

Document based on 1983 Synod

Pope says penance in crisis

by Jerry Filleau

WASHINGTON (NC)—The world today has lost its "sense of sin," and "the sacrament of penance is in crisis," Pope John Paul II said in a major new document released Dec. 11.

In the 143-page text, "Reconciliation and Penance," Pope John Paul also warned against ideas of "social sin" that

would reduce personal freedom and responsibility.

The document was released simultaneously at the Vatican and in Washington by the National Conference of Catholic Bishops.

The pope reaffirmed church teaching on the existence and nature of mortal sin and venial sin, and he said it was "an essential element of faith" that Christ instituted the sacrament of penance as the ordinary means of forgiveness of sins after baptism.

It would be "foolish" and "presumptuous," the pope said, "to claim to receive forgiveness while doing without the sacrament" of penance.

He reiterated church teaching on the need to confess mortal sins individually and rejected use of general absolution except in extraordinary circumstances, under the strict norms spelled out in the church's general and liturgical laws.

"Reconciliation and Penance" is based on the discussions on that topic by the 1983 World Synod of Bishops. It was dated Dec. 2, the first Sunday of Advent.

THE DOCUMENT IS identified as a "post-synodal apostolic exhortation," a new description for a papal statement. The new description is carried through in (See POPE'S TEXT on page 20)

Cathedral to have midnight Mass

Archbishop Edward T. O'Meara will be the presiding celebrant and homilist for the Christmas midnight Mass at the Cathedral of SS. Peter and Paul. The service will begin at 11:30 p.m. Monday, Dec. 24, with a special blessing of the crib conducted by Msgr. Gerald A. Gettelfinger, cathedral pastor.

The midnight Mass services have been arranged by the Archdiocesan Office of Worship. Music will be under the direction of Charles Gardner.

Other Christmas Masses at the cathedral will be at 5 p.m. Dec. 24 and at 11 a.m. Dec. 25.



CRECHE RETURNS—The nativity scene in Hodgson Park in Pawtucket, R.I., is back this year following the Supreme Court ruling that city-sponsored creches do not violate the separation of church and state. The Pawtucket dispute had been debated in courts for four years. (NC photo from UPI)

Attention focused on apartheid in South Africa

by Liz S. Armstrong

WASHINGTON (NC)—As the world focused on the awarding of the Nobel Peace Prize to Anglican Bishop Desmond M. Tutu of South Africa, apartheid—the South African segregationist system he opposes—claimed the attention of U.S. politicians and Catholic bishops.

The former included President Reagan who, shifting from the "quiet diplomacy" policy he espoused only days before, called on the South African government to end repression and discrimination against its black people and "move toward a more just society."

The latter included Auxiliary Bishop Emerson J. Moore of New York, who was arrested while protesting apartheid in a demonstration at the South African consulate in New York Dec. 5. It apparently

was the first time in U.S. church history that a Catholic bishop had been arrested in an act of civil disobedience.

Bishop Tutu, who met with President Reagan Dec. 7, received the Nobel prize honoring his peaceful opposition to apartheid, in Oslo, Norway, Dec. 10, where the official awards ceremony was disrupted by an apparent bomb threat.

In his prepared acceptance speech, the black bishop said the prize gave hope to the "millions who are voiceless, oppressed, dispossessed, tortured by the powerful tyrants, lacking elementary human rights in Latin America, in Southeast Asia, in the Far East, in many parts of Africa and behind the Iron Curtain, who have their noses rubbed in the dust."

The Anglican cleric, who had earlier described the Reagan administration's policy of "constructive engagement" with

South Africa as "immoral, evil and totally un-Christian," met with Reagan at the White House Dec. 7.

"Constructive engagement" is the U.S. government's policy toward South Africa of friendly ties coupled with quiet admonitions against white supremacy.

During the meeting, Reagan and Bishop Tutu said later, the two agreed that apartheid is "repugnant" but disagreed on "constructive engagement."

Bishop Tutu said that "the policy has worsened the situation of blacks in South Africa."

The bishop advised Reagan to seek an end in South Africa to violence, forced removal of blacks from their communities, "banning" of political activists under a form of social ostracization, and house arrest. He also asked Reagan to urge amnesty for political prisoners and the

calling of a national convention to devise a new structure for society in South Africa.

Reagan, who said some of Bishop Tutu's suggestions were being considered carefully, defended "constructive" (See FOCUS ATTENTION on page 14)

No paper Dec. 28

The Criterion does not publish an issue the last week of December. Advertisers and subscribers are reminded that notices for publication for events to be held after Dec. 28 must be brought to our attention by Monday morning, Dec. 17, in order to be published in the Dec. 21 issue.

Next week: A special Christmas issue.

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Nicaraguan Fr. Cardenal dismissed from Jesuits

by Agostino Bono

ROME (NC)—Father Fernando Cardenal, Nicaraguan education minister, has been expelled from the Society of Jesus, five months after Jesuit officials said his post in the Marxist-influenced government was "incompatible with his status as a Jesuit."

Jesuit headquarters in Rome announced the expulsion Dec. 10. The decision followed strong public pressure by the Vatican and the Nicaraguan bishops that Father Cardenal and three other Nicaraguan priests leave their government posts.

Father Johannes Gerhartz, Jesuit

general secretary, said in a separate interview that the decision was communicated to Father Cardenal Dec. 4. The decision was taken after the Vatican made clear that there would be no exemptions in Nicaragua to the canonical prohibition against priests holding government posts, he said.

The terse two-line Jesuit announcement said: "The Jesuit provincial superior of the Central American province of the Society of Jesus has given Father Fernando Cardenal the document dismissing him from the Society of Jesus. In deference to the wishes of those involved the Jesuit

(See FR. CARDENAL on page 14)

FROM THE EDITOR

CRS projects in Philippines and Indonesia

by John F. Fink

Indianapolis Archbishop Edward T. O'Meara is in the Far East this week on behalf of Catholic Relief Services. He has been a long-time member of the board of directors of CRS and now serves as its treasurer.

After a stop in Japan, Archbishop O'Meara went to the Philippines and will now continue on to Indonesia. In both countries, he will have a chance to observe firsthand just what CRS is accomplishing among the poor and the needy. He will meet with CRS workers and leaders of the local churches with whom CRS works to make sure that CRS' efforts do the most good.

Catholic Relief Services has been much in the news recently because of its efforts in Ethiopia and other places in Africa, where, for the past two years or more, it had almost single-handedly been trying to cope with food distribution to the starving people affected by the African famine.

Its efforts, and those of some Catholic publications (notably Our Sunday Visitor), for more than a year to publicize the plight of the starving people in Ethiopia seemed to be for naught before television finally caught on to the story. TV showed its ability to arouse the public through its use of video that publications apparently could not do only with words and photos.

Catholic Relief Services, though, is at work in many other parts of the world besides Ethiopia. Its net of operations covers Africa, Asia and the Pacific, the Middle East/Mediterranean Basin, and Latin America.



Organized, operated and controlled by the U.S. Catholic bishops, it represents the American Catholic community to the poor and the needy.

The worldwide value of all Catholic Relief Services programs was in excess of \$345 million last year!

In the Philippines during 1984, CRS has been called upon to respond to a series of typhoons and volcanic eruptions affecting more than 500,000 people. Only since Sept. 4 of this year, CRS has administered the distribution of \$3.5 million worth of food, clothing, shelter materials and medicines to the victims of two typhoons and one violent volcanic eruption.

Two million dollars of that \$3.5 million came from a grant that CRS was able to secure from the U.S. Office of Federal Disaster Assistance. The U.S. government often works closely with CRS because of the latter's distribution networks.

CRS has been working in the Philippines since the end of World War II in 1945, when it was known as War Relief Services. Through the '50s CRS aid was provided to needy individuals and families, underprivileged children, aborigines residing in remote mountain enclaves, clinics, and seven leprosaria in the Philippines. During the '60s and '70s, activities broadened to include feeding 1.3 million beneficiaries among the institutionalized poor, school children, and selected poor and needy families.

Today, CRS in the Philippines is working in three areas of concern: nutrition and health (including mother-child health education programs), emergency relief assistance, and socio-economic development. Under the last category come projects for food production, rural water projects, food for work projects, machines for development, community resource development projects, and help to the aged.

CRS is trying to create favorable conditions for reaching the poor through an integrated program that hopes both to meet basic human needs and to bring about social and economic development that will enable them to help themselves. The CRS staff in the Philippines numbers 44 and this year's assistance totaled \$14.5 million, serving 1.7 million beneficiaries.

In Indonesia, a feeding and nutrition project is at the forefront of CRS' program. During 1983 more than 100,000 mothers and children were reached through 250 food and nutrition centers in Java and Sumatra.

Another project is the Food for Work program under which community development activities are targeted for the unemployed and underemployed in less developed villages. Besides providing food for these villagers during pre-harvest periods when there is a shortage of food, these activities also promote a community spirit and pride which is impossible to measure but is the most important and beneficial result of Food for Work activities.

The type of work done by the villagers in exchange for food includes construction and maintenance of roads, dikes, canals for irrigation purposes, water reservoirs, wells, schools, sports fields, and public lavatories. Altogether there were 37 different projects completed last year at an estimated value of \$1,715,213.

Besides the Food for Work program, CRS also supervises other development projects throughout Indonesia and distributes food and materials to the needy. The total value of CRS/Indonesia program activities during 1982 was \$9,266,179.

These are the projects that Archbishop O'Meara is inspecting this week. We Catholics can be proud of these efforts by our church to help people in underdeveloped countries.

Fire damages building at St. Maur

by Jim Jachimiak

The cause of a fire which damaged a building at St. Maur Monastery in Indianapolis last Saturday has not been determined.

The blaze, in the monastery's main administration building, resulted in an estimated \$40,000 damage and two minor injuries. But Benedictine Father Charles Henry, prior of St. Maur, does not expect the fire to have a significant effect on the operation of the priory.

Lt. Rick Batza, public information officer with the Washington Township Fire Department, said the fire started in the chapel on the first floor of the building around 10:40-10:45 p.m.

"We are investigating it as nothing but an accidental fire at this point," Batza said earlier this week. "We have no reason to suspect arson." But he added, "Exactly what started the fire is still under investigation."

An exact damage figure has not yet been determined, but Batza placed it "somewhere in the vicinity of \$40,000."

The two-story frame structure, originally a barn, was converted into an administration building when St. Maur was established. Most of the damage was confined to the first floor, which houses administrative offices and the chapel.

Father Henry explained what damage was done. "The chapel was gutted," he said. "All the accoutrements were lost—the altar, furniture, walls, carpets. There was damage in the adjoining rooms and slight damage to the office area."

Mass vestments and other items sustained smoke damage, and there was "some slight water damage" in the library, located directly below the chapel, in the basement.

"There was no massive damage to office equipment," Father Henry noted. Some filing cabinets were destroyed, "but the files themselves were, by and large, protected."

However, "the walls were burnt down

and the fire was about to get into the office area" when firefighters arrived. "We were very happy that they were here quickly," Father Henry said. "Had they not been, we would have lost the whole building and the contents."

Father Henry said "it will take months" to restore the damaged part of the building. "It will not be until spring that we have it back in good shape."

The fire "will slow us down a bit," according to Father Henry. The priory's work is largely in the area of hospitality—offering space for retreats and other activities. Since some damage occurred in meeting rooms adjoining the chapel, he

said, "we won't be able to handle some of the appointments that have been made."

But office work has been transferred to other locations at the priory and will go on. So the fire "will not materially damage us that much," Father Henry said.

The two injuries in the fire were sustained by Marcus Loidolt, caretaker of the priory, and Pvt. Joseph Ramnazzisi, a Washington Township firefighter. Both were treated at St. Vincent Hospital—Ramnazzisi for smoke inhalation and Loidolt for smoke inhalation and an ankle injury.

Batza said that Loidolt, who was sleeping in his quarters on the second floor of the building, was awakened by the fire. He used an emergency roll-up ladder to escape, but lost his footing and fell from the ladder, injuring his ankle.

New parish buildings planned in Corydon

by Dorothy LaGrange

CORYDON—Proposed plans for a new parish complex consisting of a church/rectory, a parish hall and a renovated school were presented to a large gathering of parishioners of St. Joseph's Church in Corydon on Dec. 2.

Jim Holtman, chairman of the parish building committee, opened the meeting and presented the plans. Jack Pecsok, with the architectural firm of Pecsok, Jelliffe, Randall and Nice, gave a slide presentation on what the proposed plant will look like.

Two plans were presented to the parish. The first one was a version of the entire proposal, the church/rectory, the hall and the school. This design will place the entire structure under one roof at a cost of approximately \$975,000.

If it is not financially feasible to do the entire project at one time, the design is such that the school could be renovated and the church/rectory built, with the new hall being incorporated into the complex at a later date. The present bid on the hall is \$433,000.

When the complex was being designed, the archdiocesan Office of Worship suggested that the committee plan ahead for the needs of the parish over the next 40 years. The Art and Architectural Committee from that office also offered guidelines for the environment and the sacred art in the new church.

The new church will have a fan-shaped

seating arrangement with all seats within 50 feet of the altar. A proposed bell tower will give the church identity in the surrounding area.

The new rectory will be on a second level over the new church. Parking will be more than doubled with the elimination of the present rectory. The present church will be used for additional space for the school.

Archdiocesan regulations require that a parish have 80 percent of the funds before work can begin on any project. St. Joseph's has a current treasury of \$510,000. The building committee will be meeting with small groups of parishioners at a time to devise ways to raise the additional funds.

St. Joseph's parish and its three missions have a membership of approximately 1,200 parishioners.



BUILDING COMMITTEE—Members of the building committee at St. Joseph parish, Corydon, are: (front row, from left) Theresa Pope, Jim Holtman, Paul Primavera, Benedictine Sister Mary Benedict Livers and John Cavins; (second row, from left) Father Ernest Strahl, Gary Pope, JoAnn Conrad, Joe Mattingly and Sara Bennett. (Photo by Dorothy LaGrange)



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Blacks looking for voice in the church

by Richard Cain
Second in a series

Black Catholics locally are looking for the "catholic" in the Catholic church.

Black, Afro-American and predominantly poor, they are looking for a place and a voice in an overwhelmingly white, European and middle-class church they nevertheless have decided to call their own.

Over the years, the search for that place and voice has taken different forms and expressions: the building up of St. Rita's, the mother church of the black Catholic community in Indianapolis; the growth of the St. Peter Claver movement; the emphasis on civil rights and economic justice and the interest in developing a liturgy incorporating elements of black culture where black Catholics can feel at home in worship.

"There has always been a desire to have that voice," said Father Kenneth Taylor, associate pastor at St. Thomas Aquinas. "What we don't have right now is that objective issue to rally around. In the '60s segregated theatres, restaurants and buses were concrete issues. The issues are now more nebulous and it is harder to gather people around them."

For black Catholics, one of the most important issues has always been leadership. "Our children need to have role models (among) priests and Religious," said Doris Parker, a member of the parish council and board of education at St. Lawrence parish in Indianapolis.

Historically, the Catholic church has never taken hold in a land or among a people until it develops an indigenous leadership. Yet unlike blacks in Protestant denominations who could look to the black preacher, most black Catholics have never been able to look to the pulpit of a Catholic church for such leadership.

Most priests who serve in the black community are not from the black community. Astonishing as it may seem, for a long time the only seminary in the country that would accept blacks was the one for the Society of the Divine Word in Bay St. Louis, Mississippi, according to Father Taylor.

At present, there are only two black diocesan priests serving in the Archdiocese of Indianapolis: Father Clarence Waldon, pastor of Holy Angels and director of the archdiocesan Office of Evangelization and Father Taylor. A third, Mike Kelly, will be ordained next year.

In addition, there are two black priests

from religious orders working in Indianapolis, Benedictine Father Boniface Hardin, director of the Martin Center, and Divine Word Father Arthur Kelly, director of the St. Nicholas Youth Center.

According to Father Taylor, there are no black brothers or deacons, and only one black woman Religious, Sister Sue Jenkins, visible to the black community locally.

Nationally, there are about 300 black priests and 700 black Religious women (compared with 57,870 priests and 120,699 Religious women totally). "But the number of (black) seminarians and postulants remains very low, with no sign of an increase," said Father Edward Braxton in an address earlier this year at a conference on evangelization in the black community. Accordingly, this means the major thrust for leadership among black Catholics will have to come from the laity.

THE GOAL of encouraging more leadership among the black Catholic laity faces some basic problems common to any community: lack of time, confidence, training and motivation among lay people. "A lack of knowledge and understanding of the Catholic Church is probably the greatest obstacle," said Father Taylor.

But the development of black lay leadership faces two additional problems. The first is the precarious role of the black man in society and the church.

"Too often barred from access to decent employment, too often stripped of his dignity and manhood and too often forced into a stereotype that was a caricature of his manhood, the black male finds himself depreciated and relegated to the margins of family life and influence," the black bishops wrote in their recent pastoral letter on evangelization.

Government welfare policies which discouraged stable two-parent family life among blacks have also taken their toll on the black male.

The problem has been perpetuated by the lack of good role models for young black men growing up in single-parent families, according to Benedictine Father Cyprian Davis, who helped write an early draft of the bishop's letter.

In order to strengthen the role of black men as leaders in the church, the black bishops called for the ordination of black permanent deacons. But in the idea of establishing a permanent diaconate in the Archdiocese of Indianapolis has not won the support of many priests, according to Father Martin Peter, president of the archdiocesan Council of Priests. "Many

priests felt that lay leadership was the direction to go." At present, there are no black or white permanent deacons in the archdiocese.

"To me (the decision not to establish a permanent diaconate) was a clear example of where our community suffers because the dominant community has different needs," said Father Taylor.

A second obstacle discouraging potential black lay leaders is the feeling of uncertainty many black Catholics have in an integrated parish. Although there are black families that have been Catholic for generations, many more black than white Catholics are converts. "Blacks tend not to speak up or take leadership roles (in a predominantly white parish) because they do not have much experience or history in the Catholic Church," said Father Waldon.

Black Catholics also tend not to get involved in a mixed parish because it often does not seem receptive to their particular needs. Many black Catholics find predominantly white congregations to be too cold or unemotional. They also need to hear the problems of the black community addressed from the pulpit occasionally, according to Janet Watkins, vice president of Archdiocesan Black Catholics Concerned and co-chairperson of St. Monica's evangelization team.

"It bothers me that black Catholics living in St. Monica parish drive right past St. Monica's and go to Holy Angels (a predominantly black congregation) because they feel they can't get the black religious experience that they need," Watkins said.

In the end, though, as long as most parishes remain closed to the influence of cultures other than European, many black Catholics will either remain uninvolved or drive into the inner-city to attend a black parish. In the words of the black bishops:

"All people should be able to recognize themselves when Christ is presented, and all should be able to experience their own fulfillment when these mysteries are celebrated. Hence, we can legitimately speak of an African-American cultural idiom or style in music, in preaching, in bodily expression, in artistic furnishings



Father Kenneth Taylor

and vestments, and even in tempo. It is for this reason that we encourage those in pastoral ministry to introduce the African-American idiom into the expression of the Roman liturgy."

But black Catholics do not want to create a separate black Catholic church. "When we talk about black culture, we are not pushing separatism," said Father Davis. "The bishops didn't want whites to be defensive, but to understand that there can be a legitimate black Catholic pride, just as there can be among Hispanics, Polish-Americans and so on."

Because black Catholics are a minority both within the Catholic church and within the black community, they feel caught in the middle. If they are too aggressive in sharing their culture with the church, "then too many white people fear black people are trying to take over," said Watkins. "If (they) try to subdue that, then other blacks look at (them) as being too white."

BESIDES LEADERSHIP, a second issue of major importance among black Catholics is support for the urban Catholic schools. Not only among black Catholics, but in the black community in general, Catholic schools have stood for hope. "For us, education is a major, top-priority

(See MAIN ISSUES on page 16)

ICC to focus on helping poor in '85 General Assembly

Increasing programs to help the poor will be a major focus of the Indiana Catholic Conference (ICC) in the 1985 Indiana General Assembly.

That was the decision of the ICC Advisory Council and Board of Directors at a two-day planning session in early December.

The state's Aid to Families with Dependent Children (AFDC) program is among the chief concerns, according to M. Desmond Ryan, ICC executive director. The Catholic lobbying group, which represents the five Indiana dioceses, will support two changes in AFDC.

First, ICC will support increasing benefits for AFDC recipients. The amount of monthly financial assistance to AFDC recipients was set in 1969, according to Ryan, and has not been adjusted for inflation in those 15 years.

ICC also will support expanding the AFDC program to include two-parent families where the principal wage earner is unemployed. AFDC in Indiana currently helps minor children in one-parent families. Coverage would be expanded under Aid to Families with Dependent Children—Unemployed Parent (AFDC-U).

The ICC says AFDC-U should be adopted because it is pro-family; because it strengthens the work ethic; and because the cost is reasonable. The current system causes some two-parent families to separate in order to receive help for their children. This has been reported by local caseworkers as well as in studies in Iowa, Oregon and Utah.

Adopting AFDC-U has been recommended by the Governor's Advisory

Commission on Public Welfare, which was charged with examining the effects of welfare programs on the family. However, it is not known if the governor will support the recommendation. The ICC urges concerned Catholics to write to the governor, urging his support for a committee hearing for AFDC-U.

ICC will also be involved with other issues, including:

Poor relief: ICC will support improving the township trustee system.

Prenatal care for poor pregnant women: Prior to Oct. 1, Indiana did not pay for prenatal care for poor women, despite medical evidence that such care helped prevent birth defects. Starting Oct. 1, the federal government mandated prenatal care for certain groups of poor women. If a bill is introduced to provide prenatal care for all poor women, ICC will support it.

Living will and definition of death: ICC will carefully monitor developments in these medically and morally sensitive areas.

Tax deduction for certain school expenses for students attending non-public schools: The Indiana Non-Public School Association (INPEA) will try to have legislation passed similar to a Minnesota law recently upheld by the U.S. Supreme Court. ICC will support INPEA.

Other issues of interest to ICC include: adult protective services, Project SAFE energy assistance to the poor, community corrections, economic development, a referendum to allow the public to decide whether any form of gambling should be permitted, and funding for day programs for the developmentally disabled and mentally ill.

Poll shows support for ERA, prayer in schools, abortion ban, nuclear freeze

by John F. Fink

A Gallup Poll shows that the majority of Americans favor a ban on abortion, a freeze on nuclear weapons, the Equal Rights Amendment, and prayer in public schools.

The poll, commissioned by the Catholic newspaper Our Sunday Visitor to see how Catholics' opinions differed from those of Protestants, showed that the general population supports "a ban on all abortion except in the case of rape, incest or when the mother's life is endangered" by 50-46 percent. Catholics support such a ban by 59-38 percent and Protestants support it by 51-44 percent.

The Gallup Poll shows overwhelming support for a U.S.-Soviet "immediate verifiable freeze on the testing and production of nuclear weapons. Catholics favor the freeze by 84-14 percent and Protestants favor it by 76-21 percent.

The Equal Rights Amendment is favored by the general public by 63-31 percent, by Catholics by 69-27 percent, and by Protestants by 59-35 percent, according to the poll.

Prayer in public schools is favored by Catholics by 72-26 percent and by Protestants by 73-24 percent.

Catholics and Protestants differ on the question of reducing defense spending, Catholics favoring a reduction by 56-41 percent and Protestants opposing a reduction by 48-47 percent, Gallup said.

They also differ regarding tuition tax credits. Catholics support them by 65-31 percent while Protestants oppose them by 49-46 percent.

Other key findings by the Gallup Poll show that Catholics and Protestants both support maintaining Social Security cost-of-living increases by 88-10 percent; both oppose tax increases to reduce the federal budget deficit, Catholics by 60-37 percent and Protestants by 63-32 percent; both support increased spending for social programs "such as education and Medicare," Catholics by 77-21 percent and Protestants by 72-25 percent; and both oppose reducing pollution controls to lower industry costs, Catholics by 64-34 percent and Protestants by 61-35 percent.

The poll was conducted Sept. 28-Oct. 1, but was not reported in Our Sunday Visitor until the Dec. 9 issue.

COMMENTARY

Simon-Novak letter is fair to unions

by Msgr. George G. Higgins

A few days after release of the first draft of the U.S. bishops' pastoral letter, "Catholic Social Teaching and the U.S. Economy," Michael Novak responded negatively to it in a piece in the Washington Post. The column's harshness was out of character for Novak.

While Novak, author of several works on "democratic capitalism," subsequently has differed with the pastoral on radio and TV programs, he has done so by and large ingeniously and with civility.

Novak has become a kind of one-man truth squad, eager to point out courteously for the media that he finds the pastoral seriously deficient on several counts. He has systematically prepared for this role ever since the bishops first announced plans for the pastoral.

In the beginning it appeared that a committee of some 30 Catholics, chaired by Novak and former Cabinet member William Simon, planned to issue an alternate pastoral purporting to represent the Catholic laity's views.

As time went on, Simon and Novak sensibly made clear that they spoke only for themselves and their committee. They wanted it known that their letter was not



intended to counteract the pastoral, but to add to the dialogue.

The bishops welcomed the Simon-Novak letter, "Toward the Future: Catholic Social Thought and the U.S. Economy," indicating it will be given serious consideration along with other responses to the pastoral.

I have reservations about the Simon-Novak letter. But I agree with almost every word of the section on unions. It is the best treatment of this subject I have ever seen in a document by a committee made up predominantly of influential business and financial executives.

The letter affirms "the rights, legitimacy and crucial social role of free labor unions" and enthusiastically applauds the American labor movement's "historic" contribution to democracy's cause.

It recognizes that in recent years U.S. labor unions "have faced a difficult period" and deplores the fact that some industries campaigned against unions in representation elections.

The present period, the letter concludes, seems "ripe for a new era of cooperation. Business leaders . . . would do well to take the initiative in hearing out and thinking through the concerns of labor, as both labor and management enter a new era of change."

To the best of my knowledge, no comparable neo-conservative group has come out as explicitly as this letter in favor of labor-law reform. On this and on protecting



legitimate interests of U.S. workers adversely affected by foreign competition, the Simon-Novak letter compares favorably with—in some respects I find it better than—sections of the pastoral dealing with the same issues.

I cannot say as much for a third document, written by Father Enrique Rueda, a priest attached to one of the most conservative Washington-based think tanks, The Free Congress Research and Education Foundation. His text is titled "Roman Catholicism and American Capitalism: Friends or Foes?"

Father Rueda's section on unions runs counter to the Simon-Novak letter on every major point and can only be described as

anti-union. So I am disappointed that both Simon and Novak wrote advertising blurbs for Father Rueda's document. Simon's gives it unqualified approval. Novak's blurb is more cautious, calling it "timely and provocative." This comes close to damning with faint praise. But the average reader is likely to think both men endorse the booklet, including its section on unions.

But I applaud Simon, Novak and their committee for constructive treatment of the union question. In many conservative circles they can expect to be treated as prophets without honor.

All the more reason for giving credit where credit is due.

1984 by NC News Service

Viet veteran's suicide continues to haunt

by Antoinette Bosco

It may have been inevitable that the day would come when a Vietnam veteran, visiting the Vietnam Veterans' Memorial, would choose to join his dead brothers and sisters rather than go back to a world that increasingly made no sense to him.

The day was Sept. 16: Jeffrey Charles Davis shot himself, becoming the first suicide at the granite monument in Washington, D.C., that bears the names of his buddies.

I can't seem to get that sad, sad event off my mind.

A paratrooper in the 101st airborne division, Davis was one of the few men to survive a North Vietnamese attack that practically wiped out his company. The names of the men, whose bodies he saw strewn along terraced rice paddies on a hillside of the A Shau Valley, are on that memorial.

Their names are along with 58,000 others of young men who died for a cause that gets fuzzier to understand with each passing Memorial and Veteran's Day.

Davis tried to rebuild his life after he left Vietnam. He was a Washington policeman for 15 years and had a wife and two children. But somehow he couldn't quell the demons that had invaded his life in Vietnam.

One in particular kept haunting him—the memory of shooting and killing a child.

Reports at the time of Davis' suicide said that he didn't tell that story to many people. When he did, he broke down, recalling the small Vietnamese child emerging from a village and remembering the lesson drilled into the heads of the American soldiers: Children carry bombs. Even children are trained to kill in this insane war.

The youth turned out to be unarmed. The young soldier's guilt turned out to be permanent.

My heart ached at reading the story of this man, 36 and in his prime, killing

himself in the place where he could be with the buddies he lost. Maybe he chose this site to emphasize that he had long ago died with them.

I could visualize Davis going into the service at age 17. My oldest boy, now 34, was close behind him in age, at risk of being drafted. The Vietnam War dominated my life for five years, beginning in 1967. We sent our boys, hardly more than children, to hell. And for what?

The week before Davis killed himself he went home to his parents in Port Arthur, Texas. According to reports, he was agitated and talked a great deal about the war. Yet, by the time he left to go back to Washington, he seemed calm and his parents thought everything was all right.

After his death, his mother said she felt that he had come home to say goodbye. It was perhaps the final step in allowing him to find peace by making the decision to go down with his buddies.

Who knows exactly what drove this man to be done with his pain? Yet, the saddest thing I read of the soldier was his explanation of what he had done in the war:

"I killed communists for Christ," he said after he came home from Vietnam.

Maybe that's why I can't get the memory of this man and his death out of my mind.

1984 by NC News Service

New approach for Catholic TV programming

by Dale Francis

The big dream was for a prime time Catholic television show, featuring a Catholic Billy Graham, a really big show that would be way up there in the Nielsen. But that wasn't going to happen. That's not the way the church evangelizes and the church doesn't build superstars. It wasn't going to happen and it shouldn't happen.

There have been some quality television programming—from the Paulists, Franciscans, Jesuits, Christophers and Father Patrick Peyton's Family Prayer Crusade. There have been people like Mother Angelica, that wonderful Sister of the Poor Clares of Perpetual Adoration. Mother Angelica, who in the more than a quarter of a century I've known her, keeps taking leaps of faith. From a cloistered convent in Birmingham, Ala., comes the Eternal Word Television Network, which provides programming for cable systems all over the country.

Given the practicalities of the situation, Catholic telecasting hasn't done too badly, but hasn't done what some have dreamed of it doing. I've read with some regularity the articles of those who say that had television been available to the apostles they would have used it to evangelize, going to the whole land at prime time. That's a nice thought but even the apostles wouldn't have been able to buy time on the networks at prime time. Given the situation we've had in the last 35 years of the ubiquity of television, the church in the United States has had some substantial achievements in television.



But there's something new coming, something that I believe offers the greatest opportunity for broad and varied Catholic programming, something that can bring Catholic programs at prime time—or whenever you want them.

It is the pioneering work of the Apostolate for Family Consecration that has called attention to new possibilities. Because the apostolate includes lessons in Scripture and in spirituality, to be studied by individuals and by small groups, from the beginning print lessons were supplemented by taped lessons that could be played on cassette.

But there were other major apostolate programs to be shared, important lectures and discussions. These were placed on Beta and VHS video tapes, made available to the study groups so that members could benefit from the best of teachers.

Mother Teresa of Calcutta is featured in many of these video programs, discussing with various panels of clergy, religious and lay people, problems of Christian living. She's a member of the advisory board of the apostolate, as is Archbishop Edouard Gagnon, pro-president of the Pontifical Council for the Family, another teacher featured on the video cassettes. Father John Hardon, the Jesuit who is theological director for the apostolate, offers a series of filmed talks.

What the apostolate is doing with videocassettes serves their teaching function. But it points the way to a new frontier. The number of homes with VCRs has quadrupled, prices are coming down, soon they'll be as numerous as TV sets. This opens a vast market for Catholic content cassettes. The possibilities of subjects are unlimited. Soon homes will be able to have Catholic programs on their TV sets, prime time or any time.



the criterion

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ENTERTAINMENT

VIEWING WITH ARNOLD

How attitudes toward love have changed

by James W. Arnold

Nobody's in love anymore. So what's new?
—"Falling in Love"

"Falling in Love" is a tense, painstakingly crafted little movie about a couple of married people swept up in a guilt-ridden romance after their lives cross on a Hudson Valley commuter train from suburban New York.

One would be tempted to call it, a little sadly, a typical love story for the '80s. But it's rather clearly inspired by Noel Coward's classic "Brief Encounter" (1945) in which a similar middle-class pair drift into a touching but unfulfilled railway romance, then go their separate ways. The key differences are that the new lovers are considerably more glamorous (Robert De Niro, Meryl Streep), and that after 100 minutes of anguish about how wrong it is, they manage to work it out, leaving two broken homes in their wake.

What has changed in 40 years is the attitude of the audience. Once it seemed right, and provided a small tragic thrill, to have the lovers nobly sacrifice their feelings for higher values. Now, while the conscience may be troubled a bit, there are no higher values. No contemporary audience would sit still for the ending that made their grandparents weep. Modern sentimentality favors new, not old, love.

Let it be said that "Falling" is far from a stupid and insensitive movie. Written by playwright Michael Cristofer, and directed like a fine antique clock by Ulu Grosbard (last film: "True Confessions"), it practically stands on its head trying to real, adult and responsible.



Once you accept the premise that these two intelligent, apparently happily married people are sufficiently attracted to risk all the probable heartbreak, then the psychology of what follows has the inevitability beloved by Aristotle. Granted, it is hard to accept. There is no clear reason why they want to fall in love, and wanting is a necessary preliminary in this situation. But then it does happen all the time, doesn't it?

The truth is, new love or falling in love (the event, not the film) is one of the world's superior experiences. If Father Andrew Greeley is right, it might be the ultimate superior experience, the one time when humans experience something like the passion of God. It makes (as the movie shows) life more intense and every second seem weighted with meaning and drama. It's hard (as the movie also shows) for the comfortable familiarity of even a good marriage to compete with that, unless spouses work very hard at their own romance. Most don't.

Besides, in the past, you "were only young once." Now, people are young, healthy and attractive practically forever, and constantly on the move, outside the home, meeting dozens of other attractive people every day. The absent spouse may think he/she has won you forever, but he is unfairly competing with potential new rivals. An easy-divorce society magnifies what has always been true—that the game of love is never won, never over. If you think so, you're in trouble.

All this is implicit in the movie, and gives it value, despite its bias. Thus, De Niro and Streep struggle to stay loyal to their spouses in an environment that encourages disloyalty. Their marriages are satisfactory but not exciting. Each has a best friend who has had a divorce, or is getting one. Both sort of egg them on. As Streep talks to her dying father, we learn



STORYBOOK ENCOUNTER—A chance encounter in a Manhattan bookstore leads to a bittersweet romance for Robert De Niro and Meryl Streep in "Falling in Love." The talents of the two performers are wasted in this "innocuous" film which the USCC classified A-II. (NC photo)

that her parents' marriage was full of hostility.

The film is also honest about how one inches into an affair, one small decision at a time. Thus, after a few rather casual chance meetings, he makes a kind of reluctant offer to meet her again on a specific train, and she kind of reluctantly accepts. Both know they have edged past square one.

The main trouble with "Falling" as a movie is that it's boring. Writer and director try to emulate "Brief Encounter" in sticking to a style of extreme naturalistic realism. The characters have an intense moral awareness, which is probably due to middle-class propriety, since religion is no factor. They're not only inhibited, but inarticulate. They can't/won't say what they feel. It's an actor's movie in which everything is subtext, between the lines. Not only does very little happen, but very little is even said.

This is a great film if you like long takes, where you stare at an actor's face and try to imagine what he's feeling. Or if you like the careful reproduction of little polite

rituals ("Excuse me . . . no, no, it's my fault," etc.). Or the constant symbolism of rushing to catch a train or a person, and just making it.

For the record, this is a love story with intimacy but no sex scenes. De Niro has a superb guilty confrontation with his wife (Jane Kaczmarek), and the use of the trains, Grand Central and other mid-city locations is seamless. The Christmas setting adds ambience and irony to all the marital distress.

(Extra-marital romance writ small, slow and full of expertly wrought anguish; not generally recommended).

USCC classification: A-II—adults and adolescents.

Recent USCC Film Classifications

Beverly Hills Cop	A-III
City Heat	A-III
Mass Appeal	A-II

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.

George C. Scott's interpretation of Scrooge

by Henry Herx

George C. Scott portrays Ebenezer Scrooge in a spirited production of Charles Dickens' "A Christmas Carol," airing Monday, Dec. 17, 8-10 p.m. on CBS.

Rather than turning out yet another caricature of Scrooge as misanthropic miser, Scott invests the role with some dignity and not a little sympathy. By

playing Scrooge as less than a total monster, Scott makes him somewhat redeemable and his transformation in the end becomes all the more credible and touching.

Scott's performance is but one of the reasons for the success of this new British production. Backing him up is a fine supporting cast, including such veterans as David Warner (Bob Cratchit), Susannah York (Mrs. Cratchit), Frank Finlay (Marley's Ghost), Nigel Davenport (Silas Scrooge) and Edward Woodward (Ghost of Christmas Present).

Roger O. Hirson's script is faithful to the spirit of Dickens' tale, and Clive Donner directs the production with careful attention to blending moody fantasy and vibrant realism.

This adaptation succeeds better than most in conveying Dickens' concern for the poor and the importance of our sharing with them. That's the central message of "A Christmas Carol" and the reason it has become a perennial part of the season.

TV Programs of Note

Monday, Dec. 17, 8-9 p.m. (PBS) "The Box of Delights." The second of a three-part holiday special tells the story of a boy traveling home by train who is given a box which takes him to a world of magic and wonder.

Monday, Dec. 17, 9-11 p.m. (PBS) "Tomorrow." Robert Duvall stars as a

poor, solitary cotton farmer with a tenacious and enduring capacity for love in the "American Playhouse" presentation of Horton Foote's 1972 feature adaptation of William Faulkner's short story.

Tuesday, Dec. 18, 9-10 p.m. (PBS) "Marshall High Fights Back." The problems of the Chicago public school system continue to make national news, but this "Frontline" documentary is about the success of Marshall High School, located in one of the city's poorest neighborhoods, in its struggle to upgrade academic standards.

Tuesday, Dec. 18, 10-10:30 p.m. (PBS) "Ballad of an Unsung Hero." This portrait chronicles the long and colorful life of 88-year-old Pedro J. Gonzalez, from his youth as one of Pancho Villa's troops during the Mexican Revolution to his career as a popular radio singer and recording star in Los Angeles during the 1920s and 1930s until he was sentenced to prison in a controversial court case motivated by racial prejudice.

Wednesday, Dec. 19, 9:30-11 p.m. (PBS) "Direct Line: Washington-Moscow." A satellite inter-connected dialogue between public figures in both cities on why the U.S. and the U.S.S.R. do not understand each other, preceded by short films on the subject made in each country.

Friday, Dec. 21, 9-10:30 p.m. (PBS) "The Bach Christmas Oratorio: The Christmas Cantata." Celebrating the tricentennial of the birth of Johann

Sebastian Bach, the Concertus Musicus of Vienna, using instruments of the Baroque period, performs the composer's Christmas Oratorio, re-telling the story of the Nativity.

TV Film Fare

Sunday, Dec. 16, 8-10:55 p.m. (ABC)—"The Sting" (1973)—Robert Redford and Paul Newman team up as two conmen who concoct an elaborate scheme involving a phony betting parlor to get revenge on gangster Robert Shaw while turning a handsome profit. This immensely popular comedy is solid entertainment, though some might find it more than a little contrived. In the original, some scenes involving prostitutes made it mature viewing fare. The U.S. Catholic Conference classification is A-III—adults. The Motion Picture Association of America rating is PG—parental guidance suggested.

Wednesday, Dec. 19, 9-11 p.m. (CBS)—"Private Benjamin" (1980)—A society girl (Goldie Hawn) enlists in the Army and finds it not what she bargains for, but she shapes up rather than ships out while becoming involved in some romantic complications. Some funny moments but also some offensive ones in the original involving the ridiculing of sexual morality, together with some rough language and brief nudity. The U.S. Catholic Conference classification is O—morally offensive. The Motion Picture Association of America rating is R—restricted.



HOLIDAY TALE—David Warner stars as Bob Cratchit and Anthony Walters plays Tiny Tim in a new production of Charles Dickens' classic holiday tale, "A Christmas Carol," Dec. 17 on CBS. George C. Scott stars as Scrooge. (NC photo)

the Saints *by Mike*

ST. JOHN of the CROSS



THE FATHER OF ST. JOHN BECAME OUTCAST BY HIS FAMILY FOR MARRYING A POOR ORPHAN AND JOHN, THUS BORN IN POVERTY, CHOSE IT ALSO FOR HIS PORTION. JOHN WAS BORN IN 1542 NEAR AVILA, SPAIN; UNABLE TO LEARN A TRADE, HE BECAME A SERVANT OF THE POOR IN THE HOSPITAL OF MEDINA WHILE STILL IN SCHOOL.

IN 1563, THEN 21, HE OFFERED HIMSELF AS A BROTHER TO THE CARMELITE FRIARS WHO, REALIZING HIS TALENTS, HAD HIM ORDAINED A PRIEST.

HE WANTED TO TRANSFER TO THE SEVERE CARTHUSIANS, BUT ST. THERESA OF AVILA PERSUADED HIM TO STAY AND HELP HER REFORM HIS OWN ORDER. THUS HE BECAME THE FIRST PRIOR OF THE BAREFOOT CARMELITES.

ALTHOUGH HIS REFORM WAS APPROVED BY THE FATHER GENERAL, IT WAS REJECTED BY ELDER FRIARS WHO CONDEMNED THE SAINT AS AN APOSTATE AND PUT HIM IN PRISON. HE FINALLY ESCAPED AFTER NINE MONTHS, BUT WAS TREATED INHUMANLY ALMOST UNTIL HIS DEATH IN 1591. ONLY AFTER HIS DEATH WAS HE GIVEN CREDIT FOR BEING CO-FOUNDER OF THE DISCALCED (REFORMED) CARMELITES AND ONE OF THE GREATEST CHRISTIAN MYSTICS. HIS FEAST IS DEC. 14.

Fourth in a five-part series

Bishops' pastoral: U.S. and global relations

by Jerry Filteau

WASHINGTON (NC)—The United States has shifted from being "a leading supporter of the poorest countries" to being an "obstacle," says the first draft of a national pastoral letter by the U.S. bishops on the economy.

"We know from our pastoral work that Americans are a generous, compassionate people. Our (foreign aid) policies should reflect our best instincts; currently they do not," the document says.

It deplores major shifts in U.S. international development policy since 1980 as "a gross distortion" of what ought to be done.

The pastoral draft was written by a five-bishop committee headed by Archbishop Rembert Weakland of Milwaukee. Released Nov. 11, it is slated for two rounds of revision and refinement before the bishops take a vote on it in November 1985.

Its chapter on the United States and the world economy, one of its major sections, seeks to spell out the implications of Catholic social teachings for the United States, which it says is "still the economic giant" in an increasingly interdependent world.

ADDRESSING ethical principles that should guide international economic activity, the document says that "three key themes emerge from recent papal teaching: the need for reform of the international system, the need to refashion national policies, and the acceptance of a 'preferential option for the poor' as an overall policy imperative."

It says that "Catholic teaching ... posits an international order structured to respect human dignity and achieve equity." These requirements, it says, reflect a need for "a fundamental recasting, not simply a modification, of the present system."

The draft makes no attempt to evaluate specific proposals for reform of the international economic order, but it strongly urges "renewal of the dialogue ... between North and South" as a "basic and overriding" prerequisite for any reform.

It attacks recent policy directions of the United States on that score, however. Lately, it says, U.S. obstructionism has made it "increasingly difficult to initiate or improve the quality of the dialogue for which (Pope) John Paul II has said 'there can be no substitute.'"

Even without basic reforms in the international economic structure, the document says, it is necessary and possible for "individual states to act wisely and generously in promoting the international common good."

IT URGES as the primary principle in U.S. relations with the developing world "a concern for the basic human needs of the poor."

But ideological shifts govern U.S. aid policy since 1980 have gone counter to that primary concern, according to the draft.

"U.S. policy toward the developing world," it says, "has shifted from its earlier emphasis on basic human needs and social and economic development to a selective assistance based on an East-West assessment of a North-South set of problems. ... The result is that issues of (Third World) political and economic development take second place to the (U.S.-Soviet) political-strategic argument. We deplore this change."

The document goes on to cite specifics in that policy shift which it considers a "gross distortion" of the fundamental rules that should govern development aid:

► A significant shift in funding from multilateral aid to politicized bilateral aid. "Multilateral programs (in 1984) account for only about one-tenth of U.S. development assistance outlays—down from one-quarter in 1981."

► A shift in emphasis from

humanitarian aid to military aid. "From 1981 to 1984 congressional appropriations for security-related aid programs increased nearly two-thirds, while development assistance appropriations remained almost unchanged."

► The single-handed U.S. decision in 1983 that forced donor nations to reduce from \$12 billion to \$9 billion their 1984-86 funding of the International Development Association, the World Bank agency that loans money exclusively to the world's poorest nations.

► U.S. back-offs from hard-won international agreements, and U.S. stances in North-South negotiations. "We have now reached the point where the rest of the world expects the United States to take a reluctant, damage-limiting, adversarial posture" in North-South discussions, the draft says.

Looking at a long-term decline in U.S. development aid efforts, the draft says, "We are also shocked and ashamed that the United States, the 'inventor' of foreign aid, is now almost at the bottom of the list" of the 17 major industrialized donor nations in the percentage of gross national product that it devotes to concessional aid.

At the peak of the Marshall plan in the 1950s, the United States devoted from 2.0 percent to 2.5 percent of its GNP to such aid. In recent years that figure has fluctuated from about 0.2 percent to 0.27 percent, or one-tenth the level of 30 years ago. Several donor countries give more each year than the 0.7 percent of GNP that the United Nations recommends as a goal, and only Italy and Austria rank as low as the United States.

The pastoral draft urges or suggests a number of specific changes in U.S. policy, among them:

► Returning to a multilateral focus in foreign aid programs, and especially restoring IDA funding "at least up to the level the rest of the world has been willing to accept."

► Forgiving debts owed by some of the poorest countries with the fewest resources to repay them. A footnote to the draft comments that the total indebtedness to the United States of 34 poor Sub-Saharan countries of Africa last year was under \$2 billion, "slightly less than the cost of one Trident nuclear submarine."

The chapter on U.S. economic relations abroad also deals with issues of trade policy, private investment and arms sales to the Third World.

On trade relations, it admits that ethical norms do not produce a trade policy as such, but it says that "it is possible to make a strong case for open and fair trade as an engine of development."

While opposing protectionist barriers to free trade, it adds that developed countries such as the United States should "adopt adequate (domestic) programs to cushion the possible adverse impact of freer trade on their own workers and families."

It also stresses that "trade policy alone, however enlightened, is not a sufficient approach toward the developing countries. It must be joined with finance, aid and investment policies."

The draft urges that private investment be increased in developing countries, "provided that it is consistent with the host country's goals and that its benefits are equitably distributed."

The document sharply attacks the "massive distortion of resources" in the global arms race.

"In 1984," it says, "the United States alone budgeted more than 20 times as much for defense as for foreign assistance, and nearly two-thirds of the latter took the form of military assistance or went to countries because of their perceived security value to the United States. Rather than promoting U.S. arms sales to countries that cannot afford them, we should be campaigning for an international agreement to reduce this lethal trade."

(Next: Catholic economic ethics.)

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CORNUCOPIA

Will real Advent please stand up

by Cynthia Dewes

As we confronted and outmaneuvered other Christians in the church parking lot last Sunday, the thought came to mind that this year's Advent must mean the coming of trouble. The omens seem to portend a Christmas season of dull parties, useless gifts, standing room only at midnight Mass, and general meanness.

It seems to be a foregone conclusion that the kids will flunk out of school two days before vacation begins, or that Uncle Ted will lose his job at the slaughterhouse before he can collect his Christmas ham. It might



even be possible that Grandma will make good her promise (threat?) to knit mufflers all around (sorry).

Just what is inspiring such gloomy intuition? Surely swelling attendance at church as well as in department stores shows confidence in the product.

The product? Obviously we're not talking about Cabbage Patch dolls or Gobots here. It's no Trivial Pursuit to wonder what we're doing in the midst of a holy religious season and popular commercial holiday without the proper spirit.

Ay, there's the rub. Spirit. To the religious person, Christmas Spirit is joy in the coming of the savior. It involves faith, hope and charity. The Christian believes that Christ is coming; he hopes in His promise of redemption; and he extends true charity to himself and to others in imitation of Him.

To the non-religious person, Christmas Spirit is the joy of giving and getting . . . things, mostly, but also ego strokes from enjoying how generous he is. He believes that Santa Claus is coming; he hopes Santa will think he's been good; and he displays a certain amount of charity in stocking and waiting Santa's pack.

It's easy to forget which Spirit should be infusing us when we're constantly tempted by greed of one kind or another. The urge to give the best party, wrap the splashiest gift, decorate the most elaborate tree, sometimes overcomes the quieter need to watch and pray for Christ's coming. The din of customary celebration can easily drown out those humble manger noises.

Following our baser instincts, we tend to put up the artificial Christmas tree before the Halloween jack-o'-lantern is safely in the trash bin or the Thanksgiving turkey carcass is cold in his gravy. Maybe we should re-name the Sundays of Advent to: On Your Mark, Get Ready, Get Set, and Go. It would make a great new game for Christmas.

check it out...

✓ **St. Vincent Hospital Guild's annual Christmas Brunch** will be held Sunday, Dec. 16 at 12:30 p.m. in Hillcrest Country Club. Tasker Day and his Strolling Violins will entertain, and there will be door prizes. Call 924-0538 or 842-1154 for more information.

✓ **Central Indiana Regional Blood Center** needs additional blood donations during the holiday season. Call the center at 926-2381 for an appointment.

vips...

✓ **Internal medicine specialist Dr. Bruce H. Bender** has been elected 1985 president of St. Francis Hospital Center's medical staff. Obstetrician-gynecologist **Dr. Martin T. Feeney** will be vice-president and president-elect, and gastroenterologist **Dr. James D. Rogge** will serve as secretary-treasurer.

Penance services for Advent

Parishes throughout the archdiocese have announced communal penance services for Advent. Parishioners are encouraged to make use of the sacrament of reconciliation at a parish and time which is convenient. For further information, call the individual parishes.

Several confessors will be present at each of the following locations:

Indianapolis South Deanery

Holy Name, Beech Grove; Dec. 17 at 7 p.m.

St. Mark, Indianapolis; Dec. 17 at 7:30 p.m.

St. Patrick, Indianapolis; Dec. 20 at 7:30 p.m.

Indianapolis East Deanery

Little Flower, Indianapolis; Dec. 19 at 3:30 and 7:30 p.m.

Our Lady of Lourdes, Indianapolis; Dec. 20 at 7:30 p.m.

St. Philip Neri, Indianapolis; Dec. 21 at 7:30 p.m.

St. Simon, Indianapolis; Dec. 23 at 7:30 p.m.

Batesville Deanery

St. John, Osgood; Dec. 17 at 7 p.m.

St. Charles, Milan; Dec. 20 at 7 p.m.

St. Maurice, Decatur County; Dec. 23 at 7 p.m.

Immaculate Conception, Millhausen; Dec. 23 at 4 p.m.

St. Maurice, Napoleon; Dec. 23 at 7:30 p.m.

Connersville Deanery

St. Michael, Brookville; Dec. 17 at 7:30 p.m.

St. Mary, Rushville; Dec. 18 at 7:30 p.m.

St. Gabriel, Connersville; Dec. 19 at 7:30 p.m.

St. Andrew, Richmond; Dec. 20 at 7 p.m.

St. Mary, Richmond; Dec. 22 at 12:05 p.m.

New Albany Deanery

St. Mary, New Albany; Dec. 16 at 7 p.m.

St. Mary, Lanesville; Dec. 17 at 7:30 p.m.

Our Lady of Perpetual Help, New Albany; Dec. 18 at 7:30 p.m.

St. Mary of the Knobs, Floyd Knobs; Dec. 19 at 8 p.m.

St. Joseph Hill, Sellersburg, Dec. 20 at 7 p.m.

St. Michael, Bradford; Dec. 20 at 7 p.m.

St. Mary, Navilleton; Dec. 20 at 8 p.m.

St. Anthony, Clarksville; Dec. 21 at 7:30 p.m.

Sacred Heart and St. Augustine, Jeffersonville; Dec. 23 at 7:30 p.m., at Sacred Heart

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MEXICAN FEAST—During a special liturgy honoring Our Lady of Guadalupe, a shrine is carried in a procession at St. Mary's Church in Indianapolis. The feast of Our Lady of Guadalupe was Wednesday. Father Mauro Rodas, archdiocesan director of the Hispanic apostolate, celebrated the Mass last Sunday. (Photo by Jim Jachimlak)

QUESTION CORNER

Anointing of the sick

by Fr. John Dietzen

Q Please explain a few things about the anointing of the sick. At a Mass for the sick and handicapped in our church, the priest anointed only the people in front. No one in church was asked to come to be anointed.

When I questioned this I was told the sacrament could be abused. Asked if a mother who has sat at her son's bed for four months because he is in a coma could receive this sacrament, the priest said it is only for people almost near death.



Hasn't this sacrament been changed to the anointing of the sick, not the dying? Is it an abuse to give it to someone undergoing an operation? A child four years old had worms taken off her stomach; brain damage came from lack of oxygen. Couldn't she have received this sacrament?

A You are correct in saying that some major changes of emphasis have taken place concerning this sacrament. For centuries, since about the time of the early scholastic theologians (around the 11th century), until our own day, anointing the sick (or as we used to call it, extreme

unction, literally the last anointing) was seen as a rite only for the dying.

Even then, however, that policy was far from absolute. The Council of Trent, for example, urged: "This sacrament should be given to the sick, especially to those who are so dangerously ill they seem to be ready to leave this life." In practice, however, it was so identified with the dying that relatives often refused to allow anointing, fearing that the sick person would be discouraged and give up hope.

In our own generation this sacrament has resumed much of the spirit it enjoyed in earlier centuries. It certainly is not only for the dying, but for the physical, emotional and spiritual healing of anyone seriously ill.

The most official indications for recipients of this sacrament are in the introduction to the Rite of Anointing (8-14) and the Code of Canon Law (1004-1007). The following are among those who may and should be anointed:

1.) Those who are dangerously ill due to sickness or old age. One need not be scrupulous about what is "dangerous." A sensible judgment about the seriousness of the sickness is sufficient.

2.) Those who have already been anointed but are now suffering from a different illness; or if the danger becomes more serious during the same illness.

3.) Those who are to undergo surgery because of a serious illness.

FAMILY TALK

How singles can find support in the church

by Dr. James and Mary Kenny

Dear Dr. Kenny: As I read your answer to a single person's request for recognition within the family of God, I became angry. Somehow the divorced, the separated and the widowed are thought of sooner. Most parishes have organizations for these people.

Why can't we be included when couples have dinner parties, cocktail parties and weddings? I can discuss politics, sports, the arts and weather as intelligently as a married woman. It is an anachronism to believe a woman has to have an escort.

You said, "free of commitment." Untrue. When we were young we babysat, helped pregnant sisters, paid for their children's clothes and now have no savings. Today we have the sole responsibility of aged parents and handicapped sisters and brothers.

You said, "more time for recreation and entertainment." So untrue. The only time we had more time than our married friends was when they had preschool children.

We have evenings and Saturdays, but entertainment costs money. Are you aware of the tremendous gap in earning power between men and women?

More time! I leave home at 6:30 a.m. On Saturdays, it's market, cleaner, department store, etc.

You said, "Making friends should have a high priority." How?

Answer: Yours was one of many letters objecting to our apparent insensitivity. Obviously, your deeply felt need is shared by other singles.

I do not have an easy answer. As a practicing clinical psychologist over the past 20 years, I have tried to help start singles groups on at least seven occasions.

Typically, the groups lasted about six months and then faded out. In analyzing the reasons for such marginal success, I have stumbled on two basic problems: Who should start the group and what is its content and purpose?

In your letter, you ask that the church provide a ministry to singles and that marrieds invite them over more often. I



agree with you. But stating what should be done does not make it happen.

Single persons will have organizations when enough single people get concerned enough to decide what they want and do it. The church and marrieds may be helpful, but they are not likely to start a ministry. That may sound pessimistic but it is realistic.

An even larger problem is the one you mention. "Single" covers a lot of ground. The single state is as diverse as the different kinds of families.

Some chose to be single. Some would prefer to be married but cannot find a partner.

Some are older. Some are very young. Some have children at home and are single parents.

Some are interested in inspirational or educational programs.

Most enjoy social activities. Picnics, dinners, parties and dances are popular in the beginning. However, once people have found a friend or two, they pair off and ignore the group. Of course, attendance diminishes.

Our most successful program has been what we call "Adventure-of-the-Month" club. The group plans a series of monthly concerts, ball games, museum visits, tours, suppers and similar social activities. The focus is on the activity. Friendships form as people do things of interest together.

Finding a common interest for single persons is not easy. I hope families and the church are awakened by your letter. But do not wait for the rest of us. Reach out yourself to us and to one another.

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

4.) Old people who are weak from age even if they do not presently suffer a dangerous illness.

5.) Sick children, if they have reached sufficient use of reason to be comforted by this sacrament. Obviously this will be different for different people but could include a four-year-old.



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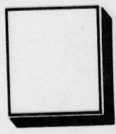


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Faith Today

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The living heritage of Judaism

By Joe Michael Feist
NC News Service

It was a cool autumn evening when my family and I drove up to the Northern Virginia Hebrew Congregation temple. We were there for a Friday service, our first Jewish service, and I was a bit apprehensive. I didn't know what to expect, though I suspected the service would seem foreign to me.

The first thing I noticed as we approached the entrance was a booth or hut made of branches with pictures of fruit and vegetables hanging around the sides. I later learned that this was a Sukkah, erected to remind Jews of the booths or huts the Israelites lived in as they wan-

dered in the desert toward the Promised Land.

Inside the temple, the rabbi explained that this Shabbat, or Sabbath, fell within the festival of Sukkot, the harvest festival described in Chapter 23 of the Book of Leviticus. I suddenly began to recall exciting scripture stories of the Israelites' courage, daring and abiding faith.

As the service progressed, we voiced — in language that is universal — prayers of praise, thanksgiving and petition. I soon

felt a growing, comfortable familiarity with the liturgy.

□ □ □

The fact that Catholics can discover roots of their own worship in Judaism should not be surprising, according to Dr. Eugene Fisher, director of the U.S. bishops' Secretariat for Catholic-Jewish Relations.

After all, Fisher said, Jesus was a Jew and his first followers were Jews. Moreover, "Jesus' prayer life was Jewish. He went to the temple. He went to synagogues. He chose the occasion of a Passover seder (the Last Supper) to explain his mission."

After Jesus was gone, Fisher said, his earliest followers continued to go to the Temple.

Over time, as the Christians began to develop their own liturgy, Fisher added, "it was based on structures of Jewish liturgy and permeated with the symbolic language of Jewish liturgy."

Fisher, who serves as a consultant to the Vatican Commission for Religious Relations with the Jews, said, for example, that the parts of the Mass have parallels in Jewish liturgy.

The first part of the Mass — the Liturgy of the Word — is essentially a typical synagogue prayer service combining readings from Scripture and psalms, Fisher noted. After that, the liturgy "takes its form from an adaptation of the Passover seder beginning with the great blessings — the berakhot." The blessings over the bread and wine are adaptations of Jewish blessings, he said.

When Jesus was asked how to pray, Fisher commented, his response "was very much in the manner of the synagogue." The thoughts contained in the Our Father are "found today in the basic prayers of daily Jewish life."

Catholic liturgical seasons find parallels in the Jewish liturgical calendar, Fisher remarked. "For instance, the season of Advent is a time of repentance, reconciliation and expectation — great themes of the Day of Atonement and the Jewish New Year celebrations, which also are in the autumn. And the season of Lent and Easter coincide with the time of Passover."

It is important to note, Fisher continued, that "Christianity continued to draw inspiration from the living spiritual heritage of Judaism." For instance, Christians "gradually began to apply to Sunday the characteristics of the Sabbath as a special day of rest."

Fisher, who has written numerous books and articles on Catholic-Jewish relations, feels it is important to understand how Christianity and Judaism grew from a common root in biblical Israel. But obviously, he said, different forms of prayer developed.

"From the Christian side the understanding of Jesus as risen Lord naturally infused Christian prayer with a distinctive characteristic," he said. "For its part, Jewish prayer continued to develop an increasingly rich spirituality which can, even after 2,000 years, be appreciated by Christians as a means of response to the one God we both worship, the God of Israel."

So Fisher insists that there is something more important than appreciating Judaism as a way of understanding our own past history as Christians.

What is often forgotten, Fisher thinks, is that Judaism is not simply a religion of the past. Jews have an ongoing bond with God and a life of worship in which Christians find their own worship reflected in numerous ways.

(Feist is associate editor of *Faith Today*.)

Catholic liturgy. Jewish liturgy. While participating in a Jewish service, Joe Michael Feist discovered that the two have much in common. And that fact shouldn't be surprising, says Catholic-Jewish relations expert Dr. Eugene Fisher.



Before...

By Father James Bacik
NC News Service

A young man and woman walk into my office. She is a member of our university parish and introduces me to her fiancé. They heard that you have to make arrangements with the priest at least six months before a wedding.

I try to make them comfortable. We engage in some small talk.

The young man grew up in a Protestant family. I am told, and he has a few things he wants clarified about Catholics.

"Why is it Catholics worship Mary?" he asks in a voice suddenly aggressive but also anxious. He continues with the usual litany — purgatory, calling priests "Father," not reading the Bible.

The young woman nervously blurts out that he has been asking her these questions and she can't answer them.

I find myself a bit resentful at having to go through all this still another time. Then I remind myself that this is a teaching opportunity. Both these people are a product of centuries of mistrust among Christians. They live in a culture where religious illiteracy is common.

But now there is an opportunity to break down barriers and deepen mutual understanding. The couple's upcoming marriage can be an element in the mysterious workings of the Spirit to further Christian unity.

I begin by giving them more time to talk over their feelings about the love drawing them together and about their religious differences. We talk about the problem of hidden resentments that can develop over religious practices.

I ask: How will you feel if you are married in another church? If your children are raised in a tradition different from your own?

We talk about the problems of raising children in religious ways. We discuss the promise she must make to practice her Catholic faith and to do all in her power to raise the children Catholic. I try to put this in a historical context and explain how the church has interpreted it. And I tell the story of a man and woman who wrestled with this question for nine years. Only then did they enter their happy marriage.

This contrasts with couples I know who thought they would solve the problem when the first child came, but never could.

The couple with me is burdened by an obvious lack of religious understanding. I try to respond to objections the young man raised. I encourage the couple to study each other's religious tradition.

Our parish has books, tapes and courses for that.

I also encourage the couple to consult his minister for a similar program. Their plans to marry offer a marvelous opportunity for them to reach an adult understanding of their faith.

The man and woman are interested in the marriage ceremony. He is relieved when I suggest we work out an ecumenical celebration with his pastor. He feared his family would be excluded and he wouldn't know what to do at a Mass.

He thinks it better that the ceremony be in her church, but is surprised and pleased to know it is possible to get permission to have it in his church.

I encourage them to plan the ceremony together. And I give them a book as a guide. I ask them to eventually write down for me why they made their choices of readings and what the passages mean to them.

I urge them to think beyond the ceremony to ways they can pray together regularly and bring Christian values they share into their married life.

As we conclude, my hope is that this first session has broken down some barriers, beginning a process that will lead this typical young couple to the serious preparation marriage demands.

(Father Bacik is pastor of a university parish in Toledo, Ohio.)



Today's Mixed Marriages

Ruth's decision: where you go, I w

By Father John Castelot
NC News Service

In ancient Israel about the 12th century B.C. a couple named Elimelek and Naomi lived in Bethlehem. When famine hit the land they moved east to Moab.

In Moab, Elimelek died. Naomi's two sons married Moabite girls, something frowned upon by the Israelites.

In the course of time both sons died and Naomi was left with her two foreign daughters-in-law.

When the famine eased in Israel, Naomi decided to go home. She urged the young women to remain in their own country where they might remarry and have families of their own.

Reluctantly, tearfully, one of them — Orpah — kissed her mother-in-law goodbye. The other, Ruth, insisted on going with Naomi.

"Do not ask me to abandon or

forsake you. For wherever you go, I will go, wherever you lodge I will lodge. Your people shall be my people and your God my God" (Ruth 1:16-17).

The biblical account doesn't say why Ruth did this. Her choice was highly unusual. It meant Ruth was willing to pull up stakes and sever old connections.

In Bethlehem Ruth met a man named Boaz, whom she married. They had a son and named him Obed. He became the father of Jesse, who was the father of David.

Thus it was that a pagan woman became an ancestor of the great King David. This may be why Ruth's story was included in Scripture.

Later, Matthew singled Ruth out when his Gospel presented a genealogy — a family tree — of Jesus, son of David (Matthew 1:5).

Scholars generally agree that the basic points about Ruth are based

on historical fact. They doubt that the Old Testament writers would invent a pagan and a foreigner as David's ancestor.

It seems that mixed marriages have been with us for many centuries.

Naomi loved Ruth and accepted her, letting God direct the relationship's outcome. One can imagine that even if Ruth had not become an Israelite, Naomi would have loved her.

The Bible doesn't talk much about mixed marriages. One of the few times we hear of a "mixed marriage" is in St. Paul's first letter to the Corinthians. But since what he had to say concerned a new Christian who already was married to a pagan, it is quite different from many of today's mixed marriages.

It seems certain people were demanding that a new Christian separate from a spouse who re-

...and After

By Katharine Bird
NC News Service

The Catholic Church today takes the approach that mixed marriages can serve as "a sign of hope for unity among churches," said Father John Hotchkin, director of the U.S. bishops' Secretariat for Ecumenical and Interreligious Affairs.

The church also recognizes that people in mixed marriages may encounter special complications, Father Hotchkin said. "We think such marriages have special claims on the pastoral ministry of the church," he added that nationwide 27 percent of Catholics marry non-Catholics. In some areas, the Far West and the South, it's 80 percent.

Much church help takes the form of counseling before marriage. Couples are encouraged to face potential difficulties and make decisions "in a way that respects the religious conscience of each," Father Hotchkin said.

But more thought is now being given to serving mixed-marriage couples after the wedding. He thinks more local consultation on the experiences of such couples could produce a workable list of their special needs.

Asked what he considers the greatest pressure point on mixed marriages, Father Hotchkin promptly replied: "the religious upbringing of children."

It's not an area where people

are neutral, he indicated. "People feel religious values are the most precious things they have to transmit to their children."

The church asks Catholics "to promise to do what they can" to have their children raised as Catholics, Father Hotchkin explained. The Catholic is expected to act with integrity in living up to the promise, he added. But the church realizes that the way family situations develop sometimes prevents this.

Raising the issue before marriage provides an opportunity for a couple to consider the matter in a calm environment. Once children are born, they become "the object of affection by parents and grandparents," Father Hotchkin said. Children can become part of a tug-of-war.

Father Hotchkin told of a Catholic wife who went through "a crisis of conscience" 17 years ago. Her Protestant husband insisted on sending their children to the Lutheran school.

The woman took the issue so seriously that she was considering a separation, Father Hotchkin reported. That impasse ended when the husband's career required a move to a city whose only Christian school was Catholic.

Today such a situation is less likely to develop. Representatives of one or both communities would want to help find a workable solution that preserved the marriage, the priest said.

In premarital counseling today, couples are advised to "make use of all that is shared" by their faith traditions. This could include reading the Bible at home and using prayers sacred to both.

A tension point for many couples is the inability to participate fully in each other's religious rites. Father Hotchkin would like to see more ministry to couples in this situation. The danger is that couples "will fall into the cracks between the churches."

Father Hotchkin counsels couples to participate together in worship as much as possible. He suggested that services held in some parishes during Lent and Advent may be a place to start.

But for parishioners at the Church of Holy Apostles in Tidewater, Va., that problem is alleviated somewhat. Their building houses both a Catholic parish and an Anglican congregation.

People "tell me they feel blessed" to be able to attend services in the same church, the priest commented.

(Ms. Bird is associate editor of Faith Today.)

FOOD...

...for thought

What happens when a Catholic husband and his Methodist wife approach the time of their teenage son's confirmation, which will be celebrated in a Catholic parish? Are there ways for this couple to work together in preparing their son for his confirmation? Can they plan together for the special day and celebrate it together?

Again, what happens with couples in mixed marriages in these times when the at-home observance of special seasons like Advent and Lent is so much stressed? Must they conclude that the open practice of faith at home is not possible for them? Or must one partner participate actively in the observance of faith at home, while the other partner stands by passively?

These are questions of the ecumenical age. Church leaders have been suggesting that these kinds of questions are particularly urgent now — at a time when it is considered so important that values be communicated to children at home. To the extent that couples in mixed marriages can work together to share and communicate values at home, they should work together, these leaders say.

Of course, like any other couple, a couple in a mixed marriage may need some assistance in doing this.

In light of such concerns, ministry to couples in mixed marriages after their wedding — not just before — is expanding.

The road to the full unity of divided Christians is long. But it appears there are important tasks to carry out in common along the way — ecumenism's practical side, you might say.

It is fairly easy to see that divided Christians can cooperate to carry out valuable social-justice work. But can they cooperate in other ways?

The day when divided Christians receive Communion together may be somewhere off in the future. But when it comes to preparing for a child's First Communion or confirmation, or even a child's wedding, how much can a couple in a mixed marriage contribute together on the level of faith?

The challenge is to recognize that divided Christians share more than they sometimes realize. The challenge is to bring what is shared to bear in practical ways on life at home.

How is this done?

...will follow

mained a pagan. But what Paul writes shows him reacting with his usual pastoral sense.

He advised the couple to remain married as long as the pagan partner caused no serious difficulties for the other in living the Christian life. His reason: "The unbelieving husband is consecrated by his believing wife; the unbelieving wife is consecrated by her believing husband" (1 Cor. 7:13-14).

In other words, Paul hoped the pagan spouse would be affected by contact with the believing community. But even if the pagan partner should not become fully Christian, the implication is that the couple should stay together and live in harmony. For, as Paul put it, "God has called you to live in peace."

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

...for discussion

1. Should a Catholic father and Protestant mother cooperate at home to communicate Christian values to their children? Where might they find help in doing this?

2. What is the ecumenical movement? Has it influenced your life or the life of someone close to you? How?

3. Joe Michael Feist indicates that while Catholic and Jewish worship differ in significant ways, there are some common threads between them as well. Why would this be the case?

4. In Feist's article, what does Dr. Eugene Fisher mean when he says it is important for Christians to regard Judaism as more than just a valuable religion of the past?

SECOND HELPINGS

An easy-to-read book that surveys the current movement for unity among divided churches and reviews the history and causes of their divisions is "Twenty Centuries of Ecumenism," by Father Jacques Desseaux. "Nowadays ecumenism is hardly front-page news for the mass-circulation magazines. Is it therefore dead? By no means! The ecumenical life has quite simply changed its character, it has become diversified and widespread, with the result that it has become commonplace. It is now lived day by day," the author writes. Father Desseaux, who died recently, was a French priest of the Diocese of Versailles. At one point in his book, he writes about some concrete forms ecumenism takes in ordinary life. A brief section comments on ministry to mixed marriages. (Paulist Press, 545 Island Rd., Ramsey, N.J. 07446. \$4.95.)

A crowded night at the inn

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

Answers: 1. MARY, 2. NAZARETH, 3. CENSUS, 4. PREGNANT, 5. JOSEPH, 6. HEROD

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Unique role for Sister in men's community

by Richard Cain

Segregation by sex has long been a hallmark of Catholic religious orders. But the separation has never been perfect. Women's religious communities have always been dependent on men for priests. And while men's communities have had no need for women, they have often made use of their services for domestic chores.

Now the old patterns are beginning to break down. The presence of Franciscan Sister Sue Bradshaw on the spiritual formation staff of the Order of Friars Minor, a local Franciscan community of men, is one example of a small but growing trend toward greater interaction and cooperation among men's and women's religious communities.

For Sister Bradshaw, her presence in the program teaching young friars the Franciscan way of spirituality is a chance to demonstrate her idea of what the church should be: "men and women working as equal partners with mutual respect."

"I am attempting to be

what I already am, a Franciscan woman, where there aren't any other Franciscan women."

Sister Bradshaw enjoys her work for a number of reasons. "One reason is the fine quality of the men on the formation staff and the young men in the program." She also finds the program to be a benefit to her. "It helps me to deepen my own Franciscan commitment."

She co-teaches a class on prayer and the psalms to the men in the first part of the formation program at the St. Francis of Assisi Novitiate in Franklin and supervises three of the seven men in the second part of the formation program at Sacred Heart parish in Indianapolis.

Sacred Heart is a place where the young friars have the opportunity to integrate the values of Franciscan life with a full-time ministry, according to Sister Bradshaw. In addition, she offers spiritual direction to the young friars in both places.

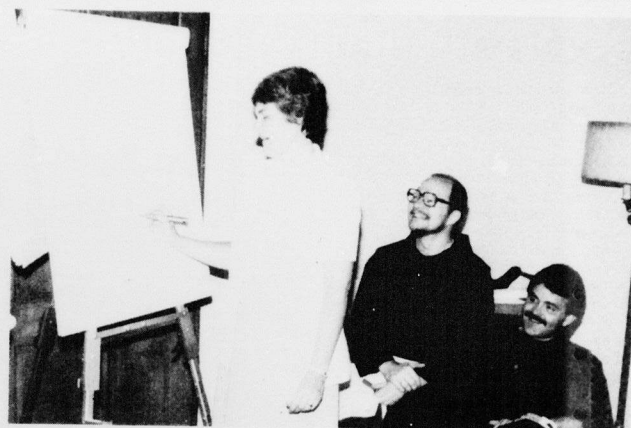
"I also try to be there for prayer, meals, recreation and their weekly community meeting at Sacred Heart." A member of the Franciscan

community in Oldenburg, Sister Bradshaw also teaches Asian history, religion and politics at Marian College in Indianapolis.

According to Sister Bradshaw, it was the friars who decided they wanted a Franciscan woman on the formation staff. "They see it as bringing complementarity to the program. Since we are both trying to live the Franciscan life, we have a lot to offer each other."

One of the things Sister Bradshaw tries to offer is her vision of ministry. Ministry should not be based on competitiveness or subservience, according to Sister Bradshaw, but on the goal of enabling others to do their own ministry.

"If we have as the goal of ministry to enable others to do their own ministry, then I celebrate it if someone can put me out of business.... Ministry is not the



FACILITATOR—Franciscan Sister Sue Bradshaw facilitates a community meeting at Sacred Heart Friary in Indianapolis. With her are Father Ralph Parthie (center), director of the integration program at Sacred Heart, and Brother John Girard, who teaches in the religious formation department at Brebeuf Preparatory School in Indianapolis.

prerogative of the priest or the Religious, the man or the woman. We're all called to it by being baptized.... (If someone else can do my ministry better than I can,) the challenge is for me to move into areas where the needs are not yet met."

The cooperation among

men's and women's religious communities will continue to grow, according to Sister Bradshaw. A number of religious communities are adopting novitiate programs where young women and men have parts of their religious formation together.

The Franciscan sisters at

Oldenburg recently participated in workshops on social justice with men and women Franciscans in Oldenburg. "It's a natural (thing) for the Franciscan communities (to do)," she said. "There are a lot of possibilities in the future for this kind of collaboration."

For Africa, 1984 promises to be a record year. Of suffering.

"Total failure of summer crop. Cyclone in February destroyed all harvests. Starvation is widespread. I visited an encampment of 80 people who had arrived 3 months earlier. Their crop had dried out. And for months they had to forage for leaves, grass and insects. When people began dying, they walked 16 miles to Tete City hoping to find food and work; but they found neither. The government provided tents, but no food. So they continued to forage..."

— Arthur Simon, Executive Director, Bread for the World, reporting on his recent trip to Africa, May 21, 1984



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Pope cautions Bolivian bishops

VATICAN CITY (NC)—Pope John Paul II told a group of 18 Bolivian bishops Dec. 7 that some forms of liberation theology had created a "dangerous uncertainty" in their country. He urged them to follow recent church guidelines on the subject and to be especially careful in choosing seminary professors who are "faithful to the hierarchy and the magisterium of the church."

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In Africa the worst famine since 1974 has put millions of people at risk. Already an estimated 100,000 Mozambicans have died. Farmers are eating the seeds meant for planting crops. Those who can walk are fleeing the countryside for the city. But there they are finding many more like themselves...and not enough food.

In response, countless private relief organizations have joined forces to respond. But their resources simply cannot meet such vast needs by themselves. That is why Bread for the World, a Christian citizens' movement, is working so hard today on Capitol Hill in support of special emergency aid for Africa.

Frankly, we do not believe that government action is the simple solution to every problem. But when thousands of lives hang in the balance—when needs are vast and private resources too small—we believe our government must be responsive to moral concerns. Our nation must be known as much for its compassion as its power. And this is why we ask today for your support.

First, we ask you to **write your members of Congress** in support of increased food aid to Africa. Trucks, fuel and spare parts are also needed so that food shipments can be rushed to distribution centers.

Second, we invite you to **join Bread for the World**. For a \$15 annual membership fee, you will receive a monthly newsletter with regular coverage of key legislative developments on Africa, as well as other congressional actions affecting poor and hungry people. You will also be supporting our efforts to educate other Christians about the African crisis and the need for a timely and generous U.S. response. But most of all, you will be giving hope to the millions of hungry people in Africa and elsewhere around the world, who need our faithful acts on their behalf.

Focus attention on apartheid

(Continued from page 1)
engagement" and said "we are going to continue with that policy. I have to disagree with him that the situation has worsened. We have made sizable progress there in expressing our repugnance on apartheid."

Reagan cited as evidence of progress the South African government's announced release of 16 labor leaders from detention, five of whom still faced charges. The South African ambassador later said the release was not influenced by "constructive engagement."

On Monday, however, three days after his meeting with Bishop Tutu, Reagan called on the South African government to end "the forced removal of blacks from their communities and the detention, without trial and lengthy imprisonment, of black leaders."

In a speech marking International Human Rights Day, Mr. Reagan said that "the United States has said, on many occasions, that we view racism with repugnance. We feel a moral responsibility to speak out on this matter, to emphasize our concerns and our grief over the human and spiritual cost of apartheid in South Africa."

Other developments involving apartheid included:

► Statements by 35 Republican conservatives in the House and two Republican senators that they reject apartheid and believe the U.S. government must do more to oppose it.

► Continuing protests and arrests around the country, including Bishop

Moore's arrest in New York and the arrests at the South African Embassy in Washington of Dominican Sister Mary O'Keefe, board member of the National Coalition of American Nuns, and two children of the late Sen. Robert Kennedy, D-N.Y.

► Release of a letter from Bishop James W. Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, to Reagan criticizing "constructive engagement" as a means of convincing South Africa to allow independence for neighboring Namibia, a strife-torn land controlled by South Africa.

► Release of a report from the Southern Africa Catholic Bishops' Conference citing accusations that the government had committed atrocities, including rape and murder, while quelling riots in black townships.

► Criticism of apartheid by Catholic Archbishop-designate Stephen Naidoo of Cape Town, South Africa, who is of Indian descent and thus a member of one of the South African government's designated non-white ethnic categories.

► A meeting between the Rev. Jesse Jackson, a black Baptist minister and political activist, and Archbishop Pio Laghi, Vatican pronuncio in the United States, to discuss apartheid and other subjects.

► Support for Bishop Moore's civil disobedience by Archbishop John J. O'Connor of New York, who also said the U.S. Catholic Conference's Committee on Social Development and World Peace,



KENNEDYS ARRESTED—Douglas Kennedy, 17, son of the late Sen. Robert Kennedy, is handcuffed and placed under arrest for picketing outside the South African embassy in Washington. Kennedy's sister, Rory, 15, and Derrick Evans, a Boston College student, were also arrested as they demonstrated against the South African apartheid policy. (NC photo from UPI)

which Archbishop O'Connor chairs and to which Bishop Moore belongs, will deal more visibly with African affairs in the future.

► A front-page editorial in the Vatican newspaper, *L'Osservatore Romano*, calling Bishop Tutu one of the "prophets of peace" in the modern world. It also said the apartheid system "violates the most elemental human rights."

BISHOP MOORE, interviewed by National Catholic News Service Dec. 7, two days after his arrest, said apartheid is "a topic about which I feel very strongly. There has to be a witness of the church in this area."

He said his protest and arrest could be viewed as following logically from the statements by the nation's Catholic black bishops in their recent pastoral letter on racism and was inspired in part by Anglican Bishop Tutu's example.

Tutu praised

VATICAN CITY (NC)—The Vatican newspaper called South African Anglican Bishop Desmond Tutu one of the "prophets of peace" in the modern world and said this year's Nobel Peace Prize winner is fighting an apartheid system that "violates the most elemental human rights."

"Tutu's (actions) are radical evangelism and not, as some claim, political extremism," said an editorial by *L'Osservatore Romano* vice director Gian Franco Svidercoschi. "His choice of action is not ideological, but a sign of the Christian faith: That all men, created by the Father in his own image and redeemed by the son, are equal," the editorial said.

Fr. Cardenal dismissed from Jesuits

(Continued from page 1)
Curia will issue no more information about this."

The Jesuit decision "is not a laicization, is not a penal act" under canon law, said Father Gerhartz after the announcement was made.

The decision means that Father Cardenal is no longer under Jesuit church authority and his immediate church superior is Archbishop Miguel Obando Bravo of Managua, Nicaragua, an opponent of Nicaragua's Sandinista govern-

"I am a bishop and in particular a black bishop. I feel a certain responsibility toward a brother bishop," he said, adding however that apartheid is a human rights issue, not a "black" issue in itself.

"It said something very symbolic and very effective," Archbishop O'Connor said of Bishop Moore's participation in the demonstration and subsequent arrest. He predicted as well that the Social Development and World Peace Committee would engage in "expanding activity" regarding apartheid in the future. "Africa is virtually moving Central America off the front page," he added.

At its meeting, the committee asked its staff to research the issue of whether church agencies should divest from U.S. corporations investing in South Africa. Consideration of such action was proposed by Bishop Moore at the bishops' general meeting in Washington in November.

ment and of Nicaraguan priests holding government positions.

"As every member of the faithful is under the authority of the local bishop," said Father Gerhartz.

Under the decision Father Cardenal is still a priest but would need to be incardinated in a diocese before he could practice his public ministry. Incardination is a process by which a local bishop authorizes diocesan priests to administer the sacraments in his diocese. Religious order priests are given this authority by their local religious superiors.

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YOUTH CORNER

Life after drugs

by Tom Lennon

Question: Would you please write more stuff about drugs?

Answer: OK. At the same time we'll report some of the good things that one young person is doing.

His name is Russ and first we must tell much bad news about this 16-year-old.

Six years ago when he was 10, a friend offered him a can of beer. He not only drank it but also liked it and had another and another.

Later he tasted bourbon,

scotch, gin, tequila, rum, vodka and wine.

Russ can't remember when he had his first joint of marijuana, but he liked that too. And in the months ahead he fell in love with uppers, downers, Qualudes, cocaine, acid, opium and other drugs.

"You know what, Mr. Lennon?" says Russ. "I really liked it when those dumb new kids would come into junior high school and want pot so much they'd be willing to pay me a hundred percent more than it was

worth. Man, they were dumb!"

During the school year Russ would wake up in the morning, usually hung over, grope around for a joint in his bedroom and have two for breakfast.

Russ became a full-

fledged alcoholic. Then last summer he overdosed on alcohol.

Long and expensive treatment (the bill came to more than \$24,000) finally enabled him to say at the age of 16, "I'm a recovered alcoholic."

Russ is four months into sobriety now. Other drugs are also things of the past.

But there's more good news. Russ has a much better relationship with his parents today.

He also has written a religious song for drug addicts. The young minister at the church he now attends is going to help Russ and his singing group get a cut made of the song.

Best of all, Russ persistently has asked the board of education in his city to allow him to start a support group for addicted young people at the public school he attends.

Now he's been granted permission to do so and a

woman from the board is going to help him.

He also is telling his friends at school the news that there can be a good life after drugs.

"They look at me like I'm kinda weird," says Russ. "But I don't care if they think I'm a sissy."

That should tell you how strong Russ has become.

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

Pope urges youth, pursue peace

by Sr. Mary Ann Walsh

VATICAN CITY (NC)—Pope John Paul II urged an international group of youths Dec. 7 to think of the horror of past wars and to commit themselves to peace.

"To remember the past is to commit yourselves to the future," the pope said during a symposium of Youths for Peace, sponsored by a Japanese radio network and the Japan Catholic Bishops' Conference. "For each of you this must mean committing yourself irrevocably to become builders of peace and brotherhood."

"Whatever the obstacles," he said, "however long and arduous the road that stretches before you, you must not let anything deter you from reaching across the

barriers of nation and race, and culture to be united with all your brothers and sisters." The pope told the youth to "go forward to build an international order of peace that rests on the pillars of truth and justice, freedom and love."

Pope John Paul, who has spoken to youth about peace on several occasions on his trips to different nations, noted that the theme of his Jan. 1, 1985, World Day of Peace speech will be "Peace and Youth Go Forward Together."

The pope also commended presentations on peace made by the young people during their meeting and particularly cited the words of those who underscored the need for inner peace and a respect for all living things.

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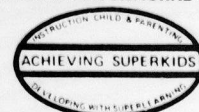
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Main issues are leaders, liturgy, schools

(Continued from page 3)
concern in making it into society," said Father Taylor.

Because of the importance blacks attach to education, the Catholic school has been and remains one of the major tools of evangelization within the black community. For example, 85 percent of the students enrolled at St. Rita's school are non-Catholic, according to Divine Word Father Richard Jeschke, pastor of St. Rita.

"We cannot overemphasize the tremendous importance of parochial schools for the black community," the black bishops said in their letter. "We even dare to suggest that the efforts made to support them and to ensure their continuation are a touchstone of the local church's sincerity in the evangelization of the black community."

Yet the survival of urban Catholic schools is being endangered by rising costs, crumbling buildings and the flight of Catholics away from the center of the city. "We don't have the people now to support our facilities," said Father

Jeschke. St. Rita's membership presently stands at around 600 parishioners, one-third of what it was in 1969. "The bottom line at St. Rita's is that this school would have closed last year if Archbishop O'Meara hadn't given us a subsidy."

Father Jeschke takes issue with those who think that urban Catholic schools have to be financially self-sufficient. "The issue is bigger than that. This school is for the poor. This is an outreach."

But many Catholics in the suburban and rural parishes do not see it that way. Many question why the archdiocese should be spending their money on the inner-city black Catholic schools when most of the students aren't even Catholic. "That (attitude) is a reality in our archdiocese," said Msgr. Gerald Gettelfinger, chancellor of the archdiocese. "(Yet) we have an obligation to witness in the inner-city whether there are Catholics there or not."

Despite their limited resources, the parishioners at St. Rita are sacrificing for the school, according to Father Jeschke. "Proportionately our poor community is giving more than the affluent communities."

But this alone is not enough to keep the school open. "It's hard to get new families to come into a school where every year it looks like the school is going to close for lack of resources." According to Father Jeschke, it will take an ongoing commitment of support from the whole Catholic community to keep the school open. "What is the commitment in this archdiocese to the black Catholic community and to the poor?"

According to Archbishop O'Meara and Msgr. Gettelfinger, the archdiocese has made its commitment through its support for the Urban Ministry Cooperative. "It is one of my hopes of the Urban Ministry Cooperative that it will help meet the needs of those parishes that have schools in the black community. A tremendous amount of allocation from the AAA (Archbishop's Annual Appeal) goes to those parishes," Archbishop O'Meara said.

But those working in the black Catholic community see the commitment to the urban parishes as different than a commitment to the black Catholic community. "I'm super excited about it," said Father Jeschke. "But in no way can they say that the Urban Ministry Cooperative is ministry to



Father Bernard Strange

the black Catholic community. It is a ministry to the central city urban parishes of which a number of them are black."

The black Catholic community is also concerned about providing programs for its youth outside of school. "There is a vital need for youth ministry in the (inner-city)," said Divine Word Father Arthur Kelly, director of the St. Nicholas Youth Center in Indianapolis. "In this city, everything is geared for the adults. But who is thinking of the youth? ... I'd like to see the archdiocese take the initiative to get our black youth organized in a meaningful way the way the CYO does."

But there doesn't seem to be agreement as to the best way to develop programs for inner-city youth. Father Kelly envisions a city-wide program open to both Catholic and non-Catholic youth based at his center. "(But) I've found out a lot of the churches want to hold on to their own kids."

Ultimately, however, if the Catholic Church is to grow in the black community locally, it will have to follow through on its commitment to justice. "For us the causes of justice and social concern are an essential part of evangelization," the black bishops said in their letter. "Our own history has taught us that preaching to the poor and to those who suffer injustice without concern for their plight and the systemic cause of their plight is to trivialize the Gospel. ..."

While grateful for what the church has done on behalf of the cause of justice, black Catholics are concerned that the church not lose sight of the radical demand of the gospel. "The single greatest obstacle to black evangelization is the failure of the Catholic Church to act on what it believes," said Father Waldon. "But at the same time, the Catholic Church has done more service to the black community than any other church. The service is a source of good attitudes among the black community."

It is not generally recognized how pivotal the role of the Catholic Church was in breaking the back of segregation in this country, according to Father Bernard Strange, pastor of St. Rita's for 37 years and a pioneer in the black apostolate locally. According to Father Strange, Pope Pius XII exerted considerable pressure on the American bishops to support the cause of the blacks.

He said that President Harry Truman once told black jazz musician Lionel Hampton that if Cardinal Ritter had not integrated the Catholic schools in St. Louis with a pastoral letter, the Supreme Court would never have thought it could integrate the nation's schools in 1954 with a court order and have it stick. Before going to St. Louis, Cardinal Ritter integrated the Catholic schools in Indianapolis.

But much remains to be done. Black Catholics in particular are mystified at how white Catholics can defend the rights of the unborn, yet remain apathetic about the rights of those—especially minorities—who already are born. "If we were going to do business with someone who had the best price and we found out they were an abortionist, we wouldn't do business with them," said Doris Parker. "But yet if that person were discriminating, we still do business with them. The whole moral teaching of the church goes out the window."

Many Catholics, however, deplore this selective apathy toward the problem of human rights. "I hope there is no doubt whatsoever about the active commitment on the part of this archdiocese for the cause of social justice, particularly of the necessity to eliminate the sin of racism," Archbishop O'Meara said.

According to Archbishop O'Meara, an important first step would be for everyone to develop a greater sensitivity for all minorities. "I remember once I was at a huge Mass in Bujumbura, the capital of Burundi. The place was simply teeming with people and I was the only white person there. I can't describe the feeling I had when I realized I was such a minority. It helped me, I think, understand how other minorities feel. We must be sensitive to them."

A second step would be to communicate with those who are minorities in the church, according to Father Strange. "Go and talk with your black neighbors and ask them what their needs and problems are. They can give them from A to Z."

Only when every group and individual feels welcomed and needed in the church will they agree with the church's claim that it is "catholic."



Divine Word Father Richard Jeschke

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



December 15

St. Christopher Single Adults will hold their annual Christmas Dance at 6 p.m. in the cafeteria, 5301 W. 16th St., Speedway. All singles welcome.

December 16

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. John's Festival of Arts will present organist Herbert Harris in concert at 4:30 p.m. preceding 5:30 p.m. Mass in St. John Church, 126 W. Georgia St.

The Combined Choirs, Trojan Band and Jazz Ensemble of Chatham High School will present a Christmas Concert at 6:30 p.m. in the school gym. Public invited.

Holy Angels Church/School Family will enjoy a Christmas Dinner and Program at 5 p.m.

December 17

Bloomington Separated, Divorced and Remarried Catholics will hear a lecture/discussion on "Stress and the Holidays" at 7:30 p.m. at St. John the Apostle Parish, 3410 W. Third St. For more information call 812-332-1262.

The Daughters of Isabella, Our Lady of Everyday Circle #1133 will hold their monthly meeting beginning with Mass at 6 p.m. at St. Elizabeth's Home, 2500 Churchman Ave., followed by a catered dinner. Cost: \$6.50, plus \$3 exchange gift. Call 882-5927 for more information.

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December 19

The Catholic Widowed Organization (CWO) will meet for 5 p.m. Mass at Cathedral Chapel followed by the regular meeting at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. Election of officers and holiday program.

December 20

A Christmas Celebration sponsored by New Albany Deane Catholic Youth Ministry for adults working with youth will be held at 7:30 p.m. at 719 E. Market St., New Albany.

December 21

Kevin Barry Division #3, Ancient Order of Hibernians will hold its annual Irish Christmas Cocktail Party at 8 p.m. at the Indianapolis Athletic Club. Call 255-5933 or 359-9123 after 5 p.m. for information.

December 21-22-23

A Christmas Family Retreat will be held at Mount St. Francis Retreat Center. For information and registration call 812-923-8817.

December 23

The Church of the Holy Name of Jesus, 17th and Albany, Beech Grove, will present Christmas Concert XXIII conducted by Jerry Craney at 3 p.m. and again at 6:30 p.m. in the church. Men and Boys Choir, Girl's Choir, Folk Group, combined chorus and orchestra will perform. Call 784-0459 for tickets.

St. John's Festival of Arts will present the St. John Choir in

concert at 4:30 p.m. preceding 5:30 p.m. Mass in the church, 126 W. Georgia St.

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Book reviews

What life was like for women in the 17th century

THE WEAKER VESSEL, by Antonia Fraser. Alfred A. Knopf (New York, 1984). 544 pp., \$19.95.

Reviewed by
Patricia B. Hoffman
NC News Service

This almost encyclopedic chronicle of women in 17th-century England is a valuable and comprehensive analysis of the social history of a violent, tumultuous era.

During the years covered, from 1603 to 1702, the lot of women was not, generally speaking, a happy one.

They had no civil or legal rights and were considered inferior to men mentally, morally and physically. Any property owned by a woman became her husband's upon her marriage. Divorce was unheard of, and if a woman separated from her husband she immediately became penniless.

"The weaker vessel," a

title from Tynedale's 1524 translation of the New Testament, well describes her plight.

In spite of all these handicaps, there were some startling exceptions to the conventional view of the sex. There was even a forerunner of our present political activists. In 1649 a group presented "The Humble Petition of divers well-affected women inhabiting the City of London, etc." asking for the release of political prisoners. The House of Commons told them to "go home, . . . meddle with your housekeeping."

Miss Fraser tells of women who quite literally held the fort during the troubled times of the Civil War. This century was the time when Charles I was beheaded, Oliver Cromwell became Lord Protector, and Charles II came to the throne. There was an enormously wide range of political and social climates, but throughout that epoch women as a rule were considered inferior.

The gap between rich and poor was enormous. The latter were mostly illiterate,

and mere slaves to their husbands (an unmarried woman's lot was miserable).

A wealthy widow might have considerable independence. As, for instance, Lady Anne Clifford. After two very unhappy marriages she enjoyed life as a patroness of the arts and benefactor of the poor. A friend of poet John Donne, she wrote her autobiography. This in spite of the fact that women writers were frowned upon—indeed, any kind of learning was thought unsuitable for ladies.

Many marriages, however, were happy, although women were married off by their families without any regard for their wishes. Lucy Davies, later Countess of Huntingdon, was married at the age of 10, although she did not actually live with her husband until a few years later.

Once wed, wives were expected to produce, and produce they did. Elizabeth Walker had 11 living births, and only one infant lived to maturity.

Miss Fraser gives us a huge cast—wives, warriors, mistresses, preachers,

princesses, and commoners—and draws their lines, in many instances, from their own journals and family letters. The book is

alive with anecdote after anecdote.

It is a very long work, carefully researched and fully annotated, a volume to

be dipped into and enjoyed from time to time. There is enough material and plenty that is interesting in its pages to provide for several books.

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.)

† **BOYLE, Marie**, 81, Christ the King, Indianapolis, Nov. 23. Wife of Stanley C.; mother of Marilyn Clark and Charlene Wooden; sister of Catherine Hemeon.

† **BREZAUSEK, Rudolph**, 67, Little Flower, Indianapolis, Dec. 4. Father of Rudolph Jr., Carl and Suzanne.

† **DUERSTOCK, Norbert C.**, 61, Immaculate Conception, Millhouse, Dec. 6. Father of Keith, Randy, Wayne, Mark, Carl, Deron and Joan; brother of Marvin, Kenneth, Urban, Vincent, Cyril, Margaret Bede, Helen Tebbe and Rita Mae Young.

† **ESTES, Robert**, 74, St. Paul, Tell City, Nov. 29.

† **FESS, Anna M. Kramer**, 73, Our Lady of Perpetual Help, New Albany, Dec. 4. Mother of Rebecca Heimbach; grandmother of three.

† **GOETZ, Mary**, 90, St. Paul, Tell City, Dec. 5. Stepmother of Marita Shelton, Rose Ann Friestad and Bernard; sister of Ann Scheible.

† **HERMESCH, Edna M.**, 75, St. Mary, Greensburg, Dec. 3. Sister of Lambert Dirks, Monica Weberding and Antoinette Hermes.

† **HIGGINS, John**, 85, St. Lawrence, Lawrenceburg, Nov. 28. Husband of Vera.

† **MALLOY, W. Richard**, 67, St. Columba, Columbus, Nov. 18. Father of Richard, Carol Ann Salminen, Mary Ellen Sherman, Kathryn Malloy and Elizabeth.

† **McDOWELL, Mary Alma**, 97, St. Philip Neri, Indianapolis, Nov. 29. Mother of C. Robert, Thomas, V. Mark, James, Marjorie Fly, Beatrice Keith, Ruth Fly and Clare Stash; sister of Sister Lucy Ignatia and Donald Luckey.

† **NORTON, Kathryn M.**, 87, Little Flower, Indianapolis, Dec. 1. Wife of William Joseph Sr.;

mother of William Joseph Jr., Mary Lou Moran, Jean Adrian and Joanne Bryan.

† **SCHEIDLER, Olivia Ann**, 75, St. Mary, Greensburg, Dec. 6. Wife of Richard; mother of Daniel L., Julia Koors, Jean Darding and Joan Howard; sister of Neil Herman and Ruth Goldschmidt.

† **SCHLISE, Irene C. Plinske**, 82, St. Michael, Charleston, Nov. 25. Mother of Francis S.; grandmother of five; great grandmother of ten.

† **SHANK, William M.**, 74, Christ the King, Indianapolis, Nov. 30. Husband of Mary; father of David E., Nancy Pedder, Anita Sheridan, Carolyn Jollings, Monica Holmes and Karla Steger; brother of Mary Jane Otstot.

† **SORG, Josephine M.**, 74, Sacred Heart, Jeffersonville, Nov. 13. Sister of Mary.

† **SORRELL, John A.**, 80, St. Andrew the Apostle, Indianapolis, Nov. 30. Husband of Maxine.

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Books of interest to Catholics

by Richard Philbrick

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

"Health and Medicine in the Catholic Tradition," by Father Richard A. McCormick, Crossroad, \$15.95, 173 pp. Third volume in a series. Deals with major questions related to sexual, medical and familial morality from the church's point of view.

"Divorcing, Believing, Belonging," by Father James J. Young, CSP, Paulist Press, \$6.95, 225 pp. Follows the divorcing person through the trauma of broken marriage, the struggle to believe again, to the new sense of belonging in the Christian community.

"Hollywood and the Catholic Church," by Les and Barbara Keyser, Loyola University Press, \$12.95, 295 pp. Analyzes how Hollywood has portrayed Catholic clerics, religious and lay persons.

"Youth for Peace," by Father Vincent J. Giese, Our Sunday Visitor, \$5.95, 126 pp. Introductory handbook for youth ministers interested in forming Youth for Peace groups at the parish or high-school level.

"A Feast for Lent," by Delia Smith, Twenty-Third Publications, \$3.95, 81 pp. Provides the adult Christian with a daily experience of Scripture readings, meditation, and prayer based on the "prayer of the church" for that day.

"What Are They Saying About Mary?" by Anthony J. Tambasco, Paulist Press, \$3.95, 93 pp. Current survey of

the new interpretations of Mary that have emerged through recent theology.

"Dilemmas of Modern Religious Life," by Father J.M.R. Tillard, OP, Michael Glazier, \$5.95, 87 pp. Third of a series. Examines the options and dilemmas of the changing modes of religious life.

"Bioethics and Belief," by Father John Mahoney, SJ, Christian Classics, \$8.95, 127 pp. Attempts to foster a dialogue between ethics and medicine.

"In Joy and Sorrow," compiled by Candida Land, Thomas More Press, \$9.95, 164 pp. Prayers from a wide variety of sources for times good and bad.

"Still Proclaiming Your Wonders," by Father Walter J. Burghardt, SJ, Paulist Press, \$9.95, 246 pp. A collection of homilies for the '80s.

"Don't Take My Grief Away," by Doug Manning, Harper and Row, \$6.95, 129 pp. Protestant minister tells how to face up to grief, move through it, and learn to live again.

"My Father's Business: Creating a New Future For the People of God," by Brother Louis De Thomas, FSC, \$6.95, 167 pp. Contends that collegiality is an essential consideration for anyone who really cares about a relevant and effective future for the church of Jesus Christ.

"Christian Short Stories: An Anthology," edited by Mark Booth, \$9.95, 200 pp. Stories written by great writers who have been inspired by Christianity.

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Pope's text deals with personal, social sin

(Continued from page 1)

stylistic changes, as the text refers frequently and explicitly to themes, discussions and concerns that were raised at the synod. Apostolic exhortations based on earlier synods did not make such extensive references to the synod work behind them.

In the document the pope began with an overview of divisions in the world today and said that sin is "the radical cause of all wounds and divisions between people, and in the first place between people and God."

He called penance, conversion and reconciliation the only ways to overcome such divisions. "Personal conversion is the necessary path to harmony between individuals," he wrote.

He dealt at length with the relationship between personal and social sin, one of the most controversial issues of the synod.

Other difficult issues with which he dealt include debates over the theology of sin and penance, the decline in use of the sacrament of penance, general absolution,

and the pastoral care of persons who have married outside the church and are unable to receive the sacraments.

Some of his sharpest language was directed against trends of thought that would deny or play down personal sin and the need for the sacrament of penance.

The renewal of the rites of penance after the Second Vatican Council "does not sanction any illusion or alteration" in the church's view of sacramental penance as "the ordinary way of obtaining forgiveness and the remission of serious sins committed after baptism," the pope wrote.

"The confession of sins must ordinarily be individual and not collective, just as sin is a deeply personal matter," he said.

He said the first form of the rite of penance, consisting of private preparation and individual confession, and the second form, in which individual confession takes place within the context of a communal penitential celebration, are "equal" as regards "the normality of the rite."

"The third form, however—reconciliation of a number of penitents with general confession and absolution—is exceptional in character. It is therefore not left to free choice but is regulated by a special discipline," the pope wrote.

He said that only the bishop can determine if the necessary conditions for general absolution exist in a particular case, and the bishop has "a grave obligation on his own conscience" to see that the norms are followed in such decisions.

THE POPE ALSO stressed the obligation of those who receive general absolution to confess any serious sins in individual confession "as soon as possible."

No one who has received general absolution once is to receive it a second time "before a normal integral and individual confession," he said.

He particularly urged priests not only to devote time to the ministry of penance, but also to receive the sacrament frequently.

While insisting that "sin, in the proper sense, is always a personal act," the pope also said that "from another point of view every sin is social, insofar as and because it also has social repercussions. . . . There is no sin, not even the most intimate and secret one, the most strictly individual one, that exclusively concerns the person committing it."

He spelled out several specific senses of "social sin" which he said correctly describe certain aspects of sin or certain types of sin.

He warned, however, that "there is one meaning sometimes given to social sin that is not legitimate or acceptable."

This usage, he said, "contrasts social sin and personal sin. . . in a way that leads more or less unconsciously to the watering down and almost the abolition of personal sin, with the recognition only of social guilt and responsibility."

POPE JOHN PAUL described St. Thomas Aquinas' distinctions between mortal and venial sin as "the doctrine which became constant in the church." He declared that certain acts "if carried out with sufficient awareness and freedom, are always gravely sinful."

He noted that some bishops at the synod suggested a "threefold distinction of sins,

classifying them as venial, grave and mortal."

The distinction can help indicate "that there is a scale of seriousness among grave sins," the pope said.

"But it still remains true," he added, "that the essential and decisive distinction is between sin which destroys charity, and sin which does not kill the supernatural life: there is no middle way between life and death."

The pope also rejected the idea that the only mortal sin is "an act of 'fundamental option'" to reject God.

In reply the pope declared that "mortal sin exists also when a person knowingly and willingly, for whatever reason, chooses something gravely disordered."

Speaking of the church as a sacrament of reconciliation, Pope John Paul said that reconciliation is "a fundamental task of the church," within its own communion, with other Christian churches and other religious bodies, and with communities and nations.

He called "pastoral dialogue" a basic path of reconciliation, but he also stressed that "what is pastoral is not opposed to what is doctrinal," and authentic dialogue must be based on truth.

To counter confusion about basic Christian truths today, he called for renewed education of Catholics, particularly in such areas as a sense of sin, the meaning of temptation, fasting and other forms of asceticism as a part of penance and conversion, almsgiving, and the church's social teachings.

JUST BEFORE the end of the document, Pope John Paul addressed the "particularly delicate" pastoral issue of the divorced and remarried, people who are living together without being married, and priests living "in irregular situations."

In such situations the church expresses "compassion and mercy" but "does not agree to call good evil and evil good," the pope said.

Persons "who are not at the present moment in the objective conditions required" may not receive the sacraments of penance and the Eucharist, he said.

But the church "ever seeks to offer. . . reconciliation" and asks those people to "maintain contact with the Lord" through prayer, attendance at Mass, and other acts of piety, he said.

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