

THE CRITERION

Archdiocese of Indianapolis

Decision by Dec. 31 on old high school

by Valerie R. Dillon

The future of the old Cathedral High School building at 14th and Meridian Streets in Indianapolis will be decided by Archbishop Edward T. O'Meara no later than Dec. 31.

The archbishop is considering two options:

- Sale or demolition of the building;
- Renovation and conversion of the building into a center which would house all archdiocesan agencies and departments.

A third alternative, building a new facility to achieve consolidation, is considered to be "not realistic" at this time.

This announcement was contained in an "impact statement" released this week by Father Gerald A. Gettelfinger, chancellor, at the archbishop's request. The former Cathedral building has been vacant since 1976 when the school's board of trustees voted to purchase Ladywood-St. Agnes High School on the city's northeast side and to become a co-educational institution.

The impact statement—with a request for feedback to the archbishop—has been sent to priests, religious communities, heads of archdiocesan agencies, to the Priests' Senate and to the Association of Religious in the Archdiocese (ARIA).

"It is imperative that we make a decision this year," Archbishop O'Meara said. "We must decide one way or the other; we cannot be ambivalent about it. To defer this decision is to incur needless additional cost because of additional deterioration to the building."

A decision has been pending since spring of 1977 when an office space committee, headed by Joseph Wood, researched the question of what to do with the vacated property. The committee considered three alternatives: (1) to maintain the present scattered locations of all archdiocesan offices and agencies; (2) to build or purchase other property to consolidate all agencies under one roof—deemed a

desirable goal by the committee; or (3) to remodel the school and consolidate there.

On March 1, 1977, the office space committee submitted its six-month findings, recommending renovation of Cathedral at a cost of \$975,000. Because of Archbishop Biskup's major health problems, leading to his later resignation, the recommendation was never acted on.

ARCHBISHOP O'MEARA acknowledged the need "to be prepared to take some flack over the decision." He emphasized the importance of a wide base of popular support, adding, "this has to 'fly' in Cannelton, Batesville, Terre Haute and in the center city of Indianapolis."

One potential ramification of disposing of the building is a "negative impact from the civic community as well as the Catholic community," which the statement said touches on the issue of evangelization and the visibility of the church in the community. Also, the possibility of consolidation would be foregone by disposing of the building.

On the pro side, disposal would save the cost of renovating the building and remove the property as a responsibility to the archdiocese.

The statement noted that the most immediate impact of the other option—remodeling—would be the financial commitment for the archdiocese. Cost estimates for remodeling exceed \$2 million. However, this would be less than half the cost of new construction to consolidate. Also, the archdiocese could dispose of other buildings vacated by offices moving to the center, and whatever monies are realized would help defray remodeling expenses.

Other practical effects would be the need for all agencies to move, to lose a certain functional autonomy, but also to have greater ease of interoffice communication and "a greater opportunity for spiritual and social celebration with the Archbishop of Indianapolis."

Symbolically, the statement said, "the unity that is spoken of as the ideal by all offices would actually be exemplified to the people of the archdiocese." The original committee's point also was restated that the Cathedral Church (SS. Peter and Paul across the street) should be the focal point for liturgies, and special functions and ceremonies needing a reception could use the center.

QUOTING THE original committee's rationale, the statement emphasized that Christ's church "must be present to all those in need. . . . In our cities we find the underprivileged being abandoned and the inner city being left empty." In Indianapolis, 15 Catholic institutions once located



THANKS FOR COMING—The delight expressed by little Kathleen Feldpausch and by her brother Matthew and mother, Barbara, of St. Boniface Parish, Fulda, has been experienced by thousands of archdiocesan Catholics in more than 80 parishes visited by Archbishop Edward O'Meara in the past 10 months. Thanksgiving Day, Nov. 27, marks the first anniversary of the archbishop's appointment here. Happy anniversary, Archbishop. Thanks for coming. (Photo by Joe Bozzelli)

in the center city have either closed or moved elsewhere.

"It is paramount that the church remain strongly and solidly established in the inner city. It is necessary for people to see the church alive and functioning and caring. . . . By using the old Cathedral High School building to consolidate all of the archdiocesan offices, everyone will be aware of the strength of the Catholic church and of many works that the church is involved in," the statement concluded.

The decision is considered to have far-reaching effects also within the civic and business community of Indianapolis. Stating that "our decision is terribly important to the city," Archbishop O'Meara indicated that "everyone from the mayor to every prominent businessman and civic official that I meet all want to know, 'what are you going to do about that building?'"

"If we make a commitment to this area, it is a turn-around thing for the city. If we do this, we are saying we are here to stay."



Deadline

Don't forget—your entry in the Criterion Christmas Essay Contest must be postmarked or in our office by Dec. 1. Time's afflyin'!

THE CRITERION

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Indianapolis, Indiana

Marian College professor a woman of diverse interests

by Peter Feuerherd

Anyone who walks into the Marian College office of Franciscan Sister Francesca Thompson will quickly realize that the school's drama/speech department chairperson is a woman of deep and diverse interests.

On the walls are pictures of Gilda Radner, the television star of "Saturday Night Live" who Sister Francesca coached while teaching at the University of Michigan; Eubie Blake, the famous musician who directed the nun's mother in numerous stage productions; Rev. Jesse Jackson, the civil rights leader; a "Carter-Mondale" campaign poster, ample proof that even Republican electoral landslides won't dissuade this staunch Democrat's party allegiance; and—finally—a painting of the Blessed Virgin cradling the Savior.

"My religious life is first," she says, "More than anything else, I'm happy I'm a Franciscan. We live in difficult and challenging times. It gives us more opportunity to witness."

THAT SENSE OF witness, the nun says, spurs her deep involvement with the causes of social and racial justice, both within and outside the church. But much of her witness, the nun explains, occurs in her daily teaching duties at Marian.

"I believe in Catholic education. I believe that you don't have to be teaching religion to be witnessing to God's presence in the world. The theater teaches a lot about life and values. It's a great way to teach about theology."

In Sister Francesca's class, religious



Sister Francesca

values are never too far away. In a vibrant lecture on the works of American playwright Eugene O'Neill, for example, Sister Francesca will go into detail about the writer's love/hate relationship with Catholicism and how that influenced his work.

The sister's love for the theatre has roots in her family. Her parents were

members of the Lafayette Players, a top black theatrical company that toured the country from 1915 to 1932. She fondly remembers the great black actors of that era, like Paul Robeson and Ruby Dee, who made a practice of visiting the family home whenever they visited Indianapolis.

"I think of myself as an actress who went astray," the nun recalls fondly about her decision to enter the convent.

She was attracted to the Franciscans after attending St. Mary's Academy, then the only private high school in Indianapolis that admitted blacks. The Franciscan Sisters that taught there influenced Francesca to convert to Catholicism. She entered the order in 1952.

"The Sisters of St. Mary's surely witnessed to me," she says, "I was attracted to their simple living, of St. Francis' concept of life being a joy-filled journey to God. I fell in love with the Franciscan mystique of being joyfully and humbly dependent on God for everything."

TWENTY-EIGHT YEARS of life as a Sister has allowed the Nun the chance "to get satisfaction out of a lot of things." One of those special satisfactions, she notes, has been her involvement with the Martin Luther King Fellows, an ecumenical group of black ministers. Upon the group's invitation, Sister Francesca has been able to use her brilliant speaking style from the pulpit of many black churches.

She considers this "ecumenical thrust" a special apostolate. "These are men who have been terribly suspicious of Catholics," she says, adding that she is often the

first black Religious that many of these ministers have ever encountered.

Sister Francesca says she loves the church, and points to the fact that she has dedicated her life to it. But that doesn't mean that she is not aware that black Catholics have suffered from racism from within the Church.

"It's a human institution. Being a human institution it has been allowed to make mistakes. The Holy Spirit has not been allowed to breathe freely . . . But because the church has made mistakes doesn't mean I don't love it."

"I don't like to dwell on the negative aspects of the church. We work to change them—that can only be done from the inside . . . I don't think my criticism of the church has ever outweighed my love for it."

BLACKS, SAYS the Nun, have much to give the church. "We have a history of spirituality. There is a richness of culture that has not been explored . . . Black people have a faith that has helped them endure despite an oppressive system."

If blacks are to become more fully a part of the Catholic church, then the Nun believes there has to be an encouragement of black religious vocations. "We haven't done enough to encourage it. Our black students have not been given enough role models."

Sister Francesca is an outspoken woman who isn't afraid to express an opinion. It is a skill that she tries to develop in her students.

The great problem she finds in many (See SISTER on page 16)

Transform hate to love, peace winner says

by Fr. Thomas C. Widner

NEW YORK—Nobel Peace Prize winner Adolfo Perez Esquivel stopped here addressing interested listeners at St. Patrick's Cathedral during a public vigil for peace and justice early last week.

The hastily arranged service attracted a few hundred ecumenically-minded participants including representatives of the National Council of Churches. Esquivel was on his way to Oslo, Norway, to receive his prize. He stopped in Washington, Phila-

delphia, and New York to give a few speeches which express the mind of this 49-year-old architect and sculptor whose crusades for justice through non-violence in his native Argentina and neighboring Chile have brought him arrest and torture over the past few years.

A thoroughly Gospel-centered individual committed to the power of prayer, Esquivel believes "the defense of human rights must be the action of all of us" because each human being "is our brother and sister."

"We must stop and think what kind of world are our children and their children inheriting," he said. "We seem to live in a violent society where man is set against man and on destruction. If man forgets who he is, who are his brother and sister, he is forgetting God, he is losing his own reason to exist."

It is the nature of the Gospel, Esquivel said, to "transform all the force of hate into love." Thus, he declared, "love is loving those who hate us."

CHRIST CONFRONTS men and women through the Gospel when one speaks of violations of human rights, he emphasized. "I speak as a Christian from the dimension of the Gospel, of that perennial struggle for the liberation of man and woman, both material and spiritual. What other Gospel is there?" he asked. "Is my own life consonant with it? Despite our weaknesses, we must see to it that there is a coherence between what we say and what we do."



Adolfo Perez Esquivel
1980 Nobel Peace Prize Winner

"When we see the obvious crisis shown by the imprisonment, torture and death of innocent people, we must search for the causes and try to reform the structures that generate violence. For there is violence in the fact that children starve to death, that families hardly survive in poor housing, that there are not enough schools

or health aid, or workers do not get fair wages."

Esquivel reminded his audience that many who violate the human rights of the poor also call themselves Christian. Quoting Martin Luther King, he said his concern was "with the silence of those who share his concern, not the violence of those who disagree with him."

"We try to justify our own interests," he added.

"The Gospel is clear and precise," he stated regarding violence. "Thou shall not kill. Thus I preach non-violence, like Gandhi or Martin Luther King."

"The Gospel," he pointed out, this time quoting Charles Foucauld, "is something we ought to shout with the totality of our lives. Do not be silent in the face of injustice."

DIRECTLY ADDRESSING his North American audience, Esquivel said "it is important to remind ourselves that we are brothers and sisters in Christ, and that those in need of liberation cry for support and solidarity, particularly the humble, the ones who suffer oppression or persecution."

"When I said help, I mean specially prayers, for I believe in the power of prayer."

"To the youth of America, I have this to say: Do not be seduced by consumerism, by a society bent on material gains, but work hard to restore the values of religion, culture, social justice, which are the true resources of life."



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BLESSING IN THE RAIN—Protected from the rain by a large umbrella, Pope John Paul II blesses the crowd at the end of a Mass he celebrated at Cologne's Butzweilerhof airport. (NC photo)

Archbishop John Roach: a moderate and a progressive

by Bob Gibbons

ST. PAUL MINN.—A moderate on doctrine and a progressive on social justice issues: those are the two most common labels applied to Archbishop John Robert Roach of St. Paul-Minneapolis, new president of the National Conference of Catholic Bishops and the U.S. Catholic Conference since his election Nov. 11.

Examination of his five years as spiritual leader of his archdiocese indicates the labels appear to capture the essence of Archbishop Roach.

But there's more. The labels say nothing of his expertise as an administrator, involvement in Minnesota political life and support of ecumenism.

The eldest of three children, Archbishop Roach, 59, was born in Prior Lake, Minn., near the Twin Cities.

Ordained in 1946, he was assigned to St. Thomas Military Academy, St. Paul, where he served as a teacher for five years and as headmaster for 17 years.

During his secondary education career, he earned and still is trying to shed the image of stern disciplinarian. He credits his subsequent assignment as rector of St. John Vianney college-level seminary as a moderating force in his life. He served as rector from 1968-71, when he became auxiliary bishop of St. Paul-Minneapolis.

APPOINTED ARCHBISHOP in May 1975 he was the first native Minnesotan to head the archdiocese, which quickly began to reflect his influence.

Within a month of his appointment as archbishop, he donned a beaded gown and ceremonial Indian headdress for a Mass to show solidarity with the state's Native American population. The action came during the U.S. bishops' regional bi-centennial hearing in Minneapolis.

His stands on social justice issues continued in his own archdiocese with a pledge for personal support and \$40,000

to aid Indian ministry; with the formation of a 20-member task force to study women's rights in the church; with establishment of an office to aid divorced and separated Catholics and with his support of the J.P. Stevens and Nestle boycotts.

Despite calling it a "no-win" situation, he agreed to chair a U.S. bishops' committee on ways to implement resolutions passed at the 1976 Detroit "Call to Action" conference on social justice. The conference, which among other actions backed married priests, the ordination of women and nuclear disarmament, was dominated by "articulate and well-prepared lobbyists," he said.

Nevertheless, he credits the "Call to Action" meeting with strengthening his commitment to social justice.

Perhaps his most controversial involvement in a social justice issue—which became enmeshed in St. Paul city politics—was his statement on homosexual rights, issued in early 1978 before St. Paul voters repealed the city's homosexual rights ordinance. Archbishop Roach called homosexual rights a complex issue involving moral concerns, human and civil rights and social values.

He said the Catholic community "recognizes and affirms the human dignity and worth of homosexuals as people and accordingly calls for the protection of their basic human rights. On the other hand, however, it cannot sanction the gay lifestyle as a morally acceptable alternative to heterosexual marriage."

The archbishop's statement was used by both sides in the bitter political battle.

His plea for compassion for homosexuals, saying that "social isolation, ridicule and economic deprivation of homosexual behavior is not compatible with basic social justice," departed from the Minnesota Catholic Conference position displayed in lobbying before the state legislature a year earlier.

Pontiff wins Germans during five day visit

by Nancy Frazier

Pope John Paul II wooed and won a skeptical West Germany during his visit Nov. 15-19.

In a seven-city tour the pope confronted such tough church issues as Christian unity, priestly celibacy and theological freedom and the wider world themes of consumerism, peace and European unity.

When he arrived in Cologne Nov. 15 the mood was colder in the Protestant community and in some Catholic circles than the 40-degree temperatures.

But when Pope John Paul departed from the Munich airport five days later he left behind well over a million and a half people who had come out to see him, a new national ecumenical commission and an enthusiastic group of journalists.

The change in the media may have been the best indicator of the pope's success in winning over the West German people.

One national newspaper that had been critical of the cost and preparations for the papal visit showed some sympathy shortly after Pope John Paul arrived. In a front-page headline, it expressed concern that the pope's "mammoth program" would not tire him out.

SEVERAL OTHER newspapers described the visit as "the event of the century" and the 27 hours of live coverage of the pope's moves by West German television received high rating.

Before the visit media attention centered primarily on expected ecumenical clashes at scheduled meetings Nov. 17 in Mainz with members of the Council of the Evangelical (Lutheran) Church of Germany and with representatives of other Christian churches.

Instead, a Protestant spokesman said that as a result of the meetings "the climate has been changed" for ecumenical relations in West Germany. He praised the pope's "will and openness and intention" to improve relations, among Christians.

Pope John Paul told Protestant leaders that he had come to the land of Martin Luther and the birthplace of the Protestant Reformation "as a pilgrim." But he made clear that intercommunion, an issue raised by Lutheran Bishop Edward Lohse, must await "full unity" among Christian churches.

Later in Fulda the pope told the West German bishops to take up "the urgent task of overcoming the breach of Christianity." A new ecumenical study group will begin discussions in the near future on as yet unspecified topics.

ECUMENICAL TENSIONS were sharpened shortly before the papal visit because of three booklets published under the auspices of the German Catholic bishops. One described Luther, leader of the Protestant Reformation, as a man "whose uncontrolled anger and polemics made him blind to the Catholic truth." The bishops later apologized for the reference.

Although ecumenism was a central issue, it was not the only topic which came up repeatedly in Pope John Paul's addresses.

Another goal was to improve post-World War II relations between Germany and the pope's native Poland.

Many of the concrete steps in that direction will be up to West German political leaders. West German President Karl Carstens told the pope at a reception in Bonn that "the churches of both countries have led the way and set a fine example" in this regard.

Pope John Paul last visited West Germany in September 1978, shortly before his election to the papacy. At the time he headed a delegation of Polish bishops. Representatives of the German bishops recently repaid the visit.

There were few surprises in the pope's speeches, which reiterated the church's opposition to abortion, the consumer mentality and changes in the current requirement for priestly celibacy.

BUT THE POPE'S talk Nov. 18 to leading West German Catholic theologians in Altötting may have implications for at least one theologian who was not present.

In an indirect criticism of Swiss-born Father Hans Kung, the pope said the teaching authority of the church only intervenes in theological matters when "the truth of the word of God... is threatened by deformations and false interpretations."

Father Kung, whose authorization to teach as a Catholic theologian was withdrawn last December by the Vatican's Congregation for the Doctrine of the Faith, continues to hold a post at the University of Tübingen. Under an agreement Father Kung teaches courses in ecumenism instead of Catholic theology.

But German Catholic sources said the papal speech indicated that Pope John Paul was not satisfied with the arrangement.

The last day of the visit brought a surprise when a young woman challenged the church's stands on sexual morality and priestly celibacy.

"For youth, the church in West Germany is hard to understand," said Barbara Engl, chairwoman of the League of German Catholic Youth, in a departure from the text of her speech handed out by press representatives of the bishops. "One gets the impression that it anxiously holds fast to traditional standards."

But the talk did little to diminish the upbeat mood in West Germany.

Followup speaker on evangelization

Consolata Father Anthony Bellagamba, executive secretary of the U.S. Catholic Mission Council, will speak on evangelization at Our Lady of Grace Convent in Beech Grove on Saturday Dec. 6 from 10 a.m. to 2:30 p.m. Registration will begin at 9:30 a.m.

The presentation is a followup to a four day series of talks given recently in the archdiocese by Father Alvin Illig. Registration fees are \$2 per person and \$20 per parish.

Editorials

The crisis of family life

There is a mood of frustration among the clergy who are concerned with the apparent gap between their experiences with people in crisis situations, e.g., divorce, birth control, etc., and Church teaching. While the attitude of churchmen, both in the hierarchy and at the local level, can only be seen as more compassionate than ever before, many clergymen find their sense of compassion at odds with their sense of principle as expressed by the magisterium.

That frustration is made greater by the fact that there are many people who remain faithful to Church teaching. There are many people for whom divorce, birth control, abortion and a host of other family-related problems are not necessarily problems affecting their immediate families. Such people often express the helplessness of minorities. They wonder what is wrong with them when the rest of the world seems hell bent on crisis.

It is the clergy who often get caught in the middle of this. Feeling little support from above, from the teaching Church, they experience the suffering of a laity frequently shattered by problems as well as the evenness of those for whom such problems are events which happen next door.

There is no doubt that family life is in crisis. There can also be little doubt that the teaching Church is probably the only consistent influence in that crisis. The failure of the teaching Church lies not in this consistency, not in upholding ideals, but in its inability to admit that no matter what the teaching is, human beings are not always able to respond to the loftiest ideals. Jesus certainly understood that most of those who heard him walked away without gaining much interest in him or what he had to say.

So the teaching Church will not always be the first to publicly admit that a crisis is in effect. At the same time, however, neither will many public institutions until those institutions become affected.

In an article on the family in *The New York Times Magazine* this week, author Michael Norman says that "President Reagan may have persistently called for the preservation of the hallowed nuclear family, but for a great number of people that kind of family is a myth, an ideal that no longer serves them. Indeed, it even escapes Ronald Reagan, the first American President to enter office divorced and remarried."

The same article recognizes that the desire of individuals to be a part of a family reflects our need for emotional support. To the Christian such support may also be viewed as spiritual. When a part of ourselves lies in crisis, the whole of ourselves does. There is not only a seeking of emotional support, then, but support which we identify not by the labels of our religious denominations but by our faith.

Like the suffering and death of Christ, the suffering of those who experience a breakdown in family life will teach us what being a member of a family means. This in no way suggests that families must experience crisis in order to understand what is happening now. Christ's suffering was a door through which those in crisis can walk and find resurrection. Those who remain faithful to Church teaching and those for

whom crisis is something that happens to others can express thanksgiving for being spared the agony which strikes so many.

Part of learning what a family is means finding out what it is not. That seems to be our pre-occupation at this time. Part of the challenge today is for those families which are not hurting to teach us how to love. —TCW

The doublespeak of leadership

The National Council of Teachers of English has 'honored' President-elect Ronald Reagan with its 1980 Doublespeak award for the "inaccurate assertions" he made during the political campaign, according to a news report.

The award is given annually to "the year's most conspicuous examples of deceptive language used by spokespersons for government, industry, advertisers and others to influence public attitudes." Second place 'winner' was President Carter. Third place 'winner' was the Nuclear Regulatory Commission.

The 'honor' accorded Reagan was based on a list of 18 untrue or inaccurate statements made during the campaign including his claim to refunding \$5.7 billion in property taxes to California though failing to mention that as governor of that state he raised taxes overall by \$21 billion.

President Carter's 'award' came for a variety of reasons, according to William Lutz of Rutgers University, chairman of the NCTE Committee on Public Doublespeak. The committee noted Carter's description of the attempt to rescue the American hostages from Iran as an "incomplete success."

The 'award' to the NRC resulted from that agency's "method of counting accidents and nuclear power plants and reporting them to Congress."

Though the awards seem somewhat frivolous, they have an extremely serious purpose behind them. They remind us that any person or any agency in any kind of authority bears a credibility problem by the fact of that office or position. In order to take responsibility for large numbers of people, an authority figure must appeal for support from those he/she serves. Since it is impossible to please everyone, leaders are immediately placed in the insecure position of mistrust and are tempted to respond to questions and/or criticisms by indirectness in order to please rather than directness in order to solve.

Perhaps our expectations for those who lead us are too high. We need leaders who will stand on conviction. They may not always have solutions but they must work toward some. That is why our best leaders are reassuring. Though they may not share all our own convictions, being sure of their own they are able to convince us at least of their ability to progress.

And that brings us back to Ronald Reagan. Now it is up to us as public to get him to lead us. Not to continue making promises, but to stand on his convictions and to act on them.

Certainly Reagan will face many challenges from the Church. To many he won in part as the result of an extremely strong anti-abortion position. Yet Reagan's strong anti-abortion position pales in the face of a weak overall pro-life position. The work of the defense of life merely continues a new chapter. It is far from ended. The public will have to listen carefully for more Doublespeak from Reagan and call him to task that he may turn it to Singlespeak. —TCW

Washington Newsletter Capital punishment debate flares once again

by Jim Lackey

WASHINGTON—In approving a new statement opposing the death penalty the U.S. bishops have added another chapter to the lengthy debate—both inside and outside the church—over the merits and morality of capital punishment.

But the debate is far from settled. The bishops' statement, approved Nov. 13, came during the same week that Pope John Paul II gave indications that there are times when capital punishment would be permissible. The statement also came in the midst of the continued legal wrangling over whether the death penalty constitutes cruel and unusual punishment.

During discussion of the bishops' death penalty statement it was repeatedly emphasized that the bishops were addressing the application of the death penalty in the United States. Indeed, the statement notes that a position favoring maintenance of capital punishment as "an

integral part" of society's response to crime is not "incompatible with Catholic tradition."

Pope John Paul seemed to say as much Nov. 10 when, in a speech marking the 30th anniversary of the founding of the European Convention for the Rights of Man, he quoted from the convention's founding document which said death cannot be inflicted intentionally "except in execution of a capital sentence pronounced by a tribunal in a case in which the crime is punished by that penalty by the law." The pope did not elaborate.

But there are other indications that the Vatican, though still adhering to the right of governments to impose the death penalty, also strongly opposes capital punishment in practice.

EARLIER THIS year a leading Vatican diplomat, Archbishop Igino Cardinal, nuncio to the European community, said society must work "to create those social, psychological and juridical conditions that will make the death penalty useless."

And in 1976 the Pontifical Commission for Justice and Peace, a Vatican agency, released a paper favoring the abolition of capital punishment on the basis of ethical

values and "the lack of probative arguments to the contrary."

The paper noted that the practice of capital punishment is not justified solely because of its existence in the Old Testament. But it is also not expressly prohibited in the New Testament, the paper remarked.

Besides the discussion within the church, the courts also continue to be a major source of opinions both for and against capital punishment. In recent weeks cases involving several states have helped keep the death penalty debate in the news.

In Massachusetts, for instance, the state's Supreme Judicial Court ruled a state death penalty law unconstitutional in late October on the grounds that it was "unacceptable under contemporary standards of decency." That brought a lengthy opinion from the lone dissenting justice in the case, who charged that his colleagues were not sticking to the legal arguments surrounding capital punishment but were relying on essentially moralistic grounds for their decision.

But in their defense justices who supported overturning the death penalty law said framers of the state constitution's

"cruel or unusual punishments" clause never intended that its application remain static. Rather, the clause should be applied using current popular standards.

ONLY A FEW days earlier, though, the California Supreme Court upheld that (See LACKEY on page 15)



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WHOSE BIRTHDAY IS IT ANYWAY?



(Drawing from Alternatives)

What's the meaning of gift?

by David Gibson

Gifts: You can't have the month of December without them—can you?

Gifts contribute to the happiness, the sense of wonder, the hope, the expectation, the satisfaction and the fun of this season.

Then again, gifts contribute to the busy pace of the pre-Christmas season. They add to the frustration, the worry, the fatigue and the cost!

In fact, gifts hold sway to such an extent at this time of year that lots of people begin to wonder why they put up with it all. Some conclude that once every other year would surely be often enough for an undertaking of such magnitude as the season's gift-giving.

Then they remember how much Chris enjoyed his computer baseball game last year, how cute Regina looked in the sweater Grandmother made for her, how the excitement builds for children in the last days before Christmas and, of course, how much it means to see friends one hasn't seen for months.

THE BIG DAY for gifts, of course, is Christmas. But for most people, gifts have assumed a big place within Advent, too. Practically speaking, Advent is, in more ways than one, the season of expectation and of getting ready.

Sometimes people wonder whether gifts are really basic to this season. A feeling can easily develop that something isn't quite right—that many, perhaps the majority, of the gifts given each December could be taken away, with nothing of lasting value lost. Perhaps they're right.

On the other hand, people still pin a lot of hope to many of the gifts they give: hope that the meaning of a gift—its intent—will be understood; that the real purpose of each gift will make a difference to someone.

A basic idea of Christianity holds that Jesus touches others with his own life; that he is able to make a gift of life that transforms people. Because of the way he shares his life, Jesus causes people to see in a new way, enables them to live as if they had been re-created, reborn. Actually, the church considers Jesus a gift giver "par excellence."

And Jesus keeps on giving. For the church and its people, the sacraments are gifts of life that can change people. And the sacraments help people refocus their attention on life's meaning.

WHEN GIFT GIVING is seen as what Jesus does, the real potential of the season breaks through into the open. This time of year is not just a delightful interlude. It is a time for concentrating on ways to touch one another, for learning to share life. It is a time to refocus attention on the real meaning of life.

This is why so many people talk today about finding ways to make the gifts they give more personal.

The gifts of this season may be pale reflections of the gifts of Jesus. But some people feel something can be done about this.

There is a growing sense today that the gift one gives can be a sign of the life one wants to give. So people try to make the meaning of the gift more clear by giving something of themselves.

Advent: Second Sunday, Dec. 7 A Christmas alternative

Here are some guidelines for gifts this Christmas suggested by Alternatives, a non-profit group seeking to minimize the commercialization of Christmas.

1) Remember whose birthday it is. Christmas gift-giving must begin with recognition that Christmas is the day we celebrate the birth of Jesus Christ. When we celebrate a birthday, we give gifts to the person whose birthday it is, trying to choose what that person expressly wants and needs.

Is there any doubt about what Jesus wants us to give him? He pointedly insists that to gift him, we must find him in the hungry, the thirsty, the stranger, the naked, the sick and the imprisoned.

Gifts of our time, skills and money to support ministries to "the least of these" are the beginning point—not the afterthoughts—of gift-giving at Christmas. For example:

☆ Giving your time for participation on a committee which ministers to "the least of these" (local senior citizen lunch program, prison visitation, housing, board).

☆ Giving your skills to the same kind of organizations (teaching cooking, auto repair, bookkeeping, etc. in programs for disadvantaged young people; or actually cooking, repairing, bookkeeping in some particular situations).

☆ Giving financial support to programs of the church that minister to "the least of these."

NOTE: Not mentioned here are participation in and support for groups like PTA, Scouts, etc. which you may do for your family. That participation and support may be your gift to some family members. They are not, however, "the least of these."

2) Plan your gift giving: Consider the person, your own time, skills and money and plan your gift. Do not look at catalogues or go to stores to help you decide what to give!

3) Give yourself: The giving of gifts is essential to the health of our society. The traditional purchase of gifts is essential only to our convenience and the store's profit. Giving a gift both affirms and strengthens a relationship. The highest form of giving is the giving of one's self:

☆ Time—Giving an uninterrupted period of time to a child or other loved one on a regular basis. (You may be surprised by your child's reaction to this gift.) Those who are busiest may find this to be their greatest gift.

☆ Skill—Using a skill you have, or

teaching someone that skill are ways to share ourselves.

Giving yourself in what you create. Some ideas:

☆ **COOK** traditional foods like cookies and fruitcake or a personal specialty like bread or apple butter. Invite friends to share their family recipes.

☆ **SEW** a simple pattern, then personalize it with embroidered initials or an appliqued design. Sew floor cushions, pillows, place mats or a rug to suit the recipient's taste. Sew soft toys or beanbags or puppets for a child.

☆ **FRAME** a favorite picture. Illustrate, illustrate, embroider or silkscreen a passage or poem and frame it.

☆ **RENEW** an old possession: make new clothes for a well-loved doll, rebind a tattered book, refinish a scarred chest or chair.

☆ **BUILD** shelves, a spice rack, a window box, a bird house, a gerbil cage, a sand box, a doll house, a lamp, a set of blocks, a game, hundreds of things . . .

☆ **PLANT** Spring bulbs on pebbles or in a bulb glass to bloom in the middle of Winter. Plant a terrarium in an aquarium or large jar. Plant a windowsill herb garden.

☆ **STRING** necklaces of seeds, beans, nuts, shells, Indian corn, spices or baked clay beads on dental floss. (Hard material may have to soak overnight first.)

☆ **POUR** candles in milk cartons, cans, cardboard tubs, egg shells, jello molds.

4) Buy with conscience! We need not be opposed to the purchase of gifts. But purchasing gifts requires some thought and reflection:

Does this gift reflect the values I want to share? What does it say about me and the person receiving my gift when I give a war toy . . . a gift that reinforces sexist or racist attitudes . . . a board game that teaches competition over cooperation?

Does this gift encourage conservation rather than consumption? Does the material from which the gift is made reflect abuse of the environment, or does the use of the gift abuse the environment? Gifts requiring use of electricity or gas should be purchased only after serious consideration.

Does this gift encourage passivity rather than activity; dependence rather than self-reliance?

Who profits from my purchase of this gift? The purchase of handmade gifts from individuals and craft groups supports the preservation of traditional crafts and skills as well as the efforts of low-income persons to become self-reliant.

How to avoid the commercial push

The push is on. The television commercials have begun. Merchants are gearing up for a Christmas season of \$12-billion in retail sales.

But voices opposed to commercialization of Christmas also are being raised, including the voice of Alternatives, a Georgia-based, not-for-profit organization which poses the question: "Whose birthday is it, anyway?"

Alternatives, according to a spokesman, believes the only way to recover the true meaning of this sacred event is to 1) look clearly at what our Christmas celebrations really celebrate; 2) ask how the birthday of Jesus can be celebrated with integrity;

and 3) begin this year to celebrate in new ways.

Families are called to center their activities and celebrations around Christ's birth. Alternatives suggests that families divert at least 25% of the money spent on last year's Christmas to a gift for Jesus, to be sent to programs which minister "to the least of these."

Alternatives has prepared a packet of materials to aid parishes and families in this effort. The packet alone is available for \$2, or \$6.50 with an Alternative Celebrations Catalogue. Order from Alternatives, P.O. Box 1707, Forest Park, GA. 30050.

Chancery Report



Office of Catholic Charities

Catholic Charities Appeal reports are beginning to come in from the parishes. Preliminary results indicate that it will be as successful as last year's appeal.

The Family Ministry Conference on Nov. 8-9 drew over 200 parish representatives from throughout the archdiocese. These representatives are consulting within their parishes about the proposed goals of Family Ministry. The Commission will review the comments from these sources and make its final recommendations to the archbishop in January, 1981.

The Simeon House at St. Andrew's Convent is now open for applications. The Simeon House is a congregate living facility for well elderly. The cost is \$250 per month including room and board. Anyone interested should call Providence Sister Dorothy Ellen at 317-547-5600.

The Accreditation Task Force has completed the survey and interviews of staff and board members of Catholic Charities agencies. The task force asked participants to identify strengths and weaknesses of their agencies as well as the Catholic Charities structure and their

opinion on accreditation. This material is being compiled and will be finalized for presentation to the Catholic Charities board in December.

Catholic Social Services will hold its "Children of Divorce" program at St. Luke's Parish in December and January. The December program starts on Dec. 2. For further information, call Catholic Social Services, 317-632-9401.



Office of Catholic Education

Michael Kenney has been hired as a part-time consultant on boards of education. He will revise the educational planning process and prepare parishes and districts for the second cycle of the process which begins in August, 1981.

Providence Sister Judith Shanan, acting superintendent of education, will meet with the **Indianapolis Districts Coordinating Committee (IDCC)** in early December. The meeting will focus on strengths and problem areas.

The fall portion of the **Religious Studies Program (RSP)** is now complete. Total attendance was 787. Programs for the spring include a four-week session in

Madison, and a follow-up program for high school religion teachers.

Central Indiana Catholic schools joined the Indiana State Teachers' Association (ISTA) Conference on Instruction in Indianapolis on Oct. 30-31. More than 750 teachers and administrators were guests of ISTA for this event.

Public schools in Indiana are responsible for finding and serving all children who are in need of **special education**. Frequently, there have been problems in getting these services for Catholic school students within the Indianapolis Public Schools' district. Public school officials met with Catholic school administrators on Nov. 5 to explain identification procedures and methods of providing services.



Office of Worship

A **regional liturgy meeting** was held Nov. 5-6 near Chicago, for representatives of the Liturgical Commissions of the dioceses of Indiana and Illinois. Father Stephen Jarrell and Charles Gardner represented the Archdiocese of Indianapolis. Father Jarrell was appointed to direct the planning for a professional liturgical symposium to be held in the fall of 1981 in the diocese of Springfield, Ill.

The Liturgical Commission is reviewing the policy regarding the observance of **parish eucharistic days** (40 Hours Devotion) and will be preparing materials to help parishes plan for these observances.

Seven vacancies will open on the **Liturgical Commission** effective Jan. 1, 1981. Eleven persons have been nominated to fill those positions: Father Stephen Banet, Father James Bonke, William Bruns, Father James Byrne, Franciscan Sister Mary Ellen Gillman, Franciscan Father Theodore Haag, Milt Hale, Franciscan Sister Rita Horstman, Father John Kirby, Marie Mitchell, and Victor Soergel.

The Office of Worship has been invited by the Bishops' Committee on the Liturgy to conduct a study of the Mass on the parish level beginning in the fall of 1981. Details will be announced later.



Catholic Communications Center

Don Quinn, a member of St. Ambrose Parish, Seymour, will spend his "Field Education Quarter" working with the staff of the Catholic Communications Center next summer. A second year theology student at Mount St. Mary Seminary in Cincinnati, Don will receive credit for the quarter he spends working at the Center, beginning in June.

Over 200 persons involved in communications for the Catholic Church in the United States and Canada attended the **Annual General Assembly of Unda-USA** in Washington, D.C. from Nov. 12-15. Theme of the assembly was "Media In The 80's: Power/Responsibility." The Archdiocese was represented at the Catholic broadcasters gathering by **Chuck Schisla, Ethel Brown, Mary Ellen Russel, Robert and J. Nancy Stewart, Margaret Reilly, Father James Bonke and Providence Sister Luke Crawford.**

The Indianapolis Communications Center serves as the awards office for Unda-USA and was responsible for coordinating the **15th Annual Gabriel Awards Banquet** Nov. 13. Archbishop O'Meara attended the banquet as a guest of the Communications Center.



Catholic Youth Organization

Quest—a Freshman-Sophomore retreat program—has been scheduled for Jan. 9-10, 1981 at the CYO office. Additional Quest retreats are set for March 1-2 and May 8-9.

The next **Search—Junior-Senior retreat**—is set for April 24-26.

Currently, 50 parishes are participating in the **8th Grade Vocations retreat.**

The Feast of Christ the King was celebrated by a **Youth Mass and Communion Supper** at Holy Trinity Church, Indianapolis. **Robert Tully** was guest speaker.

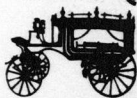
The **Indianapolis Deaneries Youth Council** will participate in several holiday activities, including the Marion County Teen Toy Shop, St. Jude Hospital Project, and the canned food and clothing drive for St. Vincent DePaul Society.

The **Archdiocesan Youth Council** is tentatively scheduled to meet Jan. 31-Feb. 1, 1981, in New Albany.

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Advent Vocations Retreat

For High School Age Young Men
Sophomore through Senior

Lead by Father Dave Coats,
co-pastor of St. Paul's Church, Tell City

December 5-7

Begins Friday 8 p.m. and Concludes Sunday after Lunch

Registration Form — NO FEE

Complete and Mail to:

Vocations Center, 520 Stevens Street, Indianapolis, Indiana 46203

Name _____ Age _____

Address _____ Phone _____

Parish _____

School _____ Class (Year in School) _____

Reservation Deadline: December 2

Enrollment shows slight decline

School enrollment figures for Catholic elementary and high school students have been released by Stephen J. Noone, director of schools of the Office of Education.

Statistics indicate that the 39-county archdiocese has 21,870 students enrolled, a decline of 295 students—1.3 percent over last fall. Noone called this "a small decrease" when compared to the average of over 2.5 percent per year during the last five years in the archdiocese.

Elementary school enrollment dropped from 16,701 last year to 16,546 this fall, a decline of .9 percent. Figures from the U.S. Department of Education show a national decline of 1.4 percent. Thirty-four Catholic elementary schools actually showed enrollment gains. Noone attributed the small archdiocesan loss to several factors: larger overall first grade enrollment, initiation of kindergarten pro-

grams, and a trend among individual schools of enrolling more first graders than the older students they lose through graduation.

Seven parishes began kindergarten programs this year, and total enrollment at this level increased by 245 students to a total of 907. First grade enrollment showed more than a 5.8 percent increase.

It was at the high schools that greater loss was experienced—a decrease of 140 students, with a total enrollment of 5,324. The loss is 2.6 percent, comparable to the national decline of 2.8 percent. While only two of the nine high schools in the archdiocese showed increases, the decline was less than anticipated because of higher tuitions. Six of the nine schools reported a freshman enrollment higher than the number of seniors who graduated last spring.

Generally Speaking

A note of thanks for their 'good deeds'

by Dennis R. Jones

I received a note recently from Nora Bray, a resident of Lakeview Manor nursing home in Indianapolis. She wrote to express a very special thanks to three priests who make it possible for the residents of Lakeview Manor to attend a weekly Mass and receive Holy Communion.

The priests—Msgr. Francis Reine, pastor, and Father John Kirby, associate, at St. Christopher in Speedway and Father John Elford, pastor of St. Joseph in Indianapolis—take turns offering Mass every Tuesday morning at 10:30 a.m. for the Catholic residents of the home.



According to Nora, "not long ago, there were 24 Catholic residents at the Manor, but time takes it's toll . . . currently there are 18."

Regular participants at the Mass include 100-year-old Josephine Trowbridge, a 10-year resident of the home, and Francis McNellis, a blind resident with 80+ years under his belt.

Nora and the residents of Lakeview Manor believe they are "blessed" by being able to attend a weekly Mass and receive Holy Communion.

So many times, priests are not recognized for their "good deeds" and are merely expected to continually go out of their way to serve. We should show our support for them by lauding their devotion and dedication to the complete church family.

Nora Bray was talking about three individual priests when she concluded her

letter but I think her words and feelings sum it up for all of us . . . "God Bless."

Check it out . . .

✓ The Family Life Committee of Little Flower parish has developed a pictorial family calendar which features thought provoking functional and spiritual ideas for each day of the year and photographs of many aspects of family life for all ages, captioned with spiritual quotations and phrases.

The calendar is intended to celebrate a decade dedicated to the strengthening of family life through each parish family member.

An ideal Christmas gift, the calendars are priced at \$3 each. If you'd like to see or purchase one in time for Christmas, contact Dan or Ginny O'Brien 317-356-2604.

✓ Three Marian College alums, Eugene Henn, Judge Gerald S. Zore and Bert O'Bryan, have been elected to leadership positions with the St. Thomas More Society. The society's purpose is to promote high standards of religious ideals and practices among attorneys and others.

✓ Rt. Rev. Timothy Sweeney, O.S.B., Archabbot of St. Meinrad Archabbey, has announced that five men have become members of the Board of Overseers of St. Meinrad Seminary.

They are: Dr. Samuel E. Branden of New Albany; Robert H. Shaffer of Bloomington; Dr. John F. Kremer of Indianapolis; Rev. Clyde Crews of Louisville, Ky.; and John A. Witting of Evansville. Both Branden and Shaffer return to the Board after a year's absence.



✓ Mr. and Mrs. Harry L. Ferson of Greenfield celebrated their 50th wedding anniversary on Nov. 26, 1980.

They will renew their marriage vows on Nov. 29 at 1 p.m. at St. Michael Church. A family dinner will be followed by an open house at the Elks Club from 4-6 p.m.

Mr. and Mrs. Gerson have lived in the Greenfield area for 43 years. They have three sons, David J., Robert J., Harry L. Ferson, Jr., and two daughters, Mrs. Charles Phillips and Ms. Carol Ferson.

✓ Three Richmond parishes—Holy Family, St. Andrew and St. Mary—are among 22 church-related groups that have joined together to form the Interfaith Housing Corp. in Richmond.

Interfaith Housing is an apartment complex that provides a safe, convenient and congenial home for the area's older citizens. The first 100 apartment units were opened in 1972. On Sunday, Nov. 2, dedication ceremonies were held for an addition to the existing structure.

Several parishioners from the three Catholic parishes are board members for Interfaith Housing. They include Mary Kaye Tolen, Caroline Appleby, Frank Waltermann, Mary Lou Abel and Paul Vertesch.

Archbishop O'Meara's Schedule

Week of November 30

MONDAY, December 1—Priests' Senate meeting, Chancery at 10:30 a.m.; 12 noon, Luncheon honoring Governor Otis Bowen, Indiana Convention Center; Parish visitation, Mary, Queen of Peace, Danville, Mass at 7:30 p.m.

TUESDAY, December 2—Parish visitation, St. Mary, Lanesville, Mass at 7:30 p.m.

WEDNESDAY, December 3—Parish visitation, Our Lady of the Springs Parish, French Lick, Mass at 7:30 p.m.

THURSDAY, December 4—Parish visitation, St. Joseph Parish, Rockville, Mass at 7:30 p.m.

FRIDAY, December 5—Joint meeting of the Board of Directors and Advisory Council of the Indiana Catholic Conference.

SATURDAY, December 6—9:30 a.m.-4 p.m., Joint meeting of the Board of Directors and Advisory Council of the Indiana Catholic Conference; Parish visitation, St. James Parish, Indianapolis, Mass at 6:30 p.m.

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Question Box

Does God put conditions on our prayer requests?

by Msgr. R. T. Bosler

Q The Bible teaches in many places that what we ask God for in faith will be granted. For years I have prayed for deliverance from a sickness but was never heard. Friends have told me that our prayers must be conditioned and that I must always conclude my prayer with "if it be your holy will." Where in the Bible does it say we must put a condition in our prayers?



A The Bible is the best interpreter of the Bible. The first letter of John says: "We are quite confident that if we ask for anything, and it is in accordance with his will, he will hear us" (5:14).

Jesus set the example of putting a condition in prayer when he experienced the agony in the garden. There he begged the Father to be spared the sufferings of arrest and death as a criminal on the cross, but he qualified the prayer with "not my will but thine be done."

The early Christians learned the lesson well. The Letter to the Hebrews draws this conclusion from the prayer of the Lord in his agony: "In the days when he was in the flesh, he offered prayers and supplications with loud cries and tears to God who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered" (5:7-8).

His prayer was heard and answered, therefore, when he was given the ability to accept obediently what the Father wanted. In this sense our prayers are always answered.

Even though we do not explicitly qualify

our requests by wanting them to conform with the will of God, if we continue to ask over and over again with faith and confidence, we will certainly receive the answer Jesus received in the garden and learned to obey through suffering.

But this will not be the final answer. God gives us more than we ask for. The Father's final answer to the prayer in the garden was the Resurrection. You can confidently expect something similar.

So much of our difficulty in problems like yours springs from the fact that we have a false notion of how God rules his universe. He is not a puppeteer pulling strings and directing all the actions of human beings without respect for their freedom and abilities. He has created a universe that develops according to set laws. It is a universe in the process of developing. As far as this planet of ours is concerned, God has created human beings to work with him in developing the world.

God doesn't normally interfere with the process and work miracles—though he can, of course. Some humans are born with weak hearts or tendencies toward certain diseases. God expects us humans to dominate nature, find ways to overcome disease, etc. He may occasionally enlighten certain men to make great discoveries (such as Einstein); he may occasionally work miracles, but ordinarily he seems to want men to work out the problems of this world with their own native intelligence.

Perhaps that is God's way of showing how great he has made us. What he does do is sustain men, helping them when they face a crisis such as yours, answering prayers by giving strength, courage and patience.

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

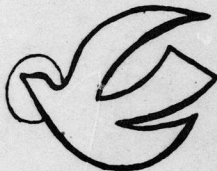
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A Charismatic Mass

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**THE MONTHLY CHARISMATIC MASS
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St. Andrew, the Apostle
4050 E. 38th Street
Indianapolis, Indiana 46226

DATE: December 5, 1980
Soup and Bread Supper — 6:00 p.m.
Prayer and Praise — 7:30 p.m.
Mass — 8:00 p.m.
Celebrant — Fr. Herman Lutz
(Homily) — Fr. Anthony Bellagamba

For further information call:

Catholic Charismatic Community Center
Phone: 255-6561

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disease by

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generous

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the annual

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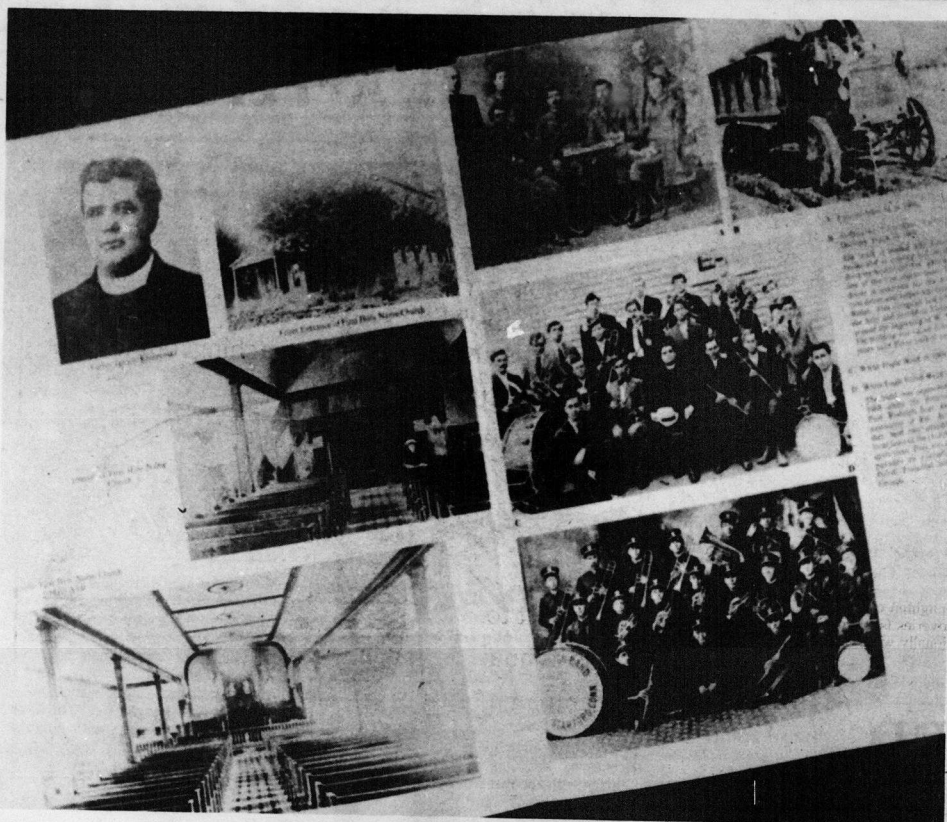
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KNOW YOUR FAITH



Many parishes are taking pains to write their histories on the occasion of some anniversary. Amateur historians interview older parishioners to record their stories. At Holy Name of Jesus parish in Stamford, Conn., the Polish-American community has preserved its memories in this book to mark the parish's 75th anniversary. (NC photo)

The church, like an old family reunion, recalls its stories

by Fr. Philip Murnion

A good story has a clear plot, a central character who fascinates us, and it describes a situation that all kinds of people will find interesting.

In a good story, the relationships among the characters—especially their relationship with the central character—has to be clear. A good story can be savored. As its images are recalled, we discover that it held more meaning than we first thought.

What is our own story—as individuals and as communities? How is it like the story of Jesus?

You might say we are a story church. Old Testament stories of the patriarchs, kings and prophets are imbedded in our religious memories.

The story of Jesus is continually recounted too. So interesting is it to so many people that it is no wonder authors and film producers continually try to capture the story.

Memories and stories are interrelated.



In every parish where I have served, I have found that individuals tend to become a community when they share memories of certain events.

—The 7 a.m. daily Mass group in one parish gradually takes shape in the form of a modest community as its participants build up a memory bank of past incidents to retell.

—The musicians and choir members in another parish slowly acquire a repertoire of stories they like to retell, as if to underscore the special relationship among those who share memories of the same events and who serve in similar ways.

IN FAMILIES, hardly a celebration is held—whether a birthday or Christmas or Mother's Day—without the telling of some stories about past incidents that disclose a family's story.

When a parish calls on its own amateur historians to write the community's history on the occasion of a parish centenary, for example, the story of the parish becomes a saga of the many memories of its people.

Father John Shea of Chicago does a lot to remind people of the role played in the church and in faith by stories. He does this in his book, "Stories of God," and in

his poetry through which he presents fresh views of age-old mysteries and experiences. Father Shea reminds people that the story of Jesus continues to be told and to be written in the lives of us all: individuals, families, parishes, for example.

The parish is the place where we continue to tell the story of Jesus. But each year we see the story differently—we see it anew—because of the way it gets reflected in our own changing lives. So, in a sense, the story of Jesus we retell each year is both old and new.

Remembering the life of Christ is not simply a matter of dredging up incidents from the past. It is a matter of making present the events of Christ's life so that people may associate themselves with that life.

WE JOIN THE Jesus story, become a part of it and continue it. Our own stories, too, become important.

An appreciation of the meaning to be found in the stories of our lives can come from drawing the connections between our own stories and the story of Jesus.

It is extremely valuable when parishes help people with this. Some parishes help people to become somewhat more auto-

biographical, to trace their journey of life and faith, identifying the main characters in their lives, realizing what "plot" is emerging in their lives, and what "editing" may be necessary.

In simple ways, parishes encourage family members to listen to each other's stories, to set aside the time to do this and to consult the story of Jesus as a way of helping them reflect on the stories of their own lives.

We will not much appreciate the story of Jesus if we do not appreciate our own individual stories, the stories of those people around us, the stories of the parish and of the groups that make up the parish family.

In our lives, there is a Christ-like story to be told about:

- the incarnation; how a life like that of Jesus is lived in this world;
- obedience to the Father's will;
- care for the poor;
- healing and reconciliation;
- the death and resurrection.

"The moving hand writes and having writ moves on," but a story is left in our memories. It needs to be recalled by parishes and their people.

SDRC uses peer ministry effectively

by Don Kurre
(Last of two parts)

The presence of the clergy and religious is extremely important for local chapters of Separated, Divorced and/or Remarried Catholics (SDRC). However, its strength and effectiveness is fundamentally based in its reliance and use of peer ministry. Peer ministry is the ministry of like-to-like wherein separated, divorced, and remarried Catholics minister to the needs of other separated, divorced, and remarried Catholics.

Since the Second Vatican Council said that all baptized Catholics are called to the ministry of the Lord, peer ministries like SDRC make real the presence of God among his people. SDRC members are able to witness to and share the love, acceptance, and peace they know through a relationship with Christ. For persons who feel in many ways cut off from the "official" and "institutional" ministers of Christ, peer ministry is a vital link between the redemptive love of the Father and a life of quiet desperation. As I said before, this is the link that often leads to a fuller participation in and reconciliation to the Church.

However, while SDRC chapters provide opportunities for spiritual growth and church participation they do so in a non-threatening way. SDRC allows members

to work out their life direction in a way and time that meets their needs. Promoting the growth and healing of the whole person is the task of SDRC.

IT SHOULD also be pointed out that SDRC is not a social club. Though social events are part of the total SDRC program, the task of SDRC is to facilitate and make possible the healing of its members. Where socializing helps the healing process it is used, but only as a base for healing.

SDRC understands itself to have a three fold educational ministry. First, SDRC provides educational opportunities for the separated and divorced. Through workshops and special guest speakers members can develop the skills and knowledge that they will need to create their new life.

Educating the total community is the second thrust of SDRC's educational work. Increased public and institutional awareness is the goal of SDRC's activity in this area—who divorced people are; where they are; their needs, problems and frustrations. As witnesses to the separated, divorced, and remarried experience, SDRC continually calls the community to its responsibilities for ministry while reminding the community of the richness, depth, and experience that these people can bring to the community as a whole.

Finally, SDRC is intently aware of the need to educate the Church's leadership with regard to the separated, divorced, and remarried Catholics. It is especially important for SDRC to educate persons in pastoral ministry, religious educators,

pastoral assistants, CCD teachers, teachers in schools and priests. These people need to be educated because they mold the attitudes and behaviors of particular communities. SDRC shares information about the needs, the trends and the experience so that Catholic leadership can effectively respond to people who have experienced a marital breakdown.

ONE VERY ACTIVE chapter of SDRC is found in Terre Haute. From fifteen to twenty-five people regularly participate in the activities of the chapter. In May of this year the chapter formalized its statement of purpose declaring: "As a group, we would like to provide immediate emotional support for those members in crisis and ongoing or day-to-day support for all members. We also want to provide the opportunity for growth for anyone who has gone through the trauma

of separation and/or divorce."

Karen Jones one of the chapters spokespersons told me that most people come because they are hurting. They have labeled themselves divorced and need an opportunity to work through their experiences and feelings. According to Karen, SDRC effectively provides that opportunity for them.

Other chapters of SDRC can be found throughout the Archdiocese. From the information that I was able to obtain, there are four active chapters in Indianapolis and chapters in Greenwood, New Albany, and Connersville.

Because of SDRC, the church is beginning to address the real needs of those individuals within the Catholic community who have experienced the trauma of separation and/or divorce. Yet, according to Fr. Raimondi, there is so very much more that could and should be done. Even though so much more needs to be done, he is excited because he sees the laity taking the initiative, truly responding to the Father's call to minister to one another.



st. paul writes to the church in corinth

by Fr. John J. Castelot

When parents are upset by the behavior of their children, they find themselves in the grip of all sorts of conflicting emotions.

The overriding one is, of course, loving concern. But this is mixed with annoyance, disappointment and anxiety. These emotions show up in parental appeals to children, sometimes in strange, almost humorous ways.

So it was with Paul and his converts, his parishioners. He was not just a functionary doing a job. Paul was a father and he loved and worried about his people with a father's heart.

There was good reason for him to be disturbed by what was happening in the community he had founded at Corinth. To judge by the childish rivalries in Corinth, one would think Paul had never instructed the people on the primacy of love, on the fundamental importance of their oneness in Christ.

Paul's appeal to the people reveals his mixed emotions. He is alternately sarcastic and forthright, stern and tender. Having reviewed the situation, especially as it concerned him and his fellow minister, Apollos, he seems to say, in effect:

"Look, you certainly didn't learn this kind of behavior from either of us! We didn't pick and choose among you when we were instructing you, preaching only to an elite, to those who appealed to us personally." (I Cor. 4:6)

AT THIS POINT, Paul resorts to rather biting sarcasm. If the people now have something to recommend them, it is

only because of God's gracious gift, delivered to them through the good services of his ministers. What then are they bragging about? They are so smug and self-satisfied that they seem to think they have it made—on their own!

"At the moment you are completely satisfied. You have grown rich! You have launched upon your reign with no help from us. Would that you had really begun to reign, that we might be reigning with you!" (I Cor. 4:8)

To emphasize how ridiculous their attitude is, he draws a pointed contrast between what they think their situation is and what the actual situation of God's ministers is.

"As I see it, God has put us apostles at the end of the line, like men doomed to die in the arena. We have become a spectacle to the universe, to angels and men alike. We are fools on Christ's account. Ah, but in Christ you are wise! We are the weak ones, you the strong! They honor you, while they sneer at us!" (I Cor. 4:9-10).

BUT NOW HIS deep love for them comes to the fore: "I am writing you in this way not to shame you but to admonish you as my beloved children. Granted you have 10,000 guardians in Christ, you have only one father. It was I who begot you in Christ Jesus through my preaching of the Gospel. I beg you, then, be imitators of me" (I Cor. 4:15-16).

This appeal for imitation is important. Paul not only preached the Gospel, he lived it. He knew talk was cheap, especially at Corinth, with its chorus of earthling philosophers, purveyors of "wisdom."

People had to be shown that living as a Christian was really possible. They needed a visible model for imitation. Paul tried his best to furnish that model.

Just in case they have forgotten, he had already sent his good friend Timothy to remind them and, in turn, to serve as an image of Christ in their midst.

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THE WORD THIS WEEKEND

NOVEMBER 30, 1980
FIRST SUNDAY OF ADVENT

by Paul Karnowski

They say that half the fun of Christmas is the anticipation. It's true. Everyone has experienced the feeling of delightful agony that accompanies those mysterious presents under the tree. If anticipation is half the fun, then Advent should be one of the highlights of the Church year. Yet, sometimes it feels like a liturgical countdown devised by NASA: "T-minus First Sunday of Advent and counting..."

Today's readings speak about waiting and watching. They teach us something about the uniqueness of Christian anticipation; unique because we wait for something that has already come.

St. Paul tells us that "our salvation is even nearer than when we were first converted." When we first decided that Jesus was somebody special, when we consciously resolved to live our lives according to His word, odds are we felt pretty close to God. But can you imagine the disciples—the men and women who walked with Jesus—claiming twenty years after the Resurrection that they were closer to salvation? One would think that walking with the Lord would be the ultimate experience.

Yet, they waited for even more; the fulfillment of all Jesus had said.

Just like us, they sometimes waited in

the dark. People like Matthew reminded them, just as he reminds us in today's Gospel, that God is present in the dark. He's like a thief in the night; we must be spiritually awake in order to see Him.

This is very reassuring, for sometimes we might feel that life is like walking through a dark tunnel; we might catch ourselves falling prey to a sleep of cynicism or complacency.

But Advent is a time when we remind ourselves of the peculiar perspective we have. The historical Christmas has come and gone. It's like a light at the end of our dark tunnel. We find ourselves walking away from this light, through the darkness, toward something even greater.

If Jesus had not come, we would have no reason to hope for something better. No reason to hope for a time when "there will be no more training for war," as the prophet Isaiah says. No reason to make ourselves into better people.

Advent tells us that there's light at both ends of the tunnel. As we look into the future, we recognize the light there as the same light that shined on Bethlehem. So it can be said that we wait for that which has already come.

This Christian anticipation is sometimes paradoxical and difficult. But it beats the way the "world" anticipates: who wants to wait for catsup anyway!

Isaiah 2:1-5
Romans 13:11-14
Matthew 24:37-44



DINING TIME AND PERSONS—For many families, the dining table is the most basic forum for sharing. Here families ate the news of the day—its ups and downs, whether it was a

good day or bad day and why. It is a time for listening and responding, for dreaming dreams, facing reality and even making decisions. (NC photo by Mimi Forsyth)

Discussion Points and Questions

1. Pick one TV show which your family usually watches together. What does this show tell you about living a shared life? Do people in the show lead lives which you can relate, in any way, to Christian values? Select one event from the show and use it as the basis for a discussion of values important to you.
2. Father Philip Murnion gives examples of how parish communities build up memories of important stories. What is one example he mentions? Why is it important for communities to have this happen?
3. Write your family story. What does the story tell you about your life and values? Is there any relationship between your story and Christ's?
4. Do you consider it important for families to discuss their faith and their values?
5. What do you discuss with your family over the dinner table? Do you find it difficult to talk about religious values?
6. In what way does St. Paul act like a father toward his parishioners according to Father John Castelot?
7. In what ways does your parish support separated, divorced, and remarried Catholics?

The Story Hour

Paul spreads the word to the gentiles

by Janaan Manternach

It was the Sabbath. An unusually large crowd gathered at the synagogue in Pisdian Antioch. Not only Jews, but large numbers of non-Jews called gentiles came to hear Paul and Barnabas speak.

The crowd grew until it seemed like the whole city had come to hear God's word. People had heard what Paul said about Jesus the week before at the synagogue. They came to hear Paul's good news.

Some Jews were upset to see so many gentiles coming to hear Paul. They were jealous because Paul was so popular. They also felt that God's word was meant just for them.

Paul and Barnabas began to speak. The crowds listened silently. Then the Jews who were upset challenged the two men. They argued with them in front of the whole crowd. They told the people Paul and Barnabas were wrong. They even insulted the two speakers.

Paul and Barnabas spoke up bravely. They continued to tell the eager crowds more about Jesus. They defended their teachings. They challenged their jealous attackers.

"God's word is to be spoken first to the Jewish people," Paul said to the Jews who were accusing him and Barnabas. "You are right about that. Barnabas and I always speak first to Jewish communities.

But we must now bring the word of God to the gentiles as well."

The Jews were not convinced. So Paul tried to show them from their own Scriptures that God's word was meant for everyone. He wanted them to realize that not only he and Barnabas but the entire Jewish people were called to share God's word with the whole world.

"These are our instructions from the Lord," Paul told them. "You know the words well. They are from the book of the Prophet Isaiah. There God says to his servant: 'I have made you a light to the nations. You are to be a means of salvation to the ends of the earth.'"

This passage from Isaiah (49:6) was about a mysterious servant of God. Many felt that God's people, Israel, was that "servant." They felt God called the Jewish people to bring light and hope to the whole world—the same light and hope God had given them.

Paul told them that Jesus saw himself as God's servant. He said he was the light of the world. Jesus told his followers that they, too, were to be a light to the world. Paul and Barnabas saw that as their mission. They knew they were sent to bring God's word to everyone.

For a moment Paul's accusers were silent. They could not argue against Isaiah's words. The gentiles in the crowd were delighted. They were happy to hear God's word. Many of them accepted Jesus Christ as the light of their lives and their Savior.

Those who believed, eagerly shared their new faith with others. In this way the word of the Lord spread through the whole city. But the group of jealous Jews

did not give up.

They turned some of the leading men and women of Antioch against Paul and Barnabas. The two missionaries were expelled from the city. Outside the city gates Paul and Barnabas shook the dust off their feet in protest against those who rejected them and God's word.

Then, full of joy and the Holy Spirit, they set out for the city of Iconium.

Suggestions for parents, teachers and children using the story hour for a catechetical moment:

PROJECTS:

1. Design and put together a banner with the words that Jesus said of himself and of his followers: "I am the light of the world. You must be a light to the world."
2. Draw a picture of Paul and Barnabas shaking the dust of Pisdian Antioch off their feet. Title your drawing, "Paul and Barnabas protest those who reject them and God's word."

After reading this week's story, talk together about it. Questions like the following might be used to guide your discussion.

QUESTIONS:

- Why did large numbers of people in Pisdian Antioch gather to hear what Paul was preaching?
- Why were some Jews unhappy with Paul and Barnabas?
- What did Paul and Barnabas do when some Jews said that what they were teaching was wrong? Why?
- How did Paul try to help the Jewish people realize that God's word had to be shared?
- How did the Gentiles in the crowd respond to what Paul was preaching?
- Why did Paul and Barnabas leave Pisdian Antioch?

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St. Thomas More Parish

Mooresville, Indiana

Fr. Paul Landwerlen, *pastor*

by Peter Feuerherd

St. Thomas More parish in Mooresville was founded in 1967 to serve a rural and small town community. Today, the growing suburban sprawl which has reached out from nearby Indianapolis has transformed many of the parish area's corn fields into gleaming new suburban housing tracts.

Yet, despite this growth, many of its 985 parishioners enjoy St. Thomas for what they describe as its friendly and warm atmosphere, typical of many small rural communities.

Sandi Stanfield, parish religious education coordinator commented, "A lot of our new people coming in are suburban."

Yet, Jean Canatsey, parish music director noted, "It still has a rural feel about it . . . It's so friendly, you always feel so welcome." She added that the strength of St. Thomas More parish is "the sense of community that the congregation feels."

Father Paul Landwerlen, pastor of St. Thomas More since 1976, said that one of the great strengths of his parish is a thriving CCD program. The program even includes the group that is most difficult to get involved—namely, teenagers.

"We have a higher percentage of high school kids attending our programs than practically any other parish," the priest stated.

Kathy Franko, family life chairperson, asserted that the success of the high school CCD program is due to the involvement of a strong volunteer faculty.

Noting that the CCD program includes socials, discussions, as well as doctrinal lessons, she observed, "The teachers are willing to be involved with them socially as well as in the classroom situation."

SANDI STANFIELD added, "The teachers care about the kids and they like them. They are willing to give their time."

The success of the high school CCD program, according to Jean Canatsey is because "we don't have two separate programs. We don't have a CYO and a CCD. It's all the same program. And it works."

Programs like the CCD that are success-

ful make the parish proud. Yet a strong, close community is continually credited as the source of the parish's success.

Sandi Stanfield explained, "We all feel close. We all feel involved . . . I've heard people say many times, 'This is where our family is.' Where we feel we belong is at church—with the people that are involved here."

That sense of involvement is encouraged through regular Sunday morning activities, including adult education and opportunities for discussion over coffee and doughnuts after Mass. Many in the congregation take the opportunity to get to know fellow parishioners better.

"People come to Mass here and stay all Sunday morning. Nobody comes in here and runs back out. I think that's unusual," Jean Canatsey commented.

"PART OF IT is that we are so widespread. We take in such a huge area. We don't see each other during the week. This is the one time we can get together and have the time," parish secretary Sheila Kanaby reflected.

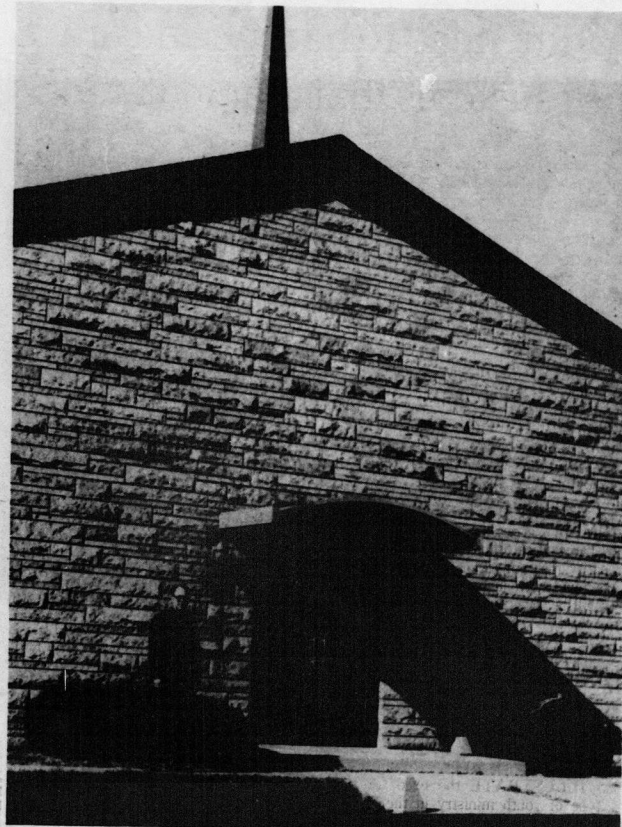
Betty McMahon, liturgy chairperson for the parish, spoke of one crucial benefit of the Sunday morning coffee and doughnut sessions. "It's a way to get to know new people and for them to know us and feel a part of the community. They just don't walk into church and then walk out and never feel a part of things."

This growth in community has been aided, according to Sandi Stanfield, by the steady presence of Father Landwerlen. The priest is the first pastor of St. Thomas More to stay for more than two years, and the first to have the parish as a sole responsibility.

"When someone stays for two years, you're just beginning to get to know them . . . This way we have gotten to know Father Landwerlen well. We finally have some continuity."

That continuity has helped to build a parish community that Betty McMahon described as much closer than the large city parishes she used to be a part of.

"It was enticing to come to a parish



ST. THOMAS MORE, MOORESVILLE—Father Paul Landwerlen, stands in front of his parish church, founded in 1967. The priest (in lower photo) has been at the Morgan county parish since 1976.

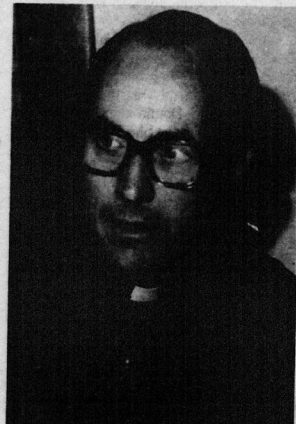
where you could get to know some people. We came from such a large parish that you just didn't get next to anybody."

SHE ADDED THAT in her years at St. Thomas More there has been a tremendous growth in numbers, but the closeness and warmth that originally attracted her to the parish are still there.

"I've seen a lot of growth in the parish since we started here. It's all been for the good . . . People have become more involved, they are getting closer to the meaning of why they're here."

"People are enjoying church rather than it being a duty to be here. They come because they want to come—they enjoy what goes on here—in the church and in the social activities."

As Jean Canatsey summed it up, "The priority is definitely on people, not on things."



Jean Canatsey



Kathy Franko



Betty McMahon



LOOKING OVER FUTURE PLANS—Sandi Stanfield (left), religious education coordinator, and Sheila Kanaby, parish secretary, take a look at future plans for the CCD programs at St. Thomas More Parish, Mooresville. (Photos by Peter Feuerherd)

Youth need to be made aware of systems that manipulate

ST. PAUL, Minn.—While youth ministers in the 70s concentrated on helping young people develop an inner peace and sense of joy with God, youth ministers in the 80s need to make teen-agers sensitive to structures in society which manipulate them, according to Michael Warren, a nationally known author and lecturer on youth ministry.

He gave the keynote address to the National Conference on Youth Ministry held this month in St. Paul. Sponsored by the U.S. Catholic Conference, the meeting drew about 500 people.

The foundation that youth ministers built in the 70s, which focused on guiding young people through their struggles in family- and friend-relationships is great, he said. But a failure to recognize the social, political and institutional structures which influence these young people is naive, said Warren, an associate professor of catechetical ministry at St. John's University in New York.

This new approach of ministering to teens will be unsettling to them and will not be accomplished by "grabbing a guitar and handing out song sheets," he said. Youth ministers will have to devise ways of "opening the eyes" of young people so they can see how they are manipulated and influenced by society and then become informed and make their own decisions, he said.

TO ILLUSTRATE the need for a new type of youth ministry in the 80s, Warren painted a scenario of a girl named Donna. She is 15 years old, wearing a tube top, white cut-offs and standing before a display window of the Neiman-Marcus Department store in Dallas.

With her hair in a ponytail, Donna gazes longingly at a \$175 dress in the window which she saw in *Seventeen* magazine. Donna, who is of medium height, weight and appearance, wishes she could be like the girl in the magazine wearing the dress, but she cannot be. Donna is gazing at the dress on a school day. She has been sus-

pected. In addition to her school problems she thinks she may be pregnant.

Rhetorically, Warren asked the assembly how it would minister to Donna.

He said he posed the same situation to youth ministers in other workshops and many said they would need to know more about Donna before they could evaluate the situation. They wanted to know who Donna's friends were, how she got along with her family, and if she attended church.

Those questions are important, Warren said, but they only deal with Donna's relationships. What, he asked, about the social structures which govern her life?

Donna is a sophomore in high school who was unjustly suspended from school when she tried to defend herself against a false accusation.

DONNA IS CONFUSED sexually in a society which promotes sex through entertainment, he said, such as teen-age sex in the "Blue Lagoon" film and highly suggestive songs.

Donna is the economic target of a massive advertising campaign which dictates what kinds of clothes she should wear and what kind of record albums she should buy, according to Warren.

Part of Donna's problem lies in the fact that she is unaware of how outside institutions and social structures are trying to influence her, Warren said.

This is where the youth minister's role comes into play, he said.

It is the job of the youth minister to help young people, particularly those 16 and older, to "unmask the anonymous oppressors" in their lives, he said.

With their new-found awareness, these young people are equipped to speak for themselves and make intelligent decisions, he said.

With the old advocacy for young people, youth ministers spoke for teen-agers. "The new advocacy is inviting and enabling them to speak for themselves," Warren said.

Native clergy take over missions

NEW YORK—As the number of foreign missionaries declines, work in young churches is increasingly turned over to national clergy. Religious and lay catechists, reports the director of the Catholic Church's worldwide missionary effort.

Cardinal Agnelo Rossi, prefect of the Congregation for the Evangelization of Peoples, said the hierarchy of many young churches is now almost entirely indigenous, though in some cases the European or American bishop has been so outstanding he remained at the request of the people.

The congregation has responsibility for 890 dioceses. Illustrating the concern for a national hierarchy, Cardinal Rossi said Bishop Donal Lamont of Umtali, now back in Zimbabwe after having been expelled for supporting blacks, has been instructed to look for a Zimbabwean priest who could replace him.

The cardinal was interviewed in New York at the U.S. national office of the Society for the Propagation of the Faith, which in 1979 contributed \$30 million of the \$77 million total raised by the society

worldwide for support of congregation activities.

A short, gray-haired man of 67 with a genial, grandfatherly manner, he repeatedly cited personal experiences as he discussed various topics.

Commenting on the role of women in mission areas, Cardinal Rossi said that "the young churches cannot exist without the work of women." A native of Brazil who was archbishop of Sao Paulo before taking his current post in 1970, he noted that in his own country nuns sometimes were in charge of parishes.

"On Sundays a priest comes to celebrate the Eucharist and during the week a Sister does all the other work of the parish and distributes Communion," he said. But he declined to endorse suggestions that this might make it appropriate to ordain women to the permanent diaconate.

Cardinal Rossi, who accompanied Pope John Paul II to Africa, predicted that continent would be either Christian or Moslem in the next century. He spoke in Italian through a translator but his remarks on Islamic influence included the English term "petro dollars."

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Nov. 29, 30

The Guild of St. Agnes parish at Nashville will sponsor a bazaar from 10 a.m. to 7 p.m. on Saturday and from 9:30 a.m. to 2 p.m. on Sunday.

November 30

Pre-marriage instructions will be held at St. Andrew parish, Richmond, from 6:30 to 9 p.m. A second session will be held on Sunday, Dec. 7.

A series of Advent concerts will be held at St. Mark Church, U.S. 31S at Edgewood Ave., Indianapolis. They begin at 5 p.m. and include the following:

►Nov. 29: Dick Dennis, violinist.

►Dec. 6: Victor DeFelice, tenor, Mrs. Ruth Greenwell, soprano, Mrs. Rosalynn DeFelice, organist.

►Dec. 13: Mary Catherine Wild, harpist.

►Dec. 20: The Ambassadors, chorus from southside K of C council, Joe Rathz, director.

St. Malachy parish, Brownsville.

Dec. 2, 9, 16

A three-night series on "Catholicism Today" will be directed by Msgr. Joseph Brokhage at St. Maurice parish, Napoleon, at 7:30 p.m. Juniors, seniors and adults from neighboring parishes are invited.

Dec. 2, 3

Father Joseph Beechem will conduct the Over 50 day of recollection at Fatima Retreat House, Indianapolis, on Dec. 2. The Leisure Day program on Dec. 3 will be directed by Father Lawrence Voelker. Call 317-545-7681 for information.

December 3

Msgr. Raymond T. Bosler will continue his lecture series on "Changes in the Church Since Vatican II" at 7:30 p.m.,

Cathedral High School, Indianapolis, will have open house from 5:30 to 8:30 p.m. for eighth graders and their parents. The event includes a buffet dinner, tours and a program in the auditorium. Call 542-1481 for further information.

December 4

The first in a series of three Thursday night adult programs on "Something for Parents" will be held at St. Maurice parish, Decatur County, at 7:30 p.m. Parishioners in the neighboring areas are invited.

St. Vincent Guild members and guests will take an excursion trip to Chicago, leaving the Nora Shopping Center at 7:30 a.m.

December 5

The regular monthly nocturnal adoration for First Friday will be held at Holy Spirit Church, Indianapolis from 9 p.m. Friday to 6 a.m. Saturday. Neighboring parishioners are invited to participate.

Dec. 5-7

A retreat sponsored by the Archdiocesan Vocations Center as a part of the Acts II program will be held at the Vocations Center, 520 Stevens St., Indianapolis.

anapolis. Father David Coats, co-pastor of St. Paul parish, Tell City, will lead the weekend program.

An open mixed retreat on an Advent theme will be held at Alverna Center, Indianapolis. For more information call 317-257-7338.

December 7

An open house for eighth graders and their parents will be held at Chatard High School, Indianapolis, from 1 to 4 p.m. Following an opening program, tours may be made of the school. A door prize—a scholarship to be used at Chatard—will be awarded at the end of the afternoon.

St. Mary parish at Aurora will have a smorgasbord and holiday boutique from noon until 5 p.m.

The monthly Ultraya for the Indianapolis Cursillo movement will be held at Holy Cross parish house, 126 N. Oriental, at 7:30 p.m.

A Natural Family Planning program is being conducted at St. Maurice parish, Napoleon, from 2 to 4 p.m. Any married or engaged couple is welcome.

Secunia High School, Indianapolis, announces its annual open house from 1 to 4 p.m. Eighth graders and their parents are extended a special invitation to attend.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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CHRISTMAS WALKING TOUR—This cozy fireplace in the Morris-Butler House is one of many Victorian Christmas decorations in eight historic buildings on the Christmas Candlelight Tour of the Old Indianapolis Northside, to be held from 4 to 9 p.m. on Sunday, Dec. 7. Included in the tour will be Sts. Peter and Paul Cathedral and rectory. Tickets are \$4 in advance and \$5 the day of the tour. They can be obtained at all F.C. Tucker offices, the Morris-Butler House and the Historic Landmarks Foundation of Indiana.

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Bishops work as brothers

by Father James Bonke

Having been invited by Charles Schisla, director of the Catholic Communications Center in the Archdiocese, to attend the UNDA-USA meeting and Gabriel Awards presentation in Washington recently, I happily was privileged to be present at the

final day-and-a-half of the annual meeting of the American bishops as well.

These men truly regard each other as brothers and equals. Regardless of rank or office, their discussions were conducted with a sense of fairness and equality toward all. This ought not be surprising since these men are, after all, Christian leaders.

However, the press image may at times tend to make us believe otherwise. Differences of opinion were respected; there was no bitterness or intolerance shown for differing views—and these were expressed freely.

The bishops work at these meetings and work hard. Their agenda is full, perhaps too full. It is no small achievement that they are able to accomplish what they do in the time they have. Consider some of the items on their recent agenda: election of new officers, approval of a budget, discussion of statements on Marxism/Communism, capital punishment, Catholic higher education, priestly formation, the laity, and matters involving liturgical changes. What parish council or board of education could complete that agenda in three-and-a-half days?

The impact and influence of Archbishop Jean Jadot, former apostolic delegate to the United States, on the the Church in our country becomes abundantly clear when one looks at the body of bishops as a whole.

They generally are men who, while being intensely loyal to the Holy See and the Holy Father, are also deeply concerned about the pastoral situation of the church in the United States. This was clearly seen in the election of the new

Lackey (from 4)

state's death penalty law on a 4-3 vote. The court was ruling in the case of a man who at age 19 in separate incidents allegedly robbed and murdered two elderly women living in apartments alone.

The majority opinion held that there was overwhelming and uncontradicted evidence of the man's guilt and that the death sentence fit the "special circumstances" required by California law.

The U.S. Supreme Court also continues to be involved in the death penalty debate, overturning on Nov. 17 the death sentences of three convicted Georgia murderers. But on the same day it left intact the death sentences of two other Georgians.

Citing its May decision mandating that capital punishment laws not leave room for arbitrary sentences, the court returned the three cases to Georgia for further review.

The bishops' statement on the death penalty noted that there were more than 500 inmates on death rows around the country. With that many cases pending, rulings reviewing individual death sentences—as well as debates on the death penalty itself—are likely to continue indefinitely.



BANQUETEERS—Archbishops Edward T. O'Meara (left) and John R. Roach, new president of the National Conference of Catholic Bishops, enjoy a laugh while attending the Gabriel Awards banquet Nov. 13 in Washington, D.C., sponsored by Unda-USA. Archbishop O'Meara was a guest of the archdiocesan Catholic Communications Center. (Photo by Father James Bonke)

president and vice-president of the bishops' conference: Archbishop John Roach, of Minneapolis-St. Paul, and Bishop James Malone of Youngstown, Ohio.

Both men are known for their openness and pastoral sensitivity. The bishops' pastoral concern was also shown in the overwhelming approval given to the items regarding changes in liturgical language—perhaps small changes in themselves, but nonetheless deeply significant pastorally

for the American Catholic Church.

Much of this concern and sensitivity is no doubt due to the pastoral nature of Archbishop Jadot. The Catholic Church in the United States will for many years to come be indebted to him.

The bishops, like the rest of us, are human beings, subject to the imperfections and limitations of human nature. But they are given a tremendous and awesome responsibility. May they enjoy our prayerful support.

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Dec. 7	Fr. Paul Landwerlen
Dec. 14	Fr. James Moriarty
Dec. 21	Fr. Paul J. Utz
Dec. 28	To be announced
Jan. 4	Fr. Larry Crawford
Jan. 11	Fr. Larry Crawford
Jan. 18	Fr. Michael Kettron, J.C.D.
Jan. 25	Fr. Brendan Rosendall, O.F.M. Conv.

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WAY OF THE CROSS—It was an unusual sight when the stations of the cross were lined up in a row outside Holy Rosary Church on Indianapolis' near South Side, part of a total refurbishing job on both the interior and exterior of the church. Applying soap and water to the stations is Rodney Hawkins of New Albany, an employee of Walter Colin painters. (Photo by Peter Feuerherd)

Priest plans to adopt child

CHICAGO—Father George H. Clements, 48, pastor of Chicago's Holy Angels Parish and a nationally recognized civil rights activist, has filed for adoption of a child despite disapproval by the Archdiocese of Chicago, which did not specifically forbid the action.

Father Clements announced the adoption application at a Nov. 20 meeting at Holy Angels, where he talked about the urgent need for adoptive parents in the Chicago area. Father Clements told some 200 people at the meeting that by adopting a child he wished to dramatize the need for adoptive and foster parents.

There are 480 children, 280 of whom are black, eligible for adoption in the Chicago area, according to the Illinois Department of Children and Family Services. Father Clements is black and wants to adopt a black child.

"My challenge is that every black church on the north, south and west sides accept their responsibility, too," Father Clements told the meeting, "One church, one child."

"It wasn't a snap decision," said George O'Hare, community relations representative for Father Clements. "Father Clements has been thinking about this for the last six months."

Word of the priest's intention to begin the adoption process had broken in Chi-

cago papers two days before his formal announcement. On Nov. 20 the Chicago Archdiocese issued a one-page statement cautioning priests against adopting children.

"While a priest may not be in the best position to meet the personal and financial obligations of rearing a child today, it is more to the point to say that a priest through his ordination is destined to serve God and all of God's people and to be father to all," the statement said in part.

The statement praised Father Clements for his work in "sensitizing the community to the need for expediting the adoption of hard to place children," but suggested that "it may be more appropriate for a priest to leave adoptions to those who are less encumbered by pastoral responsibilities, to those who can provide a true home."

But the statement did not directly order Father Clements not to adopt a child.

Father Clements said that he interpreted the archdiocesan statement as "carte blanche" approval of his move and added that he had spoken with Cardinal John Cody of Chicago before making his announcement.

"The cardinal did not tell me to adopt and he did not tell me not to adopt," Father Clements said.

Sister (from 2)

students is their lack of confidence in stating a viewpoint, which she blames on the tendency of television to kill serious discussion. "They are not in the habit of giving their own opinions. Everything militates against us talking anymore."

But, she adds, she is "encouraged" by the depth of thinking in her students, especially those times when a pupil delivers a special insight.

These times of special insight, the explains, make her want to "shout joy." She recalls a recent example when student criticized a movie, vehemently arguing his point with both his peers and the class and his instructor, by explaining that the heroes "only won physically, they didn't win morally."

"Sometimes I think I teach too well," Sister Francesca recalled about the episode.

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Magr. Nolan

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Remember them

† **AUSTERMAN, Mary Helen**, 63, St. Andrew, Richmond, Nov. 21. Wife of Willard; mother of Marilyn Uhte, Margaret Rosenberger, Mary Elaine Detemeyer, William, Martin and Michael; step-sister of Patty Barrett.

† **CAMPBELL, Harry H.**
Sister Mary Virginia Eilers

OLDENBRUG, Ind.-F. ranciscan Sister Mary Virginia Eilers, 93, died at the motherhouse of the Sisters of St. Francis here on Nov. 17. The Mass of Christian Burial was celebrated on Nov. 20 in the convent chapel.

The former Anna Eilers entered religious life on Oct. 8, 1913. She was an elementary teacher in schools in Indiana (St. Christopher and Our Lady of Lourdes, Indianapolis), Ohio and Missouri. She retired to the motherhouse in 1974.

There are no immediate survivors.

David and Barbara Sanders

David and Barbara Sanders, parents of four children and parishioners of St. Catherine's parish in Indianapolis, died Friday, Nov. 21, as a result of the MGM Grand Hotel fire in Las Vegas.

The Sanders' leave their children: Sean, Angela, Beth and Brian. Father

(Peg), St. Anthony, Indianapolis, Nov. 19. Survived by Michael and Harry Campbell, James, Thomas and Joseph Masner and Mary Gin.

† **COX, Bertha M.**, 69, St. Meinrad Church, St. Meinrad, Nov. 15. Mother of Theodore and Franklin, sister of William and Basil Merkley, Juleta Bauer and Ella Paulin.

† **DAUGHERTY, Rosemary H.**, 61, St. Jude, Indianapolis, Nov. 19. Wife of Robert; sister of Catherine Chaplin, Edward, John and Joseph Sherman.

† **FREY, Gertrude**, 84, Holy Family, New Albany, Nov. 19. Mother of Trudy Peak; sister of Agnes and Anton Deuser, Amelia Waltermann, Rose Ester and Imelda Busen.

† **FROST, Loretta P.**, 69, St. James, Indianapolis, Nov. 20. Wife of Robert L.; mother of Janet M. Sare.

† **GAUSS, Leo P.**, 81, Little Flower, Indianapolis, Nov. 19. Husband of Loulma; father of Dr. David Lee Gauss; brother of Stella Mayer and Dorothy Gauss.

† **HABING, Wilfred (Bill)**, 71, St. Thomas Aquinas, Indianapolis, Nov. 21. Husband of Katherine; father of Michael and Richard; step-father of Patricia Cancilla, Michael and Timothy Ahern.

† **LEDFOUR, Herbert**, 76, St. Joseph, Corydon, Nov. 20. Father

Larry Crawford, brother of Mrs. Sanders and pastor of Holy Trinity parish in Indianapolis, celebrated the funeral Mass at St. Catherine's church on Wednesday, Nov. 26. The family requests all contributions be made to Sanders Children Education Fund.

of Barbara Timberlake and Larry, brother of Ralph.

† **METZGER, Mark A.**, 24, Sacred Heart, Jeffersonville, Nov. 20. Son of Mr. and Mrs. Matt F. Metzger; brother of Susan, Jennifer, David, Philip and Richard Metzger.

† **PHILLIPS, Irene F.**, 62, Little Flower, Indianapolis, Nov. 19. Mother of Eileen Mathers and Kate Ehresman; sister of Martha Koob, Mary Clamptt, Joseph and John Miller.

† **POWDERLY, Donald W.**, 53, Immaculate Heart, Indianapolis, Nov. 21. Husband of Agnes;

father of David and Annemarie; son of Alice Weaver; brother of Joseph.

† **RIPBERGER, Paul N.**, 23, St. Gabriel, Connersville, Nov. 21. Son of Mr. and Mrs. Paul T. Ripberger; brother of Michael and Henry; grandson of Mr. and Mrs. Henry Brunsman, Frank Ripberger and Lucille Trainor.

† **SULLIVAN, Gerard J.**, St. Pius X, Indianapolis, Nov. 24. Husband of Geraldine A.; father of Geraldine, Japman, Gerard, John, Michael, Thomas, Timothy, Terance, Kevin, Patricia and Mary Ann Sullivan.

† **WOODRUM, Theresa M.**, 91, Holy Spirit, Indianapolis, Nov. 22. Mother of Mary Richardson, Betty Doherty, Margaret Fox and Lawrence Woodrum.

Benedictine Father Benno Fellingner

BLUE CLOUD, S.D.- The burial Mass for Benedictine Father Benno (Leonard) Fellingner, 71, was held at Blue Cloud Abbey here on Saturday, Nov. 8. He died on Nov. 6.

Father Benno, born at St. Leon, Ind., the son of Mr. and Mrs. George Fellingner, made his final profession of vows at St. Meinrad Archabbey in 1940 and was ordained to the priesthood on May 26, 1942.

He had a full missionary

life in the Dakotas, first serving as a deacon as a manual laborer at the Yankton Reservation in the summer of 1941. After his ordination he was permanently assigned to the Yankton people and became a founding member of Blue Cloud Abbey.

He served as superior, rector and chaplain during his years in South Dakota.

Father Benno is survived by one brother, John Fellingner, of Connersville.

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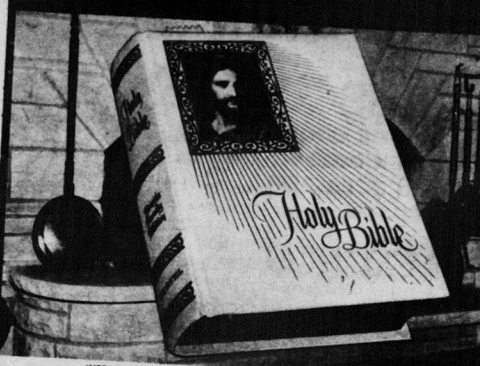
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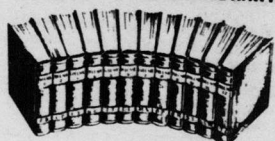
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CYO hoopsters begin season on Saturday

CYO high school and grade school boys' basketball will begin its season on Saturday, Nov. 29, with various games slated for gym sites around the archdiocese. The regular season will continue until the end of February.

CYO basketball in the

archdiocese includes 154 "56" and "cadet" league teams for grade schoolers and 53 high school teams. According to CYO office figures, over 2,000 games will be played and over 2,000 boys will participate this season.

Indianapolis magazine slates fiction contest

Indianapolis Magazine is sponsoring a fiction contest, providing writers with a general interest local publication for their work and giving magazine readers a sample of creative writing talent available.

Entries must be postmarked by Jan. 30, 1981. They should be typed, double-spaced, with at least one inch margins. The maximum length is 2,200 words.

The first place winner whose work will be published in the April issue of the magazine, will receive \$150; the second place winner, whose work will be published in the May issue, will receive \$75.

Entries should be sent to: Editor, Indianapolis Magazine, 320 N. Meridian, Indianapolis, IN 46204. For more information, call 317-267-2912.



CHRISTMAS DRAMA—Michael Learned stars as a new member of a church choir in "A Christmas Without Snow," Dec. 9 on CBS. The new movie also stars John Houseman as a perfectionist choir director who tries to get the members of a church to put aside their differences as they struggle to perform Handel's "Messiah." (NC photo)

'A Tale of Two Cities' slated for CBS

by Henry Herx

NEW YORK—An excellent cast and full-scale production are the hallmarks of a new adaptation of the classic Charles Dickens novel, "A Tale of Two Cities," airing Tuesday, Dec. 2, at 8-11 p.m. (EST) on CBS.

The story, frequently retold in radio, film and TV versions, may be familiar, but it still grips the emotions. The canvas is large—the injustices leading to the fury of the French Revolution—and the cast of characters is humanly rich and vivid.

In the dual role of Charles Darnay (the good nephew of an evil French aristocrat) and Sydney Carton (the cynical English lawyer who redeems himself by "a far, far better" act of sacrifice), Chris Sarandon is perfectly acceptable but without the resonance of Ronald Colman's 1936 definitive portrayal.

Peter Cushing is excellent as Dr. Manette, former prisoner in the Bastille, and so are Billie Whitelaw as the guillotine; Flora Robson as Miss Pross, the indomitable Englishwoman; Kenneth More as Manette's loyal banker, and the rest of the large cast.

Peter Gay's script is a neat balance between the turbulent history of this revolutionary era and the human drama of individuals whose destinies so fatefully intertwine.

The fine and expensive-looking production, filmed largely on location in France and England, is another of Norman Rosemont's quality adaptations of classic literature, such as was his "Little Lord Fauntleroy" of several weeks ago.

"A Tale of Two Cities" is top-grade family entertainment although the very young may find the plot threads difficult to follow and the violence of the era a bit too intense.

TV Programming

Collection funds holiday programs

by Henry Herx

NEW YORK—Last year Catholics were asked to contribute in a second collection to support the communications work of the church. Of the more than \$4 million contributed, half remained with the local dioceses to subsidize their local communication activities.

The Catholic Communication Campaign received the remainder for use in proclaiming the Gospel message through national print, radio and television projects. Of the 26 proposals funded by the Communication Campaign committee, one of the first to reach the public is a Thanksgiving television special, "God in the Dock."

Scheduled to be aired on Thanksgiving Day by the ABC-owned stations in New York, Chicago, Detroit, Los Angeles and San Francisco, the dramatic special is being broadcast by some 100 other stations, including the Group W-Westinghouse outlets in Baltimore, Boston, Philadelphia and Pittsburgh.

In the drama God is placed on trial for having permitted evil to harm the innocent. The plaintiffs are a doctor who cares for starving children in the Third World, a husband raising three children after his wife died of cancer and a father whose teen-age daughter has run away to New York and prostitution.

This is not exactly a happy topic, but it is a needed corollary to the seasonal fare, which is prone to acknowledge only the good things—usually material—we receive from God's bounty. Suffering, however, is also part of God's providence, the consequence of our freedom to sin and related to the mystery of redemption.

"God in the Dock" was made by Paulist Productions as a special program in the "Insight" series. Since 1962, "Insight" has won a number of awards for its distinctive brand of electronic morality plays produced with Hollywood talent and broadcast over many commercial stations as a public service.

The Catholic Communication Campaign's goal to air seasonal specials was developed during nationwide hearings that invited Catholics from all walks of life to present their views on Catholic programming. Paulist Productions received the first CCC grant for holiday specials, another

of which will be seen on Christmas.

It is called "The Long Road Home" and stars Martin Sheen as a traveler lost in a blizzard who takes shelter in a cheap motel run by God. Before he leaves God has put him on the right track and sent him home with the gift of love.

These and other possible holiday specials for 1981 are the first examples of projects funded by the Catholic Communication Campaign to which Catholics contributed last year. Another aims at interjecting a spiritual note for kids' television programming.

The CCC—with your financial support—has funded Franciscan Communications to produce a TV spot campaign around the theme of "God Lives in Me and You." This is the tagline of a series of spots

showing primary grade kids enjoying themselves sharing with each other and adults as children of God.

Instead of marketing the spots directly to TV stations, the Franciscans are providing them to diocesan communication offices to place on community stations as a service of the local diocese. By identifying these nationally produced spots with the diocese in which they appear, local parishioners will become better aware of their own participation in the church's media effort.

A further opportunity for the local and national church to join forces in media evangelization is the "Real to Reel" project of Dabar Productions. This is a Catholic television magazine with

four segments, two of which will be national and two local.

Each 30-minute program will contain a national feature story on a topic or person, such as Father Bruce Ritter and his work with runaways in New York or the El Paso, Texas, charismatic group that takes its farm produce each week to the poor of Juarez, Mexico. In addition, short but creative segments about religion will be provided.

In expanding this to a full 30-minutes, a participating diocese would have to furnish a local feature component and on-camera host. "Real to Reel" would air on local stations either in public service time or time purchased by the diocese.

Programs of note

Sunday, Nov. 30, 9-10 p.m. (EST) (PBS) "Testament of Youth." Novelist Vera Brittain's autobiographical account of her service as a front-line nurse during World War I is dramatized in a five-part adaptation on "Masterpiece Theatre."

Monday, Dec. 1, 10-11 p.m. (EST) (PBS) "The Shatterer of Worlds." Along with commentary and discussion, this program about the development of the atomic bomb contains historical film footage, much of it recently declassified.

Wednesday, Dec. 3, 8-9 p.m. (EST) (ABC) "Pinochio's Christmas." Starting out to buy a Christmas present for Papa Gippetto, the world's only living puppet gets involved with his old friends and enemies in a new musical animated special.

Thursday, Dec. 4, 10-11 p.m. (EST) (PBS) "Victor Borge—Comedy in Music." This program blends opera with slapstick comedy using only a grand piano and Borge's musical skills and comic talents.

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Viewing with Arnold

'The Stunt Man'

by James W. Arnold

"The Stunt Man" is a wild and (mostly) welcome throwback to a decade ago when they made at least occasional movies you couldn't digest totally in the theater. This is not for fans of simple movies simply told. But if you liked "Being There," "All That Jazz" and the cult movie "King of Hearts," there is probably something in it for you.

There is a distinct 1960's aroma to this wacky tale, which is in fact based on a 1970 novel by Paul Broderick and has been sitting around in the Hollywood vaults waiting to be released for at least two years. It's been slowly inching into theaters around the continent since early summer.

The surface story, which doesn't count for much, is about a young Vietnam veteran (Steve Railsback), apparently on the lam for some outrageous crime, who blunders onto a movie location near San Diego. In his confusion, he is responsible for the death of a stunt man who seems to be trying to run him down in a fancy old Duesenberg car. (Bizarre, bizarre). But he's saved from the police by the desperate movie director (Peter O'Toole, in top histrionic form), who obviously needs a replacement stunt man.

For the next two hours, Railsback perilously works his way through the madcap violence of a World War I movie, which at times (to both hero and audience) seems unnervingly real. Off-camera, he falls for the leading lady (Barbara Hershey), who now and then appears



in the costume and makeup of her movie character, an 80-year-old woman. But she still has a fondness for her former lover, the megalomaniac director, and Railsback, who seems suspiciously paranoid anyway, begins to fear that the director plans

to kill him in a climactic re-staging of the Duesenberg accident.

ALL this, however, is simply a structure on which to hang a series of spectacular action sequences in the film-within-a-film, including one on the madly chaotic Victorian roof of the Del Coronado Hotel, and a set of metaphorical mind games to play with the audience. Producer-director and co-writer Richard Rush could, for example, be suggesting that the whole thing is a fantasy of the war-crazed veteran. (The logic in the film is more dreamlike than real).

Or, since the director's name is Eli Cross, a symbolic divine appellation if I ever heard one, it's possible that he's God. O'Toole certainly runs his company that way. He seems alternately cruel and compassionate. He's always dropping in, or floating around the scene, in a boom or helicopter. The hero keeps wondering why he's been chosen by Eli to play this part, if he'll be forgiven, if the script can be rewritten to provide a happy ending, etc.

THE unexpected happens repeatedly, so often that it, too, becomes part of the theme. Violence quickly shifts to slapstick. The psycho veteran turns out not to be psycho (the victim of his rage got frostbite after having been beamed by a case of ice cream), the nutty director turns out to be a charming fellow, and what looks like a tense, tragic ending turns into a joy.

Sometimes this crazy movie is hard to put up with. Director Rush ("Freebie and the Bean") throws in more raunch than is necessary, and the language occasionally would scorch the ears of a lifer in "Scared Straight." Railsback, who played Manson in TV's "Helter Skelter," often plays several levels too weird. But "Stunt Man" does many of the things good movies should do, but haven't done much lately.

(Decidedly offbeat; language, some sex and nudity; satisfactory, with reservations, for adults. NCOMP Rating: B—morally objectionable in part for all).

Film Ratings

(The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting:

A-1, morally unobjectionable for general patronage;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

A-4, morally unobjectionable for adults, with reservations (an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions);

B, morally objectionable in part for all;

C, condemned)

Airplane.....A-3

The Awakening.....A-3

Battle Beyond the Stars.....A-3

Bad Timing: A.....B

Sensual Obsession.....B

(Some graphic sexuality)

The Big Red One.....A-3

The Blue Lagoon.....B

(Contains a coy, peek-a-boo, nudity)

The Blues Brothers.....A-3

Caddyshack.....B

(Lewd jokes and nudity)

The Chant of Jimmie Blacksmith.....A-4

Coast to Coast.....A-3

The Elephant Man.....A-3

The Empire Strikes Back.....A-2

Fade to Black.....B

(Sordid atmosphere and violence)

The Fiendish Plot of Dr. Fu Manchu.....A-2

The Final Countdown.....A-2

The First Deadly Sin.....A-3

From the Life of the Marionettes.....B

(Extensive nudity)

The Getting of Wisdom.....A-2

Gloria.....A-3

The Great Santini.....A-2

He Knows You're Alone.....C
(Physical and psychological violence, sexual titillation and occasional profanity)

Hopscotch.....A-3

The Idolmaker.....A-3

In God We Trust.....B

(Contains an irreverent tasteless attitude toward the sacred)

It's My Turn.....A-3

Jun.....B

(Offensive sexuality)

Kagemusha.....A-2

The Kidnapping of the President.....A-3

Loving Couples.....B

(Implies that mate-swapping can have a therapeutic effect on marriage)

Melvin and Howard.....A-3

Middle-Age Crazy.....A-3

Motel Hell.....C

(Graphic violence and nudity)

Mother's Day.....C

The Mountain Men.....B

(Contains foul-mouthed profanity and graphic violence)

My Bodyguard.....A-3

Oh, God! Book II.....A-2

One-Trick Pony.....B

(Contains several sexual scenes, nudity and gross language)

Ordinary People.....A-3

Private Benjamin.....B

(Contains scenes ridiculing sexual morality as well as some nudity and gross language)

Raging Bull.....A-3

Resurrection.....A-3

The Return of the Secaucus Seven.....A-3

Somewhere in Time.....A-2

Stardust Memories.....A-3

The Stunt Man.....B

(Graphic nudity and sexuality)

Touched by Love.....A-1

Why Would I Lie?.....B

(Profanity and vulgarity; contains a warm endorsement of promiscuity)

Willie and Phil.....A-3

Xanadu.....A-2

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IF ELI isn't God, he has godlike qualities, and in the end proves to be benevolent, not wicked or insane, a rather upbeat development. Of course, he could also be a General, since he is in fact running a war in which all sorts of atrocities are being committed for some obscure purpose. (At various times, Eli mentions a half-dozen different themes for his strange movie, including pacifism). These are just a few of the possibilities to stir the imaginations of cerebral filmgoers.

Whatever its ultimate meaning, "Stunt Man" gorges itself on the sheer fun of the film-making process and its ability to play tricks on the audience. Stunts are often illusions, of course, but very little else is truly what it seems. Early on, O'Toole stages an air assault on soldiers holding a beach as crowds of spectators watch. When the smoke clears, all are shocked to see the actors lying about in various stages of death and mutilation. For a horrific moment, even the movie audience assumes some dreadful mistake has been made. But then the actors slowly begin to pull themselves together, laughing and joking.