

The CRITERION

Vol. XXIV, No. 5, November 2, 1984

Indianapolis, Indiana



Sesquicentennial closes with Mass in Vincennes

The 150th anniversary celebration of the establishment of the Archdiocese of Indianapolis closed Sunday with a Mass of Thanksgiving in the Basilica of St. Francis Xavier in Vincennes. The basilica was the first cathedral of what was then the Diocese of Vincennes but is now the Archdiocese of Indianapolis.

Indianapolis Archbishop Edward T. O'Meara presided at the liturgy. In welcoming those present, he said that it was most appropriate to end the sesquicentennial celebration in the place where it all began. He noted that the basilica is also the burial place of the first four bishops of the archdiocese, Bishops Brute, de la Hailandiere, Bazin and de St. Palais.

Bishop Francis J. Shea of Evansville, in whose diocese Vincennes is now located, was the homilist for the liturgy. He said that, while we have properly memorialized the past 150 years, we must now turn away from history and look to the future. Noting that the Gospel reading was about the

Great Commandment of love, he said that we must place our trust and confidence in God and not in worldly measures.

"The world has resisted the Great Commandment," Bishop Shea said. "Today we face a new crisis such as the world has not seen before. We have an obligation to act in unity and harmony to lead others to peace. We can and must make a difference," he said.

He closed his homily with the motto of the Crusaders of old, "Deus lo Vult—God Will It."

In remarks at the end of the liturgy, Archbishop O'Meara said that, although the Mass was in thanksgiving for the past, we must look to the future, and look to it with hope. He said that the human family is confronted with a threat never confronted before, but that we also have our greatest hope—our church. "We must believe in hope day in and day out," he said. He also said, "It was a moving experience to do this this afternoon."

Lectors for the Mass were Dorothy



CLOSING LITURGY—Bishop Francis R. Shea of Evansville delivers the homily during the liturgy which closed the celebration of the sesquicentennial of the Archdiocese of Indianapolis. The liturgy was held last Sunday in the Basilica of St. Francis Xavier, the "Old Cathedral," in Vincennes. (Photo by Charles Schisla)

Nowiski of the Evansville Diocese and Jan Miller of the Archdiocese of Indianapolis. The gift bearers were Esther Cunningham and J. Melvin Curry of the old cathedral of Vincennes and Mr. and Mrs. Archie Smith

of the Cathedral of St. Peter and Paul, Indianapolis. Carrying processional banners were Antoinette Houchins of the Evansville Diocese and Rick McGarvey of the Archdiocese of Indianapolis.

CRS intensifies efforts to combat Ethiopian famine

by Mark Zimmermann
NC News Service

Catholic Relief Services is stepping up its efforts in Ethiopia to combat what one CRS official calls an unprecedented level of starvation afflicting the country.

The New York-based Catholic overseas aid agency is coordinating a food airlift to affected regions, and it has increased its appeals to the U.S. government for more food and transportation aid.

"I've never seen anything this bad," Kenneth Hackett, CRS senior director for Africa, said in an Oct. 26 press release. "We've gone beyond documenting the cases of malnutrition to counting the dead. In two small towns I visited, there were 106 deaths in one day alone."

Drought and famine which have afflicted 24 Sub-Saharan African countries have been particularly devastating in Ethiopia, affecting 12 of its 14 regions. CRS has estimated that more than 6 million Ethiopians face starvation.

"The number of (Ethiopian) people arriving at feeding centers after walking for several days far exceeds the available supplies of food," said Beth Griffin, CRS press spokeswoman.

THE AGENCY, which has assistance programs in 70 countries worldwide, is

currently distributing 90 percent of the American food aid reaching Ethiopia, she said. CRS expects to distribute 39,000 tons of food to 650,000 Ethiopians by the end of 1984.

Ms. Griffin said that CRS works with local church groups and the Relief and Rehabilitation Commission of the Ethiopian government to coordinate feeding centers in Tigray, Eritrea, Wollo, Shoa, Sidamo and Jemu Goffa.

CRS aid programs for Ethiopia are especially in need of cash donations at this point, said Hackett.

"The situation is going to get worse before it gets better," he said. "Although we hope to move an incredible amount of

food, we're only scratching the surface. We need more money to transport food from the ports to the people."

Ms. Griffin said she hoped the Reagan administration's Oct. 25 decision to provide \$45 million in food aid to Ethiopia would draw attention to the problem and inspire other groups to provide aid.

"We're grateful that this is being done," she said. "We don't consider this as being too little, too late."

SOME CRITICS of the Reagan administration have said that the United States actually aggravated the crisis by being reluctant to provide disaster relief to Ethiopia because of the country's pro-

Soviet regime. The administration had proposed to eliminate aid to Ethiopia for 1984, but it reallocated funds after extensive lobbying by relief agencies.

The U.S. aid will provide private relief organizations with 80,000 tons of food to distribute throughout Ethiopia.

A. Peter McPherson, administrator of the U.S. Agency for International Development, said Oct. 25 that the United States had already provided \$25,000 for fuel for Ethiopian planes to help get food quickly to afflicted regions.

Donations can be sent to Catholic Relief Services, 1011 First Ave., New York, NY, 10022.

Wide discrepancy among polls

Polls show Catholic vote going to Reagan

by John F. Fink

As election day approaches, the national media report that polls indicate that President Reagan has a substantial lead over former Vice President Mondale. Polls also indicate that this is true among Catholics as well as the general population.

There is, however, a wide discrepancy among the various polls. While a Washington Post-ABC poll showed Reagan leading 58-38 percent among Catholics, a Louis Harris poll showed Reagan leading by only nine points and a Gallup poll showed Reagan ahead by only three points—49-46 percent.

A poll of the readers of the national Catholic weekly Our Sunday Visitor showed Reagan the winner by a margin of 69.35 percent to 28.71. The editors of OSV point out, however, that the poll was taken in late September, prior to the televised debates and other things that have happened in the campaign.

Reagan won every state except Iowa in the OSV poll. For the state of Indiana, Reagan polled 66 percent to Mondale's 34.

Catholics are considered to be important "swing group" in the electorate. White Protestants, who make up about half of the population, are overwhelmingly Republican, while blacks, Hispanics, Jews and those with no religious affiliation are

overwhelmingly Democrat. Catholics are still heavily Democrat in party affiliation, but have not automatically voted that way in presidential elections.

President Reagan won 51 percent of the Catholic vote four years ago, about the same as Richard Nixon in 1972, but in 1980 Democrat Jimmy Carter won only 40 percent because nine percent went to third party candidate John Anderson.

Democrats could count on the Catholic vote through the 1980s. Franklin Roosevelt won from 73 to 90 percent of Catholic votes, Harry Truman 66 percent, and Adlai Stevenson 55 percent in 1952 and 51 percent in 1956. Then John F. Kennedy, the first Catholic elected president, won 78 percent in 1960. Lyndon Johnson won 73 percent in 1964, and Hubert Humphrey won 59 percent in 1968.

More Catholics voted Republican than Democrat for the first time in 1972, when Nixon defeated George McGovern. But most Catholics were back in the Democrats' fold again in 1976, supporting Carter over Gerald Ford by 57-41 percent. Then Reagan received 51 percent in 1980, only the second time more Catholics supported a Republican.

Political observers say that a solid majority of votes from Catholics would not assure a victory for Walter Mondale, but

his victory is impossible without one. He would need better than 55 percent of the Catholic vote to win.

With polls indicating that Catholics are expected to vote like the rest of the population, it would seem that Catholics are divided politically and there really is no such thing as "the Catholic vote."

Looking Inside

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the criterion

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Should church leaders take political positions?

by John F. Fink

The Harris Survey results that were reported on the front page of last week's Criterion were disturbing for a number of reasons. The survey gave the impression that a large majority of Catholics oppose their church leaders' statements about moral issues that are involved in politics.

First of all, I thought that the questions asked were misleading and required a certain amount of interpretation on the part of the respondents before they replied. For example, people were asked if they felt positively or negatively about New York Archbishop John O'Connor "urging Catholics to vote against candidates who are opposed to banning abortions," and 69 percent said they felt negatively. But Archbishop O'Connor didn't do that. He said, "I do not see how a Catholic in good conscience could vote for an individual explicitly expressing himself or herself as favoring abortion," and he also said that he was not trying to tell Catholics how to vote.

If you were asked the question as Harris phrased it, how would you answer? Would you interpret it as asking if it was right for the archbishop to express his opinion, as he did, or if it was right for him to tell people for whom they should not vote, as he did not? If most people used the latter interpretation, I can understand why 69 percent would object. Our church leaders should not try to tell us how to vote, and they are not.

The survey also reported that 80 percent of Catholics rejected a statement that the country is "in such poor

moral shape" that Catholic bishops and evangelical preachers should make abortion and school prayer decisive issues in the upcoming elections. What did the respondents reject: the idea that the country is in poor moral shape, or the idea that abortion and school prayer should be decisive issues?

To another question 65 percent of Catholics answered that religious leaders should not educate voters on church views on certain issues if it means getting the church involved in politics. How did the respondents interpret the phrase "involved in politics"? Again, does it mean trying to tell Catholics how to vote, or does it mean making statements about political issues that involve moral questions?

It's true, of course, that some of the fundamentalist church leaders are trying to tell people to vote for specific candidates, but the Catholic clergy should not be included with them. The bishops, not surprisingly, don't agree on the most important issue in the campaign. They agree that all the life issues are the most important but disagree on which ones should be stressed most in this campaign.

What the Harris Survey was really trying to learn was people's reactions to the question, "Do you believe that Catholic church leaders should take positions on political issues that involve morality?" The church does do that. And there is undoubtedly a sizable percentage of Catholics who would respond negatively. They might really be convinced that this is a violation of the separation of church and state, or they might have the mindset that the church should stick to saying prayers on Sundays and stay out of the way the rest of the week. According to the Harris survey, 52 percent of Catholics don't think the clergy should take stands on such issues as abortion and school prayer. Although the question wasn't asked, they probably feel the same about the clergy taking stands on

other important issues, too.

Fifty-six percent of Catholics disagreed with the statement made by President Reagan that we should "bring religion closer to politics and politics closer to religion." I wish Harris had asked if people agreed with Reagan's statement that "politics and morality are inseparable." That seems so obvious that I don't see how anyone can disagree. He then went on to say, "As morality's foundation is religion, religion and politics are necessarily related."

Does anyone really disagree with that? Certainly the Catholic bishops don't; that's the basis on which they take positions on political issues. No one is saying that church and state should be related. It would be a huge leap from saying that there is a relationship between religion and politics and advocating some type of union between a particular church and the state. No one wants that.

Religion has been an important factor in American politics from the very beginning of our country. Most of our laws are based on morality in one way or another. There can be no separation of religion and politics.

Church leaders of all types have a constitutional right to take positions on political/moral issues—not only a right, but a duty. On this I agree with the fiery Henry Ward Beecher, who said more than a century ago that it was a preacher's God-given duty to preach about politics, adding, "I do not say that he may. I say that he must!"

The U.S. Catholic bishops see it this way: "It is the church's role as a community of faith to call attention to the moral and religious dimension of secular issues, to keep alive the values of the Gospel as a norm for social and political life, and to point out the demands of the Christian faith for a just transformation of society."

That is what Archbishop O'Connor and the other bishops have tried to do in this election campaign.



CYO director Kuntz is dead at 56

William F. Kuntz, who compiled a record of nearly 30 years of service to the Catholic Youth Organization, has lost a two-year battle with cancer.

Kuntz, 56, died on Monday. Funeral services were held Thursday in Holy Name Church, Beech Grove. Kuntz had served as executive director of CYO since 1973 and had been a member of Holy Name for all but a year and a half of his life.

Kuntz began assisting CYO director Bill Sahm on a part-time basis in 1955, as athletic director. At that time he was teaching at Secina High School in Indianapolis. After serving as teacher, coach and athletic director there, he took a position at Arlington High School in 1963. During his eight years there, he was a teacher, coach, counselor, dean and treasurer. In 1971 he returned to Secina as principal.

Sahm died in 1973. Kuntz replaced him as acting executive director of CYO in June and executive director in August.

He was diagnosed in December 1982 as having cancer of the liver and experienced recurring problems with the illness, but held his position with CYO until his death.

Kuntz was also a member of the Rotary Club of Indianapolis and the board of trustees of Marian College. He was a



Bill Kuntz

campaign captain for United Way of Greater Indianapolis and served on the Juvenile Justice Task Force under Gov. Otis R. Bowen.

Kuntz held a B.S. degree from Marian and an M.S. degree from Butler University in Indianapolis. On May 13 he was named "Outstanding Alumnus of Marian College."

Archbishop Edward T. O'Meara, in a statement released Monday, said, "It is

difficult to imagine the youth effort of the archdiocese without Bill Kuntz."

The archbishop noted that "Bill was convinced almost to the end that he was going to win... When he saw that this was not to be the case, and toward the end he clearly saw this, he lovingly embraced the path ahead of him, and this brought him unshakeable peace."

"Bill Kuntz touched thousands of lives in his years of service to the church and its outreach to young people. Those lives were enriched and strengthened by a person who truly loved them, by a character of absolute integrity, by a leader of resolute determination, by a man of great physical strength and ability."

To those whose lives he touched, the archbishop said, "I remind you that you have lost a friend, whose memory you will cherish best by being true to the ideals he stood for."

Michael A. Carroll, vice president for community development for Lilly Endowment, Inc., and former president of the archdiocesan CYO Board of Directors, echoed that sentiment. He said that Kuntz "leaves a legacy of values that will carry on long into the future in those of us who knew him and all of the young people he touched in his lifetime."

He noted that "the Good Lord gave Bill a couple of extra weeks to allow everything to happen that he wanted to have happen... which was to have 'Hank' (his wife, Florence) receive the St. John Bosco Medal (for outstanding contribution to youth) and to say all of the special good-byes that he had in mind to give his family and those who were so close to him."

Dan McDonald, executive director of United Way of Greater Indianapolis, said that "within the Indianay organization, Bill was highly respected." Kuntz had headed United Way's Services Campaign. "He was always there when we needed help and called on him," McDonald said.

Mayor William Hudnut of Indianapolis called Kuntz "a dear good man who dedicated his life to service to others... The memory of his loss will serve as an ongoing inspiration to those committed to young people in mind, body and spirit. The city of Indianapolis mourns his passing and extends heartfelt sympathy to his family and loved ones. Their loss diminishes us all."

Indianapolis Star columnist Tom Keating wrote about Kuntz on Tuesday. "He's the best man I've ever known in my life," Keating wrote.

Besides Florence, his wife of 33 years, Kuntz is survived by nine children—Michele Wood, William A., David B., Karen Norris, Maryanne Rojas, Madonna Kidwell, Susan, Joseph and Gina.



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Archbishop O'Meara's Schedule

Week of November 4

SUNDAY, November 4—St. Anthony parish, Clarksville, eucharistic liturgy, 12 noon followed with reception.

—Confirmation for the parishes of Our Lady of Perpetual Help, New Albany, and St. Mary of the Knobs, Floyds Knobs, to be held at Our Lady of Perpetual Help, eucharistic liturgy at 4 p.m. followed with a reception.

MONDAY, November 5—Judiciary Leaders Breakfast, Western Yearly Meeting of Friends Office, Plainfield, 7:30 a.m.

—Priests Council Age Group Two Meeting, Msgr. Downey Council Knights of Columbus Hall, Indianapolis, 12 noon.

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION required by 39 U.S.C. 3685. (1a) Title of publication: The Criterion. (1b) Publication No.: 05744350. (2) Date of filing: Sept. 28, 1984. (3) Frequency of issue: Weekly except last week in July and December. (3a) No. of issues published annually: 50. (3b) Annual subscription price: \$11.00. (4) Complete mailing address of known office of publication: 1400 N. Meridian Street, P.O. Box 1410, Indianapolis, Marion County, IN 46206. (5) Complete mailing address of the headquarters of general business offices of the publisher: 1400 N. Meridian Street, P.O. Box 1410, Indianapolis, Marion County, IN 46206. (6) Full names and complete mailing address of publisher, editor, and managing editor: Publisher—Most Rev. Edward T. O'Meara, 1400 N. Meridian Street, P.O. Box 1410, Indianapolis, Marion County, IN 46206; Editor—Mr. John F. Fink, 1400 N. Meridian Street, P.O. Box 1410, Indianapolis, Marion County, IN 46206; Managing Editor—Mr. Dennis R. Jones, 1400 N. Meridian Street, P.O. Box 1410, Indianapolis, Marion County, IN 46206. (7) Owner: RC Archdiocese of Indianapolis through the Criterion Press, Inc., 1400 N. Meridian Street, P.O. Box 1410, Indianapolis, Marion County, IN 46206. (8) Known bondholders, mortgages, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages or other securities: None. (9) For completion by nonprofit organizations authorized to mail at special rates (Section 423.12 DMM only) The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes: Has not changed during preceding 12 months. (10) Extent and nature of circulation. (The following totals indicate the average number of copies each issue during preceding 12 months with the totals in parenthesis indicating actual number of copies of single issue published nearest to filing date.) (a) Net press run: 50,224 (50,400). (b) Paid and/or requested circulation: (b1) Sales through dealers and carriers, street vendors and counter sales: None (None). (b2) Mail subscriptions: 48,734 (48,977). (c) Total paid and/or requested circulation: 48,734 (48,977). (d) Free distribution by mail, carrier or other means: samples, complimentary, and other free copies: 1,116 (1,017). (e) Total distribution: 49,850 (49,994). (f) Copies not distributed: (f1) office use, left over, unaccounted, spoiled after printing: 374 (406). (f2) Return from news agents: None (None). (g) Total: 50,224 (50,400). I certify that the statements made by me above are correct and complete. Signed: Dennis R. Jones, General Manager.

Cardinal Bernardin urges equal effort against both abortion and nuclear war

by Liz S. Armstrong

WASHINGTON (NC)—The "centrality of the abortion issue" does not mean that the Catholic Church can oppose the threat of nuclear war any less vigorously, Cardinal Joseph L. Bernardin of Chicago said Oct. 25.

In a speech at a Georgetown University forum in Washington, the cardinal, reiterating his "seamless garment" theme which "consciously connects the issues of war and abortion," acknowledged that consensus on a consistent ethic of life is lacking, even in the church.

He also rejected single-issue approaches to politics and criticized politicians who do not seek to change abortion laws and those who do not seek to change U.S. policies on defense spending and nuclear weapons.

"The policy of abortion on demand needs to be resisted and reversed. But this does not mean the nuclear question can be ignored or relegated to a subordinate status," the cardinal said.

He also said he "endorsed" the suggestion of Holy Cross Father Theodore Hesburgh, president of the University of Notre Dame, and Archbishop John J. O'Connor of New York for dialogue on ways to "restrict the present policy of abortion on demand," implying but not specifically saying such steps might stop short of a total, immediate ban on abortion.

"The civil law must be rooted in the moral law, but it may not at times incorporate the full range of the moral law," he said.

The cardinal said that like all the bishops "I am committed to teaching the total moral law. But I am also committed to the search for what is possible and most effective in the civil arena."

Concerning nuclear arms, Cardinal Bernardin said, "We are not confronting a hypothetical or speculative future danger. The possibility of nuclear war is a clear and present danger. The dynamic of the arms race feeds the danger."

He said the "consistent ethic" concept "forces us to face the full range of threats to life. It resists a 'one-issue' focus by the church, even when the urgent issue is abortion or nuclear arms."

He said another key question of religion and politics is not whether politicians' personal convictions should influence their public actions "but how the two should be

related." He said the public and politicians must make "conscious decisions" to seek change in current abortion and nuclear weapons practices.

"I would not want a candidate for public office today to be complacent, passive or satisfied with the level or the dynamic of the arms race or the defense budget of our nation," he said. "I would look for a person

who says, 'what we have is unacceptable and I will work for change.' "

Similarly, he said, "I would want candidates who are willing to say, 'the fact of 1.5 million abortions a year is unacceptable, and I will work for a change in the public policy which encourages or permits this practice.' "

The cardinal disagreed with critics who claim it hinders the anti-abortion fight to link opposition to abortion to other human rights issues. Instead, he said, "the credibility of our advocacy of every unborn child's right to life will be enhanced by a consistent concern for the plight of the homeless, the hungry and helpless in our nation, as well as the poor of the world."

Law: Now is time to move on abortion

BOSTON (NC)—Now is the time to concentrate on the abortion issue, Archbishop Bernard F. Law of Boston said in response to a statement by 23 bishops urging that the threat of nuclear arms not be ignored in the election-year focus on abortion.

"If now is not the time to emphasize this enormous evil (of abortion), when will be the time?" the archbishop asked in a statement Oct. 23.

Archbishop Law said he "had no doubt" that the bishops who signed the statement on the importance of the nuclear issue are committed to the protection of life from conception to death. He said the difference between his approach and theirs was "a practical judgment concerning emphasis."

"I, and others, believe that the present moment is an opportune time to move on the issue of abortion," the archbishop said, echoing a statement he and the other New England bishops issued in September.

The 23 bishops, led by Auxiliary Bishop Thomas Gumbleton of Detroit, called for a "total life ethic" in the upcoming elections and warned against neglecting the threat of nuclear arms while concentrating on abortion.

Archbishop Law responded that the resolution of the abortion issue may "hasten the day when we will resolve the issue of possible nuclear holocaust. Both evils reflect the same moral fault: a failure to respect human life."

Workshop planned for scripture study leaders

by Jim Jachimiak

While interest in Scripture study is growing, Catholic parishes are not always prepared to present it. Matt Hayes and Benedictine Father Hilary Ottensmeyer are hoping that changes after Nov. 17.

They have prepared a day-long workshop for those who lead—or are in-

terested in leading—Scripture study at the parish level. It will be presented Nov. 17 in the Camelot Hall at St. Rose of Lima parish, Franklin.

Hayes is director of the Department of Religious Education in the Office of Catholic Education. Father Ottensmeyer is director of the Ministry to Priests Program.

A leadership training team from the Diocese of Little Rock, which offers a comprehensive Scripture study program, will conduct the workshop.

The workshop is a follow-up to one offered by Hayes last spring. It will offer an overview of the Little Rock program, and explain what resources are available. It will also help parish leaders develop skills "so when they leave they will have the confidence to pick up the Little Rock materials and use them in their parishes," Hayes said.

Hayes hopes that those who attend the workshop will be able to begin programs in their parishes by Lent. He noted that the audio materials which are part of the Little Rock program will be available in the Office of Catholic Education Resource Center beginning this fall.

As Hayes sees it, there are generally two approaches to Scripture study. He calls one the "head approach." This intellectual approach is normally taken in college courses, and asks the question, "What did this mean for the people to whom it was written?" Hayes explained.

At the other extreme is the "heart approach." It involves reading Bible passages and asking the question, "What does this say to me?"

Hayes feels that "there is good in each one, but if they're separate from each other, you're dealing with a harmful situation."

A better way to study the Bible, he said, is the "faith approach." That approach asks, "What did it mean for the people to whom it was written?" and "What implications does it have for my life today?"

Hayes called the Little Rock materials "without a doubt the best materials available in Catholic Bible study today." He noted that "it makes it easy for both the large parish and the small parish to get the academic, intellectual input as well as guided reflection."

A good Bible study, Hayes explained, will include individual study, discussion and input from an expert. Input from an expert "is where it usually breaks down," he said, "because there aren't very many Scripture scholars running around." The Little Rock program offers the materials needed for leaders to offer that input, he said.

For further information about the workshop, call the Office of Ministry to Priests at 317-236-1497 or the Office of Catholic Education at 317-236-1430.

Archbishop O'Connor trades quips with Governor Cuomo

by Tracy Early

NEW YORK (NC)—Archbishop John J. O'Connor of New York was the star of Broadway Oct. 28, receiving a standing ovation as he came to the stage to receive the St. Genesius Award from the Catholic Actors Guild.

Before the evening's entertainment at the Majestic Theater in New York, there was a tribute from New York Gov. Mario Cuomo, who commended the archbishop, a former chief of naval chaplains with the rank of rear admiral, as a man who was "not afraid of rough water or afraid of making waves." Cuomo joked about the disputes he has had with Archbishop O'Connor. The governor said his confessor was getting bored before, but now was finding his confessions much more interesting. Cuomo also praised the archbishop for his sense of humor.

Archbishop O'Connor praised Cuomo as a "stand-up comedian" and said that whenever he hears of criticism from the governor in the future, "I will know he's only kidding."

Plan unveiled for new St. Lawrence church

St. Lawrence Catholic Church, Lawrence, is preparing to break ground on a \$1.8 million church construction project that is being realized 35 years after the parish celebrated its first Mass—in a barn.

The proposed project, designed by Wright, Porteous & Lowe, Indianapolis architects, includes converting the current, temporary church into a gymnasium/auditorium, which the building was originally designed to house, according to Father Joseph V. Beechem, pastor.

Construction bids have yet to be let, but plans call for breaking ground in the spring and occupying the new church by Christmas 1985.

The location of the new church will be at the current parish site at 46th Street and Shadeland Ave., Lawrence.

Specifications call for the new building to seat 700. The capacity of the current building is 600. It will include a chapel that seats 75, two meeting rooms, a cry room that will also double as a third meeting room, a nursery and a hospitality room.

The ground-level design will also aid handicapped persons, and the project calls for expanded parking facilities and the use of energy-saving technology.

Also included are a social area with a kitchenette that will accommodate about 60 people and rooms set aside for vesting, bride, usher and choir use.

The parish financing goal is to raise

contributions and pledges totaling 80 percent of the cost, or \$1.44 million, before construction begins.

The parish, which has grown from 150 to

1,400 families, paid off the mortgage on the current church/gym in Feb. 1983.

Robert C. Smith is chairman of the building planning committee.



NEW CHURCH—Father Joseph V. Beechem, pastor of St. Lawrence Church, Lawrence, displays a model of the planned \$1.8 million complex that will become the first parish church. The current building, occupied since 1955, was designed to serve as a temporary church until one was built. Part of the project involves converting the current building to a gym/auditorium. (Photo by Bob Crockett)

COMMENTARY

Stress which issues?

by Liz S. Armstrong

Auxiliary Bishop Thomas J. Gumbleton of Detroit worried at a Washington news conference Oct. 22 that proliferation of election-year statements by U.S. bishops on abortion, nuclear war and the religion-and-politics issue will sow confusion among the Catholic public.

Statements during the past few months suggest that:

- Bishops agree that abortion and nuclear war are two crucial life-and-death issues facing not only Catholics but the whole nation, especially in an election year.

- Some bishops see abortion as a more immediate problem than the threat of nuclear war.

- Bishops, while united in agreement of their basic concern for human life at all stages, have split on how to approach the questions.

Bishop James W. Malone of Youngstown, Ohio, president of the U.S. Catholic Conference, said in his Aug. 9 statement on religion and politics that the bishops are involved in various issues which affect the dignity and existence of human life, including international human rights, nutrition, education, housing and poverty, among others, "with particular emphasis upon abortion and nuclear war."

On Oct. 14, Bishop Malone reiterated that assessment. His second statement was again delivered in the name of the USCC and issued at the request of the USCC's administrative board of bishops.

Archbishop John J. O'Connor of New York said in a summer press conference, "I do not see how a Catholic in conscience could vote for an individual explicitly expressing himself or herself as favoring abortion." When that comment was perceived as being favoring President Reagan, the archbishop denied that he was trying to tell Catholics how to vote.

In October, in a lengthy address on religion and politics, he cited various human-life related concerns but again

concentrated on abortion, saying that "I am passionately convinced that no need is more crucial than to protect the rights of the unborn."

Archbishop Bernard F. Law of Boston told the Knights of Columbus Aug. 7 that "however weighty the urgency of life-related issues such as the right to life of the unborn and the spiraling nuclear arms race, one thing must be clearly noted: Nuclear holocaust is a frightening possibility but the holocaust of abortion is a present cruel reality and fact."

Joined by 17 other New England bishops, Archbishop Law Sept. 5 repeated that statement and added, "Indeed, we believe that the enormity of the evil makes abortion the critical issue of the moment."

Oct. 22, nonetheless, 23 bishops said that "one cannot examine abortion as though that were the only moral issue facing our people" for other policies "threaten the total destruction of life on our planet Earth." Referring to the New England bishops' statement, Bishop Gumbleton, one of the 23, said: "Some try to persuade us abortion is happening now, but the evil of nuclear arms is happening now. We have to be opposed to both."

These 23 bishops said their "total life ethic" reflected the views of the nation's bishops as a whole.

The next day, Archbishop Law responded that abortion must be combatted at "the present moment" and that resolving the abortion issue might "hasten the day when we will resolve the issue of possible nuclear holocaust."

On Oct. 25, Cardinal Joseph Bernardin of Chicago, proponent of the "seamless garment" concept which ties together abortion and nuclear war, expressed sentiments similar to those of the 23 bishops. "The policy of abortion on demand needs to be resisted and reversed. But this does not mean the nuclear question can be ignored or relegated to a subordinate status," he said.

Thus, bishops continue to speak out—and say different things:

Perhaps Archbishop Law summed up the whole situation. As he put it in his Oct. 23 message: The bishops agree on protecting life. They just differ on "a practical judgment concerning emphasis."

automatically go to my clerical friends in muff. The last batch of Jesuit novices I saw singing at a convention in Boston looked better dressed than 90 percent of the congregation.

And although there is a tendency among some Catholic writers to classify earrings on a Sister right up there with the Reformation as a sign of decadence and decline in the church, I can't agree. Most of my 13-year-old daughter Maureen's friends and acquaintances have their ears pierced before they get their grammar school diplomas. Earrings on Sisters, I believe, are just one more sign they are dressing to keep up with the times.

The basic question, however, goes really much deeper than that.

To put it in terms any husband or wife would immediately understand: If a husband shouldn't take off his wedding ring when he's out of town on business, why should a priest shed his identifying clothes (clerical collar, etc.) on the bus or train or in a restaurant or theater.

I have a priest friend who works in one of our major Catholic church headquarters and he occasionally goes out to lunch. "Only when I have time," he told me. "Time to eat?" I asked.

"No. No. Time to defend the pope or the bishops, correct the latest mangled report in Time or Newsweek, give two medical references for the aseptic aspects of Communion under two species, or explain



Go soak your head at N.D.

by Richard B. Scheiber

The campus of the University of Notre Dame can leave you speechless with its beauty, especially in the fall when football rules that painted northern Indiana oasis. It can be even more beautiful when the team is winning.

That same campus, in the dead of winter, can be an uncomfortably ugly place when the half-melted snow turns to grey slush, then freezes overnight into forbidding ice crags and the sidewalks turn to skating rinks.

Even in the golden leaf-clouds of October, there can be miserable days there, when a chilling rain can damp the color just as surely as a fire hose can kill a flame.

It was such a day when we suffered through the Notre Dame-Air Force game a few weeks back: dank, chilly, gloomy and thoroughly dispiriting. The team didn't help any, giving one of their most inept performances in recent memory and losing 21-7.

As I sat there in one of the stadium's poorest seats, water seeping into my shoes and umbrella offal dripping down my back, I wondered why anyone in his right mind would pay 16 bucks to come to northern Indiana to sit in a driving rainstorm to watch his pre-season touted team fumble five times in the first half and let a smaller opponent run through the defensive line at will and humiliate the home team by tripling the latter's score.

why some Sister principal wants to get parents involved in a sex education project at Catholic High."

He went on to detail his frustration at being called upon, constantly in public, to defend the indefensible, explain the unexplainable and counsel the unconsolable while trying to wolf down a hamburger and a cup of coffee at Burger King.

It's something we laymen don't realize. The priest or bishop in public is on the front line every minute. We're not expected to be able to defend every action of every church official. The clergy are. It's defend and explain everything or suffer the ignominy of feeling yourself a failure at your job.

I remember in the aftermath of the Korean War leaving my Navy officer's uniform on the hanger except when on official business precisely for the same kind of reason. After a few drinks, every serviceman who's ever gotten a bad deal from any officer in World War II was ready to talk it out with me.

I don't believe that the vast majority of clergy and Religious are trying to shed their responsibilities (or worse yet their morals) when they leave the collar on the dresser. I think they just get a little tired of being "target zero" for everything that anyone feels is wrong with the Catholic Church and they've adopted a little appropriate camouflage so they can eat a meal in peace.

I wondered, too, why someone such as this writer, who is not even much of a football fan, would be upset when Irish fans began to leave long before the game was over, and even more upset when some of those fans began to boo their own team.

One thing for certain, all of us there saw a less attractive side of our alma mater (I am leaving out the handful of Air Force fans), with the rotten weather and the poor showing of our school's most visible symbol, The Team. We Notre Dame fans reacted much the same as the larger body of the church has been acting these past 20 years or so.

When things are going in what we perceive to be our way, we're all the greatest boosters in the world. When they don't go our way, some of us vote with our feet, and walk away.

The walkouts might come back some day if things begin to go their way, but that's a selfish, unhealthy solution, and in the church, it wounds the Body to which we all belong.

The boos, operating on the principle that the squeaky wheel gets the grease, have the satisfaction of shooting off their mouths, but in the process, hurt and humiliate other members of the Body, and that's a wound, too.

The ones who sit there and get wet are like a good many of us who don't like some of the things they see at the game or in the church, but stick it out anyway, because to them, it's really the only game in town.

As I looked around that stadium that dreary October day, I couldn't help but notice that the walk-outs were a tiny minority of the overwhelming pro-Notre Dame crowd. Nor were there that many boos. A truly Notre Dame boo can be heard outside St. Joe County, where Notre Dame is situated. The boos made some noise, but it was insignificant.

No, it was the sitters and soakers, the steadfast ones who made the biggest impression.

In many ways, the same is true in the church, Christ's Body. The walk-outs hurt that Body, as do the strident complainers, who invariably wound other members. Meanwhile the Body at large remains faithful, prayerful, active, aware of the church's—and their own—shortcomings, yet loving the church unconditionally because, with all the failings we humans who make up that Body have, these good people know Christ lives in it, and in us.



Earrings and ties, truth or lies?

by Dick Dowd

It was in the '60s, when priests and sisters started to shed their black suits and wimples for cummerbunds and pantsuits, that one woman executive told me she had no trouble recognizing priests "out of uniform."

"The clothes they wear are abominable," she said. "Nine out of ten have no sense of style, taste or color. It's a seller's market for terrible ties and tacky jackets."

Along with her analysis was the reason: without wives to help them dress, priests in civies looked like fugitives from a bargain basement let loose upstairs in tailor-made.

"You think the Sisters do a better job, do you?" I asked.

"You can always tell a Sister, too," she told me. "No sense of hairstyle, no rings, no jewelry, no nothing. It'll take a hundred years for them to look like anything except neat and clean refugees."

It has only been 20 years since then, and I have decided she is quite wrong.

While few clergy can rival the Hathaway man for elegance, I don't believe the annual award for frumpiness would

the criterion

1400 North Meridian Street
P.O. Box 1410
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570


Price: \$11.00 per year
25¢ per copy

Second-Class Postage Paid
at Indianapolis, Ind.
ISSN 0574-4350

Most Rev. Edward T. O'Meara
publisher
John F. Fink
editor-in-chief
Dennis R. Jones
general manager

Published weekly except last week
in July and December

Postmaster: Send address changes to The Criterion
P.O. Box 1410, Indianapolis, IN 46206



ENTERTAINMENT

VIEWING WITH ARNOLD

'Story' looks at race relations

by James W. Arnold

But they still hate you!
—dying words of Sgt. Waters

Black-oriented dramas have all but disappeared from the screen in recent years, as white America indulges itself through a selfish period in which escapism and shallow patriotism substitute for a once-vibrant social conscience.

Thus, the appearance of Norman Jewison's film version of Charles Fuller's Pulitzer-Prize winning drama, "A Soldier's Play," is almost a numbingly unexpected treat, like getting a trip to St. Tropez when you'd have gladly settled for St. Louis.

Now called "A Soldier's Story," this explosive entertainment, originally staged by the Negro Ensemble in New York three years ago, makes most other movies seem dull and inarticulate. Hoping not to sound like Stanley Sunshine, let me observe that it's joyful to hear dialogue with substance and bite snapping around a movie theater.

The second best thing about "Story" is that it has living, flesh and blood characters, each ingeniously representing a different level of consciousness about race relations in America during World War II. What racism does to people is the film's real subject, although the structure is that of a murder mystery.

Deep in Louisiana, a black regiment is being trained for combat, but no one knows if they'll ever be allowed to fight. The units were segregated then, commanded by white officers, like colonial legions in the British empire. One night (the opening sequence), Waters, the top black sergeant, gets smashed drunk and is beaten up, then killed by parties unknown.

Since the immediate fear is that he's been executed by the Klan, and there may be a race war between the GI's and the local rednecks, the white commander's first reaction is coverup. But Washington sends an outsider, a legal officer, to investigate. When Capt. Davenport (Howard E. Rollins) turns out to be black—in those days he couldn't be more unusual if he had wings—tensions boil to the surface.

The situation is oddly similar to producer-director Jewison's 1967 hit, "In the Heat of the Night," in which Sidney Poitier played the first black detective seen in a southern town. Then, as now, the hero's race is his biggest problem. Davenport also face a hostility from the local white authority, Capt. Taylor (Dennis Lipcomb), who grows into his closest ally.

But as the investigator digs through interviews, we learn via flashbacks that the real tension in the unit is among the blacks themselves, all scarred in some way by their conception of themselves and their race. The key characters, all played by actors from the original New York cast, are Peterson (Denzel Washington), a self-possessed forerunner of modern black consciousness; C.J. Memphis (Larry Riley), a gentle, easygoing backwoods type who is gifted as both a singer and athlete; and Waters (Adolph Caesar), who has struggled all his regular Army life to succeed in the white man's world as a first-class soldier.



While there is some mystery as to whodunit, with a half-dozen suspects including a couple of insufferable white officers, the real revelation in both play and film is of these character relationships, and especially of the tragedy of Waters. He is an unforgettable personality, in many ways in the tradition of mean, psychotic sergeants going back to the brutal Dagineau of "Beau Geste." He rides the men mercilessly, determined to rid them of their stereotypical "black flaws."

Peterson sees Waters as the evil incarnation of the black overseer of plantation slaves, doing the white man's dirty work for approval and status. Waters is especially vicious toward the innocent C.J., a free spirit whom he sees as the mass-appealing darkie of white ridicule. "I don't intend," says Waters, "to see our race cheated out of its place of honor and respect in this war because of fools like C.J."

In essence, both Peterson and Waters transfer their self-hatred to other blacks who they believe serve the purpose of the relentless white society. The beauty of the film is that, when it's over, the audience understands all the characters, and is ready to forgive them, and to weep with Davenport over the tragic realities that have destroyed their lives. Fuller's Waters is much better than Dagineau or other famous film tyrants, because we know the causes of his moral cruelty.

While the black characters are center-stage (and their plight is often softened by humor), writer Fuller shows that the whites on the periphery are also crippled by the same disease. Like the blacks, some will recover, and some will not. This is a plague, Fuller understands, that makes victims of everyone. The difference is that blacks endure it deep in the soul.

Jewison's film follows the play closely. It remains an interrogation drama, essentially a police inquest, in which each witness provides a piece of a complex puzzle. However, the film is opened up considerably to avoid the claustrophobia of the stage. One especially good addition is Davenport's visit to the house of the white colonel, where he and the colonel's wife are amusingly and painfully polite in a social confrontation neither has ever previously experienced.

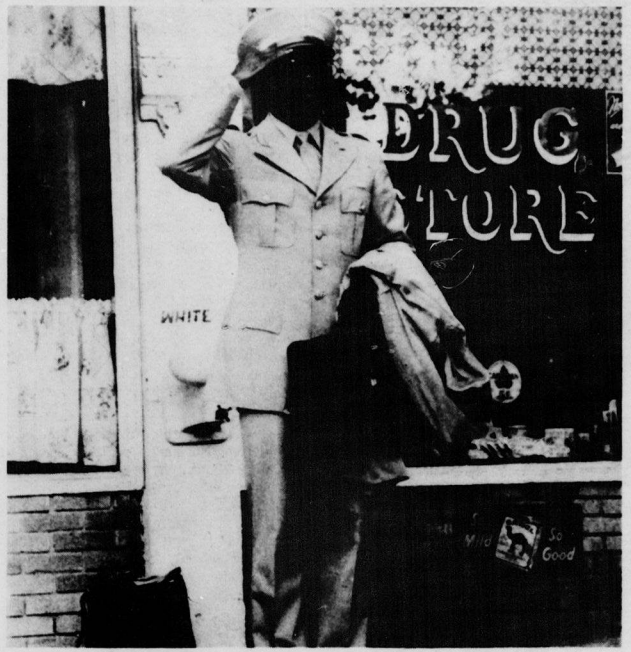
The performances are all riveting, but Caesar is the one likely to be remembered at awards time. With his raspy sergeant's voice and curled sarcastic lip, and his agonizing final words, which we find are ironically directed at himself, he gives Waters a reality likely to haunt mind and conscience for a very long time.

(Outstanding race relations drama. Appropriate violence and realistic language. Recommended for mature viewers.)

USCC classification: A-II, adolescents and adults.

Television films

Sunday, Nov. 4, 9-11:30 p.m. EST (ABC)—"The Best Little Whorehouse in Texas" (1982)—Burt Reynolds and Dolly Parton star in a lackluster screen version of the Broadway musical. Because of the realism of the movie medium, the tone is more offensive than it might have been on the stage. The original film contained nudity and numerous bedroom scenes. The U.S. Catholic Conference classification is O—morally offensive. The Motion Picture Association of America rating is R—restricted.



MILITARY DRAMA—Capt. Richard Davenport, played by Howard E. Rollins Jr., arrives near Fort Neal, La., toward the end of World War II to investigate the murder of a sergeant, the leader of an all-black unit at the post. The movie is based on "A Soldier's Play," a 1982 Pulitzer Prize winner by Charles Fuller, who also did the screenplay for the film. (NC photo)

Program makes certain we don't forget Vietnam War

by Henry Herx

TV Programs of Note

As Veterans Day approaches, it is appropriate to pause and reflect on the bitter cost to those who were sent by our nation to fight in Vietnam. Making certain that we don't forget is "Now Tell Us All about the War," airing Wednesday, Nov. 7, on PBS. (Check local listings for time in your area.)

The program features interviews with eight Vietnam veterans who have achieved some distinction as writers, artists or organizers since the war. Among them are authors Philip Caputo and Al Santoli, filmmakers Bestor Cram and Rusty Sachs and painter George Skyepek.

The other three have devoted themselves to working with the survivors of Vietnam as well as to honoring those who died there. They are David Christian, founder of the United Vietnam Veterans Organization; John Kerry, organizer of Vietnam Veterans Against the War; and Jan Scruggs, founder of the Vietnam Veterans Memorial Foundation.

The program, narrated by actor Martin Sheen, is organized around various themes. The men remember their thoughts about the war before being sent to Vietnam, their experience of the chaos and absurdities of battle and their sense of betrayal in coming home. These recollections are interwoven with newsreel footage, photographs and passages from their own works as well as the writings of others who shared the Vietnam experience.

Each in his own way expresses the burden of being a veteran of a war that was not won and that the nation would prefer to forget. Each has dedicated his talent to making sure the memory of Vietnam is not lost and the sacrifice of those who fought there is not ignored.

The 57,000 names enshrined on the Vietnam Memorial in the nation's capital is part of America's legacy. The program is an eloquent reminder of the human cost of war and our debt to those who paid its price.

Written and produced by Nancy Roberts and directed by Andy Robinson, "Now Tell Us All about the War" is a production of WCNY-Syracuse.

Sunday, Nov. 4, 9-10 p.m. EST (PBS) "The Barchester Chronicles." Although choleric Archdeacon Grantly finds a legal way to vindicate the Rev. Harding against the reformers' charge of misusing funds intended for the poor, Mr. Harding himself decides that it is his moral duty to resign as warden of the almshouse and become a parish vicar.

Monday, Nov. 5, 8-9 p.m. EST (PBS) "The House of Dies Drear." This is the first of a two-part contemporary mystery story about a black family who, after moving into an old mansion which had once served as a stop on the underground railroad, come to believe the place is haunted. The conclusion of this program in the "Wonderworks" family series airs next week.

Monday, Nov. 5, 9-10 p.m. EST (PBS) "The Golden Land." From colonial times to the Great Depression, this seventh program in the "Heritage" series traces the successive phases of Jewish emigration to America and examines the nature of Jewish integration into American society.

Wednesday, Nov. 7, 8-9 p.m. EST (PBS) "Stress and Emotion." Two case histories, one depicting a man who suffered an accidental frontal lobotomy and the other a stress-ridden professional, are used to study pain, anxiety and behavior in this fourth episode of "The Brain" series.

Wednesday, Nov. 7, 9-10 p.m. EST (PBS) "Second Home." Showing what life is like for those serving in the Navy is this documentary which focuses on three Navy men and their families from their last days of shore leave to the first days at sea aboard the aircraft carrier USS John F. Kennedy and one of its escort ships, the guided missile frigates Harry E. Yarnell.

Thursday, Nov. 8, 8:30-9 p.m. EST (PBS) "On the Money." Program segments include a discussion of the costs involved in having a baby, how to choose a stockbroker, how families can avoid inheritance battles and information about gold investments.

Friday, Nov. 9, 9-10:30 p.m. EST (PBS) "Pagliacci." Director Franco Zeffirelli's production of Leoncavallo's tragic opera has updated the story from the 1890s to pre-World War II southern Italy and features tenor Plácido Domingo and soprano Teresa Stratas.

TO THE EDITOR

A Mondale vote

I fully support the pro-life teachings of our American bishops, but I am also very disappointed in the attitude of some who assume that a "good Catholic" must vote for Ronald Reagan because of the abortion issue. This attitude ignores both the frustrating complexity of this particular issue and a host of other important issues over which the president has more direct control.

By professional trade, Ronald Reagan is a highly skilled communicator who knows how to use the electronic media to project the image of a kind and caring "father figure." But many of his policies represent a self-centered, self-preserving attitude that subtly but surely frustrates the demands of justice and peace. Even his campaign question, "Are you better off now than you were four years ago?" betrays this attitude. What about the position of the poor, the place of human

rights, and the sincere pursuit of world peace—issues that concern the total human family?

Walter Mondale may not be the perfect candidate, but his positions consistently and sincerely attempt to address these crucial issues. As a good citizen I must vote on Nov. 6, and as a Catholic Christian who struggles to live out the demands of the Gospel, I have no choice but to vote for Walter Mondale.

Charles Gardner

Indianapolis

Legal abortion

I see that the National Coalition of American Nuns is urging resistance to the Catholic hierarchy's campaign to make abortion illegal, rejecting the claim that to be pro-choice is to be pro-abortion. Their reasoning is that to make abortion a crime would not do away with abortion, but make it available only to the rich, leaving the poor women at the mercy of amateurs.

Now, I'm sure that if someone would advocate legalizing prostitution, these same nuns would shrink in horror. Yet, I have heard it argued that to legalize prostitution would lessen the occurrence of venereal disease, would take prostitutes out of the back alleys, and eliminate the occasional muggings, robberies and murders that result from these affairs. These reasons seem very similar to the reasons given by the nuns as reasons to support pro-choice. These arguments do not take sin out of prostitution, nor do the nuns' arguments take sin out of abortion. Because these things are sinful, we, as Catholics, are obligated to oppose them in every way possible.

We have not been afraid in the past to help solve moral issues by making the act illegal, such as murder, rape, robbery, polygamy, prostitution, drunkenness and drunk driving, just to name a few. Then why do we not have the same courage to oppose legal abortions? If more than a million people each year expressed a desire to rob a bank, would we advocate legalizing bank robbery?

W.E. Moody

Indianapolis

Impose views

"Personally, I am opposed to rape and child abuse, but I will not impose my religious views..." Would anyone applaud such a statement? Would separation of church and state make these "religious views" off-limits in civil law? Actually, all criminal laws have a religious basis!

Fortunately, for our nation, Presidents Lincoln, Kennedy and Johnson were not cowards; they had the courage (against strong public opinion) to promote their religious views on slavery and civil rights, rather than evade the issue behind the stance of separation of church and state.

Today, people piously proclaim "personal opposition" to a crime, yet uphold the free choice to commit that crime. Abortion (like rape, child abuse and slavery) is a heinous crime, not a matter of personal choice. Would that our current timid politicians had the courage of Lincoln.

Rev. Charles J. Kraeszig
New Port Richey, Fla.

Politics and religion

With politics and religion discussed so much in the news media these latter days of the campaign, it may well serve your reading and voting public to present to them the winsome words of Peter Maurin, as paraphrased from his homespun "Easy Essays" which were published in New York City years ago: (T.C.W.)

"When religion has nothing to do with education, education is only information, plenty of facts and no understanding.

"When religion has nothing to do with politics, politics is only factionalism. (Let's turn the rascals out so our friends get in.)

"When religion has nothing to do with business, business is only consumerism, secularism, commercialism.

"When religion has nothing to do with either education, politics or business, you have the religion of business taking the place of the business of religion."

Fr. Aloys Held

Cincinnati

Tribute to George Rolfen

A wonderful smile, a pleasant voice, a loving and caring person, a good Christian. Those are the first thoughts that come to mind when I think of George Rolfen.

I met George when he came into the Catholic Cemeteries office one day nearly four years ago, and I was impressed with his enthusiastic approach to any and all challenges. He has not allowed the age factor to stop him from enjoying life.

Our St. Joseph Chapel was starting to look a little ragged, and once again we "let George do it." With his interest and drive and with the help of so many other fine volunteers, the chapel is once again becoming a feature of beauty in the cemetery. The St. Joseph Chapel fund collected a fair share of the amount needed to restore the chapel, and the response was gratifying. The cemetery has an obligation to keep the grounds and the buildings

President's power

I would like to take this opportunity to respond to Phyllis Ann Finn's letter that appeared in the Oct. 26 Criterion concerning an anti-abortion amendment to the Constitution.

Finn is correct in stating that the president does not have the power to "make" a constitutional amendment. However, the president does have the power to fill vacancies on the Supreme Court. That's an important factor to keep in mind this fall considering that several such vacancies are expected to open during the next four years.

It was a Supreme Court decision that, in 1973, legalized abortion in the first place, and a Supreme Court decision could just as easily outlaw the practice as unconstitutional now. Providing, of course, that a sufficient number of pro-life justices are appointed to the Supreme Court.

So, although abortion is not the only issue to consider this fall, it is a very important one. Constitutional amendments are hard to come by. But this presidential election gives us an opportunity, and perhaps our last one of the 20th century, to put an end to this country's insane destruction of 1.5 million unborn lives a year. Let's not blow our chance.

E. Brown

Indianapolis

Sisters omitted

Regarding The Criterion's "Vocations Special," I feel you omitted a very special and important group. The Sisters of St. Francis of Oldenburg serve a number of grade schools and two of the archdiocesan high schools. I will speak only of their service to Secina Memorial High School.

Since Secina opened its doors to a group of wide-eyed freshmen in 1953, the Sisters of St. Francis have faithfully and tirelessly served the needs of Secina students. This service and guidance has gone far beyond the classroom walls as the Sisters serve as counselors, moderators and advisors for virtually every club and organization in which Secina students were and are involved in.

It is very important for your readers to know and understand how much Secina Memorial High School and her many alumni appreciate the Sisters of St. Francis from Oldenburg.

Ott Hurrell Jr.
Director of Development
Secina Memorial High School

Indianapolis

A total insult

I have been waiting to see an apology in The Criterion for eliminating from the Oct. 12th vocations issue both the Sisters of St. Francis, Oldenburg, and the Benedictines from Beech Grove. Two weeks have passed and yet there is no recognition of what I consider a total insult to these communities of women who have given dedicated service to this archdiocese for a very long time.

Sister Catherine Schneider
Sisters of St. Francis, Oldenburg
Indianapolis

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CORNUCOPIA

Policy for the Eighties—honesty

by Nancy Worland

My daughter cried when I told her we wouldn't be buying her school portraits this year. (The only option was to purchase all 24 prints, and we still had some left from last year.) It wasn't so much that she wanted all those pictures, but they were already made up. She had been shown the complete package, and told that if she didn't buy it, the pictures would be returned to the home office and destroyed. The thought of two dozen images of herself languishing in a St. Louis landfill was too tragic to bear.

Actually, part of what upset Rachel was the inescapable realization that she was being emotionally blackmailed, intentionally. She was intended to have a vision of her image being grotesquely destroyed, 24 times over, and to purchase the picture on the strength of that nightmarish vision. Such intimate manipulation!

What Rachel didn't realize was that her pictures were paid for by the parents who did buy their kids' portraits. All the pictures could have been sold for less if prints had not been made for those who didn't want them. But because some sharpie figured out that emotional blackmail could up sales, everyone's pictures cost more.

Granting that advertising must have its gimmicks, I find fast-talk more palatable than emotional blackmail. A smoothly delivered come-on may lurk in the subconscious for months before its meaning penetrates. Does this sound familiar? "Hey, kids, check out this new cereal. It looks and tastes like little candy bars, yet has no more sugar than the three leading cereals. Eaten with fruit and milk, it provides all the nutritional value of fruit and milk!" The right announcer will have people flocking to the store with a message like that. They'll be looking for that healthful new cereal.

At a local restaurant, "buttermilk pancakes" are made from the regular pancake batter with a few drops of yellow food coloring added. The owner feels this is not deceptive, because all the batter does in fact contain buttermilk. And it's logical that those who order "buttermilk pancakes" pay more, because of the extra ingredient they receive (the yellow food coloring).

By today's standards, the photo company, the cereal manufacturer, and the restaurateur are "honest." Or at least they are safe from prosecution. They have stated no falsehood. Yet their customers end up cheated. It's time to stop thinking of honesty as a policy to keep us out of trouble, and remember it is a virtue that will bring us closer to each other and to truth.

check it out...

✓ "Footprints and Frolic," a benefit program for three senior citizens' volunteer programs, will be held today (Nov. 2), 4-7 p.m. in the Catholic Center. Participating organizations are the Foster Grandparent Program, Retired Senior Volunteer Program and Senior Companion Program. A \$5 charge includes admission

and two glasses of wine. An auction will feature items owned by celebrities and artwork solicited for the occasion. In addition, a silent auction with written bids will be held. A cash draw for prizes of \$1,000, \$750 and \$500 will be held. Food and beverages will be served and musical entertainment provided.

✓ St. Vincent Hospital and Health Care Center, in conjunction with Crime Watch, is offering a program on "Protection for Women." It was developed in response to an increase in crime on the northwest side of Indianapolis. The program will help individuals to avoid situations in which a crime could occur and to divert an attack. Area residents are invited to attend one of two free programs, set for Nov. 13 at 5:30 and 7:30 p.m. in St. Vincent's Auditorium on the lower level.

✓ Kordes Enrichment Center in Ferdinand has announced several fall programs. An **Enneagram Basics Workshop** is planned for Nov. 16-18. The enneagram is a personality study which describes different stances of experiencing, thinking, feeling and behaving. "Learning to Pray With Scripture" will be offered Nov. 30-Dec. 2. It is an opportunity to learn new ways of reading, praying and understanding the Word of God. "Waiting With Mary," an Advent Weekend Retreat, will be conducted by Benedictine Father Alban Berling Dec. 7-9. For registration, details on cost and other information, contact Benedictine Sister Joella Kidwell, director, Kordes Enrichment Center, R.R. 3 Box 200, Ferdinand, Ind. 47532; phone 812-367-2777.

✓ The Central Indiana Regional Blood Center is seeking volunteers to assist staff in meeting the blood needs of residents in 25 central Indiana counties. Volunteers are needed in clerical work, switchboard, community education, telephone, recruitment, donor lounge, blood drive hosts and other areas. For more information call Catherine Russell, 317-927-3005. Youth and adult groups interested in service projects are also encouraged to call.

vips...

✓ Father Carey Landry will appear in concert at 7 p.m. on Wednesday, Nov. 14 at St. Vincent de Paul Church, 18th and "T" Sts., Bedford. Tickets will be available at the door. Call Sr. Ruth 812-279-0275 for information.

✓ James J. Divita, professor of history at Marian College, will be the featured speaker at the annual dinner meeting of the Indiana Religious History Association at 6 p.m. today (Nov. 2). It will be held at the Interchurch Center, 1100 W. 42nd St., Indianapolis. His topic is "Remembering the Catholic Presence: the Archdiocese Sesquicentennial."

✓ A 50th Wedding Anniversary will be celebrated by Mr. and Mrs. Humphrey D. Wrin with an Open House for family and

friends from 1 to 6 p.m. on Saturday, Nov. 3 at St. Mary Church school hall in St. Mary of the Woods village. Humphrey D. Wrin and the former Gertrude Neimeyer were married November 5, 1934 at St. Margaret Mary Church in Terre Haute. Their children, who will host the open house, include: Don, John, Jerry, Catherine Wellman, Ann Deckard, Mary Jane Willoughby and Ceil Neumann. The Wrins also have 21 grandchildren and six great-grandchildren.

✓ Mr. and Mrs. Cletus Hagedorn of Tell City observed their golden wedding anniversary on Oct. 13 with a Mass of Thanksgiving at 6 p.m. Father Pat Harpenau of Indianapolis, their nephew, presided. A reception followed at the Fischer Lake clubhouse. Cletus Hagedorn and the former Mary Gertrude James were married Oct. 16, 1934 at St. Augustine Catholic Church, Leopold, with the late Father Edward Bockhold, Hagedorn's uncle, officiating. The couple has four

children, Lloyd of Fort Wayne, J.T. of Tell City, Dean of Evanston and Gletus Ann Malone of Evansville. They and their spouses were hosts of the celebration. There are eight grandchildren and a step-grandchild.

✓ Mr. and Mrs. Clyde Baumann will celebrate their 60th Wedding Anniversary with a 1 p.m. Mass at St. Joseph Hill Church on Sunday, Nov. 4. A reception hosted by the couple's children, Alfred, Geneva Andres, Anthony and Cletus, will follow in the parish hall. Clyde Baumann and the former Elsie Atkins were married November 5, 1924.

✓ Cathedral High School is sponsoring an all-day seminar on Nov. 14 with Holy Cross Father James T. Burtchael, theologian and scholar. The seminar will address three subjects: "The Future of Catholic Education," "What Direction Must Boards of Education and Pastors Take to Prepare for the 1990s?" and "Is Cathedral's Philosophy Right or Wrong?" The seminar is being held in conjunction with Cathedral's annual trustees' dinner, to be held at 6:30 p.m. For reservations or further information, contact Father Patrick J. Kelly, principal, Cathedral High School, 5225 East 56th St., Indianapolis, Ind. 46226.

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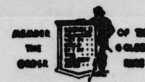
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FOR THE CAUSE OF EVANGELIZATION—Representatives of parish evangelization teams recently held an area meeting at St. Vincent de Paul in Shelby County. Father James Dede (seated) led the group in reviewing that portion of Father Charles Gallagher's popular parish renewal program which deals with evangelization. Shown with Father Dede are, from left, Billie Roeder of St. Rose of Lima, Franklin; Father John Geis of St. Mary, Greensburg; Judy Beck of St. Vincent; and Sister Julia Wagner, administrative assistant in the archdiocesan Office of Evangelization. (Photo by Bette Lux)



QUESTION CORNER

Previous marriage valid?

by Fr. John Dietzen

Q Reading one of your recent columns gives me hope you can help me. I am now in my fourth marriage. That sounds terrible, but I had many serious problems due partly to a very troublesome childhood. My first marriage was my only marriage in the church.

I am now 31 years old and feel I have a good marriage with a man who is also a baptized Catholic. Our children are baptized and we want to raise them Catholic. With the help and grace of God I have indeed grown up and matured greatly from my younger days.

But when I go to Mass I am sad that I cannot participate fully in the sacraments.

My questions are: Am I excommunicated? Is there anything you can do to give me hope?

A First, you are not excommunicated. Excommunications which once applied to people divorced and remarried outside the church do not apply today. Any decisions about your previous marriages



can be made only through the tribunal of your diocese.

I will say, however, that your description of your past and present life indicates a real possibility that your earlier emotional and psychological immaturities could indeed have been serious enough to affect the validity of your first marriage.

The question is: Were those deficiencies of yours (and/or of your first spouse) so profound as to make a real, permanent commitment to the common life of marriage impossible for one or both of you in that marriage?

Of course, another question is whether or not those deficiencies have been overcome in the intervening years. Your letter indicates you have come at least a long way in that direction.

Please go to a priest and tell him what you told me. Ask him to help you take the necessary steps to return to the full practice of your faith, which you obviously want very badly. Good luck!

Q Is there, or was there, ever a sin called usury?

A Yes, there was such a sin, and in fact it still could be under certain circumstances.

Roughly speaking, the word "usury," which goes back to ancient Romans, means about the same as our word "interest"—

money paid for the loan of someone else's money or other property. The Old Testament broadly condemns this kind of charge to another, with some exceptions.

During Christian times the condemnation continued for the most part. Money was considered a perishable good, like food; as soon as it was traded for something else, it no longer existed for the borrower. For this reason, St. Thomas Aquinas, for example, taught that it is unlawful to accept money for the use of money, "which is called usury."

One exception was permitted even at

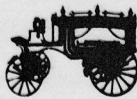
that time if the lender suffered a loss or opportunity for profit because of the loan.

Obviously the picture changed considerably with the development of our modern economic systems. Theologians in general, and the church specifically, have for some time held the position that taking of interest for the use of money is lawful, as long as the rate is just and not harmful either to the individuals involved or to society.

Today the term usury refers, even in state laws, to actions which exploit individual needs or financial conditions in order to charge interests which are clearly unjust and destructive of another's ability to live a decent and proper life.

(Because of the volume of mail it is generally impossible for Father Dietzen to respond privately to correspondence. Questions for this column should be sent to him at Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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FAMILY TALK

Influence daughter by revealing God's love

by Dr. James and Mary Kenny

Dear Mary: A year and a half ago, my daughter married a non-Catholic in the Catholic Church, complete with Mass. Her husband has no religion and I doubt my daughter has attended Mass since her marriage. She attended Catholic schools for 12 years and had good training at home. I want to talk to her about this, and I don't know where to begin. Please help.

Answer: You want us to suggest what you can say to your daughter to get her to do what you want her to do. I doubt such words exist. If you wish to influence your daughter (or anyone else), love her, pray for her, give good personal example and do not criticize her or judge her.

Will that get her to go to church? I don't know. But going to church is your



daughter's choice, not yours. She is an adult, no longer a child. Your daughter, like everyone else, is acting for her own good as she sees it. God as her Father allows her this freedom and so must you.

How did Jesus attract people in the first place? By giving them lectures, advice, criticism? The only people who really aroused Jesus' anger were hypocrites and those who exploited others like the sellers in the temple. Other people were attracted to Jesus because he was kind, he cured pain, he told stories, he revealed a Father who loved them.

When people failed to receive his message, Jesus did not admonish them. He wept.

Jesus himself described his kingdom as a pearl, a treasure. We advance his kingdom when we help to reveal the treasure Jesus offers. The great followers of Jesus like Francis of Assisi spread Jesus' kingdom by revealing the love and joy that come from following Jesus. In our modest way, we Christians try to do the same thing.

Clearly you care about your daughter. You want to talk about serious choices with her. You must have a loving relationship with her already.

Treasure and develop that love. Pray for your daughter. Affirm the good in her and her husband. Develop your own Christian life and strive to be a loving, caring, joyful person.

We Christians will not spread the kingdom of Jesus by admonishing others, but by revealing in our approach to others the treasure Jesus offers.

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

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Walesa, Glomp call for calm

WARSAW, Poland (NC)—A crowd estimated at 50,000 by church officials attended a Mass Oct. 28 for pro-Solidarity Father Jerzy Popieluszko, kidnapped Oct. 19. His body was later found in a reservoir.

Solidarity founder Lech Walesa and Poland's primate, Cardinal Jozef Glomp of Warsaw and Gniezno, have called for calm in the wake of the kidnapping.

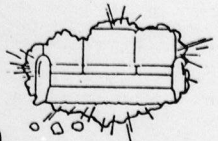
At Warsaw's St. John's Cathedral, Cardinal Glomp compared the abduction to the 1981 shooting of Pope John Paul II and urged Poles to overcome this "new suffering" with love.

Walesa, in a telephone interview from Gdansk with The New York Times, cautioned Poles against letting the abduction be used to manipulate them into "brawls in which we will lose."

"If somebody assumed it would be a revolution, I won't give him a revolution, I won't give him a bloody revolution," he said.

"I am for peaceful revolution," Walesa said.

Having Some Problems "Springing" Up Around You?



Why Not Give Ted Deane A Call



If your old sofa looks as though it's on its last legs, don't be too quick to bundle it out of the house. Resourceful homeowners are discovering that many old pieces have a value you can't buy today and they are restoring them through reupholstery. The economics of reupholstery works for them, too. For dollars and cents it can be one of today's best buys.

THE VALUE IS IN THE FRAME

If your old sofa (or chair) has a good frame, it's well worth reupholstering. A frame is the essential element in the structure, and if it's solid there's no point in going out and buying a new one. So, what's a good frame? One that's made of hardwood — oak or maple, for example. Hardwood is strong and has longevity. A clue is its weight. Hardwood is heavy. That's why furniture salespeople will often lift up one end of a sofa when showing it to a customer. They are demonstrating the frame's weight. And the frame is what your upholsterer can check out.

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Director of dropout program has strong words for educators

by Jim Jachimlak

"If you can not educate, then you ought to get out of the classroom," Sister Giovanni, a School Sister of Notre Dame, told a group of Catholic educators from around the state last week.

Sister Giovanni is director of the Guadalupe Area Project, an alternative program for high school dropouts in St. Paul, Minn. In her keynote address at the Catholic Education Institute, held at Chatham High School on Oct. 25, she discussed her work and had strong words for fellow teachers.

She founded Our Lady of Guadalupe, a school for high school dropouts aged 14-19, in 1960. Most of her students are on probation or parole, and Sister Giovanni is a probation officer as well as a teacher. "It's one of the few swords I hang over their heads," she said.

She feels that it is important for teachers to project love to their students. At Our Lady of Guadalupe, "we go one-on-one or one-on-two. That's why we can only take 40 kids comfortably."

Love can be projected to them in simple ways. Sister Giovanni recalled a "pretend birthday party" for one student, complete with "pretend gifts." After the party, the student told her, "I have never gotten a gift in my life." The pretend gifts she had received "put her on the right track."

BUT SISTER Giovanni has more than "pretend gifts" for the students. "In my foxhole, I'm God's answer to the kids," she explained. "We are his answer because he can't be here. He hasn't got hands and feet and a mouth. We do."

She projects love not only in her teaching, but also in everyday life. "I did that today. I projected loving, healing energy to every one of you. I did it at home. I did it on the plane. I did it this morning."

While she sees herself as doing God's work, she feels it is best to let God take the lead. "I've got a deal with the Lord," she explained. "I said, 'Don't speak to me in a whisper because I can't hear you. I'm making too much noise myself.'"

As for day-to-day operation of the school, "I told God, 'If you want this to succeed you've got to give me the green stuff. And I don't have time to interview people (for jobs) so send me only the good ones.'"

Despite her own reliance on faith, "I don't teach religion in my house. I refuse to shove religion down people's throats." But, she added, "My kids know where my head is. They ask me to pray for them. And I say, 'Not unless you do, too.'"



Sister Giovanni speaks at Institute
(Photo by Jim Jachimlak)

"we don't bring God into a classroom. He's already there."

She also feels that Catholic educators must be aware of the role God plays in their lives. She reminds herself that "he made me... he loves me... he gifted me."

She believes that "we honor the giver by using the gifts." And, she added, "we

dishonor the giver when we don't use the gifts."

Sister Giovanni had praise for teachers and parents. "I think the best thing you can do in life is be a mother," she said. "And if you can't do that, then the next best thing is to be a teacher. And I

(See INSTITUTE on page 28)

THE SUNDAY READINGS

by Fr.
Owen F.
Campion

Malachi 1:14b-2:2, 8-10

I Thessalonians 2:7-9, 13

Matthew 23:1-12

31st SUNDAY IN ORDINARY TIME

NOVEMBER 4, 1984

Background: Written after the Jews returned to their homeland from Babylon, the prophecy of Malachi views a society altogether too casual in its gratitude to God for deliverance. It raises the question of how the God of justice can reign when all is unjust—indeed when so many ignore him.

The prophet counsels that God will right wrongs in the end.

In his first letter to the Christians of Thessalonica, St. Paul continues to speak encouragingly. He reminds the Thessalonians that their faith is no accident. On the contrary, God has destined them for grace, individually, personally and directly.

St. Matthew's Gospel includes heartfelt devotion to God's law as essential among Christians if the world is to experience the reign of God. In the Gospel, Christ does not abandon the ancient law of God, but stresses that an interior faith must motivate its observance.

As did Malachi, the Lord also asserts that in the end God will triumph and those who earnestly follow him will prevail.

Reflection: Malachi probably wrote at least 2,300 years ago. In many centuries to follow, almost everything has changed—except human nature and the human response to God.

The Scripture readings in this Sunday's liturgy recall that faithful Christians live in an environment often indifferent to their belief, if not hostile.

It is not always easy to maintain a strong faith under those circumstances.

Among those circumstances, St. Paul's epistle repeats his encouragement. Each Christian is indeed individually touched by God. Each Christian is unique among the several billion people now alive on earth and amid the many others who have come or will come.

The readings underscore that encouragement with the assurance that the God of justice will reign.

To respond to God's individual call, and to quicken the arrival of justice, each believer must earnestly and wholeheartedly trust in the Lord, in whom they have their peace.

"I think peace is one of the biggest challenges facing our world today. It is a difficult one to be sure, but there can be a just and fair solution. The cube puzzle represents this challenge, the symbols are those we must bring together to solve it. If we all work together as a single pair of hands with one objective, we can fit the blocks together, conquer injustice in our world and achieve a true and lasting peace.

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

—Robert Greene

1984 Campaign for
Human Development



Collection Sunday
November 18

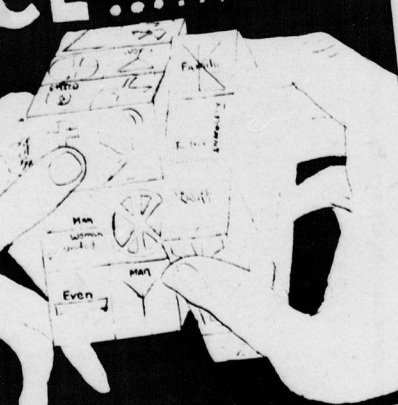
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12 x 9.10	Blue Sculptured	180.00	105.00
12 x 9	Green Sculptured	160.00	80.00
9.10 x 13.11	3-Tone Beige, Red & Caramel	340.00	155.00
12 x 10.2	Green Plush	195.00	110.00
12 x 9.6	Blue Plush	150.00	100.00
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12 x 11	Blue & Brown Tones Sculptured	280.00	140.00
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Interview with Walter Mondale

'Respects' church view but backs abortion; would cut nuclear role

by Liz S. Armstrong

WASHINGTON (NC)—Democratic presidential candidate Walter Mondale "respects" the Catholic Church's teaching on the unborn but backs the Supreme Court decision legalizing abortion. He also pledged that if elected he will de-emphasize the role of nuclear weapons in U.S. defense policies.

In response to written questions submitted by National Catholic News Service, Mondale criticized the Reagan administration for "moral bankruptcy" in budget cuts and said he will restrain federal spending while protecting the poor and disadvantaged.

He likewise rejected tuition tax credits but said he favors other federal assistance to education which can benefit private schools.

Mondale and President Reagan were provided nearly identical questions based on the issues raised by the U.S. bishops in their 1984 statement on political responsibility.

Mondale said that he has prayed over and deeply considered the question of abortion, "one of the most emotional and serious issues we are faced with today." Moreover, "I respect the teaching of the Catholic Church that guides its followers to believe differently than many other Americans on when life begins."

However, he said, "I agree with the Supreme Court decision on abortion that says each person has to make a personal and private moral judgment for herself."

He added that the nation "must resist the temptation to impose one person's or one group's moral teachings on others who, for good and conscientious reasons, do not share in that belief."

Mondale suggested Americans must understand that alternatives to abortion exist, such as adoption. He cited his previous backing for a liberal adoption law so that "more children could come to term" and urged development of "strong local family planning and service programs that give impoverished women the support they need to bear and raise their children."

Mondale renounced the concept of nuclear superiority over the Soviet Union. "It is futile and dangerous to seek clear nuclear superiority" because "this can only fuel the arms race," the Democratic candidate said.

"We should instead negotiate a mutual and verifiable freeze on the arms race now, and then move on to mutual, verifiable and equitable reductions," he added. Mondale also promised that "conventional forces will have priority in my defense budget, which will grow at a rate of 3-4 percent a year," which is less than the current rate.

Discussing social programs, he said that "nothing else reveals more about the utter moral bankruptcy of the Reagan administration than their assault on the social support system. Their cynical approach has been to balance the budget on the backs of our nation's poor and elderly," in the process cutting "more than \$9 billion" in aid to "poor families and children."

Mondale said that he is "committed to reversing these tragic policies and substituting policies which recognize that at the core of our national philosophy is the desire to help those in need." He said he

would restore \$30 billion in support for "prudent, successful programs designed to help individuals, who, through no fault of their own, are unable to help themselves."

He said he supports "allowing eligible private school students to receive the benefits of federally funded (educational) programs" and that the "letter and spirit" of laws permitting such activities "should be fully carried out." Yet, he said, "I believe tuition tax credits for parents who send their children to private schools are unacceptable, and I strongly oppose efforts to impose them." He said such tax credits "would undermine" public education and contribute to the federal deficit.

Mondale added he has not, as a Minnesota resident, claimed tuition tax deductions available in that state.

Mondale also addressed questions of Central America, human rights, economic well-being, housing and unemployment:

► He proposed to "strengthen the hand" of Salvadoran President Jose Napoleon Duarte in El Salvador "by channeling American aid through him and conditioning it on social justice." He also proposed working with the Contadora nations which have proposed steps toward peace in Central America, and he proposed seeking "agreements that would secure mutual non-intervention, the withdrawal of all outside forces, including the Soviets and Cubans in Nicaragua, and the ultimate demilitarization of Central America."

He added that "Reagan's strategy in Central America has failed" and that despite "more than a billion dollars in American aid," rebels opposing the Salvadoran government "are many times stronger" than three years ago and "the people much poorer."

► Mondale rejected "the proposition that our friends and allies should be exempt from criticism for human rights abuses. Unjustified imprisonment, torture and killing are unacceptable, regardless of the ideological hue of the government," he said.

He claimed that Reagan, "by embracing anyone who stands against communism regardless of their human rights record... discredits our cause and diminishes our stature."

► Mondale cited "the dangerous budget deficit—\$175.3 billion this year alone"—as the "most important domestic issue." He suggested changes in defense spending, "tough health care cost-containment," better management of agriculture programs, a cap on tax cuts for high-income taxpayers, a 10 percent surcharge on incomes over \$100,000 and other steps.

"Too often... the rich have gotten tax breaks while the poor have gotten heartbreaks," he said.

► Mondale proposed reduction of the federal deficit to reduce high interest rates; a positive role by the federal government in helping assure "affordable housing for all Americans"; reaffirmation of "my commitment to... government-assisted housing" projects; enforcement of the Fair Housing Act, and other steps to provide housing.

► To reduce unemployment Mondale set a goal of "a job for every American who wants or needs one." He recommended creation of "sustainable, long-term economic growth"; vocational training and retraining for displaced workers; revitalization of basic industries; putting people to work repairing deteriorating bridges, city sections and roads; investment tax credits for worker training and education, and other measures. Current unemployment levels are "socially indecent and economically self-defeating," he said.



Interview with Ronald Reagan

His agenda: anti-abortion law, tax credits, protect Central America

by Liz S. Armstrong

WASHINGTON (NC)—President Reagan promised, if re-elected, to seek passage of anti-abortion and tuition tax credit legislation and to protect Central America from "military solutions" imposed by communist-backed governments.

In response to written questions submitted by National Catholic News Service, Reagan also pledged "at least essential equivalence" in military strength with the Soviet Union. He said the United States provides nuclear strength for Western Europe because America's NATO allies have been reluctant to match growing Soviet-bloc conventional force power with increased conventional force clout of their own.

Reagan said that "for as long as my administration is in office, we will continue to support the pro-life movement in every way possible, including legislative initiatives." He added that "I support a constitutional amendment to end the tragedy of abortion and I am profoundly disappointed that the Supreme Court has struck down several states' efforts" to restrict abortion.



Similarly, he stated that "I have repeatedly said that tuition tax credits are at the top of my domestic agenda."

But he also said there is reason for optimism about tuition tax credit legislation because his re-election would demonstrate the backing of Americans for his programs. Thus, he added, "we will have an increased chance to move vital legislation like tuition tax credits through the Congress."

He also declared that "the United States is committed to encouraging internal reforms and negotiated solutions to political problems in El Salvador" but that "we will not stand by and let military solutions be imposed on the free people of Central America by their adversaries."

The president said that two-thirds of U.S. assistance to Central America has been economic and humanitarian. Moreover, the United States has only 55 military advisers in El Salvador, while the Cubans have 10,000 military and civilian advisers in rival Nicaragua, which also received \$350 million in Soviet military equipment between 1979 and March of this year, he said.

The Nicaraguans are using that aid to wage revolution against "the democratic governments of El Salvador, Guatemala, Honduras and Costa Rica," Reagan added.

Questioned about NATO nuclear first-use policies, which have been criticized by the U.S. bishops as morally unacceptable, Reagan said that the United States and NATO "do not start wars and we use our forces—especially our nuclear forces—only to deter aggression."

However, he said, since World War II Europe has seen development of "vastly superior Soviet-bloc conventional forces on their eastern borders." In response, "NATO countries of Western Europe could mobilize massive troops and resources," but this "would require huge costs and commitments some European countries would be unable or unwilling to make," he said.

"The other alternative has been to defend our Western European allies by including them within the United States' strategic defense umbrella."

Discussing other defense matters, he also said that the U.S. program "is peace through strength, and it requires that we must achieve at least essential equivalence between the military forces of the U.S. and the Soviet Union."

Reagan said that during the 1970s "the United States allowed its deterrent force to deteriorate" and lost prestige globally. Furthermore, "the Iranian hostage crisis, a bitter national humiliation in 444 daily installments, proved that Americans could be threatened by terrorists and tyrants," he said.

He backed "an end to the arms race" and said his administration "has advanced the most ambitious arms reduction agenda ever developed."

On other topics, Reagan:

► Said that the 1985 Defense Department budget is \$65 billion less than the budget for the Department of Health and Human Services and that "over the next five years" government will spend "53 percent more on 'people' programs such as

Social Security, Medicare, food assistance, education and housing than it will spend on defense."

► Declared he inherited "the worst economic mess since the Great Depression" but that thanks to his "bold, innovative plan for economic recovery," America has undergone "the strongest economic recovery in over 30 years."

► Promised that by the end of 1989 his administration will be providing "rent vouchers" to low-income families to help them obtain housing anywhere in the nation. Moreover, he said, "our efforts to reduce mortgage rates have made the dream of home ownership a reality for 11 million low-income Americans who could not afford it" previously.

► Said, in regard to international human rights, that "moral values and a commitment to human dignity are an important part of our foreign policy and a powerful impulse driving it" and that the 1984 incursion in Grenada affirmed America's role in protecting human freedom.

► Said his administration has "slowed the rate of tax increases on lower- and middle-income Americans" whose taxes "have not decreased much only because our tax cuts were offset by the Carter-Mondale Social Security tax increases and their high rates of inflation that forced taxpayers into higher tax brackets."

► Said that poverty is increasing at a slower pace under his administration and that a small "rise in poverty really represents a stalling of a trend to increased poverty that began during the previous administration."

► Stated that "ours is the first administration in 20 years to reduce both the inflation and unemployment rates during a single term," that a federal job-training program for disadvantaged youths, welfare recipients and displaced workers is "one of my administration's crowning achievements," and that "the only thing" which could thwart the economic recovery he has obtained is "a return to the failed tax-and-spend policies of my opponent."

RE-ELECT VICTOR S. PFAU BALLOT #22B

JUDGE, MARION SUPERIOR COURT
PROBATE DIVISION



This year, when you pull the party lever, you will not be voting for your Superior Court judges. The Superior Court election is bi-partisan. You must pull down the individual levers for the judicial candidates. Please remember to pull down lever 22-B, after pulling your party lever.

Thank you,
Victor S. Pfau

Judge Pfau is a member of Holy Spirit Parish and Knights of Columbus. He graduated from Sacred Heart High School, Butler University, IU School of Law and Indiana Judicial College.

"Judge Pfau may be the best administrator of all of the judges. . . He has a good court system. He is an excellent judge and he works at it." —Indianapolis Star

"Having been a probate commissioner and hearing judge over a period of more than thirty years, I can state that Judge Pfau has given outstanding service as probate judge. I urge all voters to re-elect Victor S. Pfau." —Leon (Bud) J. Mills

"Judge Pfau has saved the taxpayers of Marion County hundreds of thousands of dollars through his control of the jail commissary fund. He has earned the right to be re-elected."

—James L. Wells, Marion County Sheriff

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- Sponsor State Tax Tuition Relief Bill
- Co-Author Parental Notification Bill
- Co-Author Parental Consent Bill
- Voted for Prayer in School Bill
- Member St. Luke's Parish

- Voted for Parental Consent Bill
- Voted for Parental Notification Bill
- Voted for Prayer in School Bill
- Served Seven Sessions in General Assembly
- House Republican Whip



Bill Soards



Paul Burkley

- Voted for Pro-Life Constitutional Amendment Resolution
- Voted for Parental Notification Bill
- Voted for Parental Consent Bill
- Voted for Prayer in School Bill
- Retired from General Motors

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How local churches got their names

by Richard Cain

There are probably as many stories behind the names of the different churches in this archdiocese as there are churches.

Unfortunately, many are already lost in the receding horizon of the archdiocese's early history. All that can be done now is to muse on interesting connections—or puzzle over names that seemingly have no connection with the parish and its setting today.

Still, some basic patterns behind the names of parishes can be discerned. Some, like St. Columba in Columbus, St. Bartholomew in Bartholomew County and the two St. Lawrences (one in Lawrence and the other in Lawrenceburg), are obviously named for where they were built.

In some cases, however, the reverse is true. The town of St. Meinrad in Spencer County is named for St. Meinrad Archabbey and St. Joseph Hill near Sellersburg is named for St. Joseph Church which sits on the hill overlooking the town.

Sometimes the connection between the church and the town is not so obvious. St. Boniface in Fulda is so named because St. Boniface, martyr and apostle to the Germans, is buried in the German town of Fulda.

But geography is only one of

several reasons that churches in the archdiocese bear the names they do. More often, church names are selected to honor people. That is how the custom of naming churches got started.

The custom goes way back, as early as the fourth and fifth centuries. According to Msgr. John Doyle, archdiocesan archivist and historian, it may have started when Christians met to worship in the catacombs which sometimes were named for the martyrs buried there.

Since then, churches have been named mainly to honor and invoke the protection of saints but also for mysteries such as the Assumption or the Nativity of Our Lord. Today canon law states that each church is to have its title (Canon 1218). Beyond that, there are no formal guidelines.

The right to name a church belongs to the bishop, said Msgr. Charles Koster, vice vicar judicial with the Archdiocesan Metropolitan Tribunal. "It would flow from the fact that the church must be built with the okay of the bishop."

But in practice it usually is the founding pastor of the parish who selects the name. "It often happened that a priest would give a church the name of his own patron saint," said Msgr. Doyle. Some examples include St. John the Evangelist built by Father John Gueguen and St. Joseph founded by

Father Joseph Petit in Indianapolis, and St. Vincent in Shelby County founded by Father Vincent Bacquelin.

Founding pastors from religious orders have tended to name their churches for a famous member of the order. St. Benedict in Terre Haute, although now staffed by Franciscans, was originally founded and named by Benedictines from St. Meinrad. The Old Cathedral in Vincennes was named by the Jesuits for their great missionary priest, St. Francis Xavier.

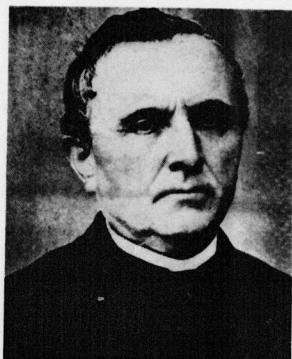
Although the present cathedral does not bear his name, St. Francis Xavier still remains the patron saint of the archdiocese. For the new cathedral, Bishop Chatard chose SS. Peter and Paul, the apostles of Rome, because of his long residence in that city first as a student, then as vice-rector and rector of the North American College.

MORE RECENTLY, some bishops have taken an active role in the naming of parishes. According to Msgr. Doyle, Archbishop Schulte chose the names of St. Matthew, St. Mark and St. Luke in Indianapolis because other denominations were naming their churches after biblical characters.

"It was Schulte's idea to have a parish named after each apostle," said James Divita, professor of history at Marian College. During Archbishop Schulte's tenure St. Andrew, St. James, St. Jude and St. Simon were also founded in Indianapolis.

Today, nine of the 12 apostles and all of the New Testament writers except the author of the Epistle of James have churches in the archdiocese bearing their names. The only apostles not represented are Philip, James the Less, and Matthias (who was appointed to replace Judas).

The most popular patronal name for a church in the archdiocese is not an apostle, however, but Mary. If one includes all the various names by which she is known, the mother of God has 26 churches here to watch over. Her son comes in a distant second with 11 followed by St. Joseph with 10, St. Michael with seven and St. Paul with



NAMESAKE—Rt. Rev. August Bessonies gave his name to two parishes known as St. Augustine, one in Jeffersonville and the other in Leopold. (Photo from archdiocesan archives)

six. While there are six churches bearing the name St. John, they are divided equally between St. John the Apostle (or the Evangelist) and John the Baptist.

While churches may be named to honor and invoke the protection of heavenly benefactors, the choice of which heavenly benefactor to honor may be influenced by an earthly benefactor. St. Susanna in Plainfield owes its name to one such human benefactor. The church was so named at the request of an anonymous donor who gave the stone for the exterior of the church in memory of his daughter.

Sometimes the earthly benefactor is the parish priest. When the parishioners of the old St. Anthony in Jeffersonville built a new church, they named it for the patron saint of their first pastor, Auguste Bessonies, who had contributed toward the new church.

The history of St. Augustine in Jeffersonville also points to the influence of ethnic groups on the growth of parishes in the archdiocese and their naming. When St. Augustine was built, Father Bessonies suggested the old church be kept for the Germans in the parish (who were outnumbered by the Irish). A short time later, the Germans organized their own parish

(See STORIES BEHIND on page 17)

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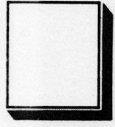


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Along the tightrope of change

By Father David K. O'Rourke, OP
NC News Service

Sunday afternoons are a special time for me. I save them for my greatest luxury — visiting friends. One Sunday recently was no exception. I spent it with friends I have known since before they were married, and whom I shall call Phil and Alice.

In some ways they are a traditional family. But within that traditional context we can see changes that are altering the shape of family life.

□ □ □

As I arrived at the home of Phil and Alice, their 3-year-old started chasing his older sister around the house with a make-believe tomahawk while Alice, who was changing the baby on the living room floor, tried to restore order. Phil, who is a good cook, was in the kitchen already at work on dinner.

The tomahawker took a flying leap over the baby in hot pursuit of his sister. "A bit of change from the calm life of the laboratory," I said, referring to Alice's former work. Phil and Alice were career professionals when I first met them.

"Change!" said Alice, as she tried to wrestle her budding gymnast into a clean diaper. "The only thing that hasn't changed in my life is having at least one kid who always

seems to need a change."

An hour later we sat down to what would prove to be a very enjoyable dinner. My friends, with the skill of miracle workers, got the two older children to take part in a blessing before dinner.

□ □ □

In many ways we had a very traditional Sunday afternoon. But, as I noted, Phil and Alice typify a pattern of changes that are common today.

Alice completed her education and began her own career before marrying. Then the young couple had to shift from two salaries to one when their children began to arrive. Phil shares in the child-rearing and household responsibilities.

But then there are other changes that are less obvious and perhaps even more important. How can we characterize them?

Experts in family studies sum them up in one word — "individualism." They say that the American family, which once saw itself as a functioning unit, now prefers to see itself as a gathering of individuals.

A century ago the family was a necessary social and economic unit. That has changed. Now it is becoming an arrangement of convenience for its individual members. It provides a source of affection for as long as the family members believe they need one; it also coordinates the access by family members to the services society provides.

Once these needs are met, according to experts, family members see themselves at liberty to go their own ways and do their own thing.

But according to church teaching the Christian family is different. It is more than the sum of

its members. If the family is regarded only as a group of individuals, an invisible but essential reality about the family is overlooked.

What this overlooks is the fact that the family is a genuine religious unit, a part of the body of Christ. It is a group united not just by common consent but by real, sacramental bonds.

As I see it, this is the principal challenge facing the church today: How do we help the family to see that it is more than just a gathering of individuals? How do we, in our local communities, help the family define itself in concrete terms?

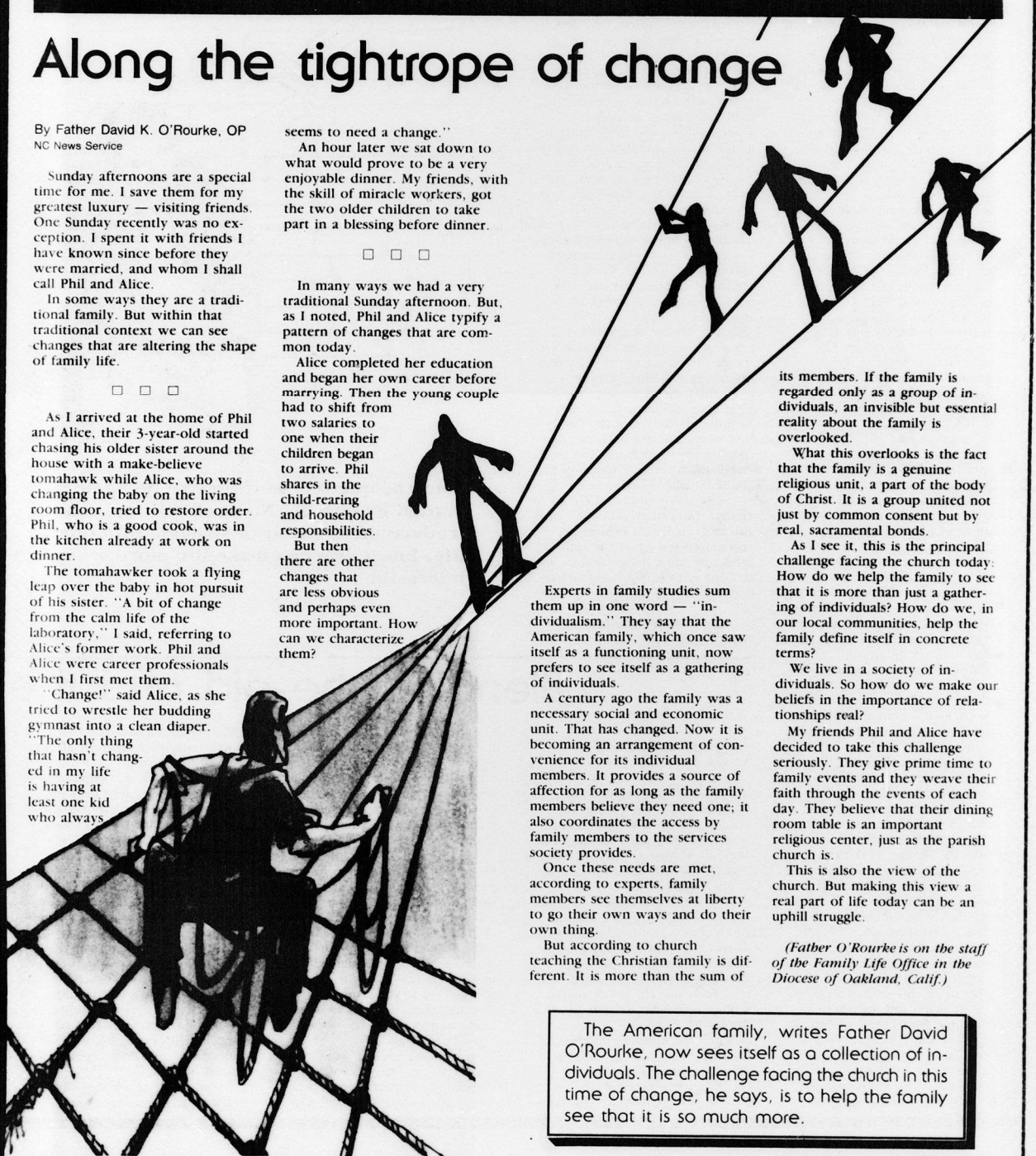
We live in a society of individuals. So how do we make our beliefs in the importance of relationships real?

My friends Phil and Alice have decided to take this challenge seriously. They give prime time to family events and they weave their faith through the events of each day. They believe that their dining room table is an important religious center, just as the parish church is.

This is also the view of the church. But making this view a real part of life today can be an uphill struggle.

(Father O'Rourke is on the staff of the Family Life Office in the Diocese of Oakland, Calif.)

The American family, writes Father David O'Rourke, now sees itself as a collection of individuals. The challenge facing the church in this time of change, he says, is to help the family see that it is so much more.



Just a place to refuel?

By Joe Michael Feist
NC News Service

The wide expanse of sky and land that makes up the great southwestern United States was a favorite for Air Force test pilots in the mid-1950s. High above the farms and small towns like the one where I grew up, man and machine pushed each other to the limits of endurance.

Some of my earliest memories are of sonic booms, thundering explosions of sound that shook houses, put birds to flight and caused little children to gaze anxiously heavenward.

With the breaking of the sound barrier came talk of space travel, satellites and breakthroughs in computer technology. There was even a new interest in robots.

I didn't like it. Just as I was becoming accustomed to my world, it was changing.

Fortunately I grew out of my early rejection of change. Fortunately, that is, because the era of change shows no sign of fading.

Families and individuals must cope with a great deal of change. But how?

"Change in itself is ambiguous. It's good and bad," believes Father Donald B. Conroy, director of the National Institute for the Family in Washington, D.C. The institute sponsors research and training in ministry involving families.

"Undue amounts of change in a family's development can upset the equilibrium," the priest added.

In an interview, Father Conroy talked about threads of change affecting families and society. Computers are making an impact, as is mobility — the movement of families from one geographical region to another. Changing roles of women and families with two parents working outside the home are also signs of change.

There are benefits in all these areas, but possible pitfalls too, Father Conroy indicated.

Computers, for example, are finding a larger place in homes. "Almost total saturation is expected by the end of the century," said Father Conroy. The information explosion linked to computer technology is "only paralleled by the invention of the alphabet and the book," he added. "Those also were times of upheaval for the family."

Computer networks could enable more and more people to work at home and this may benefit the family, Father Conroy suggested. But if people work at home, lack of contact with colleagues may have harmful effects.

Obviously, the full impact of changes the computer age will

usher in have yet to be felt.

The changing role of women in society, represented most notably by the number of women working outside the home, also has pronounced effects on family life, Father Conroy noted. One benefit, he said, is that some women report a greater sense of self-worth as a result of their careers. In their cases, this may translate to improved relationships among family members, he added.

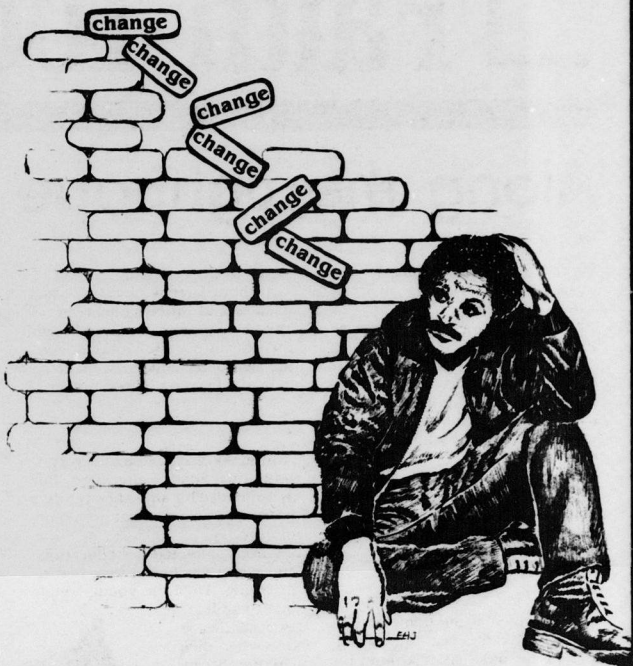
But as more and more outside activities take members away from the home there is a danger that the home will become little more than "a place for refueling," said Father Conroy.

"We have to learn how to make our houses homes again," Father Conroy said. "There are ways to spend time together. The key is planning. Families have to make a positive decision to work on being family."

Father Conroy suggested that an evening regularly be set aside for the family to spend time together discussing a theme, an event or even the family's future. "Quality time" is needed, he feels, for the health and welfare of the family as a whole and for each member individually. The family can be a stabilizing force in a world of change, Father Conroy said.

"Families should be attentive to change, but not afraid of it," said Father Conroy. "If change is recognized for what it is, and if we know our values, we'll be able to cope with it in a constructive way."

(Feist is associate editor of Faith Today.)



Some people feel as if they're being bombarded by change. No doubt change can introduce the element of struggle into one's life. But it also can make life more interesting.

Blending the old and the

By Father John Castelot
NC News Service

"What is happening to the church?" "This is not the same church I used to know!" These remarks have a modern ring. But they are almost as old as the church itself, as the following account illustrates.

Matthew was a leading member of a community which was the product of a stormy development. Christianity was brought to Antioch in Syria in the 30s by Greek-speaking Jews who believed their new faith also should be shared with people who did not practice the Jewish religion.

When the mother church at Jerusalem heard about this, Barnabas was sent to Antioch to check out the situation. In Jerusalem the Christians did not

like the idea of gentiles entering the church without embracing Judaism first. After all, they argued, Jesus had been a devout Jew; the law of Moses was the law of God — there was just no justification for accepting gentiles any other way.

This division of opinion, with several shades of opinion in between, made the situation at Antioch an uneasy one.

Matters really came to a head after the fall of Jerusalem. The staunch Jewish-Christians had maintained close ties with the mother church. But with Jerusalem leveled to the ground by the Romans, church members in Antioch were frantic, cut off from all support, rootless.

Meanwhile, gentiles were entering the community at Antioch in increasing numbers, people who didn't know or cherish the Law of

Moses, dietary laws, and all the other cherished customs of the Jewish-Christians.

The situation was complicated all the more because Jews traditionally had regarded gentiles as sinners. The Jewish-Christians were afraid that morality would be destroyed, with their assemblies turning into orgies.

This was the situation Matthew faced about 85 A.D. He had to ease the church through a painful period of transition. If he could have simply insisted on holding on to the old ways or if he could have told them to forget the old and accept the new, his task would have been relatively easy.

But Matthew respected tradition too much for that. He had to blend the old and the new into a fresh synthesis.

Some biblical scholars suggest that he left us a sort of self-

Unfinished projects

By David Gibson
NC News Service

My oldest daughter now gets up almost as early as I do weekday mornings. But her reason is not the same as mine.

I rise early because I face an hour's commute by bus to the office. My daughter rises early because it takes her 30 minutes — or more? — to do her hair for school!

This amounts to a sea change in a child who just a few months ago hoped to break the world record for sleeping in late and still making it to school on time. This kind of change, however — this large concern over appearance — is somewhat predictable in a child's development. This kind of change requires only minor adjustments on the part of others, along with a dash of patience. But this kind of change does not pass unnoticed.

Change. It is part of everyone's life.

Workstyles, homelife, education, health care, social values: Change is experienced in all these areas.

Perhaps the most common way change enters a person's life, however, is through other people.

We all grow older. Peoples' interests develop, attitudes expand, needs are reshaped, mistakes are made. No one's life is a finished product.

When a person changes, however, there are bound to be repercussions for others. One parent's story illustrates this.

A father was telling a group of

adult friends about a period in his teen-ager's life. The teen-ager's interests, along with her attitude toward schoolwork, had become a source of great concern to her parents, who felt they were witnessing a big, unwelcome change in her.

When the parents realized marijuana and alcohol were now playing a role in their child's life, they were stunned. They attributed it to something in their child that they did not understand and to a change in society that made drugs readily available.

Ultimately this situation was approached through counseling. But the level of trust and understanding that previously had existed in the relationship of the parents and their teen-ager would take a long time to return.

As the father told his story, he obviously was not just passing on information to others who might later benefit from it somehow. His story was more like a quest for understanding and support. He was struggling to grasp a changed relationship with his child that had confused him and left him apprehensive for a time.

People rejoice when changes bring them happiness. But they may need others who listen well and try to understand when they tell how change brought them pain, or left them floundering for answers.

Often when the word "change" enters a discussion, people tend to turn attention to the computers, space ships, medical technology or genetic research that is changing society's landscape. But one kind of change that virtually everyone experiences close up is the kind that influences their relationships; it enters the scene in a personal way.

As change occurs, it can open up new possibilities for people. This can make life more interesting. But change also can introduce the element of struggle in to one's life.

Because of changes in oneself or in others, life has to be digested again and again, comprehended from new perspectives. That can be difficult. It may take time. Then people may experience a special need for support from others.

This process can produce a good result, of course. Some people think that in all their struggles to come to terms with change, God's Spirit is inviting them deeper and deeper into their life's meaning and potential.

(Gibson is editor of *Faith Today*.)

FOOD...

...for thought

What distinguishes human beings from other creatures of this world?

Some experts answer that question by focusing on human speech. The manner, the extent and the complexity of human communication — speech — is different, they say. Speech opens up almost endless possibilities for life together, for communities.

Other experts focus on the human person's ability to think and reflect. The human being can take a mental step back from his or her life in order to ponder it, assess it.

Still others focus on human sharing, or the capacity to make decisions, or the ability to plan the future.

To the eyes of faith, humanity's distinguishing abilities reflect the soul or spirit — the mystery of the human person.

Human beings possess many abilities. For example, every person is gifted by God with a life that can expand and grow, a life that can mature.

People can become more than they already are. As they grow and mature, they change — and so do others who are part of their lives.

Does that mean personal change is always welcomed by all concerned since it is part of the process of maturing? No. Change sometimes is welcomed with open arms. But other times

it proves disconcerting. For personal change is accompanied by a certain risk: the risk that as people who are close to each other grow and change, they will somehow grow apart.

The challenge is to grow together, to change in such ways that each person's spirit expands without closing out the other.

Friends, parents and children, spouses, co-workers — all may have to face the question at some point: How can we change and mature together? Can we contribute to each other's growth?

The Christian vision suggests that people grow best when they not only grow together, but grow through each other. People have the ability to nourish each other's growth, according to this way of thinking.

But to do so, they need to call upon the unique gifts they possess as human beings, including:

— the power to speak, to communicate with others about the process of change taking place in their lives;

— the ability to step back from the process of personal change, to ponder it and to make decisions about it;

— the challenge to share the benefits of one's development with others and to plan for the future together.

...for discussion

1. Look into your lifestyle. How has it changed in the last 10 years? What has changed in society or the church that has brought change for you personally?

2. Look into your lifestyle. What has remained the same for the last 10 years? What will remain the same in the future?

3. Think of a time when change entered your life in a most personal way — through change in someone close to you or through a change in yourself. What happened? How did you feel?

4. What does Father David O'Rourke mean when he says society is beginning to think of the family as just a collection of individuals? What more is there to the family?

SECOND HELPINGS

"Diary of a Catechist," by Barbara Gargiulo. This book is a down-to-earth account of a young mother's transformation into a volunteer fourth-grade religion teacher in her parish. Mrs. Gargiulo describes her feelings, the bad times and the rewards as she settles down to an unfamiliar task. She tells how classes sometimes didn't go as planned and how she learned to deal with unruly 9-year-olds: "You can't change a person but you can change a mood." She tells how she put the maxims into practice one day through simply lighting a candle. This set the stage for prayer, she says, by putting the students in the right frame of mind. The book should be helpful to experienced catechists — they'll appreciate what she's going through — as well as to beginning catechists concerned about their own lack of experience. (Twenty-Third Publications, Box 180, Mystic, Conn. 06355. 1984. \$3.95.)

new

portrait in the remark that "every scribe who is learned in the reign of God is like the head of a household who can bring from his storeroom both the new and the old" (Matthew 13:52).

The church already had a Gospel, that of Mark. But Matthew felt that a new situation called for another Gospel. He used most of Mark's material but expanded it.

Imagine! A new Gospel!

The Christian community is a living, vital organism. It has experienced development and growth right from the beginning.

But of course, there is God himself "who cannot change and who is never shadowed over" (James 1:17).

(Father Castelot teaches at St. John's Seminary, Plymouth, Mich.)

CHILDREN'S STORY HOUR

'I'm going to read someday'

By Janaan Manternach
NC News Service

This story is about Mary McCleod Bethune, who was born more than 100 years ago in South Carolina — in the year 1875, as a matter of fact.

"Put that book down!" the little girl shouted at Mary McCleod Bethune. "Black people can't read."

Mary held the book carefully in her hands. All her life she wanted to learn to read.

She did not put the book down but asked the two white girls, "You can read, can't you?"

"Of course we can," one answered. "But you can't. So close that book and put it down!"

"Please show me how to read," Mary asked.

"We told you no," one girl said. "Go home now. Your mother is here with the laundry."

Mary's mother did the laundry for the family who lived on the big farm. She also cleaned their house.

Mary ran outside to wait for her mother. She sat down on the back steps and cried.

"What's wrong, child?" her mother asked when she came by. "Why are you crying?"

"They made me put their book down," Mary sobbed. "They said black people can't read."

Mary's mother felt sad. She could not read. Mary's father couldn't read. Neither could her brothers and sisters.

"I am going to learn to read," Mary insisted as she and her mother walked home. "I don't know how, but I'm going to read someday."

Not long afterward, a church opened a school for black children. The teacher came to the cotton fields to find students. Mary's mother and father decided to let Mary go to the new school.

Mary's dream was going to come true.

Soon Mary could read. She read the Bible out loud in the evenings to her family. They were very proud of her.

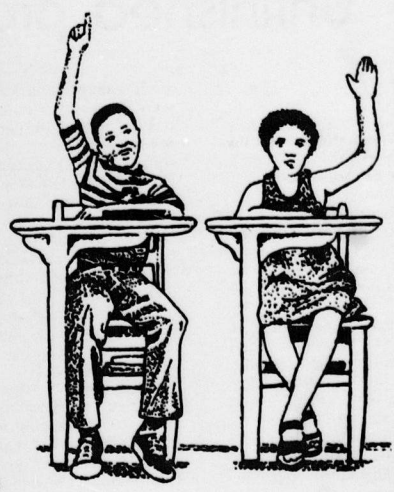
Mary did so well in the school

that she was able to go on to a bigger school. The more Mary read the more she thought of her people in the cotton fields. "I want to help more of my people learn to read," she decided. So she became a teacher.

She started her own school for black children in Florida. She was a good teacher. She hired other good teachers. More and more children and young people came to her school.

Mary Bethune became well known for her work as a teacher. Then the president of the United States, Franklin D.

Roosevelt, called her to Washington. He put her in charge of a national organization to help black people get better educations and better jobs. She was the first black woman to be in charge of a federal agency.



By the time she died thousands of people were able to get good educations, all because one day this daughter of former slaves made up her mind that she would learn to read.

(Ms. Manternach is the author of catechetical works, scripture stories and original stories for children.)

School Words

Fill in the missing letters. All the items can be found in your classroom.

1. ch _ l k
2. cr _ y _ n
3. d _ sk
4. p _ p _ r
5. b _ _ ks
6. t _ _ ch _ r
7. fl _ g
8. bl _ ckb _ _ rd
9. p _ nc _ ls
10. b _ ll _ t _ n b _ _ rd

answers: 1. chalk, 2. crayon, 3. desk, 4. paper, 5. books, 6. teacher, 7. flag, 8. blackboard, 9. pencils, 10. bulletin board.



HOW ABOUT YOU?

- ☐ Did you ever make up your mind that there was something you wanted to learn to do, the way Mary Bethune does in this week's story? What did you want to learn?
- ☐ What made Mary cry in the story?

Children's Reading Corner

"The Terrible Thing That Happened at Our House," by Marge Blaine, begins with a little girl wistfully saying, "My mother used to be a real mother." She goes on to describe how her mother was home to get lunch and to read stories and to take her to the park. Then her mother went back to work, which meant everyone in the family had to make some big adjustments. It was a big change. The little girl gets so miserable about all the rushing around everyone does that one night at dinner she yells, "No one cares anymore in this house!" The book tells how the family members decide what they can do to make the situation a little bit easier and a little bit happier. (Parents' Magazine Press. New York, N.Y. 1975. Hardback. \$4.95.)



Discovery

Guiding children along the road of Christian discovery is the highest priority of Father Forest McAllister, O.F.M. With funding from the Catholic Church Extension Society, he serves the spiritual needs of those who live in isolated communities high in New Mexico's mountainous terrain.

Father McAllister is one of a team of home missionaries who, in partnership with Extension, pursue the vital and urgent task of evangelization here in the United States. But the team is too small to do the job without help. It

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The Catholic Church
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Stories behind parish names

(Continued from page 12)

which still exists today in nearby Clarksville although it no longer is an ethnic parish.

Jeffersonville was not the only town to have its Irish and German churches. Indianapolis, Terre Haute, Madison and Richmond did also. In naming their churches, the Irish favored St. Patrick while the Germans preferred St. Mary and Holy Family. Thus there is a St. Patrick and a St. Mary in both Indianapolis and in Madison.

The only ethnic parish left in the archdiocese today is Holy Rosary in Indianapolis. It and the Holy Rosary in Seelyville both owe their names to the influx of Italians into the area at the turn of the century. The devotion to Our Lady, Queen of the Holy Rosary, was started in the late 19th century by a pious layman from Pompeii near Naples. The devotion was then picked up by the Italian parishes in this country, according to Divita.

The influence of Italian piety has also left its mark on the name of St. Roch's in Indianapolis. During the great flu epidemic of 1918-20 Bishop Chartrand pledged to name a parish after St. Roch, the heavenly fighter against contagious diseases, if the epidemic abated. In 1922 the church was dedicated.

Father Marino Priori, pastor of Holy Rosary in Indianapolis, was close to Bishop Chartrand and may have suggested the saint, popular especially among Southern Italians, to the bishop, according to Divita. "We have no way of knowing because there is no documentation."

DURING HEALTHY times parishes grow. When at some point it becomes necessary to form a new parish within the boundaries of an old one, the name may reflect the family tie. Thus, in 1963, St. Michael the Archangel parish gave birth to St. Gabriel on the northwest side of Indianapolis.

Similarly, when a new parish was formed within the boundaries of St. Mark in Indianapolis, the new church was dedicated in honor of St. Barnabas, mentioned as a relative and missionary companion of Mark in the Acts of the Apostles.

The naming of a new parish may also reflect the declaration of a new saint or feast. Thus St. Joan of Arc, St. Therese of the Infant Jesus, Christ the King, and St. Pius X in Indianapolis and American Martyrs in Scottsburg all were named after

recently recognized saints and feasts. "It used to be said that (St. Therese) was the first church in the world named in her honor," said Msgr. Doyle.

As a parish, St. Therese is noteworthy in another way, too. Like Nativity of the Blessed Virgin Mary (St. Mary's) in North Vernon, it is almost never called by its formal name. It is popularly known as Little Flower because of the way the saint referred to herself in her autobiography.

While no one would complain about informal names, canon law does state that once a church has been dedicated, its name should not be changed. But this has happened at least once in the archdiocese. St. Cecilia of Rome in Oak Forest near Brookville used to be called St. Philomena. But in the early 1960s, Rome questioned the authenticity of a canonized St. Philomena and the church was renamed St. Cecilia of Rome.

Names sometimes get changed when an older church is replaced with a newer one. It is then that the simple matter of a name can rock a parish to its foundations.

In one case a row between the pastor and parishioners at the old St. Boniface in Millhouses in 1867 over the naming of a new church caused Bishop Maurice de St. Palais to place an interdict on the church that lasted for six months. During that time no priest came to Millhouses. Peace was finally made when the parish gave up the name St. Boniface and accepted the name the pastor had proposed, Immaculate Conception, which is how the church is known today.

In the case of Sacred Heart in Clinton, a name change failed to prevent the church from being rocked to its foundations. In the early part of this century, the old St. Patrick Church in Clinton, composed mainly of Irish, experienced an influx of Catholics from Southern and Eastern Europe. The new immigrants were drawn by the coal mining in the area. As the membership of the parish swelled, so did ethnic tensions.

In the midst of these tensions, the pastor, Father William Maher, decided to build a new church, which he had modeled after the Cathedral of Thurles in Ireland where he was born. Because of the new diverse background of the parish, the more ethnically neutral name Sacred Heart was selected for the new church.

Saddled with a huge debt, Father Maher began turning the screws to get the

(See PARISH NAMES on page 21)



AFTERMATH—Sacred Heart Church in Clinton, as it appeared in 1909, after the front of the church was damaged by an explosion of dynamite. (Photo courtesy of Sacred Heart parish)

JUDGE WEBSTER L. BREWER CRIMINAL COURT TWO DEMOCRAT



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Local political issues

by Ann Wadleton

When Indiana legislators come together in January, one big task will be drawing up the biennial budget for 1985-87. The allocation of funds, as much as or more than any specific legislation, will determine the future of many programs, including those providing human services.

The disposition of state funds is one sure measure of the state's priorities. Those candidates successful in the Nov. 6 elections will be helping to set those priorities.

The Department of Corrections (DOC) has already submitted its budget request, which includes \$6 million for community-based corrections. This is up from \$2.8 million, a figure which DOC says proved inadequate. Furthermore, DOC expects an increase in the number of counties utilizing corrections in the next two years.

Community corrections money is used at the local level to develop a coordinated correction and criminal justice system and provide effective alternatives to imprisonment. Local programs include residential work release, community service restitution and victim-offender restitution.

THE CATHOLIC church has a long history of supporting community-based corrections for non-violent first offenders as more humane and more conducive to rehabilitation than imprisonment, according to Dr. M. Desmond Ryan, executive director of the Indiana Catholic Conference.

There is strong evidence, says Ryan, that prison life seldom rehabilitates, and that an institutional approach, if taken seriously, would bankrupt most states. Indiana continues under court order to decrease the overcrowding in state prisons, despite allocation of millions of dollars in recent years for new prison construction.

At the same time, says Ryan, there are admittedly some prisoners who have committed acts of violence and other serious crimes who need to be imprisoned for the protection of society.

Results of the community corrections programs are impressive. In Minnesota, one of the pioneers in this approach, the rate of recidivism (recommitment) decreased dramatically. Less than 23 percent of juveniles and 10 percent of adults released to the program were recommitted to institutions. This contrasts with 25 percent to 60 percent recidivism rate for institutionalized offenders.

Experience has also shown that community corrections programs are cost effective. In the Minnesota program, 77 percent of those persons under community supervision were employed and so paid state, federal and FICA taxes. In addition,

because of their earnings, welfare payments to families of violators decreased.

ANOTHER GROUP among society's most vulnerable are the mentally ill. During the next Indiana General Assembly, advocates for mental health will be asking for legislation and funding for community-based residential facilities for the mentally ill. This is part of the community care envisioned when mental patients were deinstitutionalized in the 1960s, partly because of advances in drugs to control behavior. The intention was to return the mentally ill to their loved ones or to provide care as needed in their own communities.

That community care is still being developed. For the past three years, DMH has tried unsuccessfully to secure funding for community residential facilities. The projected need is almost four times the number of beds now available.

Last year, a bill passed to establish

residential facilities. However, DMH received only \$500,000 supplemental appropriation to implement the bill. This year's bill seeks adequate funds to provide residential facilities and the support services, such as vocational rehabilitation, necessary to maintain individuals in the community.

Advocates will also be asking for residential treatment services for young people, including those addicted to drugs or alcohol. The need for such services was noted by a 1983 independent study, a 1983 summer legislative committee and the 1984 legislative performance audit of mental health programs.

Currently, only 10 percent of addicted children receive help. There are no beds available at the state level for residential treatment of addicted children. DMH does not offer detoxification services. And community mental health centers have the capability but not the funding to provide drug and alcohol counseling and referral services.

St. Martin's receives preservation award

by Anna Jo Kirchgassner

YORKVILLE—Father John O'Brien has been presented with an award for the historical preservation of St. Martin Church, Yorkville, by the Hillforest Historical Preservation Society of Dearborn County. Each year an award is made to a home or public building on the merits of preserving its original beauty.

The first St. Martin Church was built in 1852. It stood until 1914 when the present church was constructed on the same site.

The church was praised for its beautiful stained glass windows, imported from Austria. A painting of St. Martin of Tours, which hung behind the main altar of the old church, still hangs in the present church. The committee also praised Father O'Brien for the well-kept altars and the beauty of the interior of the church.



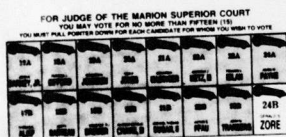
Interior of St. Martin Church, Yorkville. (Photo by Krider Studios)

Re-elect Superior Court Judge

GERALD ZORE



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Robert J. Shula, Treasurer.

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JUDGE ZORE was rated "Most Qualified" of the Democratic Judges in the most recent poll conducted by the Indianapolis Bar Association.

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Catholic Social Services (Past President and Board of Directors)
First Step, Inc. (Board of Directors)
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Film classifications

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

A-I—general patronage;
A-II—adults and adolescents;
A-III—adults;
A-IV—adults, with reservations;
O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the * before the title.

The Adventures of

Buckaroo Banzai A-II
Against All Odds O
All of Me A-III
Amadeus A-II

Angel O
Bachelor Party O
Beat Street A-II
Best Defense O
Blame it on Rio O
Body Rock A-III
The Bostonians A-II
The Bounty A-IV
Breakin' A-II
Broadway Danny Rose A-II
The Brother from
Another Planet A-III
The Buddy System A-III
Cal A-IV
Careful, He Might
Hear You A-III
Cheech & Chong's
The Corsican Brothers O
Children of the Corn A-III
Christine O
A Christmas Story A-II
C.H.U.D. A-III
Cloak and Dagger A-II
Conan the Destroyer O
Country A-II
Crackers A-III

Crimes of Passion O
Danton A-II
D.C. Cab O
Deep in the Heart O
The Dresser A-II
Dreamscape A-III
Electric Dreams A-III
The Evil that Men Do O
The Family Game A-II
Finders Keepers O
Fire and Ice O
Firestarter A-III
The First Turn-On O
Flashpoint A-III
Footloose A-III
Friday the 13th: the
Final Chapter O
Garbo Talks A-III
Ghostbusters A-III
Gorky Park A-IV
Gremlins A-III
Greystoke: The Legend of
Tarzan, Lord of the Apes A-III
Hard to Hold A-III
Hardbodies O
Harry and Son O
Hot Dog O
Hotel New Hampshire O
Ice Pirates A-III
Iceman A-II
Impulse O
Indiana Jones and
the Temple of Doom A-II
Irreconcilable Differences A-III
The Jigsaw Man A-II
A Joke of Destiny A-III
The Karate Kid A-II
The Keep O
Lassiter O
Last Starfighter A-II
The Little
Drummer Girl A-III
The Lonely Guy A-III
Love Letters O
Making the Grade O
The Man Who Loved Women O
Mike's Murder A-III
Misunderstood A-II
Moscow on the Hudson O
*The Muppets A-I
Take Manhattan A-I
The Natural A-II
The Neverending Story A-I
A Night in Heaven O

Once Upon a Time
in America O
Over the Brooklyn Bridge A-III
Oxford Blues O
*Phar Lap A-I
The Philadelphia
Experiment A-II
Places in the Heart A-II
Police Academy O
The Pope of
Greenwich Village A-III
Privates on Parade A-III
Purple Hearts A-III
Purple Rain O
Racing with the Moon O
The Razor's Edge A-II
Reckless O
Red Dawn A-III
Reuben, Reuben A-III
Revenge of the Nerds O
Rhinstone A-III
The Riddle of the Sands A-II
Romancing the Stone A-III
Savage Streets O
Scandalous A-III
Scarface O
Sheena O
Silkwood A-III
Sixteen Candles O
Slayground A-III
A Soldier's Story A-II
Splash A-III
*The Stone Boy A-II
Streets of Fire A-III
Stuck On You O
Sudden Impact O
Swing Shift A-III
Tank O
Teachers O
Terms of Endearment A-III
Thief of Hearts O
This Is Spinal Tap A-II
Tightrope O
To Be Or Not To Be A-II
Top Secret A-III
Two of a Kind A-III
Under the Volcano A-III
Unfaithfully Yours O
Until September O
Up the Creek O
Weekend Pass O
Where the Boys Are '84 O
Windy City A-III
The Woman in Red O

'Lifesigns' airs on Sunday

"Lifesigns," a radio program for youth, now airs every Sunday on two radio stations in the archdiocese.

The program is broadcast at 11:30 a.m. on WICR-FM, Indianapolis, and at 7:30 p.m. on WRCR-FM, Rushville.

Programs to be aired this month on WICR include: "Freedom," Nov. 4, with youth from Holy Spirit parish, Indianapolis; "Sin," Nov. 11, with youth from St. Christopher parish, Speedway; "Suicide," Nov. 18, with youth from the 70,001 Project, Indianapolis; and "Being

Young," Nov. 25, with youth from St. Lawrence parish, Indianapolis.

Programs to be aired on WRCR-FM include: "Parents," Nov. 4, with youth from St. Joseph parish, Shelbyville; "Making Changes," Nov. 11, with youth from St. Mary parish, North Vernon; "Nuclear War," Nov. 18, with youth from Ritter High School, Indianapolis; and "Teen Pregnancy," Nov. 25, with youth from the St. Elizabeth Home, Indianapolis.

JAMES DEZARN

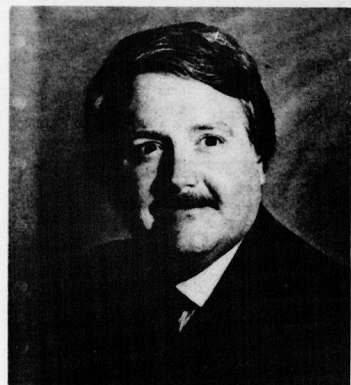
DEMOCRAT CANDIDATE for STATE SENATE District 32

BALLOT # B8



UTILITY REFORM—MORE JOBS—BETTER SCHOOLS
CARE FOR THE ELDERLY

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RE-ELECT

SUPERIOR COURT JUDGE
MICHAEL T. DUGAN

BALLOT #21-B

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Southside youths celebrate faith

by Mark Springer

In many ways, Southside Youth Day—held at the Beech Grove Benedictine Center Oct. 27—represented the end of a journey.

A year's planning by South Deanery youth and adult moderators came to fruition with the liturgy, meal and dance—which was also one of

the final events of our sesquicentennial year. It was the successful end of almost two months of practice for Roncalli's choir, under the direction of Lynn Starkey, whose members lent their voices to the liturgy. But the messages presented and atmosphere was not reminiscent of a journey's end, but rather a beginning.

That "deep life within," faith, was in evidence throughout the evening. It was a voice that spoke loudly and carried far. The liturgy, concelebrated by South Deanery priests Father Dan Staublin (St. Mark), Father Joe Rautenberg (Our Lady of Greenwood) and Father Don Quinn (Central Catholic) along with main celebrant Father James Wilmoth (Holy Name), emphasized the need for individuals to understand and love themselves as the first step to really loving God and others.

Father Wilmoth told the youth and adults at the gathering to "remember the gift of faith" they had received and to "live those ideals we've celebrated here." He also said that the youth of the church are more than merely "our future. They are a part of our church right now, part of the present."

This was certainly evident Saturday night. Mary Anne Schaefer, adult coordinator for Youth Day, looked back on the year of effort and

balanced it against the result. "It was worth it," she said, scanning the gymnasium filled with youth and adults.

"It's like a time capsule," she said, explaining the group effort that went into the planning of Youth Day. The smooth precision of Roncalli's "Singing Rebels," the banners from the parishes and the representation by priests and directors of religious education from the different parishes all emphasized this point.

"People really believed they were a part of this day," she continued.

Schaefer said that Youth Day was an example of the youths "living their faith and walking together." She, and all involved with the day, were very pleased with the results and were ready to do it again.

"It gives one a renewed energy," she said, adding that many of the adult moderators were already looking ahead to the next 150 years with thoughts of future generations celebrating in a like manner.



SOUTHSIDE YOUTH DAY—The Roncalli High School Choir performs at Southside Youth Day, a gathering of high school students from the Indianapolis South Deanery to celebrate our sesquicentennial year. (Photo by Mark Springer)

Marian students in Who's Who

Eighteen Marian College students have been selected to be included in the 1985 edition of "Who's Who Among Students in American Universities and Colleges."

They are: Janis Lynne Blome, Laura Ann Burkhart, Bonita Louise Dall, Michael Patrick Dugan, Lauren Kay Ernst, Mary Claire Flynn, Mary Elizabeth Fohl, Jane Lee Forthman, Teresa Lee Harmeyer, Isabella Catherine Hartman, Michael Ray Holper, Nancy Marie

Horan, Sally Gordon Lorenz, Deborah Sue Sears, Jill Denise Thompson, Patricia Ann Vittorio, Teresa Claire Weisenberger and Patrice Anne Will.

They were recommended by a campus nominating committee to the editors of the national directory. Their selection was based on academic achievement, service to the community, leadership in extracurricular activities and potential for continued success.

'Becket' to play at St. Meinrad

ST. MEINRAD—The St. Meinrad Seminary Theatre players will present Jean Anouilh's "Becket" or "The Honor of God" on Nov. 10, 11 and 18 at 8 p.m. in the St. Bede Theatre at St. Meinrad Seminary. A special house performance will be presented Nov. 15 at 8 p.m. in St. Bede Theatre.

"Becket," a four-act play written in 1960, is an emotional drama set in 12th century England. It chronicles the relationship between King Henry II and the Archbishop of Canterbury, Thomas Becket, from their early friendship to Becket's tragic end.

Benedictine Father Nicholas Taylor will produce and direct the play with the assistance of student director and stage manager Mike Howell. Mike is a third year collegian from the Archdiocese of Indianapolis.

Who's overprotected?

by Tom Lennon

Question: Two friends of mine, brothers, are very much overprotected by their parents. I try to help them by telling them their parents really love them, but I would like to help more. Is there anything else I can do?

Answer: The other day 16-year-old Craig arrived for the weekly cutting of my grass. After I had gotten my yellow Beetle out of the garage so he could get at the lawnmower, he said to me in a very unhappy voice: "My parents aren't going to let me buy a car until I'm 18."

Craig has saved \$900 and has a part-time job. He is eager to get his car, especially since his older brother has just bought one.

Right now Craig sees his parents as "overprotective." For a number of reasons, which aren't important here, I see them as responsible parents who are being "sensibly protective."

Young persons and adults often have a different view of what is protective and what is overprotective. This isn't surprising.

Let's assume, however, that the two young people you mention do have parents who are, as you say, "very much overprotective." How might you help these teen-agers?

Besides telling them that their parents really love them, point out what most parents frequently hear in newscasts and read in newspapers.

News reports make it appear that the world of teen-agers is one huge minefield of potent drugs, unwanted pregnancies, students

arriving drunk for class, sexual experimentation, rebellion and wild drivers with the steering wheel in one hand and a beer can in the other.

That may not be a fair picture of your own personal world but it's one that can seep into your parents' subconscious and scare them to death. It isn't at all surprising that responsible parents today are somewhat extreme in protecting their children.

What might you and your two friends do to show their parents what kind of world you personally move in? Here are a couple of suggestions.

If there's to be a party, their parents could call up the parents of the teen-agers giving the party and find out what adult supervision there will be and whether alcohol will be served.

For a football game, their parents might volunteer to be chauffeurs for some of their friends to and from the game. In this way their parents can become acquainted to some extent with other teen-agers.

Maybe your friends can have one or more teen-agers over for dinner from time to time to let their parents experience what their friends are like.

Finally, could your two friends from time to time discuss with their parents, in a calm way, specific instances of what they regard as overprotection and why they regard it so?

Perhaps the parents will little by little ease up on their protective policies.

(Send questions to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.)

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OPPOSED TO ABORTION VOTES AGAINST ABORTION

Re-Elect



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St. Andrew's Parish — Seymour

Pd. Pol. Adv.

Advertising doesn't Cost
— It Pays —

St. Vincent de Paul to open new warehouse

by Kevin C. McDowell

The St. Vincent de Paul Society, cramped for space and besieged by rising requests for aid, has leased a new warehouse in the center of Indianapolis and expects to open for business permanently at the new site by Dec. 8.

Tom Moran, a warehouse manager, said the new facility has 25,000 square feet of space, twice that of the old warehouse,

which is presently located in the former Sacred Heart Grade School on the city's southside. In addition, the new warehouse, located at 1111 E. 17th St., has four docks as opposed to two at the old facility, no ramps and no stairs which are drawbacks at the old facility.

The new facility, the former Aetna Plywood warehouse, is being leased for 10 years from Gleaner's Food Bank.

Sheila Gilbert, who becomes president

of the society Jan. 1 succeeding Don Herman, said that the warehouse has been filling requests for aid for nearly 100 families a week while pick-ups of donated items have been running at 80 to 90 a week. She said they were being swamped at the Sacred Heart facility by needy families, who blocked the docks and caused congestion for parish activities. The new warehouse can serve four families at once and more quickly due to increased dock space and the lack of stairs and ramps, which have hampered the loading and unloading of trucks.

Moran and Gilbert said that the target date for opening the new warehouse is Dec. 8, with the Dec. 1st crews being the first to unload their trucks at the new warehouse. Presently, the blankets donated at the recent drive are the main items in the cavernous warehouse.

Moran said it will be difficult to meet the Dec. 8 date as more volunteers are needed to help with the construction. They are hoping to have a dedication ceremony in late November.

Gilbert said she isn't sure at this time whether the warehouse will keep its old phone number, which is shown frequently on local television stations and provides most of the call-ins for volunteers to pick up donated items.

Moran and Gilbert both said that the larger facility will mean an increased need for volunteer help. The warehouse is open Wednesday mornings for sorting goods and all day Saturday when volunteers from parishes drive the trucks and pick up donations or work in the warehouse.

Moran estimates that the warehouse will need 70 to 75 volunteers every Saturday to run the facility well. Presently, they have been operating with "50 to 60 on a good day." There is particularly a need for drivers and helpers on the trucks and for warehouse workers who can help load and unload trucks. Moran said he would like to get more high school students involved.

Gilbert said volunteers are needed everywhere. "You just have to be willing to work. You don't have to be particularly skilled."

Moran said there are some items they need right now: carpeting and pallet lifts. He and Gilbert said they have a problem at the new warehouse that they had at the old one—security. Moran said they've already had batteries stolen from several of the St. Vincent trucks at the new facility. "But we had the same problem, worse at times, at the old warehouse."

Gilbert said a security analysis will be made and measures taken to ensure the safety of the warehouse as best as possible.

Evangelization efforts coming slowly in Batesville Deanery

by Barbara Jachimiak

"We seem to be spinning our wheels," was a comment heard several times at a meeting of evangelization committee chairpersons at St. Maurice school hall in Napoleon on Friday, Oct. 19. Yet evangelization efforts are slowly beginning to show some results in the archdiocese.

The meeting in Napoleon was one of several sharing sessions organized by Sister Julia Wagner, coordinator of evangelization in the Indianapolis Archdiocese, to answer questions and give encouragement to people involved in what is a difficult mission—to reach the unchurched and fallen-away Catholics. In attendance were chairpersons and committee members from St. Maurice, Napoleon; St. Maurice, Decatur County;

St. Mary's, Greensburg; St. Vincent's, Shelby County; St. Rose of Lima, Franklin; Immaculate Conception, Millhouse; St. Mary's, Aurora; and St. John's, Enochburg. Msgr. Joseph Brokhage, Father John Geis, Sister Mary Cecile Deken and Sister Mary Phillip Sieb also attended the meeting.

Bernie Hagerty, chairperson of the committee at St. Mary's in Greensburg, gave an outline of the difficulties and successes his committee has had. It was discovered that most of the committees represented had encountered or were encountering the same obstacles. One major problem seemed to be in finding members who were not committed to other interests.

"We need the support of the pastors to make the movement take off," said Sister Julia. "We have been evangelizing for 2000 years, but the Catholic church of today is not the Catholic church of the past." She added, "We had to know what the church is today before we could tell others about it." She also said that no one invites guests into their home unless their house is in order. As she put it, "We had to get our house in order before we invited others in."

The chairpersons recently have scheduled their own sharing sessions about every fourth month.

Another obstacle committees have to overcome is the lack of interest shown by their parishioners. Most people appear to feel that it will be too time-consuming to get involved.

"Evangelization can come only after our own spiritual re-awakening," Sister Julia commented in her closing talk. She added, "Where are the spiritual formation groups in your congregation? Are there any?" Only after experiencing metanoia—the radical conversion in our spiritual life—can we truly evangelize, according to Sister Julia.

Local church names

(Continued from page 17)

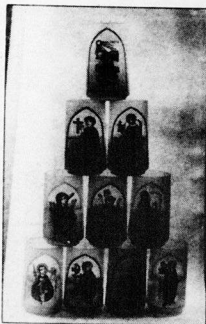
lukewarm to attend Mass and contribute to the church. This aroused such ire that a group of malcontents decided to teach Father Maher a lesson, according to Divita.

A few months after the new church was dedicated, over 90 sticks of dynamite were placed in front of the church. Fortunately, only two went off. Damage to the church was minor, but within a few weeks Father Maher was transferred to Liberty.

To some, then, a church name may mean little more than a way of referring to a building. But to others, it has been a deeply felt personal matter. Church names have provided a connection with the past, a bond with fellow believers in the present and a link with our final destination in heaven.

Together, their stories provide yet another glimpse of the archdiocese's journey of faith.

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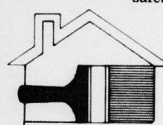


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The ACTIVE List



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

November 2

First Friday Devotions of Rosary and Way of the Cross will be held at 11:40 a.m. preceding the noon Mass in St. Mary Church, 317 N. New Jersey St. Refreshments afterward.

St. Lawrence, Lawrenceburg, PTO will hold a Fish Fry, 5-8 p.m. Adults \$4, children under 12, \$2. All you can eat.

St. Thomas Aquinas Singles will play volleyball from 8 to 10 p.m. in STA gym.

Women of St. Lawrence Parish, Lawrenceburg, will host a celebration of World Community Day by Church Women United at 7:30 p.m. Program by the women of Africa on "A Place Called Home."

The Terre Haute Serra Club will sponsor a dinner at 7 p.m. at the Hulman Civic Center for the celebration of the Walter Shelton Memorial Scholarship Fund for vocations. Speaker Father Richard P. McBrien, chairman of the theology department at Notre Dame.

November 2-3

Our Lady of Lourdes Fall

Festival will be held from 5 p.m. to midnight both nights. Dinners catered by Peachey's served from 5 to 9 p.m. Booths, hand-crafted items, games.

November 2-3-4

A Women's Weekend Retreat on the theme "Finding the Lord in Everyday Life" will be conducted by Father John Maung at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

Franciscan Sister Barbara Piller will lead a Self Esteem Workshop at Alverno Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

St. Mary Parish School in Lanesville will hold a Christmas Crafts Weekend from 5 to 9 p.m. on Fri., from 10 a.m. to 8 p.m. on Sat., and from 11:30 a.m. to 5 p.m. on Sun. Bake Shoppe, Childs Corner, Santa Claus.

November 3

St. Roch's Annual Bazaar will offer 10,000 handcrafted and homemade items for sale, 10 a.m.-4 p.m. Food, "playhouse," letters and a visit from Santa, and cookie decorating are featured.

Holy Rosary Famous Italian Festa Sunday, November 4th SPAGHETTI SUPPER

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- No. 240 — Half wheel (24-oz.) of mild cheese \$ 7.75
- No. 241 — Half wheel (24-oz.) of aged cheese \$ 7.75
- No. 242 — Half wheel (24-oz.) of Smoky cheese \$ 8.00
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Grove Benedictine Center will sponsor an Art Auction by the Oxford Art Gallery from 7 to 11 p.m. at the Center. Admission \$1.

The Guardian Angel Guild Charity Ball will be held at 8 p.m. in the Sheridan-Meridian Hotel Ballroom. Music by Third Generation Band.

St. Mary's Circle #75, Daughters of Isabella, will sponsor its annual Smorgasbord from 5 to 8 p.m. at the Greensburg Knights of Columbus Hall. Adults \$4, children 12 and under 10 cents per year.

The Fifth Wheeler Club will hold its monthly meeting at 8 p.m. in the Catholic Center. Installation of officers will take place. New officers are Aileen Yocum, president; Rose Rhinehart, vice president; Andree Huns, treasurer; Mary Kows, secretary; and Hilda Kraus, bulletin recorder. Reservations taken at this meeting for trip to Churchill Downs Nov. 10. For further information call 882-5377.

Holy Spirit PTO will sponsor a "Rock, Roll and Remember" Dance, 8:30 p.m.-12:30 a.m. in the gym, 7241 E. 10th St. \$3 per person. Refreshments available.

The Blue Army of Our Lady of Fatima will hold its First Saturday Holy Hour at 2:30 p.m. in St. Jude Church, 5353 McFarland Rd.

November 3-4

The Altar Society of the Church of the Holy Cross will sponsor a Holiday Craft Bazaar in the parish hall from noon to 8 p.m. on Sat. and from 10:30 a.m. to 4 p.m. on Sun.

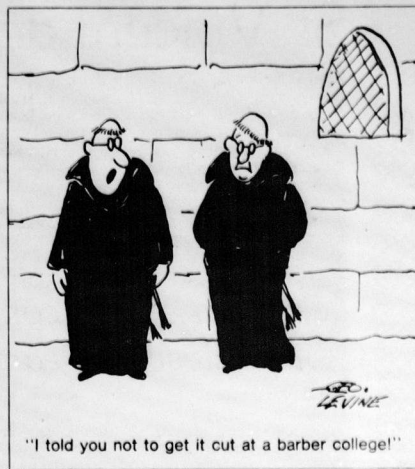
Christ the King Church will hold its first annual Christmas Boutique from 10 a.m. to 6:30 p.m. on Sat. and from 10 a.m. to 1:30 p.m. on Sun. in the school auditorium, 5858 N. Crittenden Ave. Handmade items, children's purchasing booth.

November 4

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

St. Pius X Home School Organization will sponsor a Pancake-Sausage Breakfast from 8:30 a.m. to 1:30 p.m. in the school gym. Adults \$2.25, grade schoolers \$1.50, pre-schoolers \$1.

The St. Francis Xavier Altar Society, Henryville, will hold its biennial Smorgasbord, 11 a.m.-2



p.m. at the parish hall at the junction of Highways 160 and 31. Adults \$3.75, children 20 cents per year of age through 12. Craft items, baked goods, raffles.

St. John Parish, Enosburg, will hold a Turkey and Roast Beef Dinner from 11 a.m. to 4 p.m. Adults \$4, children \$2, under 5 free. Proceeds benefit the missions.

Roncalli High School, 3300 Prague Rd., will host an Open House from 1 to 3:30 p.m. featuring displays, demonstrations, and opportunities to meet teachers and coaches.

Brebeuf Preparatory School, 2801 W. 86th Street, will hold its open house from noon to 4 p.m.

Park Tudor School, 7200 N. College Ave., is planning an open house for 2:30-4:30 p.m.

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 4200 N. Central Ave.

Holy Rosary's Famous Italian Festa will be held from 1 to 6 p.m. Spaghetti dinner, games, prizes. Adults \$3.50, kids under 12 \$2.

St. Vincent de Paul School Booster Club will sponsor a Chili and Soup Supper from 11 a.m. to 2 p.m. in the school cafeteria, 1711 S. "I" St., Bedford. Adults \$3, children \$1.50. St. Vincent de Paul Parish Society will also hold an Arts and Crafts Fair from 11 a.m.

on, featuring Becky Giovanoni's paintings and crafts.

November 5

The Beech Grove Benedictine Center Auxiliary will hold its monthly business meeting at 1 p.m. at the Center.

Father Jeff Godecker will present the second of four programs on "Major Themes in the Writings of Thomas Merton" from 7:30 to 9 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

Deadline for reservations for ACCW second quarterly meeting to be held Wed. Nov. 14. Send \$5.50 to: Rosemary Bruns, R.R.#3, Box 231, West Harrison, IN 47060.

November 6

Father Clem Davis will present a Leisure Day on the theme "St. Paul's Challenge to Love" from 9 a.m. to 2 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

The Families in Remarriage Program sponsored by Catholic Social Services continues at 7 p.m. in the Catholic Center, 1400 N. Meridian St.

November 7

Fr. John Ryan will conduct an Over 50 Day on the theme "The Potter—The Clay" from 9:30 a.m. to 3 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

(Continued on next page)

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THE ACTIVE LIST

(Continued from page 22)

The Spirit of Joy Prayer Group of St. Monica Church will hold a Life in the Spirit Seminar in the school cafeteria. Call 261-4707 or 257-6813 evenings for information.

The Adult Catechetical Team of Our Lady of the Greenwood Church will sponsor a "Focus on the Family Film" in the church hall. Call 888-2861 for information.

The combined choirs of Chatard High School will present a concert of classical and contemporary sacred music at 7:30 p.m. in St. Thomas Aquinas Church, 4625 N. Kenwood Ave. Admission is free.

November 8

An educational program on drug addiction, sponsored by the PTO at St. Lawrence, Lawrenceburg, will be presented. Kids from the "Straight" program will share their stories. All parents and teens are invited.

A Holy-Day Dessert Card Party will be held at 7:30 p.m. in Wagner Hall, Our Lady of Perpetual Help, 1752 Scheller Lane, New Albany. \$2 in advance, \$2.50 at door. Handmade door prizes, in-house raffles.

November 9

The Indianapolis Cursillo

Center will hold a city-wide Ultreya at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St.

November 9-10-11

Benedictine Father Gerard Ellspermann will conduct a Women's Weekend Retreat on the theme "Growth in Holiness" at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

A Men's Retreat on "Jesus/Prayer" will be led by Franciscan Father John Ostidiek at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

November 10

Thomas J. Tyrrell of the House of Affirmation will conduct a workshop on "Intimacy and the Spiritual Journey" at Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove. Call 788-7581 for information.

A training session for adults on the junior high program "Growing Up Sexual" will be held at the Terre Haute Deaneery Center from 9 a.m. to 4:30 p.m. Fee \$10. Call 812-232-8400 for information.

The Catholic Widowed Organization (CWO) will enjoy a

pitch-in dinner at the home of Esther Held. Bring \$3 and a covered dish.

Separated, Divorced and Remarried Catholics (SDRC) will hold a Taco and Chili Party at 4 p.m. at the Bay Head Village Apartments Clubhouse. \$4 per person, BYOB, RSVP by Nov. 8. SDRC now meets every Monday at 7:30 p.m. in the Catholic Center. For more information or reservations for party, call Fran Latucka, 898-8003, or Sara Walker, 259-8140.

St. Ann's Society of St. Andrew Church, Richmond, will hold a Bazaar from 9 p.m. to 12 midnight and serve a Chicken Noodle Supper from 7 to 9 p.m. \$2.50 adults, \$1.50 for children.

A Music in Catholic Worship Course will be conducted by Charles Gardner from 10 a.m. to 3 p.m. at the Catholic Center, 1400 N. Meridian St.

A Chili Supper (5-7:30 p.m.) and Monte Carlo Nite (7:30 p.m.-12 midnight) will be held at Nativity Parish, 7200 Southeastern Ave., Indianapolis. Drawing at 11 p.m. for prizes.

November 10-11

A Christmas Boutique will be held in the Little Flower School cafeteria, 1401 N. Bosart Ave., 10 a.m.-7 p.m. Saturday and 8 a.m.-1 p.m. Sunday. Two raffles.

The Altar Society of Holy Trinity Church, 902 N. Holmes Ave., will hold a Holiday Bazaar, with doors opening at 10 a.m. both

days. Saturday serving homemade vegetable soup and sandwiches. Sunday smorgasbord noon-5 p.m. Adults \$5; children 6-12, 30 cents per year of age; children 1-5 free. Craft and handmade items, baked goods and plants sold.

November 11

Holy Cross Central Alumni Association will sponsor a Mass and breakfast beginning at 9:30 a.m. Breakfast in Holy Cross Hall. For more information call Kathryn Monaghan, 359-0032, or Pauline Graf, 359-7696.

A Fall Bazaar will be held from 9 a.m. to 5 p.m. at St. Joseph Church, 1375 S. Mickley Ave. Handmade crafts, Christmas gifts, chicken and noodle dinner served beginning at noon.

A Sign Mass for the Deaf is celebrated every Sunday at 10:30 a.m. in St. Joan of Arc Church, 42nd and Central Ave.

A Card Party will be held at 2 p.m. at Sacred Heart Parish Hall, 1500 Union St., sponsored by the Ladies Guild.

The Indianapolis Chapter of the United Ostomy Association will meet at 3 p.m. at Winona Memorial Hospital, 3232 N. Meridian St., Conference Room E. Father James Wilmoth will speak on "Where Does Medicine End and Prayer Begin?"

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m.; St. James, 5:30 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.; St. Malachy, Brownsburg, 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, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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Saturday, November 10th

10:00 AM to 7:00 PM

Sunday, November 11th

8:00 AM to 1:00 PM

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Confirmation decision

Bishops to set national age norm

WASHINGTON (NC)—The U.S. bishops face a pastoral and theological dilemma over the age of confirmation when they meet this November.

They have to decide on some kind of national age norm because of the new Code of Canon Law which went into effect last year. The code says confirmation should be administered to Catholics around the age of discretion, or about 7, "unless the bishops' conference determines another age."

The problem is so many conflicting pastoral and theological approaches to confirmation exist that there is no clearly right or wrong answer as to when the sacrament should be administered.

Church documents since the Second Vatican Council have focused on confirmation as the second of the three sacraments of initiation into the church, along with baptism and the Eucharist.

Starting from this viewpoint, some theologians would argue that the Eastern tradition of celebrating confirmation with or near baptism makes the most sense. Or at least, some would argue, confirmation should precede first Communion, since confirmation is second in the order of the three and the Eucharist expresses full participation in the life of the church.

From a liturgical or sacramental perspective, according to this argument, the separation of the three sacraments of initiation by long periods of time undermines their natural unity.

Other theologians, however, would view the sacrament chiefly as a sign of Christian maturity, when one receives the "fullness of the Spirit" to profess the faith maturely and be an actively witnessing member of the Christian community. They would argue for receiving the sacrament at a later age.

From an anthropological perspective comes another argument, that confirmation is a fitting sacrament marking the passage from childhood to adulthood, just as other sacraments mark other major passages of life.

From the viewpoint of religious educators, too, the idea of a later age is inviting, particularly in light of the requirement of proper formation before receiving the sacrament.

The national policy that the committee is asking the bishops to adopt during their Nov. 12-15 meeting is that "confirmation should be celebrated between the 8th and 11th grades unless the bishop should decide otherwise."



BAZAAR PLANS—Heidi Hoff seems pleased to present one of the dolls available at the St. Roch Holiday Bazaar. Perhaps Jon Henninger will find the visit from Santa, the "playscape," cookie decorating or Chicken 'n' Noodle Luncheon more to his liking. Ten thousand gifts and decorations will be offered for sale at St. Roch, Sumner and Meridian streets, on Nov. 3.

Jesuits see text positively

PORTLAND, Ore (NC)—Jesuits in Latin America have reacted "very positively" to the Vatican's document on liberation theology, said Father Peter-Hans Kolvenbach, superior general of the Society of Jesus.

In a wide-ranging interview Oct. 19, Father Kolvenbach discussed the document on liberation theology, a Nicaraguan Jesuit's government post, the introduction of religious issues into politics, and the tensions between rich and poor countries, among other topics.

He said Jesuits in Latin America were encouraged that the document stated the problem of the preferential love of the poor, that it stressed the need for a "true authentic theology of integral liberation for man" and backed them in their work with the poor against charges they are Marxists.

"This document is a challenge to the Jesuits in South and Central America not just to write slogans or easy, superficial things, but to deepen their treatment of the questions and, in an original way, to contribute to the theology of the church," he said.

Father Kolvenbach added that the document appealed to the "Jesuit tradition of giving qualified help and doing research work." He said the document also stated that the church needs the cooperation of economists, human sciences and sociologists to liberate the poor, "and this is very much the trend of our Jesuit vocation: to help to educate these kinds of people."

Father Kolvenbach noted the dis-

tinction between working with a political system and getting directly involved in party politics.

"It is really impossible, if you denounce injustice, to stay aloof from politics. Because even a decision not to denounce injustice will be political," he said.

The church, however, does not want Christians to identify themselves completely with a political party system, he said.

He said, "It is very strange how religion is used today. Not just in the United States but also, for example, in the Middle East. Religion is played as a political card."

During the interview he said he did not meet with Jesuit Father Fernando Cardenal, Nicaragua's education minister, when he visited Latin America in October. Father Cardenal is one of four priests who have been ordered by their superiors and the Vatican to resign their government posts.

Father Kolvenbach talked about an inevitable clash between the world's rich northern countries and the poor south.

"Everywhere in the Third World you see people asking for freedom and striving for normal human life," he said. "But the authentic aspirations of the people in the Third World are practically killed by the fact that they enter the struggle between the superpowers. If they come up and if they try to take down what they think they need to overcome misery and injustice, they will be baptized as being either on the left or the right, belonging to the Free World or the East Block."

Nicaraguan church-state tension

MANAGUA, Nicaragua (NC)—The president of the Nicaraguan bishops' conference criticized the government for imposing "new oppressions" and not sincerely seeking peace.

In a 16-page statement Bishop Pablo Antonio Vega, head of the prelature of Juigalpa, Nicaragua, said Sandinista ideology "promotes and institutionalizes violence" and seeks to implant "systems that the people have not accepted or chosen."

At an Oct. 24 press conference the bishop said the statement represented his personal views and not that of the body of bishops.

Points of conflict have included:

► An April 22 pastoral letter from the bishops urging that talks be held with the rebels, which the Sandinistas strongly condemned.

► A demand by the church that four priests who hold high government offices leave their jobs. The bishops and the Vatican say canon law forbids priests from holding offices which include the exercise of civil power.

► The expulsion in July of 10 foreign priests and the house arrest that month of Nicaraguan Father Luis Amado Pena, who was accused by the government of aiding rebels. He was released in October.

In his Oct. 24 statement Bishop Vega said that after five years of Sandinista rule "Nicaragua is now a living lesson for the

entire continent. Once again, it is proven that ideological dogmatism and materialistic schemes do not meet human needs. They see man as nothing more than an 'instrument of labor,' one more 'soldier' for their goal of world domination."

Bishop Vega questioned the government's sincerity in its claim to be committed to peace.

More than 10,000 people have been killed in fighting during the last three years. "It is said and repeated that all these calamities and wars are caused only by 'foreign aggression' of an imperialism that is the enemy of humanity," the bishop said.

But, he said, the people ask "to what imperialism belong those who impose a regime that plunders, jails and issues constant calls to arms?"

"Who has made the choice to move from one system to another, without regard to true needs or the practical possibilities of implanting one system or another?" he asked.

Free elections are difficult when people have "lost their sense of freedom," the bishop said. "Don't our people have more than enough experience voting without being able to change any of the situations that afflict them?"

The bishop complained about limitations on press freedom and said people were being placed on trial on the basis of "insulting and degrading accusations."

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Natural Family Planning

Postponing pregnancy without the pill

by Nona Aquilar

Last month I noted that it's an exaggeration to say that Natural Family Planning (NFP) methods are new. Since the end of the last century, it has been recognized that a woman's basal body temperature rises after ovulation. Once this temperature rise takes place and is sustained, acts of intercourse do not result in conception. Thus, for many years the most reliable natural birth control measure of all involved waiting until the temperature rise was established before engaging in intercourse.

Of course, waiting for the rise had its drawbacks. The major one was that the Temperature Method confirmed infertility for only the last eight to 16 days of a woman's menstrual cycle. This is because ovulation always took place approximately two weeks prior to menstruation. As a result, a couple waiting for the temperature rise could have experienced a protracted period of abstinence.

Today things are better. We know a great deal more about human fertility. We can now bracket very clearly the woman's infertile time both before and after ovulation.

One thing that has been learned is that, as a woman enters her fertile phase when conception is likely, the cervix begins to manufacture a clear, slippery mucus secretion. This specialized secretion has a very specific purpose in human reproduction: it makes it possible for the sperm to begin migration through the woman's reproductive tract. Without favorable mucus, conception cannot take place.

This new understanding of the importance of cervical mucus has made the entire birth control picture radically different. With a little bit of guidance and instruction, a woman can learn how to "read" her mucus secretions to know whether or not acts of intercourse are likely to result in conception. As a result, a couple with serious reasons for avoiding pregnancy need no longer be limited to the short time period after the temperature rise occurs to engage in intercourse. Instead, relations can take place throughout the cycle, on the infertile days.

Reading about all these signs of fertility and infertility seems a bit confusing. But think back to your experience of driving a car. Didn't the instructions seem a bit confusing? But didn't you learn how to drive? Indeed, doesn't driving seem somewhat automatic to you today?

The new methods of Natural Family Planning offer the same challenge: At first they seem confusing to learn; once learned, they're automatic.

What's the best way to learn the methods? The very best is through instruction with qualified teachers.

The second best is to

carefully read one of the new books explaining natural birth control. I can recommend two books: my own,

"No-Pill, No-Risk Birth Control" (Rawson, Wade Publishers, Inc.), which is designed as a self-instruction

guide; and "The Art of Natural Family Planning," published by the Couple to Couple League. The couple

that follows the guidelines in either of these two books will be able to enjoy a birth control method offering

reliability as great as the pill or surgical sterilization—and without a single hazard to life, health or future fertility.

(For more information about Natural Family Planning, contact the Archdiocesan Family Life Office, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206. Tel. 317-236-1596.)

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New books

Working papers for the bishops' pastoral

CATHOLIC SOCIAL TEACHING AND THE U.S. ECONOMY. Edited by John W. Houck and Oliver F. Williams. University Press of America, 4720 Boston Way, Lanham, Md. 20706. 460 pp., \$13.50.

Archbishop Rembert G. Weikand acknowledges in his foreword to this book that what is finally adopted by the bishops in their pastoral on the U.S. economy will have serious ramifications for politics and economic policy for years into the future.

The book is designed to aid the discussion of the forthcoming bishops' pastoral letter, the first draft of which

is due to be made public Nov. 12. The co-editors, John W. Houck and Holy Cross Father Oliver F. Williams, both on the faculty of the University of Notre Dame, have organized the four parts of the book to follow the proposed plan of the pastoral letter: human work and employment generation; the poor and disadvantaged; U.S. trade with developing countries, and cooperation and planning for the U.S. economy.

The book contains essays by a broad spectrum of scholars and business and labor leaders, including Michael Novak, resident scholar at the American

Enterprise Institute; Jesuit Father David Hollenbach, Weston School of Theology; Gar Alperovitz, National Center for Economic Alternatives; Holy Cross Father Ernest Bartell, University of Notre Dame; C. Fred Bergsten, Institute for International Economics; Daniel Finn, Economics and Theology at St. John's University, Collegeville, Minn.; Joe Holland, Center for Concern; Elmer W. Johnson, senior vice president of General Motors Corp.; F. Ray Marshall, former Secretary of Labor; Dennis P. McCann, theologian at DePaul University; Graciela

Oliver, former director of the U.S. Community Services Administration; Peter G. Peterson, former Secretary of Commerce; John Pichler, president of Dillon Companies; Marina von Neuman Whitman, vice president and chief economist of General Motors Corp.; and Rudy Oswald, research director of the AFL-CIO.

The opening chapter by Father Williams, theology and management ethicist, challenges those who criticize the U.S. bishops for "chasing secular political goals while neglecting the needs of their congregations for moral and spiritual nourishment." The vision of the Catholic Church is one of integral humanism which considers the concrete person enmeshed in social and political structures. Williams argues that Catholic theology and Vatican teaching assume that "redemption affects all creation and efforts to overcome unjust aspects of the world are part of the spiritual task."

Houck, expert in the social and legal aspects of business, introduces each of the four parts of the book with a

concise summary of the major issues in conflict among the authors. Each of the four introductions also includes a compendium of past church teaching in the four respective areas of concern.

The book forecasts a strong consensus by the bishops that unemployment is a critical moral issue, as well as a political and economic problem. Factory shutdowns have become a major concern of U.S. bishops. It is argued that unemployment is not only a loss of livelihood, but a deprivation of the opportunity to contribute to the common good and civilization.

In discussion about the poor and welfare reform, it is stressed that the level of poverty in the U.S. is too high, and that the poor should not be the scapegoats for campaigns to cut government expenditures. A form of negative income tax is advocated as a welfare reform, but not at the expense of family stability and work incentives.

Since Pope John XXIII's

"Mater et Magistra," written in 1961, Catholic social teaching has been concerned with how economic power can be an instrument of service and justice not only domestically but internationally in any area touched by the U.S. economy. Speaking for many experts, the priest-economist Holy Cross Father Ernest Bartell fears a growing gap between the rich and poor worldwide unless constructive policies are adopted quickly. Otherwise the poor countries will be locked into long-term economic dependency and massive debt, without realistic hope for improvement.

In examining the pros and cons of national economic planning, a consensus has developed that comprehensive planning is not workable and anyway violates the Catholic principle of subsidiarity—keeping decisions on as local or small a scale as possible. There are two themes, however, that receive considerable support: first, the need to reduce the "adversarial culture" between labor and management and between government and business; and second, the need to broaden the participation by all groups in economic and political decision-making processes.

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Books for Catholic readers

by Richard Philbrick

Here is a list of new books of particular interest to Catholic readers.

"Relics," by Joan Carroll Cruz, Our Sunday Visitor, \$10.95, 308 pp. Tells the stories and relates the history and theology of Catholic belief surrounding the veneration of many major and active relics.

"The Contemporary Twelve," by Walter L. Underwood, Abingdon Press, \$5.95, 126 pp. Widely known Protestant minister comments on each of the 12 disciples.

"Foundations For A Social Theology," by Dermot A. Lane, Paulist Press, \$6.95, 192 pp. Seeks to establish the close relationship which exists between religion and politics, God and society, social analysis and theology, liberation and salvation, and other phases of human life.

"Say But the Word," by Father Theodore E. Dobson, Paulist Press, \$6.95, 123 pp. Describes how The Lord's Supper can transform a person's life.

"Day by Day Through Advent," by Father Daniel L. Lowery, C.S.S.R., Liguori Publications, \$1.95, 78 pp. Reflections, prayers,

practices for the Advent season.

"A Catholic Guide to the Mature Years," by Msgr. Charles Fahey and Edward Wakin, Our Sunday Visitor, \$6.95, 111 pp. Examines the challenges and opportunities of the mature years in a changing society and church.

"Caring for Your Aging Parent," by James Kenny and Dr. Stephen C. Spicer, St. Anthony Messenger Press, N.P.G., 152 pp. A practical guide to the challenges and the choices by a physician and a co-author of the column "Family Talk" that appears weekly in The Criterion.

the Saints

by Luke

ST. MARTIN DE PORRES



ST. MARTIN DE PORRES WAS BORN IN 1579 IN LIMA, PERU, SON OF A BLACK WOMAN AND A SPANISH SOLDIER.

MARTIN WAS REARED IN POVERTY, BUT HIS FATHER HAD HIM ATTEND BARBER-SURGEON SCHOOL WHERE HE LEARNED TO TREAT THE SICK. DESIRING TO DEDICATE HIMSELF TO GOD AND HIS NEIGHBOR ENTIRELY, MARTIN LEFT HOME AND BECAME A TERTIARY OF THE DOMINICAN ORDER AND FINALLY WAS ALLOWED TO LIVE AT THE MONASTERY AS A HELPER. HIS DAYS WERE FILLED WITH DOING CHORES AND CARING FOR THE SICK WHILE HIS NIGHTS WERE SPENT IN PRAYER. HIS CHARITY KNEW NO BOUNDS.

AFTER NINE YEARS MARTIN BECAME A BROTHER. WHEN THE MONASTERY FELL DEEPLY IN DEBT, MARTIN OFFERED HIMSELF AS RANSOM TO FREE THE MONASTERY.

HE WAS INSTRUMENTAL IN FOUNDING AN ORPHANAGE AND COLLECTING MONEY FOR DOWRIES FOR POOR GIRLS.

MARTIN WAS A FRIEND OF ST. ROSE OF LIMA. HIS CHARITY EXTENDED EVEN TO ANIMALS. HE EXCUSED THE MICE IN THE MONASTERY, SAYING THEY WERE JUST UNDERFERED. IN 1639 MARTIN DIED OF A FEVER. ON MAY 6, 1962, HE WAS CANONIZED BY POPE JOHN XXIII.

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MAY THEY REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication.)

† **APEINIS, Antons**, 75, Christ the King, Indianapolis, Oct. 23. Husband of Viktorija; father of Rena Chedd, Irene Woods, Thomas and John.

† **BAIN, Helen**, 78, St. Mary, Rushville, Oct. 13. Sister of Margaret Mullins.

Sister Polito dead at 74

TERRE HAUTE—Providence Sister Ann Joseph Polito, 74, died Oct. 20 in Regional Hospital here. A wake service was held Oct. 22 in Providence Convent at St. Mary of the Woods. The Mass of Christian Burial was celebrated Oct. 23 in the Church of the Immaculate Conception, St. Mary of the Woods, followed by burial in the convent cemetery.

The former Anna Polito was born July 18, 1910, in Hammond, the daughter of Joseph and Alice Rinella Polito. She attended St. Mary of the Woods College and received a master's degree from Indiana State University, Terre Haute.

In the archdiocese, she taught at St. Patrick, Terre Haute; St. Mary, Richmond; and Holy Spirit, Indianapolis. She served as principal at St. Joseph's, Hammond, and taught in other schools in Indiana, North Carolina, Massachusetts, Illinois and California.

She returned to St. Mary of the Woods in 1973 and served as transportation coordinator until 1979, when she became a receptionist in Owens Phone Room.

Sister Polito is survived by a brother, Sal, of Munster, as well as sisters-in-law, nieces and nephews.

† **CLARK, Mary Knopp**, 55, St. Michael, Charlestown, Oct. 19. Wife of James V.; mother of Guy, Kenny, Roddy, Timmy, Ginita Gibson, Diana Glover, Darlene VanAllen, Lois, Debbie and Teresa; daughter of Mabel Knopp; sister of Felix and Carroll Knopp. Bea Roots and Violet Bickett.

† **CONARD, Harold E.**, 59, St. Michael, Indianapolis, Oct. 24. Husband of Catherine E.; father of Kathleen S. McCracken, Erin E., Patrice A., David W.

† **FELL, Flora**, 89, St. Mary, New Albany, Oct. 1.

† **FLICK, Bonnie**, 39, St. Mary of the Knobs, Floyd's Knobs, Oct. 19. Wife of Ronald Sr.; mother of

Keri Dietrich and Eric Dietrich; stepmother of Shelly Flick, Joany Flick, Brenda Gibson, Teresa Simpson, Ronald Flick Jr., and Ricky Flick; daughter of Evelyn Buchiet; sister of Deborah Brattain and Barbara Hellman.

Sister Marringer buried Oct. 22

OLDENBURG—The Mass of Christian Burial for Franciscan Sister Rose Clare Marringer was celebrated Oct. 22 at the motherhouse chapel here.

Sister Marringer, 73, died Oct. 19 at Our Lady of Victory Convent in Cincinnati.

A native of Cincinnati, she was born Dec. 12, 1910. She entered the Oldenburg Franciscan congregation in 1931 and professed final vows in 1937.

Sister Marringer taught elementary grades in Ohio and

† **HAHN, Frances**, 73, St. Mary, Greensburg, Oct. 22. Mother of Marvin; sister of John Zurline.

† **JULIOT, Mrs. Fred**, 70, St. Mary, New Albany, Oct. 21. Wife of Fred; sister of Lillian Sybhard, Ruth Denton and Rufus, Russell, Donald, Robert, Calvin, Charles, Max and Eugene Mathers.

† **LAMB, Josiah**, 76, St. Mary of

the Knobs, Floyd Knobs, Sept. 22. Husband of Lenora; father of Vernon, Alvin, and Joann Adams; brother of Roy and Albert.

† **MARTIN, Ethel G.**, 83, St. John, Enochsburg, Oct. 21. Mother of Margaret Giesting, Dorothy Werner, Joan Budd, Rose Marie and Joseph.

† **O'BRIEN, John E.**, 71, St. Vincent de Paul, Bedford, Oct. 20. Husband of Bernice; father of Mary E. McCreary and John Michael; brother of Gertrude

McMullen, William and Frank; grandfather of five.

† **REINERT, Maxine**, 62, Little Flower, Indianapolis, Oct. 20. Wife of Walter; mother of Nancy Hesselgrave, Diana Rafferty and Robert; sister of Otis, Charles, Clarence, Glen Sherrard, Edith Dowden, Dortha Wills, Marie Thomas, Wynona Thompson.

† **ROGOWSKI, Steve F.**, 68, St. Vincent de Paul, Bedford, Oct. 17. Husband of Virginia; father of Ruth Fleming, Carol, Frank and Bruce; brother of Evelyn Zielezinski, Stanley and Harry.

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Funeral rites for Sr. Brunemann

OLDENBURG—Funeral rites were held Oct. 23 at the motherhouse chapel here for Franciscan Sister Marie Brunemann.

Sister Brunemann, 83, died Oct. 21 at the motherhouse. She was born June 23, 1901 in Cincinnati. She entered the convent in 1920 and made final vows in 1926.

Sister Brunemann taught elementary and junior high grades in Ohio, Indiana and Missouri. In the Indianapolis archdiocese, she taught at St. Joseph, Shelbyville; St. Gabriel, Connersville; St. Andrew, Richmond; and Our Lady of Lourdes, Indianapolis.

After retiring from full time teaching in 1975, Sister Brunemann lived at St. John Convent in Middletown, Ohio, until 1983, when she moved to the motherhouse.

She is survived by a sister, Julia Surnbrock of Cincinnati. Burial was in the motherhouse cemetery.

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4 U.S. bishops condemn fund raising for IRA

DUBLIN, Ireland (NC)—Four U.S. bishops who visited Ireland Oct. 21-25 condemned fund raising by Irish-Americans for the Irish Republican Army and said they planned to investigate the practice when they returned to the United States.

Bishop James W. Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, said at an Oct. 25 news conference in Dublin that the bishops had been told a "substantial percentage of money sent to Ireland" from the United States to aid Catholics actually went for weapons for the outlawed guerrillas.

He called the practice "reprehensible"

and said that "as a person and a bishop I would have to urge against the collection of funds if it were known they were going to be used to further violence."

The group was invited by Irish bishops and plans to report to their fellow U.S. bishops on the social, political and economic situations in Northern Ireland, where the mostly Catholic IRA is waging a guerrilla war to oust the British from the Protestant-majority province.

Bishop Malone said he intended "to inquire a lot more carefully" into the distribution of funds collected by U.S. agencies for Ireland, including the Irish Northern Aid Committee.



FACT FINDERS—On their return from a fact-finding visit to Northern Ireland, four American bishops call on Irish Prime Minister Garrett FitzGerald in Dublin. From left are Bishop Francis Stafford of Memphis, Tenn.; Archbishop John O'Connor of New York; Bishop James Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops; and Bishop Mark Hurley of Santa Rosa, Calif. (NC photo)

Teachers' institute

(Continued from page 9)

don't know how you can do both."

But she also had criticism for some teachers and for the system in which they must operate.

Several years ago, she recalled, her school began participating in a federal grant program. "I had pretty much patriotism up until that time," she pointed out. "They call it bureaucracy and red tape. I call it what it is: dishonesty and inefficiency."

After several years, Our Lady of Guadalupe was removed from the program. Sister Giovanni's response: "I swear they evaluate programs and then they take all the good ones and cut them out. I swear they do that."

She blames schools themselves for the high rate of dropouts. "What if you had 14 years of failure on your back?" she asked. "Would you come to school and get more of

it piled on?"

"By the way," she added, "I don't take kids from Catholic schools. I don't think Catholic schools should expel kids."

She sees expulsion as a sign of failure on the school's part. She recalled that one teen-ager was performing at first grade level before coming to Our Lady of Guadalupe. The reason for his problems, she was told, was that "he didn't fit in."

After 38 days at Our Lady of Guadalupe, the student tested out at second grade level.

As Sister Giovanni sees it, that is typical of the failures of the educational system.

"If any of you have a kid who's failing and you don't do anything about it," she said, "I'll meet you at the pearly gates and you'll wish you were going the other way."

Following the keynote address, participants in the institute attended four workshop sessions. Workshops were offered on a variety of subjects.

Mater Dei K. of C. Council celebrates anniversary

The Mater Dei Council of the Knights of Columbus, Indianapolis, celebrated its 85th anniversary Friday, Oct. 26, with a dinner at its council chambers. Archbishop Edward T. O'Meara, present for the observance, praised the Knights for the work they have done for the church for 85 years, especially for their involvement in the pro-life movement.

The Columbians' chorus entertained diners with several songs prior to introduction of Knights of Columbus dignitaries and guests. Richard B.

Scheiber, representing the national K of C, brought a message from Supreme Knight Virgil Dechant, and Dr. Charles Kelly, state deputy, presented an award to the council for its 85 years. Edward Fillenwerth, a past grand knight of the council, then reviewed the council's history.

A special citation was presented to Michael R. (Doc) Scanlon, 87 years old, who has been a member of the council for 64 years, by Herman Hagner, the council's current grand knight.



ENTERTAINERS—The Columbians Chorus entertains dinner guests celebrating the 85th anniversary of the Mater Dei Council of the Knights of Columbus. (Photo by John F. Fink)

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