

THE CRITERION

Pope cites need for church to understand feminism

by Sr. MARY ANN WALSH

ROME (NC)—The church must better understand feminism if it wants to solve problems facing women Religious, Pope John Paul II told women Religious leaders during a series of luncheon meetings.

He spoke of feminism in the context of why religious vocations have dropped. The pope also said that:

—women Religious should be paid adequately for their work,

—apostolically the presence of women Religious is more important in the local church than that of a priest,

—there is a "crisis in maternity" in the West and "physical and spiritual" maternity are intimately linked to woman's identity.

The pope expressed the views during nine hours of conversations in June and July with 10 representatives of women's Religious orders. The comments were quoted indirectly in a report prepared by the women.

NC News Service obtained a copy of the eight-page report which was sent to 2,000 women Religious leaders around the world after having been reviewed by the Vatican Congregation for Religious and Secular Institutes.

The concerns of women Religious included the vocations crisis, their relationships with bishops and the loss of respect for Religious in secular societies.

THE WOMEN Religious expressed concern over the lack of vocations to Religious life and said that "long term commitment is sometimes lacking because of the changing social and political environment," the report said.

The pope "commented that in his contacts throughout the world, he finds two characteristics among young people: a strong secularization and a spiritual awakening (a breath of the spirit)," the report said. "He noted as well the resurgence of vocations to the priesthood but not to feminine Religious life."

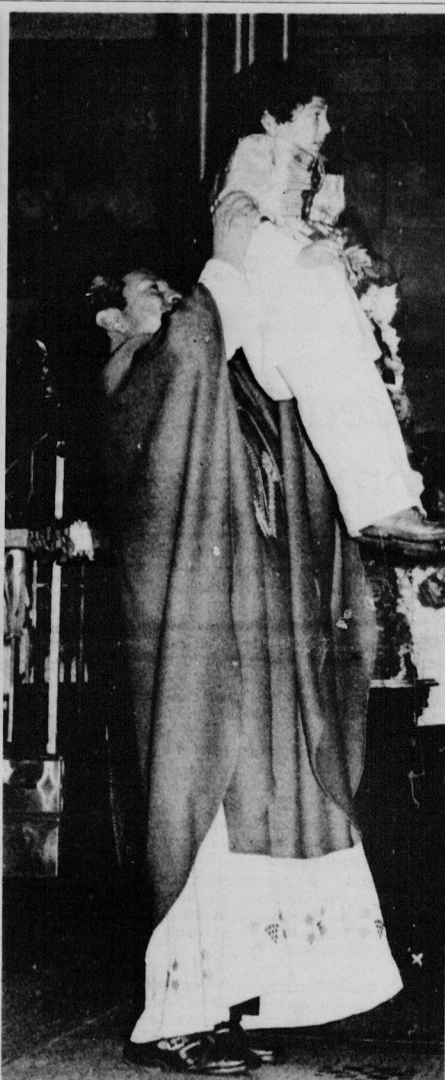
The pope "stated that it appears today that young women are less sensitive to the call to Religious life than are young men. In the past, the opposite was true," the report added.

The discussion on vocations included, the report said, "a challenge to Religious women to confront the problems of vocations, and a call to bishops, priests and seminarians to reach a better understanding of Religious consecration in order to promote Religious life and vocations."

Feminism was brought up as a factor in the decline in vocations, and the pope expressed "his conviction that we must (See POPE CITES NEED on page 2)



OH, HAPPY FEAST!—Young Carlos Higarada portrayed Juan Diego during the celebration of the feast of Our Lady of Guadalupe at St. Mary's Church last Sunday. Father Mauro Rodas, pastor, sets "Juan" forth as he opened his mantle, let the flowers fall, helped him retrieve them, and then raised the young "Juan" so the congregation could see the picture of Our Lady on the mantle. More photos on page 3. (Photos by Mike Holmes)



Bishops ask priests to speak on peace

Bishops of the five Catholic dioceses in the state of Indiana have requested priests in their respective dioceses to devote the homily in Masses on January 1, 1984, to thoughts on peace and, in particular, to the pastoral letter of the American bishops on war and peace. January 1 has been named by Pope John Paul II as the World Day of Peace. Protestant and Jewish congregations throughout the state will join in this observance.

In homilies that day Catholics will be encouraged to examine the obstacles to peace in their own lives, homes, communities, etc. They will be asked to seriously contemplate the pastoral letter's statement that peace is not an optional commitment, but a requirement of the Catholic faith. The bishops hope personal reflection will lead to discussion and action in pursuit of peace.

An official summary of the pastoral

letter will be distributed at all Masses on that day.

World Day of Peace is being coordinated by the Indiana Catholic Conference Peace Committee headed by Lafayette Bishop George A. Fulcher. The committee is also serving as a resource for compiling and disseminating materials and information focusing on the pastoral letter.

Indiana bishops are: Most Rev. Edward T. O'Meara (Indianapolis), Most Rev. Francis R. Shea (Evansville), Most Rev. William E. McManus (Fort Wayne-South Bend), Most Rev. Joseph R. Crowley (Auxiliary, Fort Wayne-South Bend), Most Rev. Andrew G. Grutka (Gary), and Most Rev. George A. Fulcher (Lafayette).

Other churches taking part in the observance include the Episcopal, United Methodist, Church of the Brethren, African Methodist Episcopal Zion and Jewish congregations in Indianapolis, Evansville, Fort Wayne, Gary, West Lafayette and Terre Haute.

Looking Inside

The man behind the annual Christmas concert at Holy Name Parish is interviewed on page 2.

Advent is a time for celebrating marriage. Read Father John Buckel on page 5.

Cynthia Dewes and Margaret Nelson offer some holiday cooking treats on page 7.

Catholic Social Services has a new program for families who are into second marriages. Turn to page 8.

St. Louis Parish at Batesville is the subject of this week's Parish Profile. Turn to page 12.

the criterion

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Indianapolis, Indiana

Concert is tradition at Holy Name

by JIM JACHIMIAK

Jerry Craney has a complete set of programs—21 in all—from the annual Christmas concerts at Holy Name Parish. On Sunday, he will add another to his collection.

Craney, the Beech Grove parish's music director for the past 23 years, conducted the first Christmas concert there in 1962. He will conduct his 22nd on Sunday at 3 and 6:30 p.m.

The concert includes four choirs from the parish—men's, boys', girls' and a mixed folk group—for a total of 136 singers. While some accompanists are hired, the others are "products of the parish," Craney explains. They include college students and others who have worked with Craney in the past and return for the Christmas concert.

Craney notes that many past members of the choirs also return to hear the concert each year. "I don't see them all but I hear from a lot of them—and I'm sure there are a lot of them who don't want any part of it."

Before coming to Holy Name, Craney says, "I had no idea I would be involved in this end of the business." When he entered Butler University, "I thought I was going to

be a professional accompanist. Then I heard a little 17-year-old girl on the piano." She played the piano so well that "I decided I just had to be realistic about that." His plans for a career as an accompanist changed, and "I knew I'd be teaching somewhere along the line."

For two years, Craney filled in for the music director at St. Mary Parish, who was earning a doctorate. Then he accepted a part-time position at Holy Name. "I was finishing up my bachelor's and I had no intention of staying," he recalls. "Father (Robert) Hartman was here then and he thought music was a necessity." Craney notes that support of the music program continues under the parish's current pastor, Father James Wilmoth.

Enrollment at Holy Name School was 960 when Craney was hired, compared with 350 today, and much of his time has been spent teaching music. But the parish has "a total music program," so the music director is also conductor of the parish's choirs.

While many choir members have come and gone over the years at Holy Name, "there are two men who have been with me the whole time." The widest age range is in the men's choir, which includes members from age 15 to 81.

Craney also points out that several instrumentalist groups playing at clubs in the area have their roots in Holy Name Parish.

Like the makeup of the choirs, the concerts themselves have changed. During his first years at Holy Name, Craney recalls, "I just didn't have much to do and I thought I'd have a Christmas concert. It wasn't planned; it was just more or less something for me to do. Then it caught on. It was worse than the cabbage patch dolls."

After the first Christmas concert, he says, "it just got to be an expected thing." Now, "they're very serious about it."

The two concerts now draw about 1,000 people every year. "It always goes," Craney says. Tickets are still available for the first concert, at 3 p.m., for \$3 each. Craney recommends that concert for the elderly and others who do not wish to be out late during winter.

He says the Christmas concert is normally his biggest project each year. "We try to do new things as well as traditional." That includes some music which cannot be used in today's liturgies.

"It's a lot of work. We don't really begin, though, until after Nov. 1. And it doesn't all come together until 3:00 on the day of the concert. The strings come in and rehearse



Jerry Craney

in the afternoon, then the choirs come in at 3:00 and it all goes."

Craney calls it "kind of like driving in the dark. I work with each choir individually." That means working around boys' and girls' athletics and other school activities, "but we respect their schedules. Over the years the parish has really been supportive."

But, he adds, "It's always a good feeling when it's over. Nothing like this comes easy."

Pope cites need for church (from 1)

deepen our understanding of the women's movements in order to understand the problems of Religious life," the report said.

THE REPORT indicated that the pope also acknowledged the positive and negative aspects of feminism, and said that, "reactions against the abuses of men are justified."

The meetings took place over lunch in the pope's apartment June 7, June 14 and July 5, the report said. Attending were members of the executive committee of the International Union of Superiors General, Cardinal Eduardo Pironio, prefect of the Congregation for Religious and Secular Institutes, and Archbishop Augustin Mayer, congregation secretary.

The International Union of Superiors General is composed of the heads of female Religious orders.

The report said the pope "expressed concern regarding the crisis in maternity in the Western world and stated that he sees maternity—physical and spiritual—as intimately related to woman's identity."

The pope added that "where physical motherhood is depreciated, spiritual motherhood, essential to virginity, will also be lacking. A demographic problem does exist, but the church must defend basic values such as maternity," the report said.

THE NUNS told the pope that a changing society requires a changing role for Religious who now increasingly work "in collaboration with the laity, often

individually" rather than in large numbers and together in schools and hospitals as they had in the past, the report said. The nuns added that appreciation of Religious life has lessened.

"Often in the past, Religious were admired and accepted," the report said. "In societies marked by secularism, this is frequently no longer the case, and Religious find themselves more closely identified with Jesus Christ in his rejection."

In response, "the holy father stated his conviction that apostolically the presence of women Religious in a local church is more important than that of a priest."

The report added that "in many places, the presence of the church is in fact the presence of the Religious."

"Bishops on their ad limina visits have stated that the presence of women Religious is an element without which it would be difficult to build a local church," the report continued.

THE WOMEN introduced the topic of the relationship between bishops and Religious and said that "at times there is a tension between Religious and bishops because of differing concepts of authority or because areas of authority are poorly defined," the report said.

"Problems are also created when a bishop considers 'dialogue' as the communication of a decision which has already been made. Today we see dialogue as searching together for a common solution to questions of mutual concern."

The pope "asked if sisters working in parishes receive adequate remuneration" and "strongly affirmed that sisters' remunerations should permit them to live in dignity and to perform adequate apostolic services."

The third meeting discussed religious life in the United States and took place after the announcement that the Vatican had initiated a study of U.S. religious life.

The report said the nuns told the pope that "when cultural values are not recognized or respected, problems are created and communication becomes difficult."

Regarding the study of U.S. religious life, the report said the pope was told that greater consultation should have taken place prior to the decision to do the study.

"AS A democratic country, the United States of America is sensitive to values of participation. A broader dialogue in

preparation of a text which is of a particular interest to religious life throughout the world would have been appreciated. It seems strange to us that there was no consultation with the UISG or the USG," the report said.

UISG is the International Union of Superiors General. USG is the Union of Superiors General, composed of leaders of male Religious.

The report noted that "the holy father expressed his gratitude for the observations made regarding the United States which brought facts and helped interpret them. He also expressed his concern, reiterated by American bishops, regarding the decline of vocations in the United States."

During the discussion on inculturation, the women Religious raised the topic of religious garb.

"The holy father expressed his concern that there is a tendency (especially in Europe) to set aside much that is Religious. Is this tendency to be followed?" the report added.

It was pointed out that "to respect pluralism in the matter of religious dress seems required by a sensitivity to different cultures and to meaningful signs and symbols in those cultures," the report said.

"In some situations a religious habit might be necessary for evangelization; in others it might be a hindrance. The charisms of an institute must be considered in this question," it added.

Cardinal Pironio "mentioned at this point the problem which the habit presents for the approval of constitutions," the report said. "Though it is not an essential value, insistence on it has a way of dividing communities. A sign of religious consecration must identify us but cultural differences should be taken into account."

The report was sent in early December by UISG to its 2,000 members. St. Joseph Sister Dorothy Bujold, UISG executive secretary, said in answer to a question that the report was mailed after it had been seen by the congregation for Religious.

An accompanying cover letter by Notre Dame Sister Kay McDonald, UISG president, said, "Our holy father listened with great attentiveness and assured us that his listening was an explicit form of participation."

Participants at the meetings included U.S. Sacred Heart of Mary Sister Mary Milligan and Sister Bujold.

A similar series of nine-hour meetings occurred in 1983 between the pope and 11 leaders of male Religious Orders. These took place Jan. 15, May 10, May 24, and May 31. NC News Service also obtained a copy of the report of these meetings. USG sent the report to its members after the report had been reviewed by the congregation for Religious.

In a letter accompanying the report Father Marcel Gendrot, a member of the St. Louis Marie Demontfort Order and

secretary general of USG, said that the pope had sought advice from the religious men. He quoted the pope as saying, "the pope must not only be consulted but counseled."

The USG meetings, attended by Fassionist Superior General Father Paul Boyle of the United States, included discussion of problems which Religious communities of men encounter in dioceses.

The report said that while "Religious are an integral part of the local church" they "must not be used only as supplementary forces, as a useful reserve personnel."

"They can be called upon at any moment to perform church functions, but religious life must maintain its liberty of space which permits it to be itself to keep its power of prophetic challenge which is its prerogative in the service of the church," the report added.

The priests and brothers also cited the need for dispensations from celibacy for some who have left the priesthood.

The report said that "as superiors general, we must be conscious of the fact that the priestly vocation is not something superficial or temporary. The commitment is absolute and definitive."

But the report added that "each case must be judged separately."

"It would be a great help for everyone if a dialogue could be established between religious superiors and those responsible in the Sacred Congregation for the Doctrine of the Faith," the report said.

The report on the papal meetings with men Religious does not say which of the participants, including the pope, made specific comments.

The women's report on the other hand, separates the thought of the religious superiors from the comments of the pope.

Ideas which developed at both series of meetings currently are being culled into one report to the pope. Participants in the meetings say the pope may use the information in preparing a document on Religious life and they expect such a document to be published in March.

Holiday schedule set

Offices at the Catholic Center will be closed during the holidays according to the following schedule. There will be no essential services provided on Friday, Dec. 23, Monday, Dec. 26, Friday, Dec. 30, and Monday, January 2, 1984.

The Criterion does not publish an issue the last Friday of the year. Criterion offices will be closed from noon on Thursday, Dec. 22 until Wednesday, Dec. 28.

For more information on any services offered by any offices during the holidays, contact the individual office.



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THE CRITERION

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Symposium participants discuss planned pastoral

by PAUL R. MCGINN

NOTRE DAME, Ind. (NC)—It may have been easier for the U.S. bishops to write their recent pastoral letter on war and peace than it will be to do their planned pastoral on the American economy, University of Notre Dame President Father Theodore Hesburgh said Dec. 12.

Opening a three-day national symposium at Notre Dame on the upcoming pastoral, the Holy Cross priest said the planned letter must address American economic issues within "a rational and moral framework that is acceptable to most people."

The Dec. 12-14 symposium on "Catholic Social Teaching and the American Economy" brought together theologians, businessmen, economists and politicians to discuss what should go into the pastoral,

the first draft of which is expected to be completed by next November.

Business experts, anticipating harsh criticism of American capitalism and of the economic policies of the Reagan administration in the pastoral, have said that the letter could be more controversial than the bishops' war and peace pastoral, which made national headlines when it was issued last May.

Archbishop Rembert Weakland of Milwaukee, chairman of the bishops' committee drafting the new letter, and other committee members have argued, however, that the committee will consider liberal and conservative views about the American economy.

Father Hesburgh urged the bishops to draft a letter linking the economic well-being of the nation with a moral obligation to take care of workers and the poor.

"Economics does not exist in a vacuum—it exists for people," he said.

The purpose of the letter, he said, should be "to ask the right questions and lay out the situations in a way which is fairly obvious."

He urged symposium participants to be open to all views. "You may disagree, but at least we have made a beginning," he said.

"There are lots of problems in our political system—it needs to be altered," said Daniel Finn, economics department chairman and social ethics professor at St. John's University in Collegeville, Minn.

One of those problems, Finn said, is an over-emphasis on individualism at the expense of the common good of society. Invoking the democratic principles of community life, he said the United States

should "widen the scope of the decision-making process."

He added, however, that that process is a slow one. "People will never be able to vote on a planned economy," he said.

Marina von Neumann Whitman, vice president and chief economist at General Motors, disagreed with Finn's philosophy. "To use the old saying, 'If it ain't broke, don't fix it,'" she said.

"More sins have been committed against people in the name of excessive socialism than in the name of excessive individualism," she said.

The makeup of the symposium drew criticism from Daniel Maguire, a Notre Dame theology professor. By not having any black participants, he said, the conference failed to involve spokespersons for a significant part of the U.S. labor force.

He urged the bishops to give more attention to the place of blacks in the U.S. economy.

Also serving on the economic pastoral's drafting committee are Archbishop Thomas Donnellan of Atlanta, Bishops George Speltz of St. Cloud, Minn., and William Weigand of Salt Lake City, and Aux. Bishop Peter Rosazza of Hartford, Conn.

Parishes schedule Advent penance services

Parishes throughout the archdiocese are offering Advent penance services cooperatively. Parishioners are encouraged to make use of the sacrament of reconciliation at a parish and time which is convenient. Several confessors will be present at each of the following locations:

Batesville Deanery

Sunday, Dec. 18—St. Maurice, St. Maurice, 2 p.m.; Immaculate Conception, Millhousen, 4 p.m.; St. Maurice, Napoleon, 7:30 p.m.

Monday, Dec. 19—St. Mary, Greensburg, 7 p.m.

Tuesday, Dec. 20—Immaculate Conception, Aurora, 7 p.m.

Connersville Deanery

Monday, Dec. 19—Holy Family, Richmond, 7 p.m.

Wednesday, Dec. 21—St. Andrew, Richmond, 7 p.m.

Friday, Dec. 23—St. Mary, Richmond, 12:10 p.m.

Indianapolis East Deanery

Monday, Dec. 19—St. Philip Neri, St. Lawrence and Holy Spirit, 7:30 p.m.

Tuesday, Dec. 20—Nativity, 7:30 p.m.

Wednesday, Dec. 21—Our Lady of Lourdes, 7:30 p.m.

Thursday, Dec. 22—St. Bernadette, 7:30 p.m.

Indianapolis North Deanery

Tuesday, Dec. 20—St. Matthew, 7:30 p.m.

Wednesday, Dec. 21—St. Andrew, 7:30 p.m.

Indianapolis South Deanery

Tuesday, Dec. 20—Holy Name, Beech Grove, 7 p.m.

Wed. Dec. 21—Holy Rosary, 7:30 p.m.

Indianapolis West Deanery

Sunday, Dec. 18—St. Anthony, 2 p.m.

Tuesday, Dec. 20—St. Monica, 7:30 p.m.

Wednesday, Dec. 21—St. Michael, 7 p.m.

New Albany Deanery

Sunday, Dec. 18—Sacred Heart, Jeffersonville, 7:30 p.m. (This is a joint service offered by Sacred Heart and St. Augustine parishes.)

Monday, Dec. 19—St. Joseph Hill, Sellersburg, 7 p.m.

Tuesday, Dec. 20—Our Lady of Perpetual Help, New Albany, 7:30 p.m.; St. Mary, Navilleton, 8 p.m.

Wednesday, Dec. 21—St. Mary, Lanesville, and St. Michael, Charlestown, 7:30 p.m.

Thursday, Dec. 22—St. Mary, New Albany, 7:30 p.m.; St. Mary of the Knobs, Floyds Knobs, 8 p.m.

St. John's Parish in downtown Indianapolis has announced its schedule of confessions before Christmas. Confessions will be heard on Saturday, Dec. 17 from 11 to 11:45 a.m. and again from 3 to 4:30 p.m.

Confessions will be heard daily Monday, Dec. 19 through Friday, Dec. 23 from 10 to 11 a.m. and again from 11:30 a.m. to 12 noon.

On Christmas Eve, Saturday, Dec. 24, confessions will be heard from 11 to 11:45 a.m. and again from 3 to 4:30 p.m.

There will be no confessions heard after the 5 p.m. Mass on Christmas Eve nor before the Midnight Mass nor on Christmas Day. Christmas Day Masses will be offered at 8 and 11 a.m. There will be no 5:30 p.m. Mass on Christmas Day.

Survey planned

The Chancery is sponsoring a telephone survey among archdiocesan Catholics to gain a better understanding of current Catholic attitudes, opinions and feelings toward church activities, Catholic education, and religious beliefs. Participants will be randomly selected and all answers will be kept completely confidential. The survey will take about two to three weeks to complete. Your participation is encouraged if you are called so that goals and objectives may be formulated.

Sesquicentennial kick-off set for January

A kick-off dinner to celebrate the sesquicentennial anniversary of the Archdiocese of Indianapolis will take place in the "500" Ballroom of the Indiana Convention Center on Sunday, Jan. 15, 1984.

Commemorating the 150th anniversary of the establishment of the archdiocese, the Diocese of Vincennes, the dinner is being hosted for representatives of all parishes, institutions, Religious congregations and archdiocesan agencies. Civic and church dignitaries will be special guests of the archbishop. Corporations and firms located within the archdiocese have been solicited as table sponsors.

Mrs. Howard S. Young and Mr. John Short are co-chairpersons of the committee that planned the event. Other committee members include Mrs. Edward V. Drew and Mrs. Richard Drew, invitations; Robert E. Desautels, program; Valerie Dillon, liaison to the Steering Committee for the Sesquicentennial.

Reservations for the dinner may be made through parishes of residence or by calling the Sesquicentennial Office at the Catholic Center 236-1499. Tickets are \$30 per person. Tables seat eight at \$240 per table. Cocktails and dinner begin at 5:30 p.m.

Amnesty International seeks release of political prisoners

UNITED NATIONS (NC)—More than 1 million signatures calling for the release of prisoners of conscience worldwide were presented Dec. 8 to U.N. Secretary General Javier Perez de Cuellar and to U.N. General Assembly President Jorge Irujo of Panama.

Amnesty International, an independent human rights monitoring group, collected a total of 2 million signatures. Pope John Paul II endorsed the appeal during a March audience with Amnesty representatives, they reported.

Larry Cox, an Amnesty spokesman, said the signatures were collected in 120 countries as part of a "universal appeal for amnesty for all prisoners of conscience."

In the spring the signatures will be sent to nations in which Amnesty International believes an estimated 5,000 political and religious opponents are being held. The Soviet Union, South Africa, Pakistan and Sudan have the largest number of prisoners.

Celebration at St. Mary's honors Our Lady of Guadalupe



JOYFUL DAY—The statue of the Virgin is processed into St. Mary's (left) and "Juan Diego" (right) leads the way. Another highlight of the day was the first communion of Michelle Higarada, Ricardo Espinoza, Francisca Arteaga, and Alejandro Gonzalez. (Photos by Mike Holmes)



Bishop Chartrand was concerned with education and service

by JAMES J. DIVITA
(Third in a series)

Bishop Chartrand's interest in education and service, however, was not limited to Cathedral High School. He encouraged the Sisters of Providence, who opened St. Agnes Academy in 1893, to construct a large brick building across Meridian Street from the Cathedral in 1908. Enrollment increased from 42 in 1909 to over 200 by 1933. The new Cathedral Grade School, staffed by the same religious community, opened in 1912. During his episcopate the number of Catholic high schools in the diocese increased from 13 to 19 with new ones opening not only in Indianapolis but also in Washington, Vincennes and Evansville. A measure of his zeal is this schedule taken from his personal journal for 1927:

dedicated a new home for nurses, St. Vincent's, Indianapolis, 20 April

dedicated Gibault High School, Vincennes, 26 April

dedicated the Orphans' Home, Vincennes, 27 April

blessed St. Elizabeth's Home, Indianapolis, 22 May

blessed the new St. Mary's Academy, Indianapolis, 27 May

dedicated a new school at Holy Trinity Parish, Indianapolis, 26 June

dedicated St. Ann's Church, Mars Hill, 5 September

dedicated the new Cathedral High School, 11 September

dedicated the new High School in Connersville, 16 October

dedicated a new grammar school, Lawrenceburg, 20 November

By 1933, 126 of the 147 parishes in the diocese had their own schools. And where 1,173 boys and girls attended Catholic secondary schools in 1918, the count reached 3,052 by

1933. He expected all Catholic children to attend Catholic grade and high schools and in 1930 ordered pastors to investigate all cases of non-attendance and report them to him. At the seminary level the number of students tripled during his episcopate: from 84 in 1918 to 255 in 1933. He frequently encouraged boys to study for the priesthood and willingly offered to pay for their education.

Cathedral passersby commented on the long hours the bishop kept, for the light in his office often burned until late at night. Many sought him out for consolation and for charity, especially with the advent of the Great Depression in 1929. Because of these appeals for help, in 1932 and 1933 he dispensed the entire diocese from the Lenten law of fast and abstinence, Friday abstinence excepted, "in view of the difficult and depressing times through which we are passing, of the poverty and misery, widely spread and deeply suffered." His charity was so great as to contribute to the financial instability of the diocese.

His concern for the troubled was legendary. He once insisted that a sinner who kept delaying confession finally appear. The next day the man was found dead. When that incident became known, others contacted him, believing that the good bishop had a knack for good timing. The sister of a man who had married a divorcee was one of those who soon stepped forward. Her brother had tried for ten years to get his wife's first marriage annulled, but his pastor was slow in handling

the case and had not sent the proper papers to the chancery. Frustrated, he had lost hope of ever being in good standing again. She reported all this to Bishop Chartrand, who on 12 September 1932 responded that, immediately upon receipt of her letter, he had sent one of the Cathedral clergy to visit her brother, reconciled him, and blessed his marriage that very evening!

Besides his personal rapport with lay people of all ages and his badgering them about receiving communion, the bishop was also known for his preaching. His clarity when explaining church doctrine and his ease in quoting theological sources was first tested while he was a subdeacon. A Campbellite evangelist appeared at Adyeville, a few miles from St. Meinrad Seminary, challenging the Catholics of the area to produce a representative to debate with him. Reverend Mister Chartrand volunteered and obtained seminary permission to appear. When the Campbellite saw his opponent, he remarked to his supporters that he asked the Papists to send a man, but instead they sent a boy. Young Chartrand overheard this comment and opened the three day debate by relating how the young David slew the giant Goliath. A Catholic observer concluded that he "quickly put his opponent to rout and brought back to the fold many straying souls of the vicinity who had listened to his words."

(Divita is professor of history at Marian College.)

(Continued next week)

WASHINGTON NEWSLETTER

Central America is still subject of debate

by JIM LACKEY

WASHINGTON (NC)—When the 98th Congress reconvenes Jan. 23 for its second session it will find itself once again hip deep in the ongoing debate over Central America.

That debate will continue in intensity for a variety of reasons, not least of which is President Reagan's decision in late November to veto a bill extending for another year the requirement that his administration issue semiannual reports certifying human rights progress in El Salvador. House Speaker Thomas P. O'Neill (D-Mass.) said reinstating the certification requirement would be at the top of the House's agenda when Congress comes back in January.

But another part of the Central American debate will come over an expected request by the administration early in 1984 for additional military aid to the region.

During its recently concluded first session Congress dealt with Central American issues in a variety of contexts. One relatively non-controversial action was its approval of Reagan's proposed Caribbean Basin Initiative providing trade incentives, tax benefits and other aid programs designed to develop the region economically.

More controversial was the issue of covert aid to rebels trying to overthrow the Sandinista government of Nicaragua. The House twice voted to end the aid, but the Senate balked. The two chambers finally agreed to a compromise \$24 million, which is expected to last until next July when a new aid request may be submitted.

BUT BY FAR the most contentious Central American issue in Congress in 1983 was the question of military aid to El Salvador.

When Congress in late 1982 approved only \$26 million in military aid for fiscal 1983, Reagan asked early in the year for an additional \$110 million. He got exactly half of that, meaning that the total military aid budget for El Salvador in 1983 was \$81 million.

For the 1984 fiscal year, which began Oct. 1, Reagan requested \$86.3 million. Congress gave him \$64.8 million but said

the final 30 percent—almost \$20 million—cannot be spent until verdicts are reached in the trials of the ex-National Guardmen accused of murdering four American churchwomen in El Salvador three years ago.

That provision reportedly had the Reagan administration concerned because even though the fiscal year was only a little more than two months old one administration official was quoted in early December as saying the initial 70 percent of the \$64.8 million was almost all spent.

CONGRESS **THUS** is likely to be asked for more military aid for El Salvador early in the new year, partly because of the way the current funds are being spent and partly because the administration has argued all along that \$60 million to \$80 million is inadequate to maintain the "military shield" that it says protects El Salvador's political and economic progress.

But along with that debate will come the new debate over whether Congress should try to reimpose the requirement that the administration certify human rights progress or risk cutoff of the military aid.

The bill which Reagan declined to sign was approved by voice vote in both houses of Congress with little debate after the administration indicated its at least reluctant support for the extension of

certification. Reapproval will be harder the second time around since party loyalty could lead to a significant amount of Republican opposition if the measure comes to another vote.

But one key Republican, Senate Foreign Relations Committee Chairman Charles H. Percy of Illinois, echoed many Democrats when he said he was disappointed by the president's veto and remarked that the decision "sends a confusing signal to El Salvador."

As the debate over Central American policy goes on, so too will the involvement of the U.S. bishops in that debate. Cardinal Joseph L. Bernardin of Chicago, for instance, recently criticized the Reagan veto and said it showed the administration has not understood that the human rights question is at the center of the overall crisis there.

Cardinal Bernardin also was an outspoken supporter of a new resolution on Central America approved by the bishops at their Nov. 14-17 annual general meeting. Issuing such resolutions is a "proper exercise" of the role of bishops, he said, because of the threats to human life in the region and the role played there by the U.S. government.

"We have tried to shift the basic direction of U.S. policy," he added. "We have hardly been successful."

Pope attends Lutheran service in Rome

ROME (NC)—Pope John Paul II made the first visit by a pope to a Lutheran congregation Dec. 11 and said that Lutherans and Catholics could see the "distant dawn" of full reconciliation.

The historic hour-long evening prayer service at the Evangelical Lutheran Church in Rome came during celebrations of the 500th anniversary of the birth of Martin Luther, the priest whose reform efforts led to the dividing of Western Christianity into Catholic and Protestant churches.

Although it was the first time any pope had preached in a Lutheran church, Lutheran officials in Rome characterized it as a courtesy visit that did not imply recognition of papal authority.

Speaking in German to the 500 members of the congregation, the pope said it was Christ's life that reminds us of "our common origin, the gift of our redemption and the common aim of our earthly pilgrimage."

"On this 500th anniversary of the birth of Martin Luther, we seem to discern the distant dawn of the advent of a recomposition of our unity and community," he said.

The visit began when the pope, wearing red and white vestments, walked slowly up the aisle of the small church with the

Lutheran pastor, the Rev. Christoph Meyer, talking and shaking hands with church members.

Mr. Meyer then read a prayer for Christian unity composed by Martin Luther. Pope John Paul had suggested the reading of the prayer.

In his sermon, Mr. Meyer said the gift that divided the two churches belonged to the past.

"The vision of Isaiah points out one path traveled in common, not two parallel paths," he said.

"The fact that you, your holiness, are here with us today is another new sign of hope," he said regarding the pope.

Pope John Paul told the mostly German congregation that "the gift of this meeting moves me deeply."

"I especially wanted this meeting to take place during the period of Advent. It is a particularly valid opportunity to turn together toward the Lord as we wait for God our Savior," the pope said.

"We are near the year 2000. We find ourselves, in a sense, in a new period of Advent, a period of waiting," he said. "I have come here to live the mystery of Advent, common to us both, and its profound and multiple richness by praying and meditating with you."

"I have come because the spirit of the Lord calls us these days to seek the full unity of Christians through ecumenical dialogue," he said.

The pope mentioned "obvious separations in doctrine and faith that still exist" but said that unity is the goal.

"We desire unity. We are working for unity without letting ourselves be discouraged by the difficulties we find along the way," he said.

At a news conference Dec. 6, five days before the visit, Mr. Meyer had stressed the local nature of the event. He said that the visit was the result of a "self-invitation" suggested by the pope to Mr. Meyer in 1982.

The idea was first mentioned casually by a member of the Lutheran congregation during a January 1982 visit by the pope to a nearby Catholic parish, Mr. Meyer had said.

Mr. Meyer had asked that the papal visit be seen in the context of other visits by Italian bishops to local Lutheran churches. He said the pope would be welcomed as the "bishop of Rome" but without signifying recognition of the primacy of the pope.

The Vatican, however, has had a different view of the visit, seeing it as a symbolic gesture in favor of better universal Catholic-Lutheran ties.



LIVING THE QUESTIONS

Existing gap between rich and poor is great

by Fr. THOMAS C. WIDNER

I remember as a teen-ager being part of something called the Catholic Students Mission Crusade. I'm not sure if it's around anymore. It was a way the old church tried to get young people involved in an awareness of the church's missionary efforts. There was an annual convention at Notre Dame which attracted over 5,000 kids from all over the country and I remember this living rosary we had at night which was quite beautiful and quite spectacular.

The CSMC was headed by Father Henry Klockner, now Msgr. Klockner of Cincinnati, whom the National Catholic Directory lists as being retired. The CSMC's office was a small building called Crusade Castle at the dead end of a hillside road in Cincinnati overlooking the Ohio river.



At a conference I recall attending in Indianapolis, Fr. Klockner was talking to a group of us about the poverty in Central and South America. Someone from the former Ladywood School volunteered a classmate as having first hand knowledge. The volunteer was from Mexico, a foreign exchange student. Fr. Klockner smiled and remarked that she then must know all about this. I

distinctly remember the young lady answering that she wasn't aware of it at all.

I didn't realize it so much at the time but I do now. Of course, the young lady didn't know much about it. She was, after all, from the upper classes—she wouldn't have been studying in this country otherwise.

I have thought of that incident when I read about anything going on in that region of our continent. The gap between rich and poor is so great that some aren't even aware of the poverty present.

It's hard to imagine people being born who are quite literally taught that their place in society is to serve the needs of others, that they are too ignorant to speak for themselves or to chart their own future. But then our own nation carried on a system of slavery which did the same thing. Most people in Central and South America are peasants and have grown up in such a system. People in those nations who oppose such indignities are often labelled subversive and Communist. One hundred and twenty years ago in this country such labels were not yet available.

The poor of this region have only begun to know any sense of pride and dignity because of the missionary effort of the church. As the poor have begun to claim rights which are theirs, the ruling classes have cried subversion.

It has been in the interests of the United States to support these societies because we gain economically. These nations are often led by wealthy dictators who

profit from the sale of exports but staple food production for their own people is practically non-existent.

Both superpowers have staked out interests in the region. But neither one seems particularly concerned about the rights and needs of the people who live there. That is to say, U.S. and Soviet interests both center on their own concerns and not on those of the Central and South Americans.

The story of the American missionaries who were martyred in 1980 in El Salvador is one that will not only not go away but will stick like a thorn as long as the military involvement of the U.S. there continues to grow. It was refreshing to hear Vice-President George Bush tell the Salvadorans that right wing death squads are as much a threat to the region as Communist infiltration. Pope John Paul has repeatedly urged all foreign intervention—the U.S. and the Soviets and the Cubans—to cease.

Last week Cardinal Joseph Bernardin rearticulated the position of American bishops and their support for Central American bishops when he said priority should be given the roots of the conflict in the region "which are essentially local in nature . . . longstanding patterns of injustice, gross human rights violations and the wanton taking of human life by death squads. The resolution of these problems is to be found in drastic internal changes, not an ever escalating military situation."

Amen.

Advent helps us recall sacredness of marriage

by Fr. JOHN BUCKEL

As we look forward to Christmas, and our families prepare to celebrate the birth of Jesus, we focus our Advent attention on the Christ Child and the Holy Family and reflect on the family and the holiness and sacredness of marriage.

Every married couple remembers well when the great question was asked: "Will you marry me?" Even though husbands and wives might now take one another for granted, they still recall the joy and excitement when they first decided to spend their lives together in marriage.

What comes to your mind when you hear the word "marriage"—the wedding day, the first anniversary, children, friendship, love, cleaning, work, cooking? (I used to say fighting, but I have since learned that husband and wife don't fight—they have intense discussions, differences of opinion, different approaches, disagreements—but they don't fight—or so I am told.)

Do you ever think of marriage as a way to holiness? We have all heard marriage is a vocation, but no one seems to believe it. People have a vocation to marriage as surely as people have a vocation to the priesthood and religious life. God invites some people to grow in the love of Christ and the love of others through the state of marriage. The Scriptures reinforce the sacredness of marriage.

AFTER THE creator breathed His very life into the first human being, God said, "It is not good for man to be alone." He then created the first woman. One can sense the profound joy of Adam as he looked upon Eve for the first time. "At last this is one bone of my bone and flesh of my flesh!"

Because of Eve, Adam now experienced a deeper sense of happiness and satisfaction. Adam had found new meaning in his life. Because of his relationship with Eve, Adam was able to love God in a deeper and more intense way.

The same can be true for every husband and wife. Because of their happiness and joy in living together, they can love God and others in a deeper and more intense way. Their life of love provides a way to holiness.

In the Book of Genesis, a great definition of marriage is given: "The two become one flesh." In the state of marriage, husband and wife pursue a life-long process: to become more closely united. They seek to become one life of love. This strong bond of unity reminds us not only of the oneness of our heavenly Father and his only-begotten Son, but of Christ and his followers as well.

THE SONG OF Songs is a remarkable book of the Old Testament. It gives some valuable insight into married life. This book contains a rather graphic description of the physical expression of love between husband and wife. It reminds married couples that their bodies were created by God and He created them holy. They love one another totally, in body, mind and soul.

Furthermore, the physical expression of love between husband and wife is a beautiful and sacred act. Should God bless the married couple with children, they then participate in the divine act of creation. As father and mother, they share more fully in understanding the joy of Mary and Joseph at the birth of Jesus.

The prophets and St. Paul point to the special sign value of married life. As husband and wife love one another, are faithful and are the best of friends, so too is God with us and Christ with his church. In the great mystical writings of the church, the very peak of prayer life is compared to a spiritual marriage with Jesus.

Have you ever stopped to consider that the same qualities necessary for a good marriage are also necessary for being a good Christian? Denying oneself and taking up the cross, thinking of others first, being faithful, forgiving, gentle and kind are all commands of Christ directed to married couples and to all Christians.

Family life provides a unique opportunity for following the most basic teachings of Jesus. Within the family you feed the hungry, give drink to the thirsty, care for the sick, clothe the naked, share your faith, help one another with your burdens and comfort the sorrowful. Jesus once said, "If ever you give even a cup of water to someone, you do it for me." Remember that the next time a young one asks for something to drink.

When someone enters Religious life, he or she promises to live a life of holiness. Poverty, penance, humility, prayer and sacrifice are embraced by them in their quest. The desire of husband and wife is also for holiness.

As for poverty—whether heard of a family with children having money? All "extra" money goes for school, clothes, dentists, shoes and the like.

What is greater penance than waking up at 2 a.m. to feed a newborn, or listening to brakes screech when your children are outside playing?

The parents of a baby screaming during the Sunday homily know well the meaning of humility.

Prayer for the married couple is a necessity and not a luxury. They realize

that health and all aspects of life are in God's hands.

Sacrifice is the constant companion of husband and wife, yet love makes even this a joy.

In a good marriage, as a couple becomes more and more loving, they naturally share that love with everyone. In becoming more forgiving, kind and thoughtful, husband and wife do so with others. The ultimate sign of a good marriage is the overflowing of love toward others that husband and wife experience with one another.

Marriage is a sacred and holy vocation. The goal of husband and wife and the goal of all Christians is the same—unity. Husband and wife seek a deeper unity with

one another. Christians seek a deeper unity with Christ and his followers. God has been so impressed with family life that He revealed divine mysteries in family terms. God is our heavenly Father, Jesus is His Son, Mary is the mother of all Christians, we are the children of God, and we are all to treat one another as brothers and sisters.

On one occasion, a married couple was asked, "As you have more children, are you forced by circumstances to love each one less?" "On the contrary," they responded. "At the birth of a child our hearts grow all the more, allowing us to love each one even more so than before."

Marriage is indeed a way to holiness. (Fr. Buckel is associate pastor of Christ the King Parish, Indianapolis.)

Editorial cites limits to human rights

VATICAN CITY (NC)—The rights of people in the East are crushed by an all-powerful state, while in the West they are limited by materialism and individualism, a Vatican newspaper editorial said Dec. 10.

The editorial marked the 35th anniversary of the United Nations "Universal Declaration of Human Rights" and commented on the awarding of the Nobel Peace Prize to Polish labor leader Lech Walesa.

The editorial praised the coincidence of the two events which occurred Dec. 10.

Walesa's prize, it said, should not be considered political, but as "a recognition of this man and the (Solidarity) movement." The efforts by Polish workers were guided by ethics, shared by Polish society, conducted without violence and open to dialogue, it said.

The editorial was signed by Gianfranco Svidescoschi, editor of the Vatican paper, L'Osservatore Romano.

The editorial said public awareness and concern for human rights are greater now than when the U.N. declaration was made Dec. 10, 1948.

"But in practice, the results have been disappointing, to say the least," it added.

"The world scene could not be more worrisome. Perhaps not since the end of World War II have we seen such a generalized violation of human rights," the editorial said.

"In the East, man is deprived of freedom, crushed as he is by the machine of the state. In the West, man suffocates in a false freedom that buries him in materialism," it said.

Western liberty, the editorial said, was too caught up in an idea of unilateral freedom that was bound by "an individualistic dimension."

In the Third World, it added, people are still concerned with such elemental liberties as freedom from hunger and misery. The disparity has bred a violence "that is always ready to explode," and that threatens world peace, it said.

Peace "is born when the human being is respected in his dignity and his rights, when he finally feels himself to be involved in his own destiny," it said.

Expert says alcoholism no higher in clergy

MADISON, Wis. (NC)—The rate of alcoholism among priests is no higher than that of the general population, an alcoholism treatment expert told Madison clergymen. The myth that clergy are more susceptible to alcoholism than others is not true, said Howard W. Thompson, director of education and patient relations for Guest House, an alcoholism treatment program with facilities in Lake Orion, Mich., and Rochester, Minn.

POINT OF VIEW

Energy could be spent elsewhere

by Fr. CHARLES J. FISHER

The "Cabbage Patch Kids" have created minor riots across the U.S. These "orphans" who are "adopted," not bought, are the hottest Christmas item in years. People waiting in queues from 4 a.m. until 10 or 11 a.m., and when the store opens, absolute bedlam—people being swept into the store, knocked down and trampled upon, fighting to get a "kid" for their kid.

Some shoppers, having arrived at the "Cabbage Patch," find the "adoptees," adopted. Stories have been told that certain disgruntled, angered shoppers start grabbing at the "adopted kids," attempting a sort of "kidnapping." Fights have ensued. Some Christmas shoppers are now criminals, all for the sake of that wonderful custom of sharing and gift-giving on the birth of the Prince of Peace—for a doll.

Would that the same intensity and concern—not the militarism—be a part of the fabric of each person's celebration of this season when it comes to the pursuit of peace. But then, why should that be expected? "Cabbage Patch Kids" can be cuddled and played with; peace is work. Imagine, though, all the people who are frantic about these "things" putting that kind of energy to work on a congressperson, a letter-writing campaign, joining with those of similar conviction to work toward educating others on the issues of peace and justice.

MONEY FOR Christmas presents is in

limited supply again. Reports on consumer spending indicate an increase over last year, yet many people remain out of work and hungry, not only in the U.S., but worldwide. Jobs are in demand. Food, clothing and shelter, life's basics, are in short supply for millions of fellow humans. When the "Cabbage Patch" episodes are reported on the same news page as are episodes of food lines and soup kitchens, priorities are called into question.

Fully one quarter of the world's children starve. Every week one million people are added to the world's population. Ninety percent of these are born into a kind of poverty most of us have never seen, where mothers gather dried dung for fuel and children pick in fresh dung hoping to find undigested grains.

What is more diabolical, however, is that over the next five years, the current administration of the U.S. government wants to give \$1 trillion to the military. That means the Pentagon will be taking \$20,000 from the paychecks of the average American family during the next five years. More than half of our federal tax dollars now goes to the military. According to a recent Center for Defense Information study, the U.S. will build approximately 17,000 new nuclear weapons over the next decade. The average rate of production during that period will be five nuclear weapons a day. The Center observed that the Soviet Union also can be expected to deploy a large number of nuclear weapons in the next 10 years.

THE NUCLEAR arms race threatens mass self-extinction. But the drive for more weapons world-wide drains resources desperately needed for social and economic development. Countries like the U.S. and U.S.S.R. spend 10 times more for military

programs than for assistance to poorer countries. Expenditures for education average about \$250 per school child. Military expenditures per soldier average in excess of \$15,000. Arms sales are larger than the national incomes of all but 10 nations in the world. In pounds per person, the world has more explosive power than food.

Considering only the U.S., the cost for two Trident submarines could pay for the total appropriation for elementary and secondary education.

Eight Lance tactical surface to surface missiles could pay for the total appropriation for alcohol, drug abuse and mental health.

And 615 Phoenix air-to-air missiles (about 3,000 are planned) could pay for the operation of the National Park System.

Twenty-two F-15 fighter aircraft (over 700 are planned) could pay for the total appropriation for solar energy.

The U.S. has in excess of 30,000 nuclear weapons. Two hundred intercontinental ballistic missiles (ICBM's) are sufficient for a second-strike deterrent. The U.S. maintains 9,000 strategic warheads. The MX missile, if deployed, will be able to attack 10 targets and level an area almost 100 times as large as Hiroshima. One MX missile is designed to carry more explosive power than all the bombs dropped in World War II and the Korean War.

All of the money now going into new nuclear weapons development and production could be diverted and used for retraining and capital investment programs for those who would lose their jobs if the U.S. stopped developing and manufacturing the new weapons.

A study by the U.S. Government Bureau of Labor Statistics shows that for every \$1 billion spent by the military, 75,000 jobs are created. In other areas the figures are: 92,000 in mass transit, 100,000 in construction, 139,000 in health care, 187,000 in education. (These are 1980 figures. They would be much higher now.)

Apart from the disasters, the arms race is imposing severe hardships on the world as a whole. It is futile to think that one country or any group of countries can solve

the problems of world-wide inflation, recession, unemployment, starvation, and the depletion of resources, all the while increasing the expense of the arms race.

The world-wide distortion of priorities wreaks havoc on the whole of created reality. The price of two strategic bombers, for example (about \$200 million) could sustain a world-wide literacy campaign. The World Health Organization spends less than \$100 million to eradicate smallpox, but a considerably larger amount was spent just on the development of a more advanced version of an air-to-air missile. One half of one percent of one year's world military expenditure would pay for much of the farm equipment needed by low-income and food deficit countries to achieve self-sufficiency in food by the end of the 1980's.

Javier Perez de Cuellar, United Nations Secretary General said, "The world can either continue to pursue the arms race . . . or move consciously . . . towards a more stable and balanced social and economic development . . . It cannot do both."

And the U.S. Bishops' stated in their pastoral letter, "An interdependent world requires an understanding that key policy questions today involve mutuality of interest. If the monetary and trading systems are not governed by sensitivity to mutual needs, they can be destroyed. If the protection of human rights and the promotion of human needs are left as orphans in the diplomatic arena, the stability we seek in increased armaments will eventually be threatened by rights denied and needs unmet in vast sectors of the globe. If future planning about conservation of and access to resources is relegated to a pure struggle of power, we shall simply guarantee conflict in the future."

Security rests not in more powerful armaments, but in the Prince of Peace who makes swords and spears into plowshares and pruning hooks. Our hope is that we will achieve peace in the whole world and the well-being of all persons, each created in the image and likeness of God.

(Fr. Fisher is pastor of Sacred Heart Parish and administrator of St. Ann Parish, both in Terre Haute.)

TO THE EDITOR

Homosexuality is not a 'problem'

As concerned Catholic parents, my wife and I were happy to see the Dec. 2 article on the promulgation of the document, "Educational Guidance in Human Love—Outlines for Sex Education." We agree that sex education is both a delicate and a sacred matter that is best handled by parents in an individual situation.

We were disappointed, though, that the article concluded with a mention of homosexuality as a "problem" for which the document encourages "preventive action." We are not of the opinion that homosexuality is a "problem" but a permanent and unalterable condition that must be recognized as such, and dealt with honestly and openly; any other approach perpetuates false negative stereotypes and unjust prejudice against homosexuals, which is a violation of human justice.

Nor do we speak as outsiders on this subject: Among our six children, one of our sons (now in his mid-20's) is homosexual. We are grateful that in our home we were able to cultivate a sense of trust among ourselves so that our son had the courage to share this with us. But it was not easy for my wife and me to accept this news; though

we have always tried to be open-minded and accepting, we were products of the prejudices of our parents and our society, and so we had to learn to accept Mike as our son all over again and to forgive ourselves for wondering what we had "done wrong" as parents.

We have come to re-affirm our belief that sexuality is one of God's most precious human gifts, whether the term is prefixed by hetero- or homo-. Mike is completing a master's program, is a member of our parish council, and is a Boy Scout leader; he has shown himself to be a responsible and respectable Christian adult who also happens to be gay—and we are justly proud of him.

Our only hope is that all parents will have the courage to assist their children in becoming the person God made them to be, and to instill in their children an acceptance and a respect for all others as God made them to be; only then will prejudice begin to die and the soil be prepared for the seeds of Justice and Peace to grow.

Mr. and Mrs. Allen Davis
Brecksville, Ohio

Gospel is basis of commentary

Regarding Mr. Thomas A. Howard's remarks (Dec. 2):

I stand by my story of Maryknoll Father Roy Bourgeois. I have no reason to believe Father Bourgeois lies, nor lied about events that caused his incarceration. Regarding three people who assaulted the U.S. Army, the "weapons" of assault were a tape recorded homily of the assassinated Archbishop Oscar Romero, pamphlets and signs. Regarding my objectivity in the reporting of my conversation with Father Bourgeois, I wrote the article as a

reflection, not as would a reporter for CBS News, or the like.

Mr. Howard, Father Bourgeois and I appreciate the fundamental freedoms of our society and country. It is not perfect, and each one of us has the patriotic obligation to call into question any injustice we see, using as our basis of commentary and action Jesus' Gospel of Peace.

Rev. Charles J. Fisher
Pastor, Sacred Heart Church
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CORNUCOPIA

Ethnic traditions abound here

by CYNTHIA DEWES

One man's tradition is another man's oddity, and so it is with Christmas customs. One of my Hispanic friends celebrates by serving Spanish rice at every holiday meal. A German friend makes herring in cream from scratch, and another Spanish friend prepares squid or octopus for the Christmas festivities.

My Norwegian grandmother used to serve a traditional white dinner on Christmas Eve. She would cook lutefisk—codfish which has been treated with lye and carefully rinsed—by poaching it wrapped in a cheesecloth bag.

The fish was served with melted butter and boiled potatoes, usually accompanied by root vegetables like turnips or rutabagas and lefse, a limp bread made from mashed potatoes. She also went in for delectable sweets like krunkake, crisp ice cream cone-like cookies, and rosettes, delicate cookies batter-fried in deep fat. No one worried about cholesterol in those days.

In our own family, we customarily read the Christmas gospel from St. Luke in the beautiful King James version after supper on Christmas Eve and then open gifts before heading for Midnight Mass. When we return, we like to sit in that wonderful early Christmas morning stillness beside the Christmas tree, enjoying the moment and each other. We often share a warm mug of one of our favorite winter drinks before turning in.

Cranberry Cocktail

- 2½ c. boiling water
- 3 or more tea bags
- ¼ tsp. each allspice, cinnamon and nutmeg
- ¾ c. sugar
- 2 c. (1 pt. bottle) cranberry cocktail
- 1½ c. water
- ½ c. orange juice, fresh or frozen
- ¼ c. lemon juice, fresh or frozen

Pour boiling water over tea and spices (tied in a cheesecloth bag). Cover and steep for five minutes. Add sugar and stir to dissolve. Add remaining ingredients and heat just to boiling. Serve hot. Serves eight to ten.

Another of Grandma's Norwegian goodies which has since worked its way into our annual routine is Jule Kage, a sweet cardamom-flavored Christmas bread full of citron and raisins. We eat it for breakfast on Christmas morning, as well as other times during the holidays.

Jule Kage

- ¼ c. lukewarm water
- 1 pkg. dry yeast
- ¾ c. milk, scalded and then cooled
- ½ c. sugar
- ½ tsp. powdered cardamom
- ½ tsp. salt
- 1 egg
- 2 tsp. margarine or butter
- 1½ c. diced citron
- ½ c. seedless raisins
- ¾ c. flour

Symbolism is important during the Christmas season

by MARGARET NELSON

The Christ Child was born in humble surroundings. Yet today's Americans seem to judge readiness for the Christmas celebration by consumer "successes." It is difficult to imagine Mary and Joseph vying for video games or Cabbage Patch dolls. It is easier to picture the Holy Family working closely together on decorations and foods to enhance this celebration.

Families can be strengthened by sharing such preparations. Even the toddler can sprinkle colored sugars on star cookies, while an older child or parent tells the story of the star that led the shepherds to the place where Jesus was born. Or school-age children can make their own cards or gifts for relatives they care about.

Symbolism is an important part of these celebrations. Not only the nativity scene, but the tree, wreaths, wall hangings and cards remain part of the Christmas

tradition because of what they represent. The evergreen tree represents eternal life; the never-ending shape of the wreath reinforces this meaning. Of course, bells symbolize the joyful church bells ringing in honor of Christ's birth. Candles denote the light He brings to the world. The library has books which can expand on these symbols.

Cookies can be formed into the same symbols that are used in Christmas cards and wall or table decorations. And these cookies can be shared as gifts for friends, used to decorate the tree or served as a sugary dessert.

The following recipe is simple, yet permits wide creativity.

Holiday Butter Cookies

Mix together:

- 1½ cups powdered sugar
- 1 cup butter or margarine

Blend in:

- 1 egg
- 1 teaspoon vanilla
- 1 teaspoon almond (or lemon) extract

Mix in thoroughly:

- 2½ cups flour
- 1 teaspoon soda
- 1 teaspoon cream of tartar

Food coloring may be added to part of the dough. Dough should be rolled to 3/8-inch thickness between sheets of waxed paper. One sheet of waxed paper can be removed and designs cut with cookie cutters or knife around an original cardboard design. (Turn dough onto extra sheet of waxed paper to loosen.)

Place shapes about two inches apart on foil-lined cookie sheet. Some may be decorated with sugars before baking. Bake for six to eight minutes at 350 degrees. Makes about 4 dozen three-inch cookies.

Butter Icing

Mix together:

- 1 pound powdered sugar
- ¾ cup shortening (part butter)
- ½ teaspoon vanilla
- ¼ cup cream or rich milk
- dash salt

Food coloring may be added to some of the icing. Cookies should be cooled before (See SYMBOLISM on page 15)

Dissolve yeast in warm water in bowl. Stir in the rest of the ingredients except half the flour. Mix until smooth. Add rest of flour until easy to handle. Turn onto a lightly floured board and knead until smooth. Round up in a greased bowl, cover and let rise until double (about 1½ hours) in a warm place. Punch down and let rise again, about 45 min. Shape into a round loaf and place in a greased 9 in. cake pan or on a greased baking sheet. Cover, let rise 45 min. more. Brush with glaze made from 1 egg yolk mixed with 2 tbsp. cold water. Bake at 350 degrees for 35-40 min. Makes 1 loaf.

Every family combines a bit of this custom and a bit of that to form their own tradition. Mother brings her family's favorites and Dad brings his, and together they create new ones for their own children. The results are special and meaningful to every family member.

A delightful addition is what extended family brings to the celebration. Our first daughter-in-law contributed a salad to our Christmas feast which is fast becoming traditional with us.

Holly Berry Wreath

- One 20 oz. can sliced pineapple
- One 13 oz. pkg. lime jello
- 1 cup boiling water
- One 3 oz. pkg. strawberry jello
- 1½ c. boiling water
- One 16 oz. can cranberry sauce
- One 8 oz. jar maraschino cherries

Drain pineapple, reserve syrup. Dissolve lime jello in boiling water and reserved syrup. Pour into 6 cup ring mold. Arrange pineapple slices in mold slightly overlapping. Place cherry in center of each slice. Chill until almost set. Dissolve strawberry jello in 1½ c. boiling water and chill until partially set. Fold in cranberry sauce. Pour over lime layer and chill until firm. Unmold onto serving platter.

As Americans we are lucky because we have such a wealth of ethnic and other traditions to choose from. For us, Christmas will be the usual mix of German, Norwegian and Hoosier customs, enriched by the contributions of new sons and daughters-in-law, grandchildren and friends.

And here's a traditional wish for all of us: God bless us, every one.

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Archbishop
O'Meara's Schedule
Week of December 18

MONDAY, December 19—St. Augustine Home for the Aged Christmas Visitation, Mass at 10:30 a.m. followed with lunch.

TUESDAY, December 20—St. Paul Hermitage Christmas Visitation, Beech Grove, Mass at 10 a.m. followed with lunch.

—Admission to Candidacy for the Priesthood ceremonies, SS. Peter and Paul Cathedral Chapel, 6:30 p.m. followed with the seminarians of the Archdiocese of Indianapolis Christmas party in the Cathedral rectory.

WEDNESDAY, December 21—Visitation with the Sisters of the Daughters of Charity of St. Vincent Hospital, Prayer Service at 5:15 p.m. followed with dinner.

SATURDAY, December 24—Midnight Mass, SS. Peter and Paul Cathedral, caroling begins at 11:30 p.m.

FAMILY TALK

Crisis can be opportunity

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: My husband and I have been married for eight years and have two children. The last three or four months we have been fighting a lot. I was laid off. At first I thought it was stress, but I don't know.

He rarely tries to make love, which used to be frequent. Also he has been coming home a little later. We worked at the same place, so we spent a lot of time together. Now he goes alone. I'm out of the picture. Please help me.

Answer: Times of change are always times of stress, even when the changes are positive. The major change in your life has been an unfortunate one. You lost your job. Do not be surprised that this has affected your relationship with your husband.

The spin-off is that you are together less, your lovemaking is curtailed and you are fighting a lot. These are probably signs of a transition in your relationship.

What was is gone. Do not expect things to be as they were. Rather, have faith that your future together can be even better than your past, once you are through the transition.

How can you move into a better future? Look on your present crisis as an opportunity. Do not focus on the fighting and lack of affection and time together. These are symptoms of disruption, not necessarily signs of a problem marriage. Focus on new ways for you and your husband to be together and to relate.

Now is not the time for a Marriage Encounter, not the time to explore your communication and deeper feelings for each other. Too much of what seems to be going on now between you is negative. Once said, unpleasant and angry words have a way of hanging around a relationship like unwelcome ghosts.

You write that you are no longer together as often as when you worked at the same place. The safest remedy would be to focus on finding new ways to be together,

perhaps trying some joint or family activities you have never tried before.

Meals together are always a possibility. Plan a picnic breakfast for the two of you. Take advantage of a lunch or dinner special at a local restaurant. Select something and schedule it.

Recreation together is an option. Try planning one or two TV dates a week when you select a program and make popcorn and watch it together.

Minivacations can be scheduled. A weekend overnight at a nearby motel might be something to look forward to. For tighter budgets, camping out, visiting friends or relatives, or even trading houses

with friends for a weekend can provide a change of pace.

This might be the time for you and your husband to develop a new skill or activity together. Most towns and cities offer inexpensive lessons in painting, ceramics, stained glass, guitar and many other arts and crafts. Jogging, tennis and similar forms of physical exercise are popular.

Stay positive. Avoid focusing on your problems and think of something pleasant to do together. Have the courage to try something the two of you have never done before.

Pick one or two of these possibilities, talk with your husband, try to reach some agreement and schedule it. Unless you schedule time and place, inertia will hold sway and you will remain in your present doldrums. Have fun!

(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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New program aims at family in second marriage

by SUSAN M. MICINSKI

Getting married is a big step for a couple to take. Even though some may say "this marriage was made in heaven," both husband and wife must still make adjustments in their styles of living. Getting married for the second time, a phenomenon sometimes missed in Church ministry, is often much more complicated. Besides getting used to each other, the couple may be faced with two sets of children, previous financial obligations plus several sets of in-laws. Where can such families go to help ease the transition into a second marriage?

Beginning Jan. 17 from 7 to 9 p.m. and continuing for six subsequent Tuesdays, a Step Family Program, a new program in the family life division of Catholic Social Services, will be offered for the parents and children of second-or-more marriage families at the Catholic Center.

Co-authored by Catholic Social Services staff members Millie Brady and Ella Vinci, both accredited social workers by the National Association of Social Workers, the program aims at helping participants identify problems they are experiencing; showing ways of coping with problems; and according to Vinci, hopefully evolving into a support group similar to the one for Separated, Divorced and Remarried Catholics (SDRC) at the conclusion of the program.

The program will consist of a parents' group and a children's group. Each will work individually, as well as come together for certain portions of the program.

ACCORDING to both social workers, Catholics entering into a second marriage are a lot more common today than most people would think. Both women have run into many children belonging to step families during the course of their counseling at Catholic schools. This discovery initially made them design their program.

Too often, according to Vinci, a second marriage means "instant family, instant parenting—it is not a step by step procedure like it would be in a nuclear, first family." The mistake made, however, by step families is their equating this with "instant love" which is usually not the

case. "The new family situation will cause tension and problems—which can be resolved easier at the beginning with the Step Family Program."

Brady concurred with these sentiments. She also said the "chance that there will be problems is so much greater in a remarried situation simply because of the wide range of relationships people are forced to deal with."

"WE WILL help the children adjust to the new step parents and step family by having them participate in simulation games, and view taped role-playing vignettes," stated Brady, who designed the children's portion of the program. "It isn't just a sit down and listen lecture session."

Nor is the parents portion of the program. "We will help parents assess what challenges they're trying to overcome by having them engage in discussion and role-playing," declared Vinci, the author of the parents' program. "This program will help make the adults feel more comfortable in their role as step parents—for example, Bill Smith might not know how he fits into the scheme of family discipline; he's married to Bobby's mother, yet Bobby says 'don't tell me what to do, you're not my father.' It will also strengthen marital bonds; and help them learn how to problem-solve together."

Another essential difference, according to Vinci, is that the first marriage "is built on a gain, while the second is built on a loss—be it from the perspective of a parent losing a spouse or the child losing a parent. And there have got to be feelings about that."

Vinci, a graduate of Indiana University's School of Social Work at the IUPUI campus, also stated that "we're hoping this program will be a preventive measure for step families to take so they don't end up needing counseling further down the line. Most people in this situation don't need counseling, but they do need someone to tell them what are normal challenges in a remarried situation."

Brady, also an Indiana University graduate, explained that fees for the Step Family Program are on a sliding scale and are based on an individual family's ability to pay. "We want families to know fees are negotiable," she stated, "no one should hesitate to call thinking they can't afford this."

Registration will be limited for this first-time offering, and Vinci thought that seven to 10 families would probably be the size range of the group. Those interested in further information or in registering for the Step Family Program should call either Brady or Vinci at Catholic Social Services at 236-1500 by Jan. 10 or sooner if possible.

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Pope's poetry recorded

ROME (NC)—A record of Pope John Paul II's poetry set to jazz music is expected to be in stores by Christmas. The long-play record, a joint project of the Vatican publishing house and a German record producer, matches 10 poems with soft orchestral compositions by two Italian jazz musicians. The poems are sung in Italian by female vocalist Paola Orlandi.

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'Pray as you can and not as you can't'



CATCHING UP—"Walking is a kind of prayer for me," Theodore Hengesbach says. It "clears my mind and gives me time to lay out stuff and catch up on myself." People pray as they go about many ordinary activities in their daily lives. (NC photo by Gerard Fritz)

Father Chapman's advice valuable

by Sr. CHRISTINE ALLEN, RSM

"The rule is simple: Pray as you can and do not try to pray as you can't. Take yourself as you find yourself and start from that."

Father John Chapman wrote those words in one of his many letters to lay men and women. Though not extremely well-known in the United States, some people think that Father Chapman, a Benedictine monk in England, was among the greatest experts on prayer in the modern world. He died in 1933.

During World War I, Father Chapman was an army chaplain. Later he became known for his work as a biblical translator. Finally he was to become the abbot of Downside Abbey near London, England.

For all his expertise, Father Chapman's advice about prayer was quite down to earth, even when it concerned his own role. In one letter he talked about what his role should be as a spiritual director for others: "As to direction, I think most people at the present day want very little of it. The good director is like a nurse who teaches children how to walk alone."

Despite that viewpoint, Father Chapman gave a great deal of advice. Once he wrote very simply: "The way to pray well is to pray much. If one has no time for this, then one must at least pray regularly. But the less one prays, the worse it goes."

The secret to praying regularly is to find an easily accessible place where one can be quiet, Father Chapman thought. Some people find this in a church, others outdoors in nature, others in a room at home.

But Father Chapman understood well the distractions that make regular prayer difficult. He concluded that it is important

not to force prayer, but to accept our situation.

"One should wish for no prayer except precisely the prayer that God gives us—probably very distracted and unsatisfactory in every way," he wrote.

Father Chapman had some concrete advice about how to pray: "As to method, do what you can do and what suits you."

He understood that for some people vocal prayers come easily, while others might find it more natural to remain in complete silence.

Even more important, a person ought not to worry too much about levels of prayer, Father Chapman wrote. "We are not meant to ask ourselves whether we are beginners or advanced, or to find out." He held to his view "that we ought to try to do what we can and not what we can't."

This advice of his was meant to combat the problems that develop when people become discouraged about prayer. "The advice I give," Father Chapman wrote, "is to renounce trying to do the impossible, and to take to the only kind of prayer which is possible."

But what about those who try to develop the attitudes that Father Chapman recommends and still find that they are unsatisfied, dried up? He recognized this common feeling:

"The trial of our contemporaries seems to be the feeling of not having any faith... a mere feeling that religion is not true... It is very unpleasant," he wrote in one of his letters.

Father Chapman had various ways to describe the painful state of feeling that God is absent even when one tries to pray: "If you are carried in our Lord's arms you will seldom see his face," he wrote.

Or, "You are the block, God is the sculptor; you cannot know what he is hitting you for, and you never will in this life. All you want is patience, trust, confidence, and he does it all. It is very simple—simplicity itself."

When one feels as though God is absent, as though God is hidden, Father Chapman suggests: "Then you take that as his will, and do the best you can in darkness and humility."

"If God does not wish us to have peace, we must be satisfied with confusion, and that is peace, of an elusive kind," the Benedictine priest wrote. In all such cases people have to try to accept what is happening and realize that to want to pray is to pray.

Finally, Father Chapman believes that prayer, even the most dissatisfying kind, is worthwhile. He suggested that even when a person does not "feel" the good effects of prayer, others may feel it. In one of his letters he wrote: "I am sure good prayer must increase tenderness and appreciation... and I am sure there is an irradiation from prayer."

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Prayer helps make change possible

by KATHARINE BIRD

When theologian Patricia Davis first started working with her, the woman was involved in a difficult relationship which caused her great anguish. Preparing for baptism in the Catholic Church, the woman told Ms. Davis, "I've been praying about this problem in my relationship and trying to understand what God is trying to teach me." She added, "I've been praying my feelings won't turn to hatred."

In the course of a number of conversations, Ms. Davis testified she "saw a dramatic change" in the woman. Though the problem relationship remained much the same, the woman's attitude shifted and she reached some significant insights about her own behavior.

Ms. Davis is convinced that prayer—her own and the woman's and those of other parishioners—helped the woman change as she attempted "to live all her life in God" by sharing her struggles. Gradually the woman was able to "go beyond being hurt and wanting to strike back" to being able to go on with her life.

Ms. Davis told that story to demonstrate how she sees prayer working in the lives of people. For her, it is important not to separate prayer from the daily pattern of

life. Paraphrasing a classic definition of prayer, she considers prayer a "turning of the mind and heart to God."

Christian theology is anchored in Jesus becoming man, she said. That means "I don't look for God only in special places or special people." Instead "God is found in all people and his will can be discerned in ordinary life," Ms. Davis stressed. She is on the staff of the U.S. bishops' Committee for the Laity.

Theodore Hengesbach is an educator who looks on prayer as a buffer that helps him get through apparently "dead-end situations." It is his custom, when responsibilities begin to weigh heavily on him, to seek relief by taking a fast walk. He is a teacher and administrator at Indiana University in South Bend, Ind.

"Walking is a kind of prayer for me," he says. It "clears my mind and gives me time to lay out stuff and catch up on myself." He added that having "his day in court" leaves him more able to cope with problems.

Hengesbach also talked about his mother-in-law's quite different experience with prayer. For her, prayer is a motivating force to get her dressed and out of the house in the morning. A widow living alone in Green Bay, Wis., she attends daily Mass because it is a "natural way of beginning the day," Hengesbach explained. Sometimes, after walking a mile to church, she "finds just being there is invigorating," he added.

Elizabeth Dreyer worked extensively with adults for 10 years as a campus minister in Milwaukee, Wis., and at St. Catherine's College in St. Paul, Minn. In her experience, people frequently don't see the connection between their "formal prayer and daily existence."

Therefore, in working with adult groups, Ms. Dreyer often talks about prayer, using Jesuit Father Karl Rahner's "mystique of everyday life." The renowned German theologian pointed out that people are praying as they go about many of their daily activities, she explained. For instance, remaining courageous in the face of

hardship can be prayer. So can staying faithful to one's conscience in spite of the consequences.

Ms. Dreyer said it usually "makes sense" to adults to hear prayer described as "living in line with their values." The theologian teaches the history of spirituality at the Catholic University of America in Washington, D.C.

The people I interviewed are unique individuals, with different backgrounds and interests. Each person indicated prayer is a valuable part of life—and yet each expects something different from prayer.

For one, prayer is a means of bringing about change.

For another, prayer is a motivating force.

For yet another, prayer is a coping mechanism.

And so I wonder: Are there as many stories about prayer as there are people in the Christian community?

GOD in the human situation

Week in Focus

Should people continue to pray even when God seems absent or far away?

And what should they do when they feel that they've tried to pray, but it hasn't worked out well?

Those questions are addressed this week by Sister of Mercy Christine Allen. She quotes from the letters of British Benedictine Father John Chapman who had some down-to-earth advice for lay men and women: "Do what you can and what suits you" in praying. Sister Allen is a philosophy professor at Concordia University in Montreal, Canada.

Though convinced that people do have a natural aptitude for ex-

periencing God, Trappist Father Thomas Keating knows about the problems of prayer, writes David Gibson. One is the difficulty of putting one's experiences into words. Gibson is editor of the *Know Your Faith* series.

Katharine Bird interviews four people to get some idea of the different roles prayer plays in different people's lives. Are there as many stories to tell about praying as there are Christians? the associate editor of the *Know Your Faith* series asks.

Father John Castellet advises Christians to trust the Lord to help them when they find praying difficult. After all, the biblical scholar says, the Spirit bridges the chasm between us and God.

Resources

"The Heart of the World: A Spiritual Catechism," by Trappist Father Thomas Keating. This is a little book, 80 pages. The author explores the very possibility of prayer for lay people. Can lay people have a spirituality today? What should guide their thinking? Father Keating believes that a great many people experience interior silence and even experience God's presence, but do not know how to put their experiences into words. (Crossroad Publishers, 18 E. 41st St. New York, 10017, \$8.95.)

We experience common problems of prayer today

by DAVID GIBSON

The young man was "in great anguish." He was having experiences that he needed to talk about, but he couldn't put them into words. Nothing in his training or background provided the words and phrases he needed to discuss the profound spiritual experiences that had entered his life.

In a small book he wrote titled "The Heart of the World" (Crossroad), Trappist Father Thomas Keating tells the story of this young man. He was like a man who was tongue-tied, says Father Keating. What's more, the young man's feelings are not uncommon.

Many people "experience the unex-

pected invasion of God's presence every now and then, but do not know what to make of it," writes Father Keating. "It can be scary. They are even more scared to tell their friends for fear they might be told, 'You must be nuts. Better go see a psychiatrist.'"

I think that with those few thoughts, Father Keating puts his finger on two of the problems of prayer today:

—One problem is the sense, or fear, that prayer is an unpopular topic in some quarters. A person might be reluctant to discuss his experiences with friends, even if he were perfectly able to put the experiences into words.

—Another problem is the difficulty of putting one's own experiences into words,

or even of recognizing that the experiences might be prayerful.

After all, prayer outside the liturgy can take many forms, suited to different personalities. Preconceived ideas of what prayer should be might not fit the experiences of prayer that actually occur in the lives of some people.

The story of another young man illustrates that point. He was a student in a college conducted by the monks of a large Benedictine abbey. This young man greatly loved music. So it wasn't at all strange that he often went to the abbey church for a few minutes in the evening to listen to the Gregorian Chant as the monks sang the Liturgy of the Hours. The monks' choir was excellent and included fine solo voices.

The young man said that he thought he ought to take advantage of these few minutes in the church to say some prayers while listening to the choir. But he had no desire to read any prayers—or anything else—during those moments. Furthermore, no words came to his mind, no matter how hard he tried. All he could hear was the music.

The young man said later it never occurred to him that listening to the monks singing might be his prayer. He thought praying meant "doing" something. The definitions of prayer that he had at his fingertips did not fit the experience he was having.

But isn't it at least worth thinking about? Could his experience be prayer?

Father Keating writes in his book: "A certain experience of God is quite common in the population." And: "Our capacity for the transcendent is precisely what distinguishes us most from the rest of visible creation. It is what makes us human."

The problem of prayer? Some might say the problem is simply lack of time, the need to make time for it. Others might say the problem of prayer is the amount of noise and the number of distractions that are part of modern life and that make solitude or silence difficult to come by.

Those can be very real problems. But preconceived ideas about what prayer ought to be—the forms it "should" take—can be a problem for some people too.

Father Keating suggests that human beings possess some natural aptitude for prayer. In other areas of human life, we've grown accustomed to pouring great energy into identifying the aptitudes of individuals—the aptitudes of children in school, for example.

Perhaps it will take time, and some energy as well, to identify what our own aptitude for Christian prayer is—and what forms our own capacity for the transcendent can take.

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Paul's letters show him as man of prayer

by Fr. JOHN J. CASTELOTT

If there ever was a man of prayer, it was St. Paul. His letters give overwhelming testimony to the fact that prayer was woven into the very fabric of his intensely active life.

Yet Paul could admit frankly that we do not know how to pray as he should. In doing so, he gave voice to the common human experience: Prayer is not easy.

Very few really worthwhile, even necessary, things in life are easy; still they are possible. The wonderful thing is that God understands the inadequacy, the weakness, and comes to aid us with his Spirit, who makes up for our deficiencies. The Spirit bridges the chasm between us and the infinite.

One may react to Paul's assurance that "the Spirit intercedes for the saints" with a cry of impatience bordering on despair. "But I am not a saint!"

The fact is that, in the sense Paul uses that term, we are all saints. We have been

called by God, set apart for his honor and glory and our own happiness, and that is what he means by a saint: one set apart.

In Chapter 8 of Romans we read: "All who are led by the Spirit of God are sons (and daughters) of God. You did not receive a spirit of slavery leading you back into fear, but a spirit of adoption through which we cry out 'Abba!' (that is, 'Father'). The Spirit himself gives witness with our spirit that we are children of God."

Elsewhere Paul writes: "The proof that you are sons is the fact that God has sent forth into our hearts the Spirit of his Son which cries out 'Abba!' ('Father!'). (Galatians 4:6-7).

The point is that, through baptism into Christ, we receive the same Spirit which animated Jesus and in virtue of which he could address God intimately as "abba," the Aramaic term a child used in addressing his father.

Drawn into the family of God as brothers and sisters of Jesus, we can cry out to God with the same intimacy and confidence that Jesus brought to his prayer. Our hope of being heard is not in vain, for "this hope will not leave us disappointed, because the love of God (that is, God's love for us) has been poured out in our hearts through the Holy Spirit who has been given to us" (Romans 5:5).

One of our biggest problems is that we do not trust our Father enough to believe that, precisely as our Father, he will always hear our prayer in a way calculated to serve our best interests. We bring really short-sighted expectations to our prayers, not always realizing that if they were really answered, or answered on the spot, the long-term results might well be disastrous. But God's view of reality is unobstructed, unlimited.

The Gospels record many parables of Jesus urging perseverance in prayer. This can mean only that, as often as not, we shall be unable to appreciate the fact that God is really listening.

So we must be persistent, confident that as long as we keep the lines of communication open we will eventually be able to realize that he has indeed heard us.

In the meantime, we experience the security that comes from the conscious awareness that he is indeed our Father, always present to us, always concerned for our happiness.

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HELP—"Friend," the man said to his neighbor, "lend me some bread. An old friend of mine just came in from a long trip and we are out of food. Could you help me?" (NC sketch by Beryl E. Newman)

THE QUESTION BOX

If it upsets me, should I go to church?

by Msgr. R.T. BOSLER

Q After attending Mass last Sunday and hearing a sermon about nuclear war and why it isn't right for someone to own three cars here while people in India starve, etc., I arrived home upset and angry. The priest said these are not political issues. I'm tired of hearing this in church. Should I stop going to church to keep from being upset?

A Maybe you and many of the rest of us need to be upset when we fail to realize that war and poverty can create moral issues that should be linked with what we do when we come together for the Eucharist.

I am going to quote a paragraph from an exciting document and then tell you where it came from:

"The eucharistic celebration demands reconciliation and sharing among all those regarded as brothers and sisters in the one family of God and is a constant challenge in the search for appropriate relationships in social, economic and political life. All kinds of injustice, racism, separation and lack of freedom are radically challenged when we share in the body and blood of Christ... The Eucharist involves the believer in the central event of the world's history. As participants in the Eucharist, therefore, we prove inconsistent if we are not actively participating in this ongoing restoration of the world's situation and human condition... We are placed under continual judgment by the persistence of unjust relationships of all kinds in our society."

This is from the important document

"Baptism, Eucharist and Ministry," presented by the World Council of Churches to all Christian bodies for study and response as they strive for church unity.

It was composed by theologians from all the leading Protestant churches, and from the Orthodox, Anglican and Roman Catholic churches who take part in the council's commission on faith and order.

In many of our own Vatican Council II documents, the necessity of linking faith and worship with the obligation to build up God's kingdom of justice and peace here on earth has been stressed.

In the Constitution on the Church and the World of Today, the council proclaimed, "This split between the faith which many profess and their daily lives deserves to be counted among the more serious errors of our age."

We are paying the price of this error.

Why, for example, are there revolutions and threats of communism in Central America today? Because the wealthy Catholics who faithfully attended Sunday Mass never linked what they were doing with the obligation to share their wealth fairly with the vast majority of the people.

Sunday Mass is not the time or place to escape from the problems of the world. It's the time to recall how Jesus suffered and died because he brought the Gospel to the poor. It's the place to gain the inspiration and the strength from union with the resurrected Jesus to imitate him in the world in which we live.

Thank God you live in a country where a priest can discuss the moral issues of war and social justice without being shot at at the altar, as was Archbishop Oscar Romero in El Salvador.

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

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Children's Story Hour

by JANAAN MANTERNACH

Jesus' friends pressed close around him. They had been watching Jesus pray. Now they wanted to talk to him about prayer.

"I'm beginning to wonder if God ever hears our prayers," one of them said to Jesus.

Another added, "I have the same doubts. I pray, but God doesn't seem to answer my prayers."

"I'm tempted to give up praying," a third friend told Jesus. "It doesn't seem to do much good."

Jesus listened closely to his friends. He could feel their pain. He understood. He decided to tell them a story.

"Once there were two neighbors," Jesus began. "Late one night an old friend who was taking a trip dropped in on one of them."

"The man invited his old friend into his house. He went to the kitchen to get something for him to eat and drink. But to his embarrassment, there was nothing in the cupboard to eat."

"What will I do?" the man thought. "I have to give my friend something to eat. He has been on the road all day. I know what I'll do. I'll go to my neighbor and borrow some food."

So he went next door and knocked on the door. A moment later his neighbor shouted out from inside. "Who's there? What do you want?"

"Friend," he said to his neighbor, "lend me some bread. An old friend of mine just came in from a long trip and we are out of food. Could you help me?"

"Leave me alone," the voice came from inside. "The door is barred. We are all in bed. If I get up, I'll wake up everyone. I can't help you now."

The man outside kept knocking at the door. He kept pleading with his friend to give him some bread.

Jesus paused a moment. Then he continued. "Even if the man in the house would not help his neighbor because of their friendship, he will do so because the man keeps asking and doesn't give up. He'll eventually give him all that he needs."

Then Jesus helped them see the point of

the story. "You wonder about prayer. I tell you, 'Ask and you shall receive; seek and you shall find; knock and it shall be opened to you.' For whoever asks, receives; whoever seeks, finds; whoever knocks, is admitted."

"What the story says to me is: Keep praying. Don't lose hope," a friend of Jesus said.

"You mean we should trust God to hear us," another spoke up. "God will answer our prayers if we keep praying with trust."

"That's right," Jesus said with a smile. "Trust God, and keep on praying. Be like that man knocking on his friend's door. Don't doubt. Don't stop praying for what is important to you."

Questions

1. Have you ever felt the way the friends of Jesus felt in this story?

2. If a neighbor came to ask you for something late at night, what would you say?

3. Did Jesus think the neighbor would ever answer the door?

Children's Reading Corner

There once was an old woman who wouldn't do what she was asked. A farmer, a shepherd and a miller came singly and then together to beg her to leave her home because it was tumbling into the river below. She refused!

Not long afterward a little girl came to the old woman's home and begged her to come home with her because she and her eight orphaned brothers and sisters needed her. The old woman continued to be obstinate but the little girl wouldn't give up. In the end she saved the old woman.

That story, told in "The Stubborn Old Woman," by Clyde Robert Bulla, is much like the one Jesus told about praying. Both stories help teach children and adults that a venture has a chance to succeed if they sustain hope and keep trying in different ways. (Thomas Y. Crowell, 10 East 53rd St., New York, N.Y. 10022, 1980, hardback, \$7.95)

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THE SUNDAY READINGS

FOURTH SUNDAY OF ADVENT December 18, 1983

by Fr. JAMES A. BLACK

Isaiah 7:10-14
Romans 1:1-7
Matthew 1:18-24

Background: The unifying theme found in the readings for the fourth Sunday of Advent is that the messiah would come from the line of King David.

The first reading shows the Lord promising King Ahaz that he would be victorious in battle. As a sign, a woman would bear a child and name him "God With Us."

This is one of the Isaian "messianic" prophecies because it refers to the coming messiah as well as to some historical situation in the prophet's own lifetime.

The passage refers to a situation in Isaiah's own lifetime because, if it applied only to Jesus of Nazareth, King Ahaz would have to wait more than 700 years to see it! Such a sign from the Lord would hardly have been an effective one.

The Gospel reading from Matthew shows not only the fulfillment of the prophecy contained in the first reading; it also relates Jesus back to King David. Matthew's audience was primarily Christian converts from Judaism. Old Testament issues such as messianism and the fulfillment of prophecy would have been particularly important to them.

The second reading contains the opening lines from Paul's letter to Rome. Again, the

passage relates Jesus back to King David. But more importantly, it also relates Jesus back to God.

Reflection: Why all the fuss about King David? What difference does it make who Jesus' ancestors were, as long as he came?

For one thing, it shows that God "made good" on his promises. Messianic prophecies first uttered in the seventh century B.C. were fulfilled in Jesus of Nazareth.

For another, it provided a continuity of belief for the first Christian converts from Judaism. Perhaps we forget that they understood Christianity as the fulfillment of Old Testament Judaism. Converts from other religions, with no allegiance to the Old Testament, saw Christianity as an entirely new religion.

Finally, it demonstrates God's continuing plan of salvation, of which we have now become a part. Our salvation is made possible by the coming of the Lord.

The Jewish nation waited for generations for the coming of the messiah. We have but one more week—seven short days—to prepare our own hearts as well. The question is not "Are you ready for Christmas?" Rather, the real question is, "Are you ready for Christ?"

St. Louis Parish

Batesville, Indiana

Fr. Robert Hoffer, OFM, pastor

by BARBARA JACHIMIAK

"A combination of the traditional values of people who have lived here for generations and the progressive ideas of people moving into the community, mostly from around Cincinnati, make up St. Louis parish," Father Robert Hoffer, pastor, said in describing his growing parish in Batesville.

Pat Cruise, Director of Religious Education at St. Louis, agreed with Fr. Robert that the determination inherited from their German ancestors has kept the parish on a course they set for it when it began in 1868. The varied background of new residents has enhanced this stability not weakened it, according to Fr. Robert.

"Batesville is about 80 percent Catholic," he added, "and our parish has grown in quality as well as quantity. The strong family background is valuable when the young people leave for college or work elsewhere. The young people are the backbone of our church and secular community," he said.

He also acknowledged his pride in the St. Louis School Board of Education. He stated he feels it is one of the best in the Diocese, "and is composed of extremely competent people."

Ron Enneking, president, praised the cooperation of parents and teachers in the direction the school programs have taken.

"The new programs being introduced this year are the main focus of the board this year," he said. "The participative management of the teachers involved in

introducing new programs at school is a result of our principal's method of facilitating new ideas."

AN EXTREMELY competent educator who had recently retired from the Ohio public school system, Principal James Battoclette has led the way into computer literacy and time on task (evaluating time students spend on a task) programs.

"We are now piloting a computer literacy program to be published in 1984 by Scott Foresman Publishing Company in Cincinnati," said Battoclette.

Father Robert credited the businesses in Batesville with helping to make the parish and the school run so smoothly. "Hillenbrand Industries especially has cooperated with St. Louis in every way. It encourages their middle management to participate in church leadership roles," he said. "Many of our talented parishioners helping administer the church and school are also important in the business community of Batesville." He also said he believes the employment opportunities the companies offer have also been the reason for the rapid community development of both Batesville and St. Louis parish.

St. Louis had 70 families when it was organized. Fr. Robert commented there are now 1,289 families consisting of about 3,200 people. He believes it is about the 11th largest parish in the archdiocese.

THE NON-CATHOLIC churches of the area are a part of St. Louis' community involvement. The ministers meet with Father once a month. A short time ago the men and women of St. Louis held separate sharing sessions at the Dairy Queen in Batesville, and the Deane Living Rosary is held each year at the Batesville High School gymnasium. The public schools and St. Louis compete in sports and cooperate in other social activities involving elementary school students.

When the Family Life Committee began the Archdiocesan "Decade of Life" workshops in 1980, four needs surfaced—strength in family life, widows and widowers, separated and divorced, and alcohol abuse. "Meetings are held each month at St. Louis by young mothers to discuss their needs," Fr. Robert added. "There is an active widow and widowers group. The separated and divorced meet, but less regularly due to their unique circumstances."

Pat Cruise was enthusiastic about past programs and the new ones that are coming. "A presentation of Louisville-based Fr. Joseph Martin's 'Chalk Talk' program on alcohol abuse was given last month—once for adults and once for juniors and seniors in high school," she said. "The Worship Committee held a workshop on Ministry in the Church this month and a special Liturgy for the Handicapped in October. We are now implementing a training program for lectors."

She added future activities at St. Louis

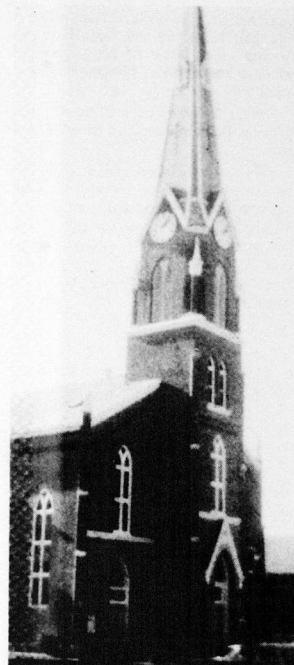
include a workshop on changes in the Church, an Advent Share-the-Word program, and a television-awareness training (TAT) program. "TAT is a series of workshops for individuals and families, parents and teachers, to assess the effect of television on their lives. It will be led by Father Ted Kosse of the Cincinnati Archdiocese," Pat explained. She said she works closely with Mary Wilhelm, coordinator of in-school religious education, and Richard Calo, chairman of the adult catechetical team. The success of the many programs at St. Louis was due to the spirit of cooperation between the various groups responsible for them, Pat said.

The number of organizations active in St. Louis parish attest to the involvement of its parishioners in their Church. In addition to the PTA, CYO, Parish Council, Board of Education, and NCCW, St. Louis has chapters in the Knights of St. John, Auxiliary of the KSJ, and Knights of Columbus. It also boasts many parishioners in the Third Order of St. Francis—understandable in a parish administered and served by Franciscan priests and nuns since its first pastor was appointed. These lay men and women follow St. Francis of Assisi in his imitation of Christ according to their state in life.

St. Louis Church was named for St. Louis IX, King of France. It was originally called St. Ludwig. Before the parish was organized, Batesville Catholics attended Mass at Oldenburg and Morris. From 1867 until 1870 when the church building was completed and dedicated, St. Louis' parishioners attended Mass twice a month in the Henry Boehringer residence on Pearl Street. Father John Paul Gillig came from St. Mary's in Greensburg to offer Mass until the first pastor, Franciscan Father Louis Haverback from Oldenburg, was appointed in 1867.

The school, which had four grades at first, was built in 1871. Franciscan Father Bernard Holthaus was assigned first resident pastor in 1873 and he immediately began building the rectory which was completed in 1876. In 1875, under Franciscan Father Capistran Heitman, the steeple was built by parishioners, a second bell was installed and the church was frescoed. The altar and tower clock were donated by John Hillenbrand in 1892. That same year Louis Meyer donated the third bell. The church building has been remodeled and enlarged twice since it was built. A new and larger school building was completed in 1923. By this time it had expanded to eight grades and 200 students.

Though St. Louis Parish and the city of Batesville have grown steadily through the years, the pride of its citizens in their community has remained relatively the same. Pat Cruise summed up this feeling when she concluded, "Coming from a place like Oldenburg, a small town, I guess I love St. Louis parish and Batesville because of the close family relationships and the small town atmosphere here."



ST. LOUIS STAFF—Eager to please their southeastern Indiana parishioners is the staff of the 11th largest parish in the archdiocese. Left to right they are: Ron Enneking, president of the board of education; Pat Cruise, director of religious education; Franciscan Father Robert Hoffer, pastor; and, Dr. James Battoclette, school principal. (Photos by Barbara Jachimiak)

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Archbishop pays tribute to Chartrand

by JIM JACHIMIAK

The effects of Bishop Joseph Chartrand's years in Indianapolis are still being felt today, said Archbishop Edward T. O'Meara on the 50th anniversary of Bishop Chartrand's death.

The archbishop spoke of Bishop Chartrand during his homily at a Dec. 8 liturgy commemorating the bishop's death. The Mass was held in Bishop Chartrand Memorial Chapel at Marian College in Indianapolis.

Archbishop O'Meara noted Bishop Chartrand's "outstanding pastoral accomplishments," primarily in three areas—"concern for and total involvement in the liturgical life of the church, advancement of total Catholic education and the very personal way in which he ministered to his flock."

Bishop Chartrand became coadjutor bishop of Indianapolis in 1910 and bishop in 1918. He died in 1933 at the age of 62.

Archbishop O'Meara cited differences between the church today and the church of

Bishop Chartrand's day. In the late 1800s, "the church in this part of the United States was in the throes of the Civil War and the reconstruction that followed." It was an immigrant church, with most members speaking European languages. Many were illiterate.

Parishes were "few and far between" at that time, Archbishop O'Meara said. Personnel was "by no means anywhere near adequate."

This makes Bishop Chartrand's years as leader of the Diocese of Indianapolis "all the more magnificent and all the more filled with accomplishment."

At that time, the archbishop noted, "Roman Catholics were considered fervent if they made their Easter duty. Joseph Chartrand changed that." He encouraged frequent reception of the sacraments of Holy Communion and Penance.

In the area of education, Bishop Chartrand is credited with many improvements. "He was so genuinely concerned with the ordinary or secular



BISHOP'S BIOGRAPHY—Paul G. Fox (left) presents Archbishop Edward T. O'Meara with a biography of Bishop Joseph Chartrand. With them is James J. Divita, who wrote the biography. Fox is a former Marian College administrator currently associated with the Catholic Cemeteries Association of the Archdiocese of Indianapolis. Divita is professor of history at Marian. The presentation followed a Mass marking the 50th anniversary of Bishop Chartrand's death. (Photo by Jim Jachimik)

education that so many of his flock needed."

Archbishop O'Meara also told the congregation—which included Marian College students, faculty, staff and alumni—that "it was the heritage of Bishop Chartrand that prompted the Sisters of St. Francis to bring their college here from Oldenburg."

By studying the history of the church, the archbishop said, we can see what needs the church must address today. "That's an enormous challenge—to take the church

from where it is now and lead it on its mysterious journey into the future."

Archbishop O'Meara noted that "the church is in a different era. That's true, but believe me, we wouldn't be where we are today if Bishop Chartrand had not brought the church out of the path it was on."

After the Mass, Paul G. Fox presented Archbishop O'Meara with a copy of the biography of Bishop Chartrand written by professor of history James J. Divita. Part three of the serialized biography is found on page four of *The Criterion*.

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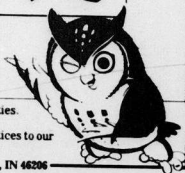
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The Active List

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

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



December 16

St. Thomas Aquinas Singles will meet at 8 p.m. to play volleyball in STA gym. Call Jenien 299-0502 for information.

December 16-18

Franciscan Father Martin Wolter will conduct a Tobit Weekend for couples considering marriage, at Alverna Retreat Center, 8140 Spring Mill Rd. Cost: \$100 per couple.

Mount St. Francis will hold a Christmas Family Retreat. Call 812-923-8817 between 9 a.m. and 4 p.m. for information.

December 17

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Ferdinand, offers a Day of Recollection from 10 a.m. to 4 p.m. on the theme "Advent: A Waiting in Faith." Presenters are Benedictine Sisters Michelle Mohr and Kathy Huber. \$6 fee includes lunch. Call Sr. Betty Drewes 812-367-2777 for information.

December 18

Eastside Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. at St. Simon's. For information call Jane Gilliam 359-8608 or Fran Lutocka 898-9003.

The Church of the Holy Name of Jesus, Sherman and Troy, will present Christmas Concert XXII conducted by Music Director Jerry Craney at 3 p.m. and 6:30 p.m. Men and Boys Choir, Girls Choir, Folk Group and orchestra. Obtain tickets by calling Mrs. Kay Petroff 786-7820.

St. John's Festival of Arts presents a free concert by St. John's Choir directed by John Van Bente at 4:30 p.m. in the church, 126 W. Georgia St.

The Indianapolis Club of St. Mary-of-the-Woods Alumnae will hold a Christmas Coffee for Woods students and their mothers at the home of Mrs. C.J. Koschnick from 11 a.m. to 1 p.m. For reservations call Marianne Andrews 257-2923.

The last Advent Program

offered by St. Benedict Church, Terre Haute, will be held from 4 to 5:30 p.m. followed by Vespers and Benediction.

The Women's Club of St. Patrick's Church will hold its Annual Christmas Card Party at 2 p.m. in the parish hall, 936 Prospect St. Admission \$1. A \$50 Christmas Money Tree will be awarded.

The monthly Youth Mass of the Terre Haute Deaneery will be held at 7 p.m. at the Religious Education Center, 2931 Ohio Blvd. Fr. Chuck Fisher is celebrant. Bring infant items for Birthright.

December 19

St. Thomas Aquinas Singles will hold their monthly meeting at STA Parish Center at 7 p.m., followed by Christmas caroling for parish shut-ins. Call Jenien 299-0502 for information.

Northside and Westside Groups of Separated, Divorced and Remarried Catholics will enjoy a Christmas Party at 7:30 p.m. at St. Thomas Aquinas Parish Center. Bring beverage and snack to share. For information call Jan Mills 259-4422, Sara Walker 259-8140 or Mary Jane Oakley 247-0286.

The Greensburg Separated, Divorced and Remarried Cath-

olics will meet at St. Mary's Church for a Support and Sharing Meeting at 7:30 p.m. Call Angela Brinkman or St. Mary's for information.

December 20

The Adult Discussion Group of Separated, Divorced and Remarried Catholics will meet at the Catholic Center, Room 212, at 7:30 p.m. for a tape and discussion led by Dan Miller 632-8112.

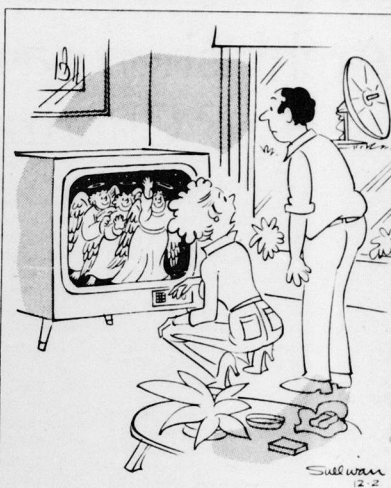
December 21

The final Advent Program of Fr. Patrick Kelly's series on "Christmas Celebration: Prophecy and Fulfillment" will be held at St. Joan of Arc Church, 4217 N. Central Ave., from 7:30 to 9 p.m.

The Catholic Widowed Organization (CWO) will celebrate at Mass and hold their Regular Meeting.

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. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish 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 Cross, 5:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1306 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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Film features three Meinrad alumni

"A Leadership of Love," a film on the priesthood produced for St. Meinrad Seminary, was recently featured at a national conference on church vocations held in Chicago. Over 100 participants viewed the film in this first-of-a-kind meeting that brought together Church leaders, educators, foundations and donors.

Highlighting the essential contribution priests make to society, the film features three priest alumni of St. Meinrad who discuss the special challenges and rewards of priestly life. The featured trio includes Father Ken Taylor of Indianapolis, and Fathers Clyde Crews and Tony Heitzman of Louisville.

The film, although it holds general appeal, is intended to encourage high school and college age men to consider the priesthood. It will soon be available to vocation offices and other interested groups in the United States and Canada.

Hunger group seeks interns

Bread for the World (BFW), a national Christian citizens' movement that works on public policy issues affecting hungry people, is seeking summer interns for its 1994 Summer Organizing Project, June 10 through Aug. 15.

The project will include a 10 day orientation in Washington, D.C. on current anti-hunger legislation, how government works, public speaking and group organizing skills. Participants are then placed in designated areas in the country to work with local BFW groups in helping organize others become involved in public policies on hunger.

The work entails establishing phone networks, media interviews, coordinating committees,

speakers bureaus and leadership training.

BFW will provide travel to and from the field placement and housing in Washington, D.C. during the orientation and evaluation. Room and board and other work-related expenses are covered by the local BFW chapter during the field placement. Each intern

is responsible for his/her transportation to and from Washington, D.C. as well as food.

For more information contact Sharon Pauling, Personnel Director, BFW, 802 Rhode Island Ave., NE, Washington, D.C. 20018, 202-269-0200.

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Symbolism (from 7)

frosting. Some can be used for decorating by squeezing from a pastry tube. Decorator sugars can be added to the iced cookies. For even more variety, thin fillings of jam can be spread on one round of dough and a matching layer sealed on top before baking. Or these fillings can be added to two plain baked cookies.

As noted, designs can be cut around original cardboard patterns to add to the traditional star, tree and bell shapes. Candles can be formed from 1 x 4 inch strips of dough. And a doughnut cutter makes a nice wreath. Dough can be molded into leaves or other flat designs. Making cookies in the shape of Santa Claus gives parents a chance to explain about St. Nicholas, a man who showed his love of Jesus by the way he helped young children.

The only difference between making the cookies and tree ornaments is that the dough should be rolled just a little thicker and the wire ornament hanger inserted at the top of the cut-out shape before baking. It is important that young children be protected from these wires, by placing such decorations high enough on the tree.

Whether they are old enough to work on mixing, rolling, cutting or decorating, children love to hear stories about Baby Jesus told and retold. And instead of focusing on the bustling shopping malls for Christmas preparations, the Christian family can benefit in many ways from working together at home.

(Mrs. Nelson, a member of St. Andrew Parish, Indianapolis, has won numerous awards for her baking.)

Cincinnati. Call Peg Moertl or Mary Gindhart 513-683-2340 for more information.

✓ The Indianapolis Marine Corps Reserve Toys for Tots Program is collecting new, unwrapped toys to give to needy children at Christmas. Take toys to Marion County branches of AFNB, Eastgate Consumer Mall, Crackers Comedy Club in Broad Ripple, all Avco Finance offices, Zayre's stores, Speedway Cinema, American Cablevision and the Hyatt Regency Hotel. For more information call 924-4357.

✓ The Army College Fund, an Army incentive program designed to help high school graduates accumulate more than \$20,000 for continuing education, is available to Army enlistees. To be eligible, enlistees must take part in the Veterans Educational Assistance Program (VEAP) and be high school diploma graduates. For more information, call 269-7662 or contact Army recruiting offices listed in the Yellow Pages.

vip's...

✓ Dr. Gerald C. Walthall, an ear, nose and throat specialist, has been elected President of St. Francis Hospital Center's Medical Staff for 1984. Other 1984 officers include: Dr. Bruce H. Bender, internal medicine, vice-president and president-elect; and Dr. Martin T. Feehey, obstetrics and gynecology, secretary-treasurer.

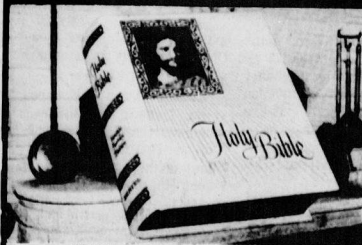
✓ The Indiana Federation on Children and Youth has presented a 1983 Children and Youth Recognition Award to State Representative John Day in the category of Child Safety. Youth Awards are given for outstanding contributions to professions or services affecting Indiana's children and youth.

check it out...

✓ An Open House to celebrate the 40th Anniversary of Grailville in Loveland, Ohio, will be held on Monday, Dec. 26 from 2 to 5 p.m. Grailville is a conference-education center located 17 miles from

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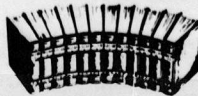
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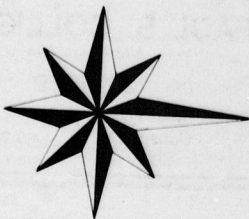
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SATURDAY, DEC. 17, 1983

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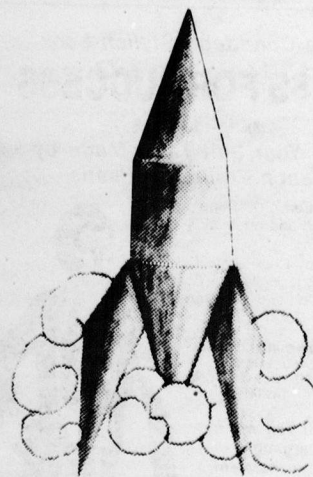
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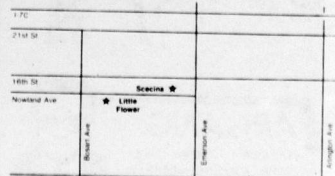


Gerry Faust

University of Notre Dame Head Football Coach Gerry Faust will draw the winning ticket for \$200,000. Joe Pickett from Indianapolis Radio Station WIBC will draw the other 24 prizes.



A bold program designed to help us eliminate a 22-year-old debt of nearly \$1,000,000 by offering participants the opportunity to share in awards totaling \$500,000.



Parking will be available in the Scecina lot west of school. Additional parking available at Little Flower Church, 2 1/2 blocks west of Scecina off Nowland.

Pastor: Fr. Harold Knueven; Parochial Vicar: Fr. Glenn O'Connor

Sponsored by: The Dare to Share '83 Committee, St. Simon Parish, Indianapolis

YOUTH CORNER

Retreat stresses individual's special gifts

by SUSAN M. MICINSKI

"The youth had a really good time and got a lot out of it," stated Tony Cooper, coordinator of youth ministry at St. Mary's Parish in New Albany, in describing a sophomore deanery retreat held at Mount St. Francis the first weekend in December.

The retreat's theme, "Gift-giving," was illustrated by a presentation of the animated film, "Martin the Cobbler." Joe Proctor, a member of Our Lady of Perpetual Help Parish, directed it.

"But it wasn't anything like the Saturday morning cartoons," explained Cooper. "This movie was based on the

folk story of the same name by Tolstoy which told of an old man who was a cobbler and ready to die because he thought he had nothing to live for. But after he discovered all the gifts he could give to other people, he found that life was worth living."

And after seeing this film, the 31 young people who attended this retreat "realized that they, too, have special gifts they can share with others," declared the retreat team member.

Saturday, Dec. 10 the youth of St. Mary's in New Albany observed their annual Christian Service Day by visiting parish shut-ins, singing Christmas carols and distributing homemade cookies.

After finishing their rounds, all returned for Mass and a meal where they had a chance to share their experiences.

Friday, Dec. 16 at 6:30 p.m. youth from St. Patrick's in Terre Haute will be visiting and caroling to parish shut-

ins. This will be followed by a Christmas party in a youth group member's home.

Earlier this month, the youth hosted a spaghetti dinner for the 13 residents of Simeon House, congregate living facility. According to Eileen Raftery, parish youth minister, some youths cooked, while others went to the residents' rooms to get to know them. She stated, "all it took was a little love and sharing."

The youth group is sponsoring a ski trip to Boyne Mountain, Mich., from Jan. 13 to 15. The cost is \$140 and includes transportation, lodging, lift tickets and (See YOUTH on page 17)



AWARD WINNERS—St. Paul's Boy Scout Troop 192 in Tell City honored four scouts with the Eagle Scout Award at a ceremony held at the parish hall last month. Recognized were (left to right) Brian Hammack, son of Mr. and Mrs. Ken Hammack; Ronald K. Crawford II, son of Mr. and Mrs. Ron Crawford, Sr.; Timothy Davis, son of Mr. and Mrs. Wyman Davis and James Stoen, son of Mr. and Mrs. Roger Stoen. (Photo by Wyman Davis)

Lifesigns

Sunday, Dec. 25 (Christmas Day). "Lifesigns," the new and exciting radio show for youth, will feature "Jesus" with youth from St. Mary's in North Vernon. The program is aired at 11:35 a.m. on WICR 88.7 FM.

DORIS ANSWERS YOUTH

Question of premarital sex is personal

Dear Doris:

I am a 20 year-old girl and still a virgin. I am proud of that but I realize that guys today do not want to wait until after "marriage" to have sex.

I was raised as a Catholic to believe that sex before marriage is a mortal sin. I truly believe in, and love, God and I do not want to hurt Him or to sin.

I want to walk down the aisle of the church in a white dress on my wedding day. I want to be a virgin. What would I do, though, if I was engaged to be married and my boyfriend wanted to have sex before the wedding? I have waited this long and could wait longer, but what about him?

I know if he loves me he'll

wait but I would not want him to go elsewhere for affection. Is premarital sex a mortal sin?

Confused in Jersey

Dear Confused:

Premarital sex is a mortal sin.

That, however, is not really the issue. God is a loving and forgiving God. While the Church believes that sexual union should be part of the marriage union it no longer sentences those who have fallen away from its path to eternal condemnation.

The important thing here is you, what is the right way for you to go? What do you think of premarital sex? What does a sexual sharing between two people mean to you?

The Catholic Church asks more of its members today. It used to tell its people what they should and should not do. Since the Second Vatican Council the Church has grown. It has returned to its beginnings and the realization that the people are the Church, and it is their feelings that are important not the rules of the institution.

It is not good enough any more to simply follow the rules. We are all called as Christians today to examine our faith and accept it as our own. Meaning that we must look at what the Church is in our own lives. We must explore the words of God and decide, with the aid of the institution's teachings, how they apply to our lives.

The question of premarital

sex is a personal one and can only be decided within yourself in keeping with your relationship with God.

Obedying the rules for the sake of obeying the rules doesn't mean much any more. You have to follow the Church because you believe in its teachings or you are not being fair to yourself or to God.

Yes, if your boyfriend/fiancee loves you he will wait. Should you make him? That is up to you. Realize though that with true love should come a trusting, understanding relationship that would be able to work out such problems.

Don't worry yourself prematurely. It is O.K. to be different because your feelings are just as important as anyone else's.



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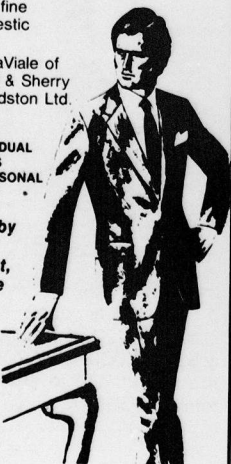
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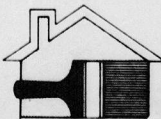
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(For The Publisher's Edition December 1983)

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Youth corner (from 16)

meals. For further information about either event call Eileen Raftery at 812-232-2827.

Sacred Heart Parish in Terre Haute will host the monthly youth Mass at 7 p.m. on Dec. 18 in the Deane Religious Education Center. On that date, youth are also hosting a shower for Birthright, an organization offering alternatives to abortion. Articles of clothing that would be given to mothers of newborn children are requested.

On Dec. 18, St. Thomas Aquinas parishioners, youths

and adults, will celebrate Las Posadas, a re-enactment of Mary and Joseph going from house to house looking for a place to stay.

Ed Alexander, coordinator of youth ministry at St. Thomas, stated that the procession will start at the church and go through the neighborhood, following a route illuminated by candles. The celebration will end with a vesper service at the church.

Youth from St. Joseph Parish in Terre Haute will carol and visit shut-in parishioners from 6 to 8 p.m. on Monday, Dec. 19. The youth will also deliver gifts

from the parish at this time. A Christmas party for the youths will conclude the festivities. For further information call Paula Sasso at 812-232-8400.

Chatard High School is currently conducting a canned food drive through Dec. 22 for the Little Sisters of the Poor. Donations should be brought to the school.

The Trojan band and choir presented a special Christmas program to the students of St. Thomas, Immaculate Heart, St. Lawrence and Christ the King Schools on Monday, Dec. 5.

St. Paul's youth group in Tell City is alive and well and has changed its image—thanks to Sam Schaefer, CYO member, who designed new T-shirts for the group with the help of class representatives.

This month the group hosted a card and Christmas party, and finished their float for the Christmas parade.

Secina Memorial High School's yearbook, Secinarama, won a first place and Medalist award in the Columbia Scholastic Press Association National Contest. This is the fourth first place, but the first Medalist award Secina has received.

Four areas also merited top All-Columbian honors: theme and structure, layout/design coverage and copy, and cover/community/advertising. The Medalist rating is given to no more than 10 percent of the entries in a classification, based on personality, spirit and creative excellence.

Sixteen 1982 Ritter High School graduates in the 1982-83 freshman class at Indiana University had the highest composite grade point

the Saints

ST. ADELAIDE, BORN IN 931, WAS THE DAUGHTER OF RUDOLF II OF UPPER BURGUNDY. SHE MARRIED LOTHAIR OF ITALY AT 16 AS PART OF A TREATY BETWEEN HER FATHER AND LOTHAIR'S FATHER, ARRANGED WHEN SHE WAS TWO. LOTHAIR DIED IN 950, POSSIBLY POISONED BY HIS SUCCESSOR, BERENARIUS, WHO IMPRISONED ADELAIDE WHEN SHE REFUSED TO MARRY HIS SON. ADELAIDE WAS FREED BY THE INVADING GERMAN KING OTTO THE GREAT AND MARRIED HIM IN PAVIA IN 951. HE WAS CROWNED EMPEROR IN ROME THE FOLLOWING YEAR AND DIED IN 973. HIS SON OTTO II SUCCEEDED HIM, BECAUSE OF THE HOSTILITY OF THEOPHANO, OTTO II'S WIFE, ADELAIDE LEFT THE COURT BUT THE TWO WERE RECONCILED BY AN ABBOT. WHEN OTTO DIED IN 983, THE INFANT SON OTTO III SUCCEEDED TO THE THRONE, WITH THEOPHANO AS REGENT. SHE DROVE ADELAIDE FROM THE COURT, BUT WHEN THEOPHANO DIED IN 984, ADELAIDE RETURNED AS REGENT. ADELAIDE WAS ACTIVE IN FOUNDING AND RESTORING MONASTERIES AND IN WORKING FOR THE CONVERSION OF THE SLAVS. SHE DIED IN A MONASTERY SHE HAD FOUNDED AT SELTA, NEAR COLOGNE ON DEC. 16, 999. HER FEAST IS DEC. 16.



Catholic Press Month contests held

Attention, elementary and secondary school students! A poster and essay contest are being sponsored by The Criterion to celebrate Catholic Press Month in February, 1984.

School age participants are invited to submit posters and essays on the theme "The Criterion—An Instrument of Peace." The theme is meant to consider the Catholic press and The Criterion in particular as a vehicle for educating Catholics about the Church's mission of peace.

Deadline for entries is Friday, January 13, 1984. The winning posters will be used by the Criterion for promotion in parishes. The winning essays will appear in The Criterion.

One prize of \$50 in each category: grades 1-5, poster and essay; grades 6-8, poster and essay; grades 9-12, poster and essay.

Posters must be submitted on 11 x 17 poster paper and must be done in water color, crayon, or felt markers. No pencil sketches and no charcoal entries will be accepted. They will be judged for originality, content, and use of color.

Essays must be 100 words or less. They will be judged for originality, content, and expression.

Entries must include the student's name, address and phone number, school and parish (if different from school).

No prizes will be awarded in any category if judges determine there are insufficient entries or the quality is lacking. All entries become the property of The Criterion.

Entries should be sent to: Contest, c/o The Criterion, 1400 North Meridian St., P.O. Box 1410, Indianapolis, Indiana 46206.

UNICEF hopes for 'children's revolution'

UNITED NATIONS (NC)—An estimated 15 million children in Third World countries die each year, and at least half of those deaths can be prevented, according to a UNICEF report released Dec. 8. The report documents four low-cost breakthroughs which it says could bring about a "children's revolution" and save the lives of half of those who now die. The

survival depends on: oral dehydration therapy, to prevent or cure dehydration caused by diarrhea, the largest single cause of child deaths; promotion of present knowledge about the advantages of breastfeeding and the dangers of bottle feeding; immunization against the six main "immunizable" diseases of childhood; and monitoring a child's growth.



Father Bruce Ritter

NO ROOM AT THE INN

The Innkeeper said, No. I can't help you, he said. Go away, he said.

It was late at night. The inn was very crowded. The young couple was poor.

The husband, frantic with anxiety, insisted and pleaded and argued desperately. Look, my wife is going to have a baby any minute. Please, you've got to let us in. Clearly, there were no large tips forthcoming to inspire the Innkeeper's compassion and understanding. You can't take responsibility for every pilgrim and traveller and wanderer who knocks on your door, even if the girl is young and tired and about to have a baby!

After he turned them away, I wonder if the Innkeeper ever gave the young mother and her husband a second thought? Listen, I know exactly how that innkeeper felt. Maybe he'd had a bad day. He wasn't such a bad guy. You just can't assume he was an unfeeling heartless wretch and sweep him out of your mind like so much dirt. He must have had his reasons. And besides, it turned out okay. The young couple found a cave on a hillside where some shepherds stabled their animals. The 14-year-old girl had her baby there. It turned out all right.

Two kids knocked on my door one night! It was late and I had had a bad day. I didn't want to wake up. I didn't want to answer the door. I was tired and had gone to bed angry. There were a bunch of kids bedded down on the living room floor and the six bunk beds were filled. I had been mugged earlier that day and one of my kids stole the grocery money—and I didn't like any of my kids very much. They just didn't appreciate me and weren't very grateful... Playing the role of noble martyr to the hilt, I opened the door.

Two kids stood there, uncertainly, obviously reading the look on my face. One of the kids said: Are you Bruce, and I said, Yes. And he said, do you take kids in? And I said, Yes. Can we stay with you? he said. And I said, No, because we have no room. The kid began to cry. Where can I go? What

can I do? he said. And I said, you can go back out into the street, and you can look sad.

The kid stopped crying, and he looked at me. I can do that, he said. So he did, or they did, they both went back out into the street. One boy was 15, the other was 14. I never saw them again.

"Jesus was, like my kids, a wanderer and nomad, with no place to lay His head."

I can still see their faces, just about as clearly today as I could that night so many years ago. I can still see the tears on the boy's face. I can see how the other kid stood, and the way he looked at me.

I wonder if the Innkeeper kept remembering, too.

Jesus has to love my kids, I'm sure of that, in all their pain and sadness—for Jesus was, like them, a wanderer and nomad, with no place to lay His head. Like most of my kids He was born in poverty and welcomed by outcasts. He was no stranger to the hunger and fatigue and misunderstanding and rejection of their lives either. Perhaps more than any one else, they have the right to be called the least of His brethren, and the right too, to His special love and mercy for the wandering lost sheep that He cares about so much.

Look, Christmas is not the time for sad letters about my kids—letters that could perhaps diminish my own happiness. Christmas is a time for joyful thoughts about the Son of God who loved us with such an immeasurable, longing love. We celebrate His birth and childhood and innocence with the giving of gifts and speaking of our own love. We try to make our own love visible.

Let our celebration be simple and unsophisticated. He was just a child in a stable. Let our joy be unhurried and unharried. The angel wished us peace and good will. Let us give gifts, also, to Him as the wise men did, and in giving gifts to others let us give in His name and in love, for we are all nomads and pilgrims together.

Thank you for giving that gift of love to my kids. Your kids now. Because of you, thousands of children and young people are helped every day. Because of your love, thousands are saved from lives of degradation and

humiliation. Because you haven't stopped caring and helping, we at Covenant House are able to touch these kids with your hands, to love them with your love, to share the blessings God has given you to share with them.

Maybe my kids won't know that for a while. Maybe only when Jesus draws us all to be with Him and the Father will we all know each other and experience that special shock of recognition that must be one of the great joys of heaven. You're going to meet a lot of beautiful kids who will know your name and know your face and reach out to you with joy. And, I hope, you'll meet a couple of innkeepers, who made a tragic mistake and said No when they should have said Yes.

I wish you all His peace and His joy, and the certain knowledge of His love. Thanks, again, for loving my own homeless nomads who, because of you, do have a place to lay their heads. Always pray for us, please, as we never stop praying for you and thanking God for you.

I want to help make room for a few more homeless kids. Enclosed is my gift of: \$ _____

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Because the street is NO PLACE FOR A CHILD

IN THE MEDIA

TV shapes attitudes on sex

by JAMES BREIG

Here's an old joke:

A man goes to a psychiatrist who shows him ink blots. To each blot, the patient says, "That reminds me of sex." Finally, the doctor says, "You certainly are obsessed with sex." To which the man replies, "Me? I'm not the one with all the dirty pictures."

That's how I feel about television. I get tired writing columns about TV's treatment of sex, but I'm not the one who keeps holding up dirty pictures in my living room.

How many dirty pictures? Consider some things I have collected in just the last few weeks:

—Letters from readers objecting to "Princess Daisy," a mini-series on NBC which included incest among its plot lines.

—Network press releases about the following made-for-TV films: "An Uncommon Love" (CBS) about a college professor's affair with a student. She works in a massage parlor... "First Affair" (CBS) about a college freshman who falls in love with an older, married man... "Secrets of a Mother and Daughter" (CBS) about a mother and daughter who fall in love with the same man... "The Haunting Passion" (NBC) about a woman who is raped by a ghost... "Sessions" (NBC) about a police officer who poses nude for a magazine... I could go on, but you're starting to get the idea.

—Ads from networks in TV Guide for series and specials which focus on the sexual content of the programs. Here's a sampling of phrases from just one week:

"SHE sold herself to any man who had the price"... "The story of three passionate women"... "His

ex-wife's just moved in, but his young bride won't move over"... "I want to have Jack's body"... "We've got the heat"... "Can they have a good time without being bad?"... "Mickey a stripper?"... "Centerfold murders!"... And each ad comes with its own bikini model, nude silhouette or bedtime scene.



Now, am I the one with the dirty mind?

I've written before on this topic and wondered especially if women should not be more incensed at this emphasis. According to most of television, women are strippers, nude models, prostitutes or murder victims. Is that how you ladies like being portrayed?

TV seems especially fascinated with prostitutes. This makes me worried when I consider the old adage about "writers write what they know." In television plots, prostitutes take cruises on the love boat, check into hotels, move in next door, become business executives—in fact, they're everywhere.

Another reason I object to TV's sex drive is that the medium so often gives a bad name to sex. The joy of married love, the thrill of chaste relationships, the fulfillment of virginity, the satisfaction of mutual respect between a man and a woman—don't those sound like really odd notions? How come? Would it be because TV has taken over the sex education of society?

WHEN WAS the last time you saw a major character on a regular series say "no" to a sexual encounter? On "Bay City Blues" earlier this season, a married woman (frustrated, of course; they always are) tried to tempt a main character. He held out—for one episode.

Who was the last major character in a series to admit his or her virginity proudly? I almost fainted when one of the doctors on "St. Elsewhere" said he was. He is the doctor from India, and he proudly noted that he and his wife had waited until their upcoming marriage.

What was the reaction of the other characters? Ridicule, disbelief, sarcasm and, finally, the lockerroom offer from one of the women to end the doctor's apparently disgusting state of life.

TV sneers at sex, debases



MISSIONARY'S CROSS—In Hollywood, actress Melissa Gilbert is presented with the personal cross of the late Jean Donovan by the lay missionary's brother, Michael Donovan. Miss Donovan, 27, was killed with three nuns in El Salvador in December 1980. Miss Gilbert played the role of the missionary in an NBC Movie, "Choices of the Heart" and Donovan found the film so moving that he wanted the actress to have the cross in memory of his sister. (NC photo from UPI)

women, satirizes marriage and has all but relegated chastity to the garbage dump. Those are attitudes which are strongly at odds with mine and, I suspect, most of America's.

Wouldn't it be refreshing to tune in to a movie about a married couple's sexual compatibility? Remember movie couples who displayed

that, such as Nick and Nora Charles? The Harts on "Hart to Hart" are the only ones on TV who spring to mind. How about a movie on a teenager who elects virginity, stoutly defends it and encourages others to follow suit? Or what about a film in which a woman does not have to sell herself as a hooker or fold-out?

The tease, the tempt, the barker in front of the tent of harem girls—that's what television tries to be so often and the act has gotten very stale and offensive.

I'd like to see a little more maturity from the networks, but only if they understand that being mature does not mean showing us even more people in bed.



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OBITUARIES

† **BENNETT, Bonnie**, 48, St. Lawrence, December 5. Wife of William; mother of Debra Hayworth, Karen McGuire, Randy and Steven; daughter of Myrtle Pitts.

† **BETTICE, Joseph A.**, 74, St. Bartholomew, Columbus, December 4. Husband of Kathryn (Dierckman); father of Rev. Gerald, Dr. John, and Jo Ann Bozell; grandfather of two.

† **CARROLL, Maurice E.**, 64, St. Catherine of Siena, Indianapolis, December 4. Husband of Anna.

† **EARLEY, Catherine C.**, 65, St. Lawrence, Indianapolis, December 5.

† **GRENER, Cozetta**, 79, Little Flower, Indianapolis, December 1. Sister of Robert.

† **HARN, Patricia P.**, 54, St. Christopher, Indianapolis, December 2. Mother of Robert Vois, Gary Purcell and Bob, Jr.

† **KOHLMAN, Edward**, 64, St. Maurice, Napoleon, November 23. Brother of Caroline, Albert, Aloysius and Frank, Sr.

† **KOORS, John J.**, 72, Our Lady of Lourdes, Indianapolis, December 2. Husband of Catherine E.; father of Carolyn Patterson, Edward and Norbert.

† **LOEW, William C.**, 75, Our Lady of Lourdes, Indianapolis, December 1. Husband of Mildred.

† **MANDABACH, Bryan E.**, 5 months, Our Lady of the Greenwood, Greenwood, November 29. Son of James L. and Sharon K.; brother of James L., Jr., Steven and Lisa K.; grandson of Mr. and Mrs. Patrick E. Miles and Mr. and Mrs. Joseph T. Mandabach.

† **McATEE, Stinson "Gene,"** 70, Little Flower, Indianapolis, December 7. Brother of William, Ruth Shay, Elizabeth Brunker, Frances Sheehan, Alma Bange, Pauline Haley and Martha Doris.

† **MOORE, Lawrence B.**, 90, St. Malachy, Brownsburg, November 26. Husband of Grace; father of Jane Wade, Peggy Orth and Mary Ann Trendley; grandfather of 20 and great-grandfather of 19; brother of Ruth Raifsnider.

† **PATTERSON, Irvin**, 70, Christ the King, Indianapolis, December 5. Husband of Emma; father of Janice Keegre and James.

† **SNELZ, J. Stinson**, 61, St. Lawrence, Indianapolis, November 30. Husband of Elizabeth; father of Janet Haddix, Joan, Angela, Eric and Edward; son of Mary.

Father Tegart, New Albany native, dies in Georgia

BLUE CLOUD ABBEY, So. Dak.—Benedictine Father Martin Tegart, a 49-year-old native of New Albany, died of cancer in Atlanta, Ga. on Nov. 17 while visiting his family, and was buried here on Nov. 21.

Father Martin attended St. Placid Hall, the high school for Brotherhood candidates operated by St. Meinrad Archabbey. He learned the electrician's trade there. Later he entered the novitiate at Blue Cloud and professed solemn vows as a Brother in 1967.

From 1962 to 1977, when he began studies for the priesthood, Father Martin served in South Dakota Indian missions. He was ordained a priest in 1981 and assigned to St. Joseph Parish in Devils Lake, No. Dakota.

Father Martin's survivors include his mother, of Jeffersonville, and a brother in Atlanta, Ga.

Providence Sister Bockhold buried at Woods

ST. MARY-OF-THE-WOODS—Providence Sister Mary Jerome Bockhold, 86, died on Dec. 3 and received the Mass of Christian Burial on Dec. 6 in the Church of the Immaculate Conception here.

The former Rose Catherine Bockhold was born in Tell City where she attended public high school. Later she studied at St. Mary-of-the-Woods College and entered the Congregation of the Sisters of Providence in 1919, making Final Vows in 1926.

Sister Mary Jerome taught in several schools in the Archdiocese as well as in Chicago. She retired in 1979 and gave convent service in sewing until 1982 when she was confined to the infirmary.

Sister Mary Jerome is survived by a brother Raymond and a sister, Veronica Rhodes, both of Tell City; nephews, Louis and John Hellmann of Terre Haute; and nieces Marcella Renaldos and Rita Neal, also of Terre Haute.

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VIEWING WITH ARNOLD

"Cross Creek" supports feminists

by JAMES W. ARNOLD

Producer Robert Radnitz and director Martin Ritt are among a handful of working bigtime American moviemakers who follow their instinct wherever it leads them. They don't seem to mind if they don't become rich, or if Mattel can't design a series of Christmas toys based on characters in their latest movies.

That's lucky for us, because we get to see some wonderful, gentle, offtrack movies that nobody else would even think of making. The last time they collaborated, in 1972, the result was "Sounder," perhaps the most positive film about black family life ever made, and certainly an oddity in that troubled period of racial turmoil. Their new film is equally improbable, and while it's not as uplifting as "Sounder," it's gritty, warm and humane.

This is "Cross Creek," with Oscar-winner Mary Steenburgen in her first "serious" role as novelist Marjorie Kinnan Rawlings. The writer's best known book is "The Yearling," a Pulitzer winner which is required reading in many schools and was adapted in 1946 into an Oscar-contending movie. Of course, that was a different age, an era when family pictures were important stuff, and when a tale about a poor country boy and his orphan fawn could attract millions of moviegoers. Now, perhaps, the troubles of a barefoot kid and one little deer don't amount to that big of a hill of beans.

"Cross Creek" is also an adaptation, of Rawlings' 1942 production a decade earlier to reminiscences of her in the Florida backwoods-and-

swamp country and its people—the unique setting of her books.

To some extent, this adult-oriented autobiography is a sneaky way to retell "The Yearling" story, since the Turner family that befriends Marjorie in the remote wilderness is clearly the model for the Baxter family in the novel. The killing of the fawn, and the tragedy it provokes, is the new film's emotional center.

But there are two differences. The less important one is that the pre-adolescent child is now a female instead of a male, a change apparently to allow simpler emotional relationships and the casting of Dana Hill, a strong suitable young actress. The second is that since Rawlings herself is a character in the story, and not just an observer, there is added tension in that the killing causes crisis in her friendship with the child.

The best explanation, though, for having a 1983 film about Rawlings is that she was a woman who took firm control of her own life.

In 1928, when it was definitely not the thing to do, she left her wealthy New York husband to go to a totally isolated place and dedicate herself to writing. (An early scene makes it clear that he refuses to accept the move; she is torn and upset, but plunges ahead anyway).

THUS Marjorie is a spunky feminist heroine who overcomes great odds with impressive courage and eventually makes it on her own, not only as an orange grower in a difficult environment, but as an artist.

In fact, she stubbornly resists the romantic hopes of a gentle, attractive local



GOSPELS OF HENRY—The Gospels of Henry the Lion, an 800-year-old brilliantly illustrated book of the gospels, was bought for \$11.8 million at a London auction by a German government-banking consortium. The book was commissioned around 1170 by Henry the Lion to demonstrate his wealth and prestige. It contains a contemporary portrait of Henry II of England and the earliest extant picture of martyred St. Thomas Becket. (NC photo from UPI)

hotel owner, Norton Baskin (Peter Coyote). Only after she has won all her important battles does she accept him and concede that it's possible to be both a writer and a wife.

Other motifs support this feminist orientation. The most crucial relationships are between Marjorie and Ellie (Ms. Hill) and between Marjorie and Geechee (Alfre Woodward), the young black woman who comes to work for her, becomes her friend, and learns to take pride in her independence. On the periphery are two other women who have less success in coping with grim traditional situations.

It's never easy to make a good movie about the agonies of writing, and in this respect "Cross Creek" isn't a major triumph. (Director Ritt had more dramatic material, with another feisty heroine, in "Norma Rae.")

Marjorie's problem is mostly that she insists on

writing gothic romances, and only when she starts to write about her Florida neighbors does she get praise from her hard-to-please editor Max Perkins (Malcolm McDowell). As a basic bit of wisdom, "Write about what you know" is not that big a surprise.

Actress Steenburgen is a revelation as Marjorie, mainly because she's so different from the flaky characters she's specialized in previously. The role is demanding and dominant, and should win her another Oscar nomination. However, the movie is all but stolen by Rip Torn, superbly three-dimensional as Ellie's father, a good man simply worn down by the constant struggle to keep his family alive amid crushing poverty.

Ritt, incidentally, seems

to have chosen deliberately to emphasize the rustic, languid beauty of the locale rather than the hardships of survival there. This is a pleasant choice for the viewer, but it tends to deflate the universal tragedy and power in the raw material.

Obviously, "Cross Creek" is a film for viewers who are hunting for something different, and there aren't too many of them. But Radnitz and Ritt won't complain. Their persistent integrity brings respect, which is something you can't buy at the ticket window.

(Photogenic biography of a city writer amid rural friendship and hardship; of special interest to women; satisfactory for adults and mature youth.)

USCC rating: A-II, adults and adolescents.

Recent USCC Film Classifications

Scarface O, morally offensive
Terms of Endearment A-III, adults

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