been equipped for the Small World preschool is used by St. Alban's members as a nursery during their worship hour. Football yard markers are used to cordon off the back parking area for the newcomers, with St. Andrew's parishioners using the areas to the side and front of the church.

Originally, the St. Alban's group planned to discontinue its usual coffee hour after Mass, but the social hall facilities proved convenient enough to continue the coffees each week. One night a week, the Episcopal choir practices at St. Andrew's. And on Sunday, Father MacGill holds inquiry classes in the school audio-visual room. Father Farrell and Father MacGill contact each other if any confusion arises, but confusion has proved to be minimal.

Many other churches had offered St. Alban's their facilities. The church group had considered renting a vacant Protestant church, but decided that the rent was too high. Father MacGill said they were attracted to St. Andrew because of "the genuineness of the offer by the pastor and the people." He added that the facilities have been convenient and he has been pleased with the way his parishioners have been welcomed by Father Farrell, Providence Sister Betty Hopt and the people of the parish.

Bob Elliott of St. Alban's noted that the differences in the two liturgies are slight. Recently, he and his wife, Margaret, attended a Catholic-sponsored Marriage Encounter. In the closing eucharistic

celebration, they found that they did not need to follow the missal to respond. Mrs. Elliott said that she enjoys worshipping at St. Andrew's, but that on the first Sunday there she was slightly distracted by the beautiful religious frescoes that cover the walls.

Those attending last Sunday's coffee noted that the fire had brought some good results. In their own community, St. Alban's two worship groups are brought together for one service for the first time. It has been a long time since some of the regular 8 a.m. worshippers had seen those who attended the 10:30 a.m. service, so they are now able to catch up on growing children and other family and personal changes.

All were most appreciative of the facilities and noted that the tragedy brought together two Christian communities, so that they were able to get to know their neighbors better.

And the entire northeast community may benefit from the incident if it causes firefighting facilities to be reorganized for quicker, more efficient service.

A drawer in the Catholic church's sacristy marked "Father MacGill," a table in the back hall stacked with Episcopal hymn books, and orange markers in the back parking lot are just a few of the outward signs that the St. Alban's Episcopal congregation fills St. Andrew Catholic Church between the Catholic Masses on Sunday.

Father MacGill's quote in a 1980 Devington Community Association booklet seems appropriate. He stated, "We have many churches and neighborhood groups . . . and, bless us, we are all friends."

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Christian sharing evident at St. Monica's

Visitors at a Sunday morning Mass at St. Monica Church may be mildly confused to see the church sign proclaiming "St. Monica Catholic Church" directly adjoining a smaller sign which reads "Greater Northwest Baptist Church."

This example of Christian sharing came about last spring when the Reverend Ken Davis, a white resident of the eastside, realized that a need existed for a "Bible-believing assembly" among the black community on the northwest side of Indianapolis. A fair number of Baptist families were traveling across town several times a week to attend services with Rev. Davis and others sharing fundamentalist beliefs.

After canvassing northwestside homes door-to-door seeking persons interested in Bible study, Rev. Davis and approximately 48 charter members looked around for a place to assemble regularly. Unfortunately, nothing seemed to be appropriate or available, as he told his friend Gene Dottery, a member of St. Monica parish.

Gene consulted with then pastor Father Al Ajamie, who in turn asked St. Monica's Parish Council to consider sharing their

building. The Council consented, and in late May the first public service of the newly formed Baptist congregation under the leadership of Pastor Claude Robinson and associate Rev. Davis was held in St. Monica's Upper Room.

About 85 persons attend the Sunday morning Baptist services, with half that number coming to Sunday and Wednesday night prayer meetings. Since the Baptist worshippers enter the building from another direction, and at staggered times from the Mass schedule, there has been little problem with traffic or parking.

Rev. Davis is "thankful for the opportunity" to use St. Monica's building, and feels that it is working out well. At the same time his congregation is looking seriously at property on which they hope to build their own church next summer.

Despite his gratitude, Rev. Davis is "opposed to ecumenical services as we read the scriptures." He feels that sharing worship would "lend a stamp of approval to Catholic doctrine." Quoting II Corinthians 6:14, he says that true ecumenism is spiritual, not organizational, and that doctrine is most important since it affects the way we live.

Singles have opportunity for various activities

St. Michael's Young Adults, a group of college age and over self-supporting adults, offer Indianapolis singles a chance to make new friends and take part in social, spiritual and recreational activities, as well as provide opportunities for volunteer service. Although established at St. Michael's Parish, one need not be a parishioner or Catholic to participate in their activities.

Dan Clark, DRE at St. Michael's, stated that the group got started in 1979 when he first started working at the parish, and when Father John Beitans was associate pastor. "There was no real program," he explained, "we offered religious and social activities, and just did things as the group decided."

When Father Beitans left the parish, "I wanted to keep the group going," explained Clark, "so I started meeting with the young adults." Originally from Buffalo, N.Y., the DRE declared that "the group serves a purpose in providing something a lot of parishes don't—namely a group for single Catholics. It can also help a person new to the area meet others."

An upcoming activity planned for St.

Michael's Young Adults is a Halloween party on Saturday, Oct. 29 at Seven Trails Apts. clubhouse at 8:30 p.m. (costumes optional).

In cooperation with Father Ken Maley of St. Francis Shop, Fatima Retreat Center, University of Notre Dame, St. Michael's Young Adults are sponsoring a Third World Arts and Crafts Sale on Sunday, Oct. 30 from 9 a.m. to 2 p.m. in St. Michael's Church basement, 3354 W. 30th St.

For many years, Father Maley has traveled throughout much of Mexico, Central America, Asia and South America dealing directly with local artists, providing them with outlets for the sale of their goods. This often is the major income for these people. Wood carvings, onyx, pottery, jewelry, tapestry, brass, stitchery and other handmade crafts will be available.

Those interested in learning more about St. Michael's Young Adults or the Third World Arts and Crafts Sale can call Dan Clark at 923-1071 (home) or 926-0516 (office).

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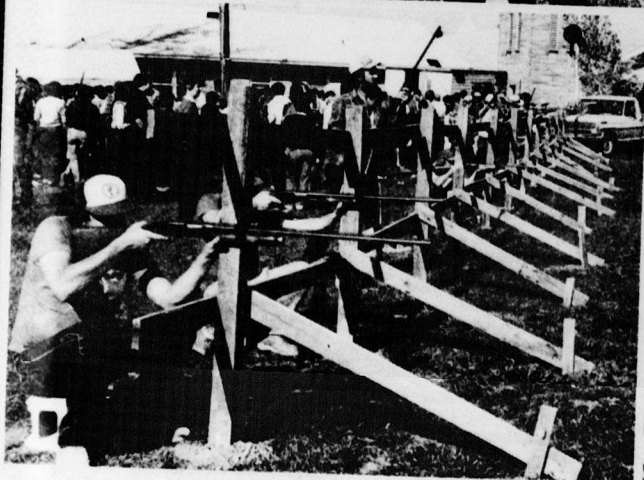
Page of pictures



STILL A WINNER—Pam Floyd, executive director of Retired Seniors Volunteer Program (RSVP) gave an appreciation gift at a recent luncheon at the Catholic Center to Otis Stone who retired as the group's bus driver. (Photo by Susan M. Mielinski)



SHOOTING GALLERY—They weren't after big game, they were merely enjoying the annual turkey shoot (left photos) at St. Isidore Parish in Bristow last week. (Photos by Peg Hall)



WORTH THE HASSLE—Dollies don't die in car crashes but children do. As of Jan. 1, 1983 children must be buckled into safety-tested car seats every time they go for a ride, according to a new Indiana law. Donna Agness (above) shows proper use of the seat for infants with a Raggedy Ann doll. Krissy Dynis (below) demonstrates the seat restraint in the back seat. Agness is president-elect of the Indiana Child Passenger Association and a representative of the National Association of Women Safety Leaders. She presented a program on the new law to members of the Tell City Deanery Conference recently. (Photos by Peg Hall)

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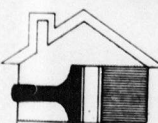
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PULL LEVER "B"

JOHN J. SULLIVAN

and the DEMOCRAT TEAM



Front Row (Left to Right): Carolyn (Padgett) Bryant, Assumption Parish, At-Large Candidate; June Murray, At-Large Candidate; John J. Sullivan, St. Pius Parish, Mayoral Candidate; Maxine Arnett, At-Large Candidate; Creola Lee, At-Large Candidate; Back Row (Left to Right): Jerry Dunlevy, St. Gabriel Parish, District 8; Bernadette Price, St. Catherine Parish, District 23; Paul F. Page, St. Catherine Parish, District 20; Carolyn Flynn Fay, St. Thomas Parish, District 2; Gary L. Brewer, District 12; Kevin Murray, St. Philip Neri, District 15; Janet L. Barnard, District 14 and Paul E. Morgan, St. Michael Parish, District 17. (Not present for the picture was David Page, Holy Rosary Parish, District 21).

VOTE THE DEMOCRAT TEAM

JOHN J. SULLIVAN

ST. PIUS X PARISH
MAYORAL CANDIDATE

PULL LEVER "B"

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ST. THOMAS PARISH
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JANET L. BARNARD
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DAVID PAGE
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DISTRICT 23

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"It is Time for a Positive Change — Pull Lever B"

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

October 28

Secena Memorial High School will hold a Monte Carlo Night from 7:30 p.m. until midnight. Admission ticket is raffle stub from the Fall Fund Drive.

Little Flower Ladies Club will sponsor its Annual Card Party at 1 p.m. and 8 p.m. Tickets \$1.25.

October 28-29

St. Roch Church will hold a Rummage Sale in the school basement located at S. Meridian and Sumner Sts. from 9 a.m. to 3 p.m. on Friday and 9 a.m. to noon on Saturday.

St. Patrick's Church will sponsor its annual Haunted Dungeon from 7:30 to 10:30 p.m. on Friday and 6:30 to 10:30 Saturday in the church basement, 951 Woodlawn Ave. Cost is \$1 per trip, with proceeds marked for the American Diabetes Association.

October 28-30

A Tobit Weekend for engaged couples conducted by Franciscan Father Martin Wolter will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Cost \$100 per couple.

Kordes Enrichment Center, Ferdinand, will sponsor a Retreat Workshop on "Mid-Life: Psychological-Spiritual Perspectives" beginning at 7:30 p.m. Friday. Call 812-367-2777 for more information.

A Men's Retreat on the theme "The Corporal Works of Mercy" will be given at Mount St. Francis Retreat Center, Mount St. Francis, IN 47146, 812-923-8817. Reservations necessary.

October 29

Separated, Divorced and Remarried Catholics will hold an Adult Social with dancing at the Sheraton Inn at 8 p.m. Contact Bob Lawless 546-3453 for information.

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October 29 & November 25

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St. Thomas Aquinas Singles will sponsor a Halloween Costume Party at 7:30 p.m. Call Pam 844-4377 for details.

The Men's Club of St. Agnes Parish, Nashville, invites everyone to its Sixth Annual Wine and Cheese Fest from 7 p.m. to midnight at the Ramada Inn Convention Center in Nashville. Tickets at the door \$5.

Holy Angels Singles Group is planning a Hayride and Cookout from 7 to 9:30 p.m. at Stoney Creek Park, Noblesville. Call Doris Campbell 926-5111 for more information.

The Holy Name Men's Club will sponsor an Oktoberfest Dance in Hartman Hall of Holy Name School, Beech Grove, from 9 to 12 p.m. Admission \$7.50 per couple. Music by the Ed Miller Band.

October 29-30

St. Roch Junior CYO will present its annual Haunted Cellar from 7 to 9 p.m. on Saturday and from 6 to 9 p.m. on Sunday at St. Roch Church, 3600 S. Pennsylvania St., west entrance. Admission is 75 cents for adults and 50 cents for children.

October 30

Westside Support Group of Separated, Divorced and Remarried Catholics will meet at St. Gabriel's cafeteria at 2 p.m. For more information call Mary Jane Oakley 293-5176 or Rosie Shock 247-0266.

St. Thomas More Parish, Mooresville, will host an ecumenical Celebration of Unity and Thanksgiving from 7:30 to 9 p.m. Public is invited.

The Sisters of Providence invite young women, high school seniors and older, to an experience of "Our Mutual Call to Ministry" at St. Matthew Convent from 1:30 to 6:30 p.m. Call Sr. Anita Bechert or Sr. Kathleen Leonard at 283-6868 for information.

A "Third World Arts and Crafts Sale" sponsored by St. Michael's Young Adults will be held at St. Michael's Church basement, 3354 W. 30th St., from 9 a.m. to 2 p.m. Proceeds help Third World artisans.

Our Lady of Hope Hospital Guild will hold their Annual Holy Hour at 2 p.m. in St. Bridget Church, followed by a short business meeting, social hour and election of officers.

October 31

Separated, Divorced and Remarried Catholics will hold a Northside Halloween Party at St. Thomas Aquinas parish center at 7:30 p.m. Theme will be "Biblical Characters." Bring kids, a treat to share and small prize to donate. For information call Jan Mills 259-4422 or Sara Walker 259-8140.

November 1

Focus on the Family Film Series continues at St. Mark Church, 6047 S. East St., with the film "Preparing for Adolescence: The Origins of Self-Doubt" at 7:30 p.m.

The first of four sessions of a Baby and Me II post-partum program sponsored by St. Vincent Wellness Center: Carmel will be offered from 2 to 2:45 p.m. Program fee is \$18. To register call 846-7037.

The Children of Divorce Program sponsored by Catholic Social Services continues at the Catholic Center, 1400 N. Meridian, from 7 to 9 p.m.

Fr. Donald Schneider will conduct an Over 50 Day on the theme "Turning Pain Into Growth" at Fatima Retreat House from 9:30 a.m. to 3 p.m. Suggested offering is \$6 per person. Call 545-7681.

November 2

A Leisure Day on "When the Clouds Hide the Sun" will be



conducted by Therese Maxwell at Fatima Retreat House from 9 a.m. to 2 p.m. Suggested offering is \$6 for mothers and \$2 for each child. Call 545-7681.

St. Thomas Aquinas Singles will meet in STA parking lot at 7 p.m. to attend the 8 p.m. performance of IRT's "Mass Appeal." Call Jenien 299-0502 for \$6.50 ticket information.

November 3

A Support Group meeting will be held at Kordes Enrichment Center, Ferdinand, from 7 to 9:30 p.m.

The first session of a Married Women's Growth Group sponsored by Catholic Social Services will be held at St. Luke's Church from 9 to 11 a.m. Fee is \$7 per session or \$40 for six. Call Joann Weber 844-1654 or Roseanne Killen 844-1344 for information.

The Indianapolis Alumnae Club of St. Mary-of-the-Woods College will sponsor a Lasagne Dinner for alumnae at 7 p.m. Call Marianne at 257-2923 for more information.

November 4-5

Our Lady of Lourdes Church will hold their annual Fall Festival from 5 p.m. to midnight. Dinner catered by Jugs served from 5 to 9 each night.

St. Augustine Home for the Aged will sponsor their Annual Christmas Bazaar from 10 a.m. to 4 p.m. Handmade items, quilts, toys.

November 4-6

A General Retreat will be conducted by Franciscan Father John Ostiek at Alverna Retreat Center, 8140 Spring Mill Rd. (Continued on next page)

St. Philip Neri

Alumni Reunion Dance

Saturday, Nov. 5, 1983

(9:00 PM to 1:00 AM)

Live Music

by Indy 5

With Disc Jockey Jim Karres

(Our Own Alumni)

Beer, Mixed Drinks & Food Available

Tickets: \$10.00 per couple (Advance — \$8.00)

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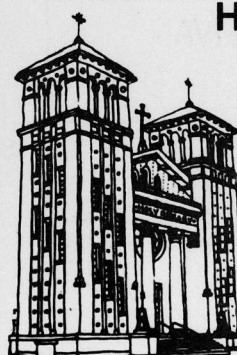
Oktoberfest Dance

Saturday, October 29, 1983

Hartman Hall — Holy Name Church
 Beech Grove

Dancing — 9:00 PM to 12:00 Midnight
to the music of Ed Miller Band

**\$7.50 per couple (INCLUDES
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The Active List

November 5

Holy Rosary Church, Seelyville, will celebrate its 75th Anniversary at a Mass with the Archbishop at 5 p.m. followed by Dinner at the Boys Club at 6:30 p.m.

St. Mary's Circle Daughters of Isabella in Greensburg will hold their annual Smorgasbord from 5 to 8 p.m. at the K of C Hall.

A free "Lay Leadership Conference: A Journey Begun" for persons interested in being active in parish life will be held at the Deaneys Religious Education Center, 2931 Ohio Blvd., Terre Haute, from 9 a.m. to 4 p.m. Advance registration appreciated. Call 812-232-8400.

St. John Academy Class of '53 will sponsor a 30th Anniversary gathering beginning with 5:15 p.m. Mass at Holy Cross Church followed by a covered-dish dinner in Holy Cross Hall. \$3 fee. Call Beverly Kastner-McGovern 887-0004 for more information.

The regular monthly meeting of the Fifth Wheeler Club will be held at the Catholic Center, 1400 N. Meridian St., at 8 p.m. Reservations will be taken for the Nov. 19 trip to Churchill Downs. Call Theresa 682-5377 or Betty 784-3239 for information.

Martin Center College will present a free "Art Show and Auction" at St. Peter Claver Center, 3110 Sutherland Ave. Preview at 6:30 p.m., auction at 7 p.m. Proceeds to College Scholarship Fund. Call Bob Treadwell 923-5349 for more information.

A Regional Workshop on the Revised Code of Canon Law will be held at Mt. St. Francis for the Tell City-New Albany Deaneries.

A Las Vegas Night to benefit the athletic program at St. Simon School will be sponsored by the St. Simon Athletic Booster Club, from 8 p.m. to 2 a.m. Free draft beer and door prizes; admission \$1.

St. Philip Neri will sponsor an Alumni Reunion Dance for

persons 21 and over from 9 p.m. to 1 a.m. Tickets are \$10 per couple or \$8 advance. Live music by Indy 5 with alumnus Disc Jockey Jim Karres. Call 632-5125 for reservations.

November 6

St. Francis Xavier Church, located at the junction of Hwy. 31 and 180 in Henryville, will hold a Smorgasbord and Quilt Raffle from 11 a.m. to 2 p.m. Adults \$3.75, children 20 cents per year of age through 12.

A Fall Festival will be presented by St. Patrick Church/St. Patrick School Club, 1809 Poplar St., Terre Haute, from 12:30 to 5:30 p.m. Games, spaghetti dinner, Country Store.

St. Thomas Aquinas Singles will meet at 10 a.m. Mass for Brunch at Ralf's, 9401 N. Meridian St. Call Sarah 251-2914 for reservations.

Holy Rosary Church, 600 S. East St., presents its Famous Italian Feast from 1 to 6 p.m. Food prepared by David Page of LaScala, and parish ladies. Adults \$3.50, kids under 12 \$2.

The Academy of the Immaculate Conception, Oldenburg,

will hold its annual Open House, with public tours from 1 to 4 p.m. followed by a student production of "The Velveteen Rabbit" at 4:15 p.m. Call Sister Jean Marie Cleveland, principal, at 812-834-2475 for information.

The Adult Catechetical Team of St. Joe Hill Parish, Sellersburg, will present the first of three sessions on "Speaking on Vatican II" by Msgr. Raymond Bosler from 7:30 to 9:30 p.m. in the parish hall activity room.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette School auditorium, 5:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine par-

ish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



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the Saints by Luke

ST. WOLFGANG



WOLFGANG WAS BORN AROUND 925 OF A SWABIAN FAMILY. HE WAS EDUCATED AT REICHENAU ABBEY AND WURZBURG. HE JOINED HIS FRIEND HENRY IN A SCHOOL IN WURZBURG AND WENT WITH HIM AS A TEACHER IN THE CATHEDRAL SCHOOL OF TRIER WHEN HENRY BECAME ARCHBISHOP THERE IN 956. AFTER HENRY DIED IN 964, WOLFGANG BECAME A BENEDICTINE AT EINSIEDELN AND WAS APPOINTED DIRECTOR OF THE MONASTERY SCHOOL THERE. HE WAS ORNAMED IN 971. HE THEN WENT AS A MISSIONARY TO THE MOUNTAINS IN PANNONIA AND IN 972 WAS APPOINTED BISHOP OF REGENSBURG BY EMPEROR OTTO II. WOLFGANG AT ONCE INSTITUTED A REFORM OF THE CLERGY AND MONASTERIES IN HIS DIOCESE, PREACHED WIDELY AND WAS KNOWN FOR HIS CONCERN FOR THE POOR. HE ATTEMPTED TO LEAVE HIS POST AND LIVE AS A HERMIT AT ONE TIME, BUT WAS BROUGHT BACK. HE BECAME TUTOR TO THE FUTURE EMPEROR, ST. HENRY II. WOLFGANG DIED AT PUPPINGEN NEAR LINZ, AUSTRIA, IN 994, AND WAS CROWNED IN 1052 BY POPE LEO IX. HIS FEAST IS OCT. 31.

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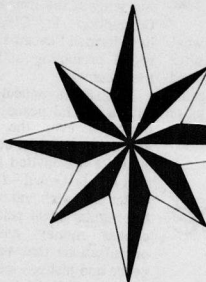
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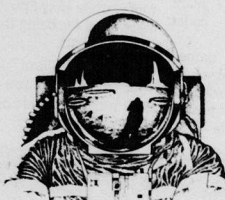
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youth CORNER

Program sows SEEDs in student's mind

by SUSAN M. MICINSKI

Summer may be long gone, but one Ritter student still remembers his summer experience and hopes to continue working on a project in connection with it.

Joe Masner, a senior and parishioner of St. Christopher Church, spent the summer attending an eight week, 40 hours per week, Subcommittee for the Education and Enlightenment of the Disadvantaged (SEED) program. Sponsored by the American Chemical Society, the program was designed primarily for, but not limited to disadvantaged students interested in science. Students selected for the program were provided with jobs in labs, and some received stipends.

"I originally found out about the program in my chemistry class," explained Masner. "My teacher, Mr. Carrico, thought it would be a good idea, so he wrote a recommendation letter on my behalf."

Assisting Dr. K. C. Kim at the Medical Science building

at IUPUI, the Ritter senior worked on a project testing the interactions between ethanol and local anesthetics in the blood, information which would be useful especially in an emergency room situation. The group used mice for the experiments because of ease of handling and the need for smaller amounts of xylocaine, the local anesthetic used.

"We ran acute and chronic experiments, injecting the mice with 10 and 15 percent alcohol and then waited three minutes, and injected them with xylocaine to watch for convulsions," explained Masner. "We found that there was an effect on the xylocaine by the alcohol, but could not be sure about how much because of a few variables. There definitely is room for further study."

Masner stated that he would like to continue research on this, and that he would like to change some of the procedures in the previous experiments. "I'd like to get a scholarship or possibly a grant from some

agency or organization interested in this type of research."

In addition to working in the lab, the program participants took field trips to Eli Lilly's for tutorial sessions, where the people there helped students with their projects and speeches for a formal presentation given at the end of the program.

When asked if the program met his expectations, the St. Christopher parishioner declared that "I had no idea of what it would be like before going into it, but it was a good experience. I definitely recommend other people to apply for it."

William J. and Mary Ann Masner, Joe's parents, thought that the program was great, and were glad their son had the opportunity to take part in it.

Although unsure of what career path he'll follow after graduation, Masner stated that he's "thinking of going into something using a lot of heavy math and science."

CYO recognizes service with Bosco medals

by SUSAN M. MICINSKI

Each year CYO recognizes the outstanding work of individuals on behalf of Catholic youth and this year was no different. Last Tuesday the 31st Annual Indianapolis Deaneries CYO Banquet, "Pray, Work, Play-Together," was held at Secchia Memorial High School where nine people were named recipients of the coveted St. John Bosco Medal.

The winners included: Mrs. Rosie Swiezy of St. Mark's, whose ministry to youth has ranged from serving as junior CYO moderator to driving the parish school bus; Al Rodger

of St. Lawrence, who since 1972 has coached over 500 boys in the parish CYO football program; Dr. David B. Kenney of St. Matthew, who has served on the cadet and junior level over the past 15 years, and who for the past 10 has been team physician for Chataud's football team; Thomas Cunningham of Mount Carmel, who has given 19 years of assistance to the junior youth program; and Robert DeHoff of St. Catherine, who for 12 years coached the boys' cadet basketball team.

Other recipients named were: Thomas Egold of St. Barnabas, who has worked on the cadet level for the past 13 years; Jack Woodside of St.

Luke, who has coached football, basketball and baseball over a 10 year period; and the husband and wife team of George and Mary Binder formerly of St. Lawrence and St. Matthew parishes now residing in Florida, who have both been instrumental in the CYO Cadillac Raffle.

St. Catherine youth were named the "CYO of the year," an award given to a group that has accomplished more, while Holy Spirit youth were cited for being the most improved unit.

Mayor William Hudnut was on hand to praise the efforts of youth and adults for their service to CYO.



MEDAL WINNERS—CYO named nine individuals as recipients of St. John Bosco Medals at this year's recognition banquet. They include: back row (left to right): Al Rodger, Jack Woodside and Dr. David Kenney, and front row (left to right): George Binder, Mary Binder, Rosie Swiezy, Robert DeHoff, Tom Cunningham and Tom Egold. (Photo by Susan M. Micinski)



YOUTHFUL VISITORS: Flora Brown of New Albany shows pictures of her great-grandchildren to Monica Bush and John Frost, during a recent visit made by the teenagers. The teens, who are members of St. Mary's Youth Ministry in New Albany visited Mrs. Brown and other shut-in parishioners as part of the group's service program. (Photo by Tony Cooper)

In response to the recent pastoral letter on peace by the United States Catholic Bishops, students at the Academy of the Immaculate Conception in Oldenburg have formed Peacemakers, a group promoting action on the document.

Each Friday school begins with a special peace prayer delivered over the public address system. In addition, students are invited to take part in a fast meal—a peanut butter sandwich and milk for the regular meal price with excess money going to organizations that work for peace and justice—instead of their normal lunch. During the meal, students are en-

couraged to join in a discussion of the peace and justice topic for that month.

In addition, the lobby wall of the school building displays a peace message which changes each month.

The 17th Biennial National Catholic Youth Conference, sponsored by the National Federation of Catholic Youth Ministry and scheduled for Nov. 3-6 in Washington, D.C. will soon be here, and archdiocesan youth, as well as adults are gearing up.

The conference will offer current educational sessions along with an exhibit of useful materials, several prayer

experiences and a variety of social functions including a tour of Washington, a banquet and dance.

Jeff Johnson, a featured speaker, will lead one of the general sessions. Some of the workshop topics to be covered include: "Multicultural Ministry," "Praying—What do I say after 'hello' to God?," "Coping with Parents—Parent-Teen Relationships," "Christ in Our Lives," and "Friendship Evangelism."

Those going on the trip should have their fares paid by now. If there are any questions concerning the conference people can call CYO at 317-632-9311.

DORIS ANSWERS YOUTH 'Change of heart' demands honest assessment

Dear Doris:

There is a girl I am crazy about. Her name is Cammie. I don't know how to get her interested in me. Right now she is interested in my best friend.

Once we tried a relationship but it didn't last. I feel this was due to the fact that I did not know her too well and was only interested in her outside beauty. I think I have matured and I realize I am now interested in her and attracted to her because of her wonderful personality and her inner beauty that goes along with her outside beauty. Unfortunately I do not think that she realizes that I am not the same person that I was.

How do I prove to her that I have changed? I have changed.

Former fresh man
Soon to be Freshman

Dear Former:

There is a lot to be said for "as beautiful inside as out," but what all of a sudden made you aware of Cammie's inner beauty if it eluded you before? Have you really changed or have you just got a touch of the "I-want-it-

because-I-can't-have-it" bug?

Please be honest with yourself for your sake as well as Cammie's.

Dear Doris:

I am the oldest of three. I have two brothers—one is a younger than me but the other is only a few years younger. My closest brother and I don't get along at all. It is not because we are really different because we like a lot of the same things. This brother doesn't get along with our little brother, either, and I do.

When I am with my older brother all we do is argue. Ignoring him doesn't work, talking to him doesn't work, making pacts with him doesn't work. Nothing does, not even my parents.

Tired of fighting

Dear Tired:

Fighting is no fun and I bet a lot of people tell you that it is just a stage and things will be different when you get older. Be that as it may it is still awful to be fighting with someone who you really do love.

I get the feeling you don't understand why your brother

is always fighting with both your youngest brother and you.

Maybe it will help if you think of your brother like this: Think of him as being caught in the middle. That's right, in the middle between the cuddly baby of the family and the oldest of the family. Maybe he is just trying to fight his way out of the middle to find himself a special place like everyone else has.

Try and be patient with your brother and keep remembering that you love him. It could help if every once in a while you showed him he is special, too, even if he's not the oldest or the baby and you'd miss him if he weren't around.

Go out and buy him an ice cream cone.

Lifesigns

Sunday, Oct. 30, the new and exciting "Lifesigns," the radio show for youth, will feature "Competition" with Roncalli youth. The program is aired at 11:35 a.m. on WICR 88.7 FM.

Priests adjusting (from 6)

forward to is the outcome of the Urban Ministry Study. "I hope to plug into it as much as I can."

Right now, "my task here is to do my best and to preach the gospel, the Good News of Jesus," explained the new pastor. "I see this as my primary responsibility, being the shepherd of the flock. I do want to be on guard against getting too caught up in the administrative end of things."

Father Jeschke sees St. Rita's School as a valuable tool in touching unchurched

people. "There are so many unchurched people—they might say they belong to this or that church, but really don't practice any faith. Non-Catholic parents of school children could attend informational classes and gain an understanding of what the faith is about."

Following his ordination to the priesthood, Father Richard worked for seven years at the Black Apostolate of St. Paul's in Baton Rouge, La., Notre Dame in Martinville and St. Augustine's, the oldest

black congregation in New Orleans.

"I think it's kind of interesting that I came from St. Elizabeth's, the first black Catholic church in Chicago, and that I'm here at the first black Catholic Church in Indianapolis," mused Father Jeschke.

Although operating in much the same fashion as any other parish in the archdiocese, "we do have our expertise in black Catholic ministry to offer," stated the Divine Word Father.

Because of some recent teeth extractions, Father Lawrence Thornton was unable to offer any comments. However, Father Jeschke stated that this black priest, who is a native of Chicago, "comes to St. Rita with a tremendous amount of pastoral and mission experience. He's a very holy man. One of his greatest gifts he has to offer is listening—he has a lot of insight. I'm very happy to have him on staff with me here at the parish."

For the past 14 years, Father Thornton has been administrator of Holy Spirit Cathedral in Accra, the capital city of Ghana, West Africa.

"Father William Fitzgibbon is still in residence here, too," stated Father Richard. "This retired professor of philosophy helps out with Masses and conducts some Bible study sessions. He also is the chaplain for the council of Knights of Columbus located on Delaware Street. He goes to their meetings, visits sick members in the hospital and goes to wakes."

Normally, assignments within the society are made for three year terms, which can be renewed or changed at the end of a term. Ten years would be the maximum stay at one place. "Father Thornton and I have made at least a one year commitment, pending the outcome of the Urban Ministry Study," explained Father Jeschke. "But I hope to be here longer than a year—I'm still getting unpacked, and I really like Indianapolis," he chuckled.

Roncalli reigning volleyball champs

The Roncalli volleyball team is on a roll, and it looks like they can't be stopped. Last week the Rebels, who are the defending champions after capturing the Indianapolis city championship on Oct. 6, were victorious in their bid against Franklin Central, their first opponent in sectional play. This week the girls are up against Brebeuf.

Leading this year's team is co-captain senior setter Marni Kirkhoff, who is the quarterback of the squad and is in her third year of varsity

play. According to head coach, Kathy Nalley-Schembra, "Marni is an excellent floater server and really puts the spark in our team."

Kristie Kelly, a middle hitter, and Maureen Field, an outside hitter, are the other two Rebel captains.

Other team members include: Kris Schubach and Julie Perry as substitutes; juniors Amy Corsaro, back row player; Susan Hoereth and Lisa Minardo who both add power to the Rebels' hitting capability; Diane

Hoereth, the 6 foot sophomore, who is a powerful middle hitter; and Estelle Armbruster, a sophomore who is the second string setter.

The Rebels finished regular season play with a 29-4 record. Their past includes five sectional championships (1978 to 1982), the last two city championships and a 1981 regional and state championship.

Roncalli's reserve volleyball team also won the 1983 city championship for the second consecutive year.

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IN THE MEDIA

'Reality shows' viewed religiously

by JAMES BREIG

Have you ever considered the theological significance of "Real People"? Has the deep religious message of "That's Incredible" come through to you?

Does "Believe It or Not" rank as one of your sources of understanding God?

Do you tune in to "P.M. Magazine" to have a spiritual lift?

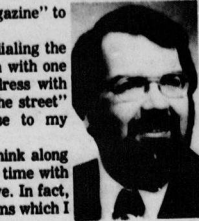
By now, I assume you are dialing the local mental health association with one hand while looking up my address with the other. "Get this man off the street" may be your initial response to my remarks.

But pause a moment and think along with me. I don't spend a lot of time with any of the shows I named above. In fact, in some ways, they are programs which I could easily be critical of.

Take "Real People" as an example. It tends toward sleaze, with segments on male strippers, belly dancers, women in bikinis and other forays into the Land of Near-Nudity.

And "Believe It or Not," hosted by the man you would most like to wear garlic around (Jack Palance), has a title which betrays its lack of interest in historical facts. They just spin the tales; it's up to the audience to "believe it or not." That's like having a newspaper named "Maybe the Truth."

So why am I suggesting that there are significant—even theological—values to be found in these series (which are grouped under the



genre of "reality programming")? Because they frequently deliver what they promise: unusual stories of human individuality and uniqueness.

Much of TV is devoted to proving that people are the same. All the handsome leading men look alike; all the starlets have the same bust measurement; all the families in the commercials live in identical white homes; all the jokes get the same intensity of laughter from the

machine. It's all cookie-cut, pre-fab, follow-the-dots, paint-by-the-numbers. The national anthem of television begins, "Fit in."

ON THE other hand, some segments of the reality programs reveal the vast diversity of humanity in appearance, intelligence, ideals, hopes, goals, dreams, ambition, achievement and thought.

The titles give us a clue. These shows are about real people, not the fictional characters of fantasyland who roam the drama and comedy series. These shows are challenges to our beliefs, that is, to our preconceptions. They tell us that what we thought was so is probably not so. And that's the work of poetry at least, if not theology.

Isn't the Bible full of "that's incredible" events involving real people who chose to believe? Weren't the last first and the first last? Didn't the rich suffer while the poor were exalted? Won't the meek inherit the earth? Aren't we to turn our cheeks?

ALL OF these are challenges to our preconceptions and to our tendencies toward self. The world says, "Conform and go along." God says, "Be yourself." The world says,



TV FARE—Robert Mitchum stars as a psychopathic killer who convinces his loving sons, played by Eric Stolts, left, and Lance Kirwin, to break him out of prison in "A Killer in the Family," Oct. 30 on ABC. In the new movie based on a true story, the father then leads the boys on a murder spree that resulted in one of the nation's biggest manhunts. (NC photo)

"Look out for number one." God says, "Die to yourself." The world says, "Stay young; keep alive at all costs; and dread death." God says, "It is in dying that you live; life is eternal; death is conquered."

What's that got to do with John Davidson or Jack Palance or Sarah Purcell? I don't suppose any of them is a theologian, but, when they celebrate human uniqueness, they are doing God's work.

Discard all the hokum on "Real People." Forget all the skin on "That's Incredible." Drop all the recipes on "P.M." Dismiss all the speculation on "Believe It or

Not." Concentrate on the stories of eccentrics, of people who do it their way, even of animals and plants that don't do what we expect them to do.

THAT PEOPLE try to walk backwards across the nation, spend weeks tap-dancing on top of flagpoles, collect bottle caps or find joy in teaching handicapped children is a celebration and proof of God's goodness and the variety of His handiwork.

The human soul is a special creation. It comes in

so many shapes and sizes that it has managed never to be duplicated in several million years of reproduction. Sometimes, it comes out wanting to soar motorcycles across canyons or trying to out-jitterbug everyone else or devoting hours to building sand castles or—well, I don't believe I should start listing them.

Try watching those shows with these thoughts in mind. They take joy in the goodness of people and that's a form of prayer, whether Cathy Lee Crosby knows it or not.

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† **ADRIAN**, Alma, 90, Holy Spirit, Indianapolis, October 15. Mother of Mildred Williams, John, William and Norbert; grandmother of 16; great-grandmother of 15; sister of Edith Adrain, Lula and William Kreutzer.

† **BUSAM**, Louise, 74, St. Michael, Cannelton, October 1. Sister of Benedictine Sister Mary Ethel and Gregory.

† **CLARK**, Florine, 60, St. Bridget, Indianapolis, October 13. Sister of Helen MacReynolds.

† **ECKERLE**, Clara C. Ariens, 94, St. Mary, Rushville, October 19. Mother of Charles, Delores Lynn, Katherine Becker, Alice Niedenthal, Dorothy Hussey, and Marjorie Ebert; sister of Raymond Leurck and Margaret Grave; grandmother of 16; great-grandmother of 27.

† **GRAF**, Anna Laura, 76, St. Augustine, Jeffersonville, October 14. Wife of Charles A.; mother of Thomas C., Mrs. Paul Lewis and Mrs. Ronald Patterson; grandmother of five.

† **HOLMAN**, Lloyd, 50, St. Paul, Tell City, October 13. Husband of Mildred; father of Deborah Huff, Michael, Anthony, Timothy and

Stephen; brother of Evelyn Gilliam, Leland Lautner, and Cyrina Goffinet; grandfather of two.

† **KELLY**, John J., 78, Holy Spirit, Indianapolis, October 12. Husband of Frances.

† **MANDABACH**, June M., 80, St. Philip Neri, Indianapolis, October 18. Wife of Robert; mother of Robert C., Jr., Walter Thomas, and Judith Annette Wade; sister of Vada Wilburn.

† **MATTHEWS**, Charlotte Peele, 72, St. Joan of Arc, Indianapolis, October 12. Mother of Joseph.

† **McNEELY**, Carl A., 78, St. Paul, Tell City, October 2. Husband of Virginia L.; father of Judith L. Meunier; grandfather of Arthur A., Melanie and Matt Meunier.

† **PATTERSON**, John F., 88, St. Vincent de Paul, Bedford, October 15. Father of John Robert; stepfather of Shirley A. Johnson.

† **SNOW**, Rose E., 84, Christ the King, Indianapolis, October 15. Mother of Jacqueline Leppert, Mary Margaret Allen and Rosalie Ball.

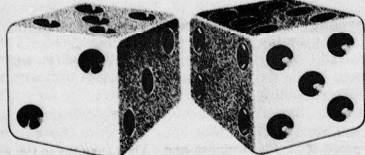
† **SWIFT**, Catherine Milner, 75, St. Margaret Mary, Terre Haute, October 13. Mother of James and Joseph; sister of Pauline Sanders and Bertha Canada.

† **WOLFF**, Marie J., 78, St. Philip Neri, Indianapolis, October 18. Mother of Henry J., Jr., and Ingeborg Hoskins.

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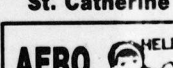
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A 'Brainstorm' for producer Trumbull

by JAMES W. ARNOLD

"I'm the first man to look at the scariest thing a person has to face." —"Brainstorm"

"Brainstorm," the latest offspring of special effects genius Douglas Trumbull, is the ultimate in chutzpah, since it is a space odyssey of the mind that attempts to visualize the last moments of this life and the first moments of the next.

Nothing else about "Brainstorm" is really overwhelming, although one admires and misses Natalie Wood, for whom this is the celebrated farewell film. She drowned almost two years ago (it's ironic that she should be working on a film with this theme), and the word was that young Trumbull (38), who had begun his career as one of four special effects supervisors for "2001," would never be able to make something of the partially completed footage. That rumor was exaggerated. If much was reconstructed, it's impossible to tell.

In fact, although Miss Wood has the major female role, as the estranged, then supportive spouse of scientist-hero Christopher Walken, her part is peripheral, like that of the other humans, to the movie's central concept and visual wizardry. It's wildly ambitious, pushing a few miles farther along the road pioneered by the mystical "Star Trek I" and "Close Encounters" (Trumbull managed the effects for both), as well as "Wargames" and "Resurrection."



The premise is that a high tech research team, led by Walken and Louise Fletcher, has developed an electronic headgear device that is capable of transmitting, either directly or via videotape, the mental images and feelings of the wearer to other persons. The movie does not operate on a level of philosophical or scientific precision. But roughly, the device records and communicates, in hi-fi and stereo, whatever a person sees and physically experiences, including the mental imagery of memory.

Producer-director Trumbull first imagines the obvious commercial uses of the mind-tape. Clearly, this is to send a daredevil into exciting experiences that can be vicariously shared—something like early Cinemascope. Predictably, we do ride a rollercoaster.

WE ALSO whip down a water slide, soar off the Pacific Highway near Big Sur, float over San Francisco and Niagara, ending (perhaps significantly) at the enormous Christ figure that towers over Rio. Not surprisingly, the "test pilot" makes a surreptitious porno tape of the sex act—in a sequence that seems unintentionally funny, it changes the life of a middle-aged man who sees it—and government types begin to plot the "military uses" of plugging-into-the-old noodle.

(Technically, all these artful but simple tricks are achieved with an extreme wide-angle lens on a 70 mm. tracking camera, accompanied by very loud and gorgeous music in Dolby stereo. But the major "trips" are in computer-generated art. The soundtrack is magnificently subtle and clear, perhaps the best I've ever heard.)

The movie begins to take off for higher spheres when Walken explores the device's memory capability. In a touching sequence, he gives

LAST FILM—The late Natalie Wood stars in "Brainstorm," her last film, with Christopher Walken. Miss Wood portrays the estranged wife of a scientist, played by Walken. He is part of a research team developing a device which records and transmits mental images and feelings. The USCC calls the movie a "thoroughly muddled film" and classifies it A-III. (NC photo)



his wife (Wood) a gift tape of his memories of their wedding and early years of happiness, and their love is blissfully rekindled. Later, he "listens" to her feelings as she plays a classical piece on the piano. But all this is prelude to Fletcher's big scene. She suffers a fatal heart attack—perhaps the longest and most agonized in movie history—and tapes it as a final gift to colleague Walken.

THE REST of the film is basically a stage-wait, as Walken struggles interminably with boss Cliff Robertson and the government bad guys to gain access to the tape via computer, so that he (and we) can see/experience what death is like—and beyond. We know he'll make it and we'll see it—although for one terrible moment, it looks like the tape will run out at the moment of death.

"Brainstorm" stands out

falls with this sequence, which is as lovely and uplifting as abstract images can be. It has to be seen as a positive spiritual statement, of the first leg, so to speak, of the soul's flight to the Beatific Vision. It is, of course, non-sectarian, and won't impress everyone. But surely Trumbull is not an artist to shy away from challenges. Nothing, by the way, is explained—what you see is planned to figure out. Trumbull's sensibility is unique—his last film, "Silent Running," ko'd me for a week.

EXCEPT for this climax adults.

Recent USCC Film Classifications

Heart Like a Wheel	A-III, adults
Never Cry Wolf	A-II, adults and adolescents
Romantic Comedy	A-II, adults and adolescents
Rumble Fish	O, morally offensive



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