

the CRITERION

Record cold hits hard on elderly

A weekend of record cold in the Midwest, East and South has made life worse for the homeless, the elderly and low income families who cannot afford high heating bills, said volunteers and social workers Jan. 11.

Dioceses, religious orders and church organizations were offering a variety of programs for those most in need, according to telephone interviews in large and small cities.

But this is not just a wintertime problem, said Father Donald Sakano, New York archdiocesan director of neighborhood preservation. He said that homeless people have been falling through the holes in the "safety net" of social programs this winter and are "hitting the concrete."

Father Sakano said unemployment, the shortage of low income housing and the release of many people from mental institutions causes a yearlong stream of homeless men and women. The Reagan administration has said that despite budget cuts there remains a "safety net" of government protection for the needy.

By Jan. 11 at least 27 people were reported killed by the arctic temperatures that swept across the nation, pushing into even the deep South. Nearly 100,000 people in 10 states were without electricity and another 7 million endured brown-outs.

In Indianapolis representatives of the St. Vincent de Paul Society said they were "besieged" with calls from people needing assistance.

Much of what is done to help the homeless is "band-aid stuff," according to Father Sakano. There may be as many as 36,000 homeless people in New York City, he said, and as more and more cheap hotels close their doors there are fewer places people in crisis situations can find temporary homes.

Also, mental hospitals are discharging patients who have nowhere to go and many wind up on the street. Father Sakano said there has not been a corresponding shift in funds—money still goes to the mental institutions and not into the community into which the former patients are released. "It hasn't caught up with the real shift in the population."

IN THE NEW YORK Archdiocese there are permanent shelters for the homeless and



AT PLAY ON THE ICE—If the cold temperatures caused suffering to many over this past weekend, these youngsters seemed to be enjoying it even lounging on the ice much as one might lounge on the beach in the summer. (NC photo)

emergency ones set up in churches in the extremely cold weather, Father Sakano explained. For example, he said, Holy Name Center has put up 30 beds and two other New York Catholic churches are working out ways to put in beds and provide services.

The city also provides places for the homeless—"warehouse-type shelters in remote areas"—and Father Sakano would like to see small, community-based shelters instead. The large warehouses are overwhelming and traumatic to the people in them and cause mistrust in the community, he said.

"There needs to be a humane setting so the homeless persons can inch their way into the shelter. It has to be on their own terms."

In Chicago, said Father Phillip Marquard, "These poor people are freezing. They come in here half frozen." The priest directs the St. Francis Center.

The staff at the center has been giving out clothing and treating some people with frostbite, he added. The center, which usually serves two meals a day to about 200 people, has been serving 250.

A minus 26 reading Jan. 10 in Chicago was the coldest since observers began keeping records in 1870.

St. Peter's Parish in Antioch, Ill. had about half the usual Mass attendance, but no major problems, Father Francis Kub, pastor reported. The temperature dropped to 31 degrees below zero but Father Kub said the people are used to the climate.

Some Indianapolis parishes experienced calls on Sunday wanting to know if Masses were being offered. Attendance in general was much lower than normal.

PRINCE OF PEACE Church in Lake Villa, Ill. was harder hit. Father Richard Fassbinder, pastor, reported blizzard conditions, a power outage and a problem which shut down the water supply. But, "everyone is taking it in stride," he said.

The elderly suffer in the cold weather because they are vulnerable to hypothermia—low body heat. To prevent hypothermia, the National Institute on Aging says thermostats in homes with people over 65 should be set at 65 degrees and for people over 75 at 70 degrees.

This poses a problem for low-income elderly, many of whom cannot afford the high heating bills.

Gloria Maki, director of the Fuel Assistance Program in Virginia, Minn. said the phones "have been ringing off the hooks" with people

seeking aid. Nearby Duluth, Minn. had recorded a Jan. 10 high of 10 below zero.

Last year \$4 and a half million was allocated for fuel assistance but this year only \$2.9 has been allocated, she said.

Dan Moore, in the Duluth Diocese Office of Social Concern, said the office is contemplating helping to set up a block watch. Volunteers could watch older people, the handicapped, the poor "to make sure there isn't a danger with heat or food," he said.

Christians to observe Unity week

As Christians around the world begin the 75th annual observance of the Week of Prayer for Christian Unity Jan. 18-25, they are being urged to recapture the longing of a pilgrim people "to go up to the house of God."

Christian Unity Week will be observed Sunday at two services in the Indianapolis area.

Archbishop Edward T. O'Meara will speak at a 4 p.m. worship service at Mount Zion Baptist Church in Indianapolis. Special music by the Mt. Zion Baptist Church choirs will also be offered and religious leaders from more

than a dozen Christian churches will participate.

The public is invited to the service and to a reception which will follow.

The Speedway community will have a Christian unity worship service at St. Christopher Church at 2:30 p.m. Sunday. Father Gerald A. Gettelfinger, archdiocesan chancellor, will speak at this service.

The theme of the 1982 Week of Prayer, "May all find their home in you, O God," is based on Psalm 84 which reflects the fervent desire of the Israelites, having returned from exile.

the CRITERION

Vol. XXI, No. 15 — January 15, 1982
Indianapolis, Indiana

Greensburg native honored at 100th birthday party

by VALERIE DILLON

The last time January 10 was so bitterly cold in central Indiana was back in 1886, the day little Olivia AmRhein of Greensburg had her fourth birthday.

Last Sunday, January 10 with the temperature at 16 below zero and the wind chill of minus 60, Olivia AmRhein Stier had another birthday, and people came from far away and down the block to help her celebrate number 100.

Among the 250 folks on hand was Olivia's baby sister, 89-year-old Margaret Kelbie who journeyed to Greensburg from Philadelphia. Virtually all of the Stier clan—nine daughters, 16 grandchildren, 39 great-grandchildren and 22 great-great-grandchildren also came. Regrettably missing was a granddaughter, Mother Mary Veronica Zoellner, Rev. Mother of the Poor Clares in St. Louis.

Olivia's birthday party began with Mass at St. Mary's Church where she was baptized by Father Henry Kessing a century ago, two years before the present church was built. Today's pastor, Father John Geis concelebrated with Fathers Harry Kneeven, Glenn O'Connor, Joseph Laugel and Mark Gottemoeller. And when the liturgy ended, everyone sang "Happy Birthday" to Olivia and she clapped along with them. Later at the reception, she confided to a granddaughter: "I think I'm getting old."

BUT OLD OR NOT, Olivia still lives with



CARD SHARK—Bidding 400 in a pinochle game is a skill Olivia has acquired playing the game regularly.



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enthusiasm. Although complaining "I can't work like I used to," she still dries dishes. In the week before her big day, more than 100 birthday greetings arrived at the white shingle home she shares with her oldest daughter and son-in-law Christina and Gilbert Eder and her second daughter, Matilda Stier, housekeeper at St. Mary's for 30 years before her retirement. All week, Olivia tore into the greetings, including a personal letter of congratulations from President and Mrs. Reagan.

Olivia Stier isn't sure why she's lived so long and so healthily, but her daughters believe it's because she worked so hard all her life, ate moderately and drank hardly at all—a little wine and lots of water. Her youngest daughter, Helen Hannigan of North Port, Florida, has another theory: "In the last 30 years, these two people (the Eders) have given her so much love, that's why she's still here with us."

As for the hard work, it began when Olivia was only 13. Her mother died of typhoid and she had to leave school to help her father, a stone cutter, raise the five younger brothers and sister. Not getting enough education seems to be Olivia's only regret in life. "Oh, how I hated to quit school," she says. "But I had to take care of my family."

IN 1901, OLIVIA married Stephen C. Stier, also a stone mason well known for his limestone cutting. Within a few years they had their own brood of children—nine daughters and a son, Francis who died in 1960. Another son died at birth and her husband died in 1950. Three of her daughters are Franciscans: Sisters Mary Catherine Stier of Beech Grove, Olivia Marie Stier of Connersville and Anna



MANY WELL WISHERS—Olivia Stier opens envelope after envelope containing greetings as she celebrates her 100th birthday. Looking on with her are daughters Matilda (left) and Christina. (Photos by Valerie Dillon)

Marie Stier of Indianapolis. Other daughters are Loretta Zoellner of Indianapolis and Eleanor Peters and Margaret Feldman, both of Greensburg.

"That was her life—raising her children—says Helen Hannigan. She and her sisters agree that hard work, good example and a lot of love and understanding made her a successful mother. Did she spank her children? Declares Olivia: "Whenever they needed it I gave it to them. But they really weren't much trouble." Then she added shyly, "A lot of people have told me, 'I'm going to raise my children like

you did.'"

Despite her large family, Olivia also served her parish. She was an officer in the Rosary Society, helped with collections and card parties, did altar linens and the priests' laundry and even scrubbed the church floors.

But the main joy in her life today is a good card game either pinochle or euchre. Laughs Matilda, "Everyday mother says 'If someone would only come over we could play cards.' " If no game is possible, the 100-year-old lady sits on a stool and plays Solitaire. "I just love to play cards," she explains.

Polish relief efforts undaunted by weather here

by RUTH ANN HANLEY

A record-breaking drop in temperature kept many Indianapolis residents indoors last Sunday, but interdenominational supporters of the oppressed people in Poland gathered, prayed, and further planned their S.O.S. (Survival of Solidarity) relief drive at the Indianapolis International Center.

In an attempt to keep this crisis before the people of Indianapolis, the Polish Cultural Society is having a S.O.S. contribution envelopes to 43 Catholic parishes and 1,500 additional churches in the area. According to Cele Levin, president of the society, churches in Kokomo, Bloomington, and Lafayette have also offered help toward the announced goal of \$50,000.

The Catholic effort is being helped by a letter sent by Father Gerald A. Gettelfinger, archdiocesan chancellor, to every priest and deacon in the archdiocese.

According to Mrs. Levin, the society decided to send the funds this way after learning that Archbishop O'Meara is on the board of CRS.

The turmoil, oppression and economic deprivation in Poland, she says, have drawn people together.

At the third public support gathering in Indianapolis Sunday, Roman Catholic, Russian Orthodox, and Baptist clergymen led the assembled in song and prayer for far-away Poland.

Franciscan Father Justin Beliz from Alverna and Dick and Bernie Kuzawa from St. Monica Parish led the Catholic segment of the service. Mrs. Levin reports that the black Baptist members from Victory Baptist Church came with prayers of support. Led by Pastor Charles Edmonds they said "We came here because we help each other."

The members from Christ the Savior Russian Orthodox Church also expressed support. Their pastor, the Rev. Stephen Wallsteadt, spoke of the understanding of the Russians for the situation in Poland. "We too have been under an iron hand for 58 years," Mrs. Levin paraphrases his talk.

Sunday's service was but one in a line of prayer services, liturgies, and media presentations fostered by the Polish society.

From 7-8 p.m., Sunday, Jan. 17, Dr. Norbert

Neuss will host an hour-long program of Polish music over WIAN-FM.

Meanwhile the Society will continue to dispense the red and white envelopes through the churches in order to meet their goal and send donations of food and medicine to the Polish people.

Those interested in contributing to the fund may write to S.O.S., Polish Cultural Society, Indiana National Bank, P.O. Box 44717, Indianapolis, IN, 46204, or call 849-1668.

Appeal for relief for Poland

Dear Father/Deacon,

It is no secret that the beginning of 1982 has been marred by strife throughout the world. The needs in Poland now have escalated beyond strife to open confrontation and subsequent oppression. Basic human needs, not to mention the violation of human rights, are now of grave proportions in Poland. Hence, the purpose of this letter.

Yesterday, the Indiana-based Polish Cultural Society, took the initiative to invite all peoples, Catholic, Protestant, and Jewish in central Indiana to assist in providing funds for basic human needs. Poland is a Catholic country and we as Catholics do feel a special bond with Our Holy Father and his homeland. For this reason, if you and your parish would be interested in participating in the challenge to assist in this emergency situation, I would encourage such participation.

If you take up a collection or invite personal contributions, you may forward the total to the Chancery identified for Polish relief. I ask that you try to do this before the end of January. The contributions will be forwarded to Catholic Relief Services for Polish Relief.

By all means, let us pray for our Catholic brothers and sisters in Poland.

Sincerely yours in Christ,

Gerald A. Gettelfinger
Reverend Gerald A. Gettelfinger
Chancellor

January 4, 1982

Pontiff baptizes children commemorating feast of Lord

Denounces martial law in Poland again; asks for prayers for vocations

by NANCY FRAZIER

VATICAN CITY (NC)—Pope John Paul II baptized 13 children and spent four hours with Latin American priests studying in Rome Jan. 10.

The pope's busy Sunday followed a relatively quiet Saturday (Jan. 9), which included private audiences with French Foreign Minister Claude Cheysson, Chicago-born Archbishop Paul Marcinkus and Bishop John A. Marshall of Burlington, Vt.

The baptism of the Italian infants took place at 7 a.m. in the Vatican's Paoline Chapel and marked the feast of the Baptism of Our Lord and the closing of the church's liturgical cycle.

"The most profound significance of baptism is in the fact that we bring about a new and extraordinary relationship of grace between God and these creatures, who are already human persons in the full sense of the word, to whom the godparents give voice and responses," Pope John Paul said.

Parents and godparents have a special duty to educate children responsibly "to help them to grow in a Christian manner," he added.

At noon, the pope made his usual Sunday appearance at the window of his apartment overlooking St. Peter's Square, where about 30,000 people had gathered.

He strongly denounced the continued imposition of martial law in his native Poland and asked prayers for vocations in Rome. Jan. 10 was observed as Rome Seminary Day in Italian Catholic churches.

"The problem of diocesan vocations is one of those which most concerns a pastor, because new priestly candidates assure the efficiency and the future of diocesan life," he said.

"If on the one hand we have reason for hope and faith with the constant increase registered in the last two years in the number of aspirants to the priesthood, on the other hand in a city like Rome, where the rhythm of demographic

expansion is not slackening, we must also note the disproportion between the spiritually needy and the scarcity of laborers and servants," the pope added.

In the afternoon, Pope John Paul went to the Latin American College in Rome, which houses 65 priests from 10 countries who study at various universities in Rome.

The pope's four-hour visit to the college included dinner, a concert of Latin American music and a concelebrated Mass.

The pope said he follows "with particular concern the religious life" of Latin American countries.

Pope John Paul told the priest-students that he hoped their academic training would help them "to know to attribute the highest priority to the option on behalf of the most needy, the workers, the peasants, the native peoples, the alienated and the Afro-Americans."

Following the after-dinner concert, the pope spoke privately to each student before returning to the Vatican at about 9 p.m.

The Vatican issued no information on the pope's private meetings the previous day with Cheysson, Archbishop Marcinkus and Bishop Marshall.

In a meeting with French journalists in Rome, Cheysson, the first representative of French President Francois Mitterrand's Socialist government to meet with the pope, said that France shares with the Holy See a concern for the violation of human rights under martial law in Poland.

Among the other topics discussed at the hour-long meeting was the Palestinian situation, Vatican sources said.

Archbishop Marcinkus' audience with the pope was believed to center on administrative details handled by the archbishop in his dual role as pro-president of the Pontifical Commission for the Vatican City State and president of the Vatican bank.



STREET SCENE—On a street in Cracow, Poland, a woman walks past a poster of Pope John Paul II, a spray of flowers beside it. The pope, who was archbishop of Cracow before being elected to the papacy, has been deeply concerned about his homeland since martial law was put into effect in December. (NC photo from UPI)

Bishop Marshall, who heads a U.S. bishops' committee studying U.S. seminaries at the Vatican's request, met with the pope privately Jan. 9 and had a second papal audience Jan. 11,

accompanied by U.S. Cardinal William Baum, prefect of the Vatican Congregation for Catholic Education, which has jurisdiction over seminaries.

Bishop appeals to military and guerrillas to end conflict

SAN SALVADOR, El Salvador (NC)—Citing the number of last year's victims of war, more than 600,000 of El Salvador's 4.9 million people, Bishop Arturo Rivera Damas appealed to the military and the guerrillas to end their conflict through a negotiated peace.

He asked Salvadorans to reflect on his belief that "the conflict of El Salvador is at the heart of the East-West conflict and runs the risk of becoming truly international with no end in sight," producing more anguish and violence.

Bishop Rivera is apostolic administrator of the Archdiocese of San Salvador.

"We address the guerrilla fighters themselves to ponder their actions in light of a national, patriotic outlook and not under alien influence," the bishop added. "We ask all political parties, all those responsible for the public administration to look at our situation with a realistic approach, devoid of ideological passions, and find political solutions that can lead to peace."

In his first Sunday homily of 1982, Bishop Rivera cited from various sources—including the archdiocesan legal aid office, Socorro Juridico, and the Red Cross—casualty figures for January to November 1981:

—There were 11,723 non-combatants killed, mostly peasants from 16 to 30 years of age.

—There were 1,808 persons missing after capture, many of them workers, students and professional people.

—Another 775 were arrested for political

reasons, plus an undetermined number abducted by leftists seeking high ransom money.

—There were close to 620,000 displaced persons, one-third in exile and the rest still roaming inside El Salvador.

From government releases and other sources the bishop also compiled information on guerrilla activities during the same period:

—There were 281 instances of sabotage against electrical power plants with "untold consequences" for the people.

—There were 203 bombings and other attacks against private property and 292 against

public buildings and facilities.

—There were also 175 armed occupations of villages and towns, mostly on a temporary basis.

"What is really important is to think about this escalating toll of victims," the bishop said.

Bishop Rivera stressed the need to find "a genuinely Salvadoran solution" to the political violence and reviewed the two formulas being proposed: "Elections on the one hand; dialogue on the other."

"Each has support from parties abroad," he said.

The United States government, which is lending economic and military support to the Salvadoran government, favors the election of a constituent assembly, scheduled for March. Church and human rights groups advocate dialogue between the warring parties. The guerrillas and their supporters advocate overthrow of the government but are willing to enter into dialogue.

The bishop began his first 1982 Sunday sermon by saying: "I wish I had the strength to voice the hope our people need so badly, but uncertainty and darkness prevail."

Government won't use foreign aid for abortions

WASHINGTON (NC)—A Reagan administration official said Jan. 11 that the federal government has no plans to use foreign aid funds for abortions in the Third World, despite a recommendation in a State Department report that the ban on abortion funding be lifted.

M. Peter McPherson, administrator of the Agency for International Development (AID), said that AID "and other agencies of the U.S. government involved with foreign aid do not have and will not provide funds for the performance of abortions, for research on abortion methods and procedures, or for training to

perform abortions."

"I have assured Congress and the president that our agency will not advocate or endorse abortion as a means of controlling population growth. All studies and research which concluded to the contrary are in direct contradiction to Reagan administration policy," McPherson said.

McPherson's statement followed the early January release of a Harvard University researcher's report for the State Department saying that restrictions on abortion aid should be lifted because the ban does little to discourage abortions.

In his study, commissioned by the Reagan administration, Nick Eberstadt called the abortion aid restriction "hypocritical" and said it "imposes needless suffering on poor women in poor countries."

According to Eberstadt, 40-60 million abortions are performed yearly around the world, primarily in poor countries. Most abortions in poor countries are performed under unsanitary conditions by unqualified personnel, he said. Complications from unsanitary abortions are the leading cause of death for women aged 15-35 in those countries, he added.

EDITORIALS

Repression by any other name

The easing of some restrictions on martial law in Poland this past week does not do much toward changing the attitude of the rest of the world toward a military government bent on restoring a normalcy favorable to itself, its patron, the Soviet Union, and a repression the Poles have grown tired of.

There are some who are relieved that tensions in Poland are somewhat alleviated. War is never desirable and fear of war tends to make us want to isolate ourselves in the luxury of our freedom. Freedom has a price tag though. Those of us who enjoy it have an obligation to those who do not.

Poland is the latest casualty in an unfree world. The suffering of the Poles deserves our attention. But in more ways than we imagine. Poland's experience should teach us once again that our smugness as free Americans has an arrogance which neither America nor the rest of the world can afford. Being free in America bears with it a responsibility as well as a privilege.

Some Americans resent the intrusion of Cubans, Vietnamese, Haitians, Poles, Salvadorans and others into our country as refugees—people who seek freedom from repressive governments. Our resentment can mask two things—one is our own desire to ignore repression wherever it is found; the other is to ignore repression when it occurs in our own nation.

The Soviet Union needs to be called to task for its continuing repression of Poland and all its satellites. Such is the calling our government is answering now. And it seems to be having some effect. One commentator has pointed out, however, that such efforts did not stop the Soviets from invading Afghanistan. It is important that one nation call another to task for its action no matter what the results might be. There is simply the principle in which governments and individuals must point out wrongdoing when it occurs.

The same holds true for our own country. Because we possess a freedom unlike anywhere else, our own citizens have a responsibility to call our own government to task whenever it is repressive. There is a consistency our citizens must defend despite the inconsistency of others.

Repression by any other name is still repression. It makes little difference whether the repression is committed by a government hostile to us, friendly to us, or by our own. Thus, Americans, while standing up for democracy must stand more firmly and more basically for the rights of human beings.

Democracy is a right created by human beings who have rights as individuals. Democracy could not exist if other rights were not protected. If Americans want to uphold principles of freedom in a free society, we must uphold the human rights which are recognized in our Constitution.

On this anniversary of the birth of Martin Luther King, we note the repression in Poland, in Northern Ireland, in the Middle East, in Afghanistan, in Kampuchea, in El Salvador—indeed, in any part of the world, including our own nation, where governments keep some or all citizens from enjoying freedom. We can never be so self-righteous as to ignore the repression in our own backyard at the same time we complain about the repression in our neighbors' yards.—TCW

Racism by any other name

The decision of the Reagan administration to grant tax-exempt status to two educational institutions which openly advocate racial discrimination represents a significant government policy decision which no Catholic can accept.

The institutions in question—Bob Jones University and the Goldsboro Christian Schools of Goldsboro, N.C.—hold to racial discrimination as a biblical injunction. The former forbids interracial dating and marriage; the latter forbids blacks from enrolling as students. These institutions claim the Bible recognizes such prescriptions. For Catholics who might be tempted to agree, nothing can be further from Catholic teaching.

The abuse of Scripture on the part of such fundamentalists is common and often dangerous. The failure to read Scripture completely often causes fundamentalists to emphasize one section at the expense of another. Thus, interpreting the Cain and Abel story as a sign of God's approval of the division of the races is frequently cited to support laws against miscegenation while the Gospel dictate to love God and love one's neighbor is sometimes ignored.

Supporters of the Reagan administration's decision claim it is a recognition of the freedom of those whose religion dictates segregation. If so, that is surely a position in which the State has set itself up in favor of a religious belief. More to the point, however, is the position of the State on the civil rights of those of whatever race to seek an education. Our democratic government should not be viewed as supporting those institutions which willfully violate the rights of any of its citizens in this manner. By supporting a tax-exempt status for these segregationist schools, the Reagan administration has shown itself to favor in principle at least our government's approval of racism in some private institutions.—TCW

WASHINGTON NEWSLETTER

Does the ERA still have a chance?

by JIM LACKEY

WASHINGTON—Though some might say it is too early to write the obituary for the Equal Rights Amendment, the recent decision by a federal judge in Idaho on ERA may be the beginning of the end for the beleaguered amendment.



That, depending on your point of view, is either good news or bad news. While the Catholic hierarchy never took an official position on the amendment, which has until June 30 to gain the approval of three more states, the Catholic community itself has been fairly well divided on the merits of the amendment.

It also has been somewhat ironic that the two national spokespersons for the pro- and anti-ERA camps—Eleanor Smeal of the National Organization for Women and Phyllis Schlafly of the Eagle Forum—are Catholics.

ERA proponents now have two major obstacles working against them: the approaching June 30 deadline and U.S. District Judge Marion Callister's double-barreled decision that Congress acted illegally in extending the deadline for ERA ratification and that states can rescind their ratifications.

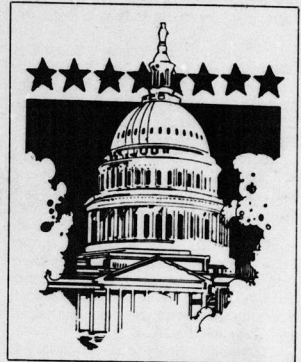
Callister's decision is especially serious because, if not overturned, it means that ERA died in March 1979 when the original period for ratification expired. Even if that portion of the decision were overturned, Callister's other ruling—that states can rescind ratification—means, if left standing, that only 30, not 35, of the required 38 states have approved the amendment.

THE JUNE 30 deadline also is more serious than might initially be apparent. That's because legislatures in several states targeted for ERA ratification drives will adjourn much sooner than June 30. The Utah legislature, for instance, is scheduled to adjourn for the year on Jan. 31, while Georgia's plans to adjourn on Feb. 20 and Virginia's on March 13.

NOW, therefore, is hoping the Supreme Court will review Callister's decision quickly rather than wait for the case to work its way up through normal channels. Without a quick ruling NOW fears states which may be considering ratification won't take action as long as Callister's ruling that the extension was unconstitutional still stands.

Surprisingly the state of Idaho, which voted to rescind its ratification and then sought Callister's ruling that its action was legal, also is seeking an expedited decision from the Supreme Court. It says the case has constitutional implications for every future amendment and wants a Supreme Court decision before the issue becomes moot after June 30.

But the Justice Department, which traditionally is obliged to defend acts of Congress in court, says that while it will appeal the case it will also oppose attempts at an expedited ruling. The department's view, one that the court is likely to accept, is that a Supreme Court decision would be necessary only if 38 states actually ratify the amendment.



UNTIL THAT TIME comes, the argument goes, a Supreme Court decision would be needlessly premature and would only affect the process for future amendments, a process which the court in the past has said should be a political rather than a judicial determination.

With the end of the national ERA debate drawing near, also drawing near is the end of the debate over ERA within the church. Groups such as the Catholic Daughters of the Americas and the Knights of Columbus strongly opposed ERA, while some organizations of priests and nuns, such as the National Assembly of Women Religious, were equally as vigorous in their defense of ERA.

In the church the debate centered primarily on the effect ERA would have on abortion rights. Opponents of ERA argued that the ERA would make it even more difficult to overturn court decisions on abortion since, they argued, women seeking abortions could argue that restrictions on abortion were discriminatory.

Supporters of ERA, on the other hand, contended that the amendment would have no effect on abortion partly because abortion has been treated in the courts as a privacy issue rather than an issue of discrimination. Supporters of ERA also have said that the amendment would not affect abortion because men cannot become pregnant and ERA would affect only those things in which men and women can share.

© 1982 by NC News Service

the criterion

520 Stevens Street, P.O. Box 174
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone 317-435-4531

Price: \$11.00 per year
25¢ per copy

Entered as Second Class Matter at
Post Office, Indianapolis, Ind.
USPS 136-100

Most Rev. Edward T. O'Meara, publisher;
Fr. Thomas C. Widner, editor-in-chief;
Dennis R. Jones, general manager;
Valerie R. Dillon, news editor; Sr. Mary
Jonathan Schultz, OSB, administrative
assistant/circulation director; Dick Jones,
composing director; Alice J. Cobb, advertising
director.

Published weekly except last week
in December.
Postmaster: Send address changes to The Criterion
P.O. Box 174, Indianapolis, IN 46206.

LIVING THE QUESTIONS

A letter in the file speaks about human relationships

by Fr. THOMAS C. WIDNER

Today marks the anniversary of the birth of Dr. Martin Luther King, Jr. While deciding what to write this week, I pulled from our files a copy of his 1963 "Letter from a Birmingham Jail." It is a statement which bears emphasizing once again, both with respect to relations between blacks and whites in our society, and with respect to relations among individuals of any society.

The letter was addressed to a group of Birmingham clergymen who objected to King's presence in their community. "Injustice anywhere is a threat to justice everywhere," he said to the clergymen. For that reason among others he left Atlanta much the same as the Old Testament prophets left their home towns to follow the call of the Lord. As president of the Southern Christian Leadership Conference, King had been invited to Birmingham. As a Christian he was answering what he heard as God's call.

To those who believed blacks were moving too fast, King said, "We must come to see, with one of our distinguished jurists, that 'justice too long delayed is justice denied.'" He said that blacks had waited more than 340 years for the Constitutional rights enjoyed by whites in America and the God-given rights most others took for granted. Moreover, he stated, "we know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed!" Such was (and perhaps still is) the experience of blacks in America; such is the experience of people living under totalitarian governments.



QUOTING ST. THOMAS AQUINAS, King answered critics who said he was advocating the breaking of laws. There are just laws, he said, and unjust ones. Aquinas defines an unjust law as one not rooted in eternal law and natural law.

King elaborated, "Any law that uplifts human personality is just. Any law that degrades human personality is unjust. All segregation statutes are unjust because segregation distorts the soul and damages the personality. It gives the segregator a false sense of superiority and the segregated a false sense of inferiority."

King had few kind words for white moderates. "I have almost reached the regrettable conclusion that the Negro's great stumbling block in his stride toward freedom is not the White Citizen's Council or the Ku Klux Klanner, but the white moderate . . . shallow understanding from people of good will is more frustrating than absolute misunderstanding from people of ill will. Lukewarm acceptance is much more bewildering than outright rejection."

To accusations he was an extremist, King reflected, "Was not Jesus an extremist for love: 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.'"

THE QUESTION KING FELT to be more important then was not whether or not he was an extremist, but "what kind of extremists we will be. Will we be extremists for hate or for love? Will we be extremists for the preservation of injustice or for the extension of justice?"

King expressed his disappointment in the white church and its leadership. "I felt that the white ministers, priests and rabbis of the South would be among our strongest allies," he said. Instead he encountered opposition and rejection. "Many," he said, "have been more cautious than courageous

and have remained silent behind the anesthetizing security of stained-glass windows."

"I have heard numerous southern religious leaders admonish their worshippers to comply with a desegregation decision because it is the law, but I have longed to hear white ministers declare: 'Follow this decree because integration is morally right and because the Negro is your brother.'"

Many people often complain that the church involves itself too much in social issues "with which the gospel has no real concern. And I have watched many churches commit themselves to a completely other-worldly religion which makes a strange un-biblical distinction between body and soul, between the sacred and the secular."

To such complaints King reminded us "there was a time when the church was very powerful—in the time when the early Christians rejoiced at being deemed worthy to suffer for what they believed. In those days the church was not merely a thermometer that recorded the ideas and principles of popular opinion; it was a thermostat that transformed the mores of society. Whenever the early Christians entered a town, the people in power became disturbed and immediately sought to convict the Christians for being 'disturbers of the peace' and 'outside agitators.' But the Christians pressed on, in the conviction that they were a 'colony of heaven,' called to obey God, rather than man."

By their efforts, Christians brought an end to such ancient evils as infanticide and gladiatorial contests, things the society of that time accepted as normal.

This anniversary of Dr. King should make us thankful that relationships among human beings have progressed; it should also remind us how far we remain from the ideal of brotherly and sisterly love.

Jesuits haven't lost their punch despite recent setbacks

by Fr. RICHARD P. McBRIEN

Father Pedro Arrupe, Superior General of the Society of Jesus, suffered a stroke last summer in the Rome airport upon his return from an official visit to the Philippines. That stroke set in motion a series of events which have led thus far to the appointment of a papal delegate to govern the Jesuits and the suspension of the Society's plans to hold a General Congregation to elect a new Father General.

Father Arrupe had been in Manila on July 31, the feast of St. Ignatius Loyola, and delivered a homily not only to honor the Society's founder but also to commemorate the fourth centenary of the arrival of the Jesuits in the Philippines.

In the light of subsequent events, Father Arrupe's homily seems both poignant and prophetic. In it he recalled that Ignatius had been a "man of contradiction," that all through history "his personality aroused love and enmity, admiration and revulsion."

"(Ignatius') ideals, his manner of thinking and acting were often deliberately distorted, caricatured, misrepresented, calumniated. Yet at the same time," Father Arrupe continued, "he was looked upon by others as a man chosen by Providence, an accredited envoy of God for the service of the Church."

The followers of Ignatius have shared this heritage all through their history, Father Arrupe noted. The Jesuits have been as intensely hated and attacked as they have been loved and celebrated. They have been accused of intrigue and Machiavellianism, on the one

hand, and have been lauded for their heroic missionary efforts to the point of martyrdom, on the other.

"AT PRESENT," the Father General observed, "this contrast of assessments is particularly harsh. Since the 31st and 32nd General Congregations we have even found a rather new attitude: some of our best friends and benefactors have problems of understanding the motivation, meaning and consequences of the options taken by the Society."

Many indeed have begun to complain that the Jesuits have discarded their time-honored and glorious traditions and have deviated from the Ignatian ideals.

But why so much opposition at this time? Father Arrupe's explanation is direct and to the point: "The idea which has been the most difficult to put across is the inseparability of promotion of justice and propagation of the faith, which our 32nd General Congregation presents to us as indissolubly united."

There is an inseparable connection between what we believe and proclaim about Jesus Christ and how we act toward one another, in fidelity to his message and example. To use the title of a series of essays produced a few years ago by a group of U.S. Jesuit theologians, our faith must be *The Faith That Does Justice* (Paulist Press, 1977).

But in spite of the pain Father Arrupe and other Jesuits have suffered from these bitter attacks, one can recognize in them a sign that the society has not "lost its punch."

WOULD IT NOT BE more disquieting, he asked, if our service of faith and our promotion of justice did not provoke such hostility? Would it not indicate that Jesuits are no longer to be found, to use the words of Pope Paul VI about the society, "in the most difficult positions, in

the front lines, at the crossroads of ideologies, in the trenches of social action where there has been or still is a confrontation between the demands of human beings and the Christian message?"

"It is bad news for the Society," Father Arrupe declared, "when laggards feel at peace and secure!"

According to the 32nd General Congregation, the Society's mission is not to administer "a dull opiate" to the world but to show that Christian hope is "a firm and realistic commitment to make our world other than it is, to make it the visible sign of another world, the sign—and pledge—of a 'new heaven and a new earth.'"

Such a hope seems utopian, and it is—if looked at with human eyes and in light of human means alone. "But Ignatius teaches us," Father Arrupe insisted, "to 'look upward'

whence comes our strength, where the King of Kings, the Lord of Lords, abides."

In that perspective, "the mission is possible, (and) the Lord is with us to carry it out."

Several years ago, as the Watergate scandal just began to break, some Americans were at first suspicious not of the President of the United States and his men but of those whose privacy had been violated.

"Something criminal must have been going on, don't you think, that would have prompted such drastic action on the part of the government?"

Just as some Catholics are now wondering if perhaps the Jesuits have been guilty of some serious malfeasance to warrant so unprecedented a papal action.

That initially defensive reaction to Watergate proved wrong. The lesson ought not to be lost on the Church.

Priests' Senate re-elects Father Lawler as president

The Priests' Senate of the archdiocese has elected officers for 1982 and archdiocesan priests have elected 11 new members to the advisory body. Father Richard Lawler, pastor of St. Paul's, Tell City, and dean of the Tell City deanery, was re-elected president in balloting by all priests of the archdiocese.

Other officers chosen are Father Marty Peter, St. Thomas Aquinas, vice president; Father Paul Koetter, Our Lady of Perpetual Help, New Albany, secretary; and Father John Schoettelkotte, chaplain, Our Lady of Grace Motherhouse, treasurer. Benedictine Father Hilary Ottensmeyer, archdiocesan director of

priestly spirituality, was elected at-large member of the executive committee, which also includes the officers.

This year 11 senators were elected on a deanery basis to serve two-year terms. These include, Fathers Michael Bradley, Mark Gottemoeller, James Higgins, Koetter, Bernard Koopman, Lawler, William Pappano, Peter, Fred Schmitt, Louis Schumacher and Franciscan Father Dismas Veenman.

Next year, eight senators will be elected according to age groups. Father Charles Chesebrough was elected this year to fill a vacancy among those elected by age.



What are dioceses doing for the two-faith marriage?

by DOLORES CURRAN

Recently I wrote about some of the pains in the ecumenical marriage. Today I want to talk about some of the supports being offered in local churches. Many dioceses are bringing in practicing two-faith couples to sponsor ecumenical couples in marriage and pre-baptismal preparation. "We don't try to frighten them," said a Methodist married to a Catholic, "but we do try to tell them what to expect. We share our own experiences, our pains, our joys, our families' attitudes, and our children's questions with them. It helps if you anticipate and offset problems before they arise."



In Milwaukee, there is a lot going on. The Catholic-Lutheran dialogue program operating between churches is of great help to couples in interfaith marriages. One said, "There are some people who know nothing about their spouse's religion even though they have been married for many years. They just don't discuss religion. It's a taboo subject." She said the dialogue allows couples to talk openly in a relaxed atmosphere. Recent topics include Holy Communion, sin, Vatican II and interfaith marriage, different denominations within the Lutheran church, and baptism.

Another Milwaukee parish has a support group for women married to "non-churched" husbands, an increasingly familiar situation today. These women talk about topics like the difficulty of raising a child in the faith, the loneliness of going to church alone, and the meaning of sacrament in their lives.

Not incidentally, Milwaukee's Archbishop Rembert Weakland has created a task force on interfaith marriage with representatives from the family life and ecumenical commissions. Sr. Maureen Hopkins, director of the Ecumenical commission lauds her Archbishop's move. "The ecumenical marriage is a serious pastoral concern for the Church," she says. "We have programs for interfaith engaged couples, but not much help is given to couples after they're married. That is the concern I have."

Vice-chancellor Fr. Michael Newman explains, "We can talk about moving with more sensitivity toward interfaith couples. Neither we Catholics nor the Protestants have been particularly sensitive. We've had the attitude:

You've made your bed, now lie in it, rather than asking couples, 'How's everything going?'"

In Colorado Springs, a parish recently held a special Mass for non-Catholics in a new approach to create more understanding. This was especially designed for people who want to understand a little more of what the Mass is all about. "We realize that for many non-Catholics, the Mass has often remained a mystery," said a parishioner. "At the same time, there are many people who have been curious about what goes on in a Catholic church and would like to know more about it." In-

terfaith couples and their families found it particularly helpful.

Support groups exist in some parishes today, simple get-togethers of interfaith couples who want to share a stronger spiritual life. They talk about passing on two faiths, dealing with grandparents, and respecting one another's beliefs. At the 1980 Synod, Bishop Frank Stafford said, "It is the role of the church to assist these couples in the strengthening of their marriages as spiritual communities. Rather than establish a religious truce, couples should be helped to search out

and amplify areas of communality, truths on which they discover agreement and expressions of piety which bring both to a deeper awareness of God."

One Milwaukee husband summed up the challenge to our church in this way, "People can change for each other in a lot of ways, but who they really are never changes. Religion is a deep thing... There should be a community of Christians. But as long as you have different people, you're going to have all kinds of different beliefs."

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TO THE EDITOR

Sr. Mary Gilbert challenges health bill

"Church seeking to influence legislation" by Valerie R. Dillon was an excellent summary. Especially educational was the criteria used by the bishops and lay board representatives in choosing issues.

I would hope that in the research and the testimony given on proposed legislation the statistics and sources would be used in context and would be truth for the people in the State of Indiana for whom the legislation is intended.

Recently in testimony on S. B. 60, ICC quoted a quantitative study conducted by the California Health Facilities Council. I am aware of the controversial nature of the California study. It has been disputed as being inaccurate. At the least, it does not produce accurate statistics for Indiana.

In "Bill on Care of elderly up for action" by Jim Jachimciak, a national report is quoted (as it was in the testimony on S. B. 60) which states that 50 per cent of homes nationally may offer sub-standard care. This doesn't necessarily make it truth for Indiana.

Certainly I support ICC's tradition of concern for the quality of life. I also support S. B. 60 with reservations. But I also feel that the public needs to know that there are many good facilities in the State of Indiana, both Proprietary and Non-Proprietary. These facilities do not need more regulations! Maybe 5 to 10 per cent of the facilities do, but it is doubtful if regulations can provide loving care. If regulations provide love we have an abundance in our industry!

ICC is urging Catholics to support S. B. 60. I challenge you to go beyond that support. I believe actions speak louder than words or legislation. Of the number of parishes in all the

dioceses of Indiana, how many have an outreach program of care and concern for residents in the nursing homes within their boundaries? How many Catholics in the dioceses of Indiana during 1981 visited a nursing home, talked with a resident, telephoned, sent flowers, wrote letters, or simply sat quietly beside a resident and let him or her witness your loving presence? I would hope that our statistic would be 100 per cent.

Sr. Mary Gilbert, O.S.B.
Administrator, St. Paul Hermitage
Beech Grove

Doomsday news

Fr. Tom Widner's article on John the Baptist, "Which is more hopeful? John or daily newspapers?" calls to mind another John (The Apostle) and his Revelations. One might ask, "Which is more frightening, Revelations or the daily newspapers?" There is no doubt both provide ammunition for "Doomsday" preachers.

How much more material for fright is contained in today's news media? These strike terror in us all. Nuclear weapon technology has placed in the hands of man the ability to destroy all life on the planet. Heretofore man had but to fear that God, in just anger, might do so: but God is a Loving Father ever ready to forgive, if but asked.

But man, who has ever yearned to rule the world, is concerned with only that insatiable ambition. He is willing to destroy the greater portion of all life in the world to attain world supremacy, if in the process he does not destroy himself. More—he is willing to gamble all, even his own life, if he believes the odds favor his survival. And, all of us wonder what madman, of the several national leaders having nuclear weapons, might take that gamble at any time.

"Doomsday" Preachers could well forget Revelations and dwell upon the daily news events and reports if they desired but to frighten people thoroughly. However, perhaps the fearful events that swirl about the globe are even too horrible for them to dwell upon.

Clarence J. Walker
Waveland

Bouquets for us

Thank you so much for the article in the Criterion about our "Living Christmas Tree."

We hope that our program brought a lot of joy and happiness to everyone.

Thank You Again.
David Record
Principal
St. Louis School
Batesville

Making rosaries with groups

While there seems to be a decline in Christian values and more people seem to be promoting those anti-God issues which can only lead to a dead civilization, there is also a great spiritual hunger typified by a world-wide increase in devotion to the rosary now going on in several countries particularly among non-Christians. For the four-year period ending in 1981 over 9,000,000 new mission rosaries were made and distributed freely to those in need but only one-tenth of the requests can be taken care of.

If any of your readers would like information on making rosaries with mission rosary-making groups, or would like information on those Catholic groups which have been asking for rosaries for distribution to those in need, they may send a large self-addressed stamped envelope to: Lawrence B. Severson, P. O. Box 132, Albany, N.Y. 12201.

Lawrence B. Severson
Albany, N.Y.

Sponsors needed

America has always opened its land to refugees. Now sponsors are desperately needed for refugees from Vietnam and Cambodia and Laos.

The best thing that ever happened to our family was the sponsorship of a Vietnamese family in 1975 and now of a Cambodian family. They are gentle, delightful people who left intolerable situations in their homeland and only want a chance to live a peaceful life and raise their families. But they have to have a sponsor.

Anyone interested may contact: Mrs. Joyce Overton, Catholic Charities, 247-0631.

Mary E. Taylor
Indianapolis

'More interesting'

Will appreciate it if you let your circulation department know I have changed addresses.

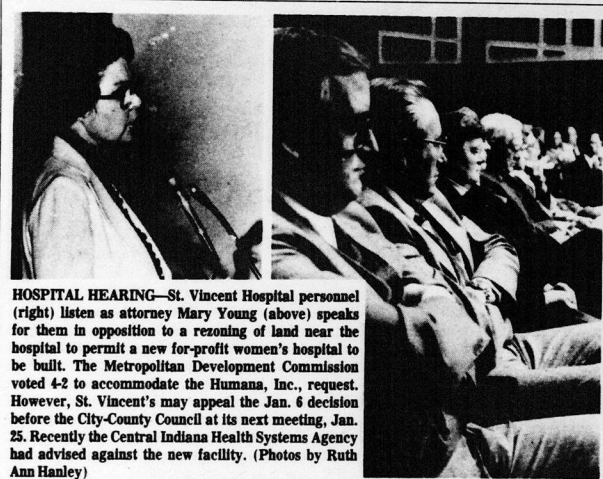
Last July I had open heart surgery. The doctors have been concerned about me and asked me to seek early medical retirement which Archbishop O'Meara graciously granted me.

I am living with a priest friend of mine here at St. Louis Parish in Louisville, Colorado. As someone back home wrote me, they didn't know there was another Louisville.

You are doing a fine job with the Criterion. In fact, I find it more interesting to read than the Denver Register.

God bless you. May 1982 bring you peace, happiness and good health.

Father Bill Buhmeier
Louisville, Colo.
(Ed. note—Father Buhmeier, a priest of the archdiocese of Indianapolis, has been on medical leave in the archdiocese of Denver.)



HOSPITAL HEARING—St. Vincent Hospital personnel (right) listen as attorney Mary Young (above) speaks for them in opposition to a rezoning of land near the hospital to permit a new for-profit women's hospital to be built. The Metropolitan Development Commission voted 4-2 to accommodate the Humana, Inc., request. However, St. Vincent's may appeal the Jan. 6 decision before the City-County Council at its next meeting, Jan. 25. Recently the Central Indiana Health Systems Agency had advised against the new facility. (Photos by Ruth Ann Hanley)

Cleaning drawers draws one to the past

by VALERIE R. DILLON

What do you do when you're suddenly handed the unexpected gift of unscheduled free time? A lot of us had the chance to find out last weekend when arctic cold and impassable roads kept us inside and at home.

I had planned to drive up to Chicago to spend a weekend with my 52-year-old mother. Actually, I was going to help her find a new car to replace the one stolen when she visited us over Thanksgiving. Needless to say, I never made it up to the oh so Windy City. Instead, I ironed some piled up laundry, wrote overdue letters, and thanked God for the blessing of a warm house. Oh yes, I also embarked, inadvertently, on a nostalgic journey into the past.

It happened because I decided to clean out my overstuffed dresser drawers—not a simple straightening you understand, but a get-to-the-bottom-of-it ridding out. Others I reasoned, might be able to use some of the better items I would discard.

I started with the lingerie drawers. What did I come upon beneath the usual unmentionables but a boned garment marked "Warner's waist cincher bra," worn just once in my lifetime 28 years ago on my wedding day. I couldn't resist—I held it up to myself and the mirror bluntly told me not to try to hook it. But, could I with good will give it to Goodwill? Now what do you think?

I came across some black fishnet stockings. What can I say? After all, they were in style once. I couldn't discard them—we do get invited occasionally to costume parties.

In another drawer I found yesterday's answer to today's "preppy look"—two round "Peter Pan collars," remnants of my school days and designed to be worn with plain sweaters. I wondered if I should offer them to my daughters, but common sense prevailed. Would any of them wear any collar made of embroidered satin or mink? They had been cherished gifts from my parents; back into the drawer they went.

Then there were the belts: dozens of them. A few were three inches wide—obviously for 90 pound skinnies but some still went around my waist—oh joy!

In the glove drawer I found three driving gloves, none of which matched, and a long forgotten over-the-elbow pair of white satin gloves. I wondered if Nancy Reagan would have use for them. Then there were the 11 cowl neck sweaters, bought in a flurry of stylish enthusiasm. Never mind that only narrow turtle necks are now "in." I will continue to wear my floppy cowls.

At the bottom of one drawer I came upon an orange sweatshirt with blue letters that said University of Illinois. Could I discard my past so callously?

Then there was the catch-all drawer. It caught me good. I found a tiny silk moire envelope with a St. Gerard medal inside—given to me at the birth of one of our children. And there were the homemade Valentines and Mother's Day cards one of which said:

"Valentines mean a lot
Skinny ones, big ones, ones small as a dot.
But especially this Valentine
Is meant for a mother so fine."

Sorry, Donna, you're darling at 20 but you were adorable at six too.

There was the Mother's Day Spiritual Bouquet from another daughter promising ten rosaries, eight holy communions and ten "prayers" (phonetic spelling?). And at the bottom of the sheaf of cards was an 11-year-old two-page letter of apology from a sassy pre-teen daughter whom time tells me really was loving even then. Finally in that drawer I found a worn-out prayer book, a red leather St. Joseph Daily Missal, circa 1955.

I leafed through it with a tang smiling at the Votive Mass Against The Heathen and the Masses for SS. Symphorosa, Hermenegild, Bibiana and Agapitus.

The book's pages brought me back to silent

spring mornings in a Chicago church and to dark, cold 7 a.m.'s in a rectory chapel in New Jersey.

You may find it hard to believe but I did fill up two boxes with useable clothing for St. Vincent de Paul. But my clothes closet won't be touched for another ten years. I can't take trips like this too often.

check it out...

Polish recording star Krystof and TRC recording studios have teamed up to benefit the Polish cause.

Together they are offering for sale 5,000 records of the song "Solidarity." All proceeds will "be sent directly to the Polish people for desperately needed food supplies through the Polish National Alliance," according to Dick Niemczycki, promotions director at TRC.

The 45 rpm record—Polish on one side, English on the other—can be purchased for \$2 from TRC Studios at 1330 North Illinois. Call Dick Niemczycki, 638-1491.

A special guest presentation on global justice has been announced by Christian Theological Seminary for its Chrysalis program.

A United Nations delegate from India, Jesuit Father Theo Mathias, and Kofi Appiah-Kubia and Dr. Jorge Pantelis Montero, World Council of Churches' representatives from Ghana and Bolivia respectively, will team-teach courses in "Christians and the State" and "Liberation Theology."

Though part of the CTS program offered to full time students and those seeking degrees, the courses may have openings for those who wish to audit them. For more information, call Dean Richard Dickinson, 924-1331.

A graduate of both Ladywood High School and Saint Mary-of-the-Woods College, Sister Pamela Pauloski pronounced her first vows as a Sister of Providence at Saint Mary-of-the-Woods, Dec. 27.

Sister Pamela, daughter of Mr. and Mrs. James Pauloski of Indianapolis, is a fourth grade teacher at St. Philip Neri School.

After a year's feasibility study, St. Mary's Church, New Albany, has hired a fulltime youth minister, one of only four professional youth ministers in the archdiocese. He is Tony Cooper, 25, a former radio/TV news reporter in Tell City and in Owensboro, Kentucky.

Cooper, son of Mr. and Mrs. John W. Cooper of St. Andrew's Parish, Richmond, will be responsible for the spiritual, religious, religious education, service and social activities offered to high school youth at St. Mary's. An Indiana University graduate, Cooper says he was attracted to youth ministry by his extensive CYO volunteer work.



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FROSTY RIDE—An Amish horse and carriage pass under an ice-covered tree along State Highway 33 just east of Cashton, Wis. Several carriages were observed in town indicating that the Amish were stocking up on provisions for the long cold winter. (NC photo)

Archbishop O'Meara's Schedule Week of January 17

SUNDAY, January 17—Week of Christian Unity services, Mount Zion Baptist Church, Indianapolis, 4 p.m.

MONDAY, January 18—Area Judiciary Executive, Bishops, Conference Ministers breakfast meeting, Indianapolis, 7:30 a.m.; Installation ceremonies of Bishop Thomas O'Brien, bishop-designate of Phoenix, Ariz.

THURSDAY, January 21—Feast Day celebration of St. Meinrad Archabbey and Seminary, St. Meinrad, Mass at 9:30 a.m.

FRIDAY, January 22—Office of Catholic Education, Indianapolis, Mass at 9 a.m.

the QUESTION BOX

Can God contradict himself?

by Magr. R. T. BOSLER

Q You recently implied in one of your answers that there can be contradictions in the Bible. If God is the author of the Bible, how can he contradict himself? Please, if you can, tell us what contradictions you are referring to.

A In the Acts of the Apostles, there is more than one account of the conversion of St. Paul, who on his journey to Damascus had a vision of the risen Jesus surrounded by light and heard a voice saying: "Saul, Saul, why do you persecute me?"

In the first version, Chapter 9:7, there are these words: "The men who were traveling with him stood there speechless. They heard the voice but could see nothing."

In the second version, in which St. Paul is quoted as telling his own story, the reverse appears: "My companions saw the light but did not hear the voice speaking to me." (22:9)

In the passion account of Mark, the cen-



turion after the death of Jesus on the cross says: "Clearly this man was the Son of God." (15:39) In Luke's account, however, the centurion says: "Surely this was an innocent man." (23:42)

In their infancy narratives, Matthew and Luke agree that Jesus was born at Bethlehem in Judea and grew up in the Galilean town of Nazareth, but they disagree on how Joseph and Mary got there.

In Luke, Mary and Joseph are natives of Nazareth who, because of a census, journey to Bethlehem, where Jesus is born.

In Matthew, they seem to be natives of Bethlehem who, after a stay in Egypt, take up residence in Galilee because they are afraid to return to Judea since Archelaus had succeeded his father Herod as king.

For those who insist upon reading the New Testament as though it were a modern newspaper account of essentially what happened to Jesus and those who believed in him, these examples would constitute contradictions.

But the inspired New Testament writers did not compose as we would today; they were not interested in accurate reporting but in describing the meaning of what happened, in preserving for us the faith response of the early church to the resurrected Christ.

Former Episcopal priests seeking ordination

WASHINGTON (NC)—In the past year 64 former Episcopal priests have begun the petition process for admission to the Catholic priesthood, said Bishop Bernard F. Law of Springfield-Cape Girardeau, Mo., the Catholic Church's delegate for such admissions.

Twenty other former Episcopal priests have sought information about the process, Bishop Law said in a progress report on the past year's developments.

"It would be impossible to accurately characterize the more than 60 priests as conservative or liberal," Bishop Law said. "They do not fit a mold any more easily than do Catholic priests. They are approaching the Catholic Church individually as a matter of conscience. They believe that they must be in communion with the See of Peter if they are to be fully faithful to Christ's will for the church."

Some other Episcopal clergymen have described the Episcopalians seeking to join the Catholic Church as "dissidents" who object to two changes in the Episcopal Church: the ordination of women and revisions in the Book of Common Prayer.

"While it is true," Bishop Law said, "that recent events in the Episcopal Church may have precipitated the decisions of some, the fact remains that a concern for Catholic faith has been operative in the lives of these petitioners for many years. Their decision to seek full communion at this moment represents a logical development of thought. To imply that their motive is a desperate reaction to events that have occurred in the Episcopal Church, or to dismiss them as 'dissidents' is to fail to recognize their underlying motive of faith."

Bishop Law said all but two of the priests are, or were until recently, pastors of congregations. Two are college professors.

Bishop Law said also that the positive response of the Holy See and the U.S. bishops to the former Episcopal priests seeking ad-

mission to priesthood in the Catholic Church did not indicate "a diminution of commitment to the ecumenical movement."

Last March, the Vatican Congregation for the Doctrine of the Faith appointed Bishop Law as the church's delegate for the admission of married Episcopal priests and said he would be responsible for developing the terms on which the married Episcopal priests and other Episcopalians might enter the Catholic Church while retaining a common identity with certain elements of their Episcopalian heritage.

At that time, the Vatican reaffirmed its position of June 1980 that, while the married Episcopalian clergymen in the groups seeking admission to the Catholic Church would be allowed to function as married priests in the Catholic Church after ordination, the church's requirement of priestly celibacy was not being dropped.

The Vatican spoke of making a "pastoral provision" to allow the Episcopalians to have "a common identity reflecting certain elements in their own heritage."

"A considerable amount of work has gone into the liturgical and jurisdictional aspects of the pastoral provision," Bishop Law said, "but this work has not yet reached final form."

Bishop Law noted that local Catholic bishops handle most of the petitioning process. Episcopal priests seeking admission to the Catholic priesthood apply to a local Catholic bishop, who prepares a dossier on each applicant, including the petitioner's personal, academic, theological, spiritual, marital and psychological background, his statements of motive and baptismal and ordination records. The dossier is sent to Bishop Law, and, if in proper order, to the Vatican's doctrinal congregation for permission to ordain the candidate to the priesthood in the Catholic Church. The local Catholic bishop then makes the decision about the time and place of ordination.

Matthew, Mark, Luke and John reflected upon the faith in Jesus from four different points of view, from four separate traditions. That is why four Gospels were preserved and not only one.

No one Gospel is sufficient in itself. All four must be read for a full revelation made in Christ, together with the remaining books of

the New Testament. These, in turn, are better understood with the help of the Old Testament—and, those of us in the Catholic tradition would say, with the assistance of the teaching of the church.

Though God is the author, the ultimate authority guaranteeing the accuracy of everything necessary for salvation in the Scriptures, the words and how they are composed are the work of the inspired human authors. That is why the words of Jesus vary from one Gospel to the other.

(Magr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at: 600 North Alabama, Indianapolis, IN 46205.)

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LIVING YOUR FAITH

Church Unity Week has origins in Protestantism

by Fr. CHARLES V. LaFONTE, S.A.

Millions of Christians around the world observe the Week of Prayer for Christian Unity each year during January. Indeed, 1982 marks the 75th anniversary of that observance. Few people know how the Week of Prayer began, however. Fewer still realize this worldwide observance traces its origins to the Protestant Episcopal Church during the first decade of the 20th century.

The year was 1908. The place was "Graymoor," a desolate mountain-top retreat at Garrison, N.Y., across the Hudson River from West Point. At Graymoor lived a controversial Episcopal priest named Father Paul James Francis Wattson, founder of an Anglican Franciscan community called the Society of the Atonement.

During the early part of the century, religious orders in the Protestant Episcopal Church were suspect because such communities seemed to be "Roman remnants" that apparently were not compatible with authentic Anglicanism.

The Society of the Atonement bore its own share of suspicion especially because Father Wattson was a vigorous advocate of corporate reunion between Anglicans and Roman Catholics. He also was a nervous champion of the central role he believed the papacy should play in a united Christian Church of the future.

Despite increasing pressures to cease their pro-Roman crusade, the small band of Franciscan religious at Graymoor continued to make themselves very unwelcome in Episcopal circles and even went to the extent of preaching their message about Anglican-Roman Catholic reunion on Brooklyn street corners and the steps of New York's city hall.

Father Wattson was not alone in his pro-Roman sympathies. He had supporters, few to be sure, throughout the United States and even abroad. One of his English collaborators was the Rev. Spencer Jones, Anglican rector of Batsford and Moreton-in-Marsh, and also founder of the Society of St. Thomas of Canterbury, a learned body which periodically gathered Anglican and Roman scholars to engage in serious dialogue on disputed theological issues.

FROM SPENCER JONES came a letter to Paul Wattson during late autumn, 1907. Jones suggested that a day of prayer for Christian unity might be observed throughout the English-speaking world on the next feast of St. Peter, June 29, 1908. Answering Jones, Wattson wrote: "The Peter Sermon" suggestion is fine. By all means let us set it in motion at once. In addition to that, what do you think of inaugurating a Church Unity Week beginning with the feast of St. Peter's Chair at Rome, January 18th, and ending with St. Paul's Day, January 25th?"

Without waiting for a reply from Jones, Wattson began making preparations for a "Church Unity Week." In his magazine, "The Lamp," Wattson appealed to Anglicans and Roman Catholics to join in the new venture.

By the time the Church Unity Octave had marked its third observance in 1910, however, Father Wattson and the other members of his society had become Roman Catholics, a development that surprised few veteran Graymoor-watchers.

Church Unity Octave was blessed by several popes and was observed widely by Roman Catholics around the world and during the early 1930's, the observance was renamed "Chair Of Unity Octave" to emphasize the essential role of the Roman papacy in any future union of Christian churches.

Meanwhile, other Christians had developed their own observances of prayer for Christian unity. The "Faith and Order" movement, for example, had emphasized prayer for unity from its earliest days. In 1913, the Faith and Order Commission of the Protestant Episcopal Church suggested there be a day of prayer for Christian unity on Pentecost Sunday (Whitsunday) throughout the Episcopal Church. The Faith and Order movement published annual "Suggestions for an Octave of Prayer for Christian Unity," and this prayer observance became very popular among Anglicans, Orthodox, and Protestants around the world.

ABOUT THE TIME Paul Wattson was renaming his prayer observance the "Chair of Unity Octave," Father Paul Couturier, a French Roman Catholic priest from Lyons, was engaged in conversation with Orthodox Christians who lived in that city. Those ecumenical experiences and exposure to the theological work of "progressive" Roman Catholic scholars like Yves Congar and Lambert Beauduin, led Father Couturier to realize it was imperative to formulate a new theological framework to allow Christians of all traditions to join in a common observance of prayer for unity.

With cautious official encouragement, Couturier inaugurated a "Universal Week of Prayer for Christian Unity" in the early 1930's. He encouraged people to pray that "our Lord would grant to His Church on earth that peace and unity which were in His mind and purpose when, on the eve of His Passion, He prayed that all might be one." Couturier's "Universal Week," which was observed in January during the same time as Wattson's Octave, was an



immediate success and attracted the participation of increasing numbers of Protestants, Anglicans, and Orthodox Christians during the late 1930's and early 1940's.

Neither Wattson nor Couturier ever thought the two prayer observances were in competition. Their frequent correspondence shows that both founders considered the two observances to be complementary. Some of their followers, however, were of a different mind. During the 1950's, two distinct theological parties arose in contention within the Roman Catholic Church.

The spiritual impasse was broken when the Second Vatican Council officially committed the Roman Catholic Church to an active part-

nership in the ecumenical movement. In the "Decree on Ecumenism," the Council Fathers encouraged Roman Catholics to pray together with other Christians for unity.

The theme of the 1982 Week of Prayer for Christian Unity is "May All Find Their Home In You, O God," based on Psalm 84. Both Paul Wattson and Paul Couturier would surely agree that this anniversary year's theme is commendable, perhaps even conducive to realization of their ambitious dreams for the unity of Christians everywhere in mission and witness to the world.

(Father LaFontaine, an Atonement Friar, is Co-Director of the Graymoor Ecumenical Institute and Editor of *Ecumenical Trends*.)

Prayer week's successes often unseen

by Fr. LUKE J. FISHER, S.A.

In 1982, the Week of Prayer for Christian Unity will be observed for the 75th time. In the years since it began in 1908, the Week of Prayer has met with varying degrees of success. To use terms familiar to students of music, it has had its arias and theses; to use terms familiar to scientists, it has had its apogees and perigees. In short, it has had its ups and downs.

Because the Week of Prayer has had its downs . . . because its successes are, more often than not, quite imperceptible, it is tempting to become discouraged and bored, to "throw in the towel" and say "cui bonum," what's the use? If such thoughts intrude, making one wonder if it would not be more fulfilling to spend one's energies in apparently more fruitful endeavor, it might help to read again those parts of the Old Testament which describe the journey of the Hebrew people to the land promised them: by God as their home.

The Hebrews did a good deal of wondering, especially after their captivity in Egypt. If what we have been taught about that journey is true, it was a long and arduous pilgrimage, fraught with many dangers. It took the Hebrews more than 40 years of wandering through the desert to reach their final destination, their home.

Yet, surely the distance between Egypt and the Promised Land could easily have been traversed in far less time, had there been no obstacles in the way. There were many obstacles, though, many if not most of them caused by their own intransigence. They murmured, they rebelled, they longed for the flesh pots of Egypt, they even went so far as to construct false idols for themselves. Consequently, they were frequently delayed, and it is reasonable to assume that a great number who began the journey never completed it. Forty years at that time was a full lifetime. Ultimately, however, the Hebrews did reach the Promised Land. This was God's design, and

God's designs are never frustrated.

Those who labor in the cause of Christian unity can profit from the example of the Hebrew people in exodus. Like them, we too often murmur, complain, rebel when things do not proceed according to our plans. Perhaps the plans themselves have become our idols. Perhaps we have been punished by non-fulfillment of our ecumenical plans, not because God is vindictive, but because he is a God of love.

Many of the issues which presently separate Christian churches—be they scriptural, theological, philosophical, psychological or whatever—can be compared to the problems of the Prodigal Son in the New Testament. His energies almost completely drained in the quest to satisfy personal desires, the Prodigal Son finally awoke to the realization of his real need for his father. He went home, prepared to confess his sins and beg his father's forgiveness. You are familiar with the rest of that story.

Scientist wants scientists to speak up for health

by ANTOINETTE BOSCO

Jules Elias sometimes wishes he could win a Nobel Prize—not for its glory, but for its clout.

Nobel laureates are listened to, he says, and he has a message for his fellow scientists. He'd like them to speak up more about our responsibility to deliver a healthy, uncontaminated world to our future generations, one that has arable land, clear ground water and unpolluted air.

Scientists, he believes, are too quiet about the devastation of natural resources. "We scientists look at disease too often from only one end of the scope, and ignore the disease at the other end," he says.

Elias' message to scientists would be a plea to join him in two ways: in speaking the truth that "technology is useful but it won't save us," and also in acting to prevent further contamination of the earth.

"As I get older, and see my children grow, I have a more global view of what really counts. As a scientist, I'm worried about what the world will be like in 10 or 20 years," he told me. "A civics teacher I had," he went on, "once reflected that we are obliged to know what's going on in this world so as to make it a little better. I believe in that responsibility."

This sensitivity to human values and responsibilities make Elias my kind of scientist. As a histochemist at the State University of New York at Stony Brook, he examines tissue structures and cells.

I know Elias best as a fine person who respects science for the contribution it can make in bettering the quality of human life. Right now he is outspoken in his disillusion-

ment with scientific colleagues who won't venture out of the laboratory.

Long ago the Lord made us stewards of his creation. If he were to grade us on our accomplishments today, in 1982, I think we would flunk.

How could we explain:

—acid rain, the horror we achieve by sending chemical pollution into the clouds, only to have it returned to us, in rain, like a plague;

—contaminated underground water supplies;

—the threat to the ozone layer, the protective shield which keeps out the harmful ultraviolet rays of the sun and saves us from burning up;

—the destruction of pine barrens needed for ecological balance in maintaining our water supply;

—the destruction of marine life caused when we dump sewage, sludge and other waste into our waters;

—the rape of arable land by ground contaminants;

—the greatest horror of all, the proliferation of nuclear experimentation for weapons and power, without regard for its possible toll on human cells and genes.

Christians are taught that judgment day does come, but I think most of us believe this will be a personal evaluation of some sort. However, I am certain that the God who created the universe will judge us on how we cared for this marvelous gift.

We need scientists to help us learn, to open our eyes, to make us understand how our actions affect the earth.



SPRINGFIELD APARTMENTS—Residents of Pope John Paul I Apartments in Springfield, Ill., work on crafts in one of the large meeting rooms. The 150-unit housing facility for the poor, elderly and infirm was

dedicated last November. A second diocesan project, Father John Beveridge,

Elderly have no choice than

by Dr. JAMES and MARY KENNY

A few weeks ago we published a letter from an elderly Pennsylvania lady living alone.

She asked for help in finding more suitable living arrangements, since she was growing older and no longer felt comfortable living alone. We discussed several levels of living arrangements and referred her to local Catholic charities.

Responses to the lady's plight have poured in from readers in many other locations. One reader sent us information about a home in Indiana which she recommended highly.

Readers from Pennsylvania and two different parts of Kentucky invited the lady, sight unseen, to come and live with them. All were elderly people themselves who live alone and do not like it.

What emerges from this response is that, in many cases, our elderly people are living alone, not by choice but because they see no alternatives. They turn to us through a newspaper column, and they get replies from communities hundreds of miles distant.

This prompts us to ask: Where are the networks within our cities, towns and communities which bring people together? And especially, where are our parishes?

Parishes are unique institutions that comprise people of many different ages, interests, job skills and styles of living. Parishes include families in which children have grown and left, families with almost-grown children, young families with young children, still younger families with no children, singles of all ages, and the elderly, both alone and in families.

PARISHES MAY well be the only institutions today which include such a wide group. This diversity means parishes are in a unique position to put people from a variety of backgrounds in touch with one another.

Singles of all ages might make contact with one another. One recent college graduate

began work in a new city far from her home, only to find that the cost of apartments was far beyond her starting salary.

She contacted the nearest parish and located a recently widowed woman, living alone, who welcomed someone to share her home. The young woman has a pleasant place to live at a modest cost and the widow is freed from the loneliness and anxiety she felt while living alone.

Parishes are most concerned about families. Today this concern generally translates into programs for communication within the family. Better communication can promote understanding and, ultimately, love.

On the other hand, families that focus only on their own members can become as self-centered as individuals who focus only on themselves. While a family focuses on my spouse, my adolescent, my child, the other people in the parish community continue to lead their lonely, isolated lives.

Instead, families might turn outward, starting with an action as simple as taking an elderly person to church, to parish social functions or to an adult education class.

NEXT THE FAMILY might expand to include the elderly person in the family celebrations as "honorary grandparents." Finally, especially as young adult children move out, a family might provide a home for an elderly person.

Parish initiative might take many forms. Pastors, religious, religious educators, lay leaders, almost anyone who knows many parish members and exerts some leadership might bring people together. Social action committees might develop formal ways for people with different needs to get together.

What does this have to do with Christian life? The early church communities were highly conscious of the needs of their members, even sharing their goods in common.

They especially were aware of the needs of widows and orphans. Indeed, brotherly love

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Reflecting on the year past brings some new conclusions and new living habits

by DON KURRE

As a new year begins, it feels very natural to reflect on the year just concluded. The flow of ending and beginning seems to pull me toward an accounting of the year past. Gathering parts of the past year to use in filling out tax forms, filling in new calendars and sending cards enables me to reminisce about the year—that small portion of my life that has just passed.

While preparing for the new year I realized that I came to some new conclusions, received information that caused me to live in a way different from the year before, and gained some new insights. For what they're worth, I would like to share some of those reflections with you.

First, I am more convinced than ever that continuing to stockpile nuclear arms at the pace we are currently pursuing is pure madness. A madness that the Second Vatican Council addressed in the "Pastoral Constitution on the Church in the Modern World" saying: "Divine providence urgently demands of us that we free ourselves from the age-old slavery of war. But if we refused to make this effort, we do not know where the evil road we have ventured upon will lead us." (81)

ALSO THIS YEAR, Jessica, our baby, started school. I feel a bit privileged that I can now join the group of parents who say, "My God, it seems like only yesterday..." Three half-days a week she leaves the nest. Next year it'll be five half-days in kindergarten. Then follows first grade. Before long, we'll be asking her, "When are you coming to visit?"

Imo and I have had our exclusive time with our daughter. We've enjoyed it. I for one have learned more about being a person and a parent than I might want to admit from this little girl. It's time to begin the long process of letting go—she's a big girl now.

With the innumerable books, magazines, and articles that I have read over the past year, one stands out in my mind most clearly, "Me, Myself and You" by Vincent P. Collins. The book is written to help people learn how to live. The book proceeds from the premise that living in such a way as to be happy is a "learned phenomenon."

Collins says, living "encompasses certain basic principles which must be taught, studied, and learned. If your life is unhappy," he continues, "the chances are that you never have been taught the principles, or, having learned them, decided that it was too much trouble to practice them." It is strange that we are systematically taught to read, write, and figure, but rarely are we systematically taught how to live happily.

I HAVE A FEELING that Jesus was trying to tell us the same thing. That we were created by the Father to be happy. In the act of creation the Father provided us with everything we need to be happy if only we would follow. With his own life Jesus showed us that it was possible. For many reasons we hesitate.

Friends, I know, are a necessary spice of life. I realized with profound clarity this year that friendship has to be cultivated like a prize rose bush. This is a rather significant learning

for me. To have friends I must go out of my way and make time to be with them and share with them. Friends don't grow without attention. My life is richer for this learning.

This has been a very growth-filled year for me. While challenging long held assumptions, I've searched for greater meaning in my own changing life style. A friend keeps trying to tell me that I sound like a typical 31 year old. My response, all the while knowing she is right is, "But I don't want to be typical."

"Typical," she says. That is part of the struggle to learn to live with being unique and yet just like everybody else. Yes, we are unique creatures of God and yet just like every other creature of God's as well. That should tell me something about what and where I am.

Finally, prayer, even after a year of concentrated effort still comes hard for me. I know how important prayer is. I have also reaped some of the benefits from the improvements I have already made. Yet, it is still hard.

Those are some of the more significant reflections, insights, or learnings I've had through 1981. A year that will be remembered for the election of Ronald Reagan, recession, and the Poland crisis among other events. Yet, for me, it has been a year of searching and growth, loving and living. I pray that the Lord will grant me another.



Bishop Joseph A. McNicholas of Springfield, under construction in Alton, Ill. (NC photo by)

to live alone

was the distinctive mark of the early Christians.

Such action involves, not preaching the Gospel, but witnessing to it with our own lives. Then truly, in modern Christian communities as in the early church, they would know we are Christians by our love.

(Reader questions on family living and child care to be answered in print are invited. Address questions to: The Kennys, Box 67, Rensselaer, IN 47976.)

1981 by NC News Service

The Word

by PAUL KARNOWSKI

When I was attending the seminary in Rome, I knew a young man who experienced a "vocational crisis." It was the beginning of his third year in theology, the year in which he was to be ordained a deacon. Instead of attending classes, Masses, and meals, he began to take day-long hikes through the cobblestone jungle of Rome. At night he locked himself in his room, refused to answer his door, and rarely turned off his lights before three in the morning.

Of course, there were rumors. Some said he was having a nervous breakdown; others speculated that there was a woman back in the States. His friends knew that he was wrestling with someone: God—the devil—himself; maybe all three.

When I looked at today's readings, I thought of this bewildered and bedraggled seminarian. Today's scripture selections, you see, are traditionally used in speaking of the call to a religious vocation.

In the reading from the first book of Samuel, we hear the story of Samuel's call from God. The call itself comes as a voice in the night.

When Samuel finally realizes who it is, he responds, "Speak Lord, for your servant is listening."

In the gospel, John describes the call of the first apostles. Andrew and another disciple are followers of John the Baptist. When the Baptist points out Jesus as "the Lamb of God," they follow after Him, and spend the day with Him. Later on, Peter also follows the Lord.

For neither Samuel, nor the Apostles, does the decision seem difficult. They are called and they follow. Amen. But the call to religious life is not that simple. Are certain people "marked" by God to respond? If so, can they refuse and still remain in God's grace? Or is the call to religious life a vague and general thing that goes out to everyone? How does celibacy fit into the picture? Can a person have the call to a religious life and not have the call to celibacy? Are religious vocations "better" than others, as it is often implied? If so, why?

These are the questions that swarmed about the soul of that seminarian in Rome. By the way, he eventually left and is now happily married. But from time to time he still wonders about the answers to those questions. I should know, for I am he.

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St. Andrew Parish

Indianapolis, Indiana

Fr. James Farrell, pastor

by Fr. THOMAS C. WIDNER

After Father Matthew Herold founded St. Andrew's parish in Indianapolis in 1946, it became within 15 years the largest parish in the archdiocese. Its 24 classroom school building educated 1,200 children. Stories of Father Herold locking the doors once Mass began on Sundays (letting no one in and no one out) became legend.

Today St. Andrew's counts less than 500 Catholic families among its parishioners. Newer parishes were carved from its boundaries. Its school has 300 pupils, fairly large by today's standards. After 20 years of racial change, the parish is a mixture of white and black, young and old, rich and poor—perhaps a model for other parishes striving to build community in a partly urban, partly suburban environment.

"The experience of people who have been in the parish for most of its 35 years is very important here," says Father Jim Farrell, the parish's bearded, 32 year old pastor. "They seem to me far more sensitive toward one another and to newer parishioners in most aspects of parish life. Their faith is not based

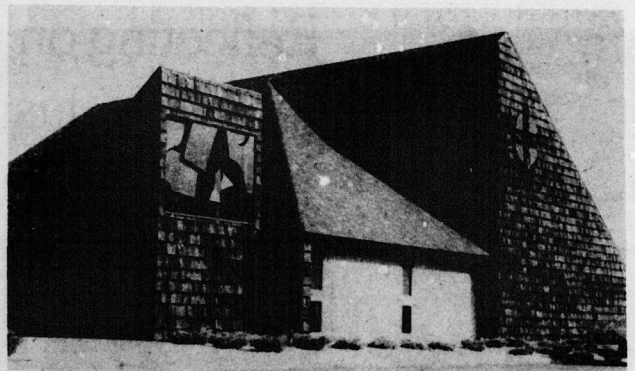
on externals. There's a deep commitment to Christ as Lord and God as Father."

PROVIDENCE SISTER Betty Hopf, the parish's Pastoral Associate the past two years, sees the richness of two cultures—black and white—expressed throughout parish life—in liturgy, in social events, and in service parish members perform.

"I had my eye on this parish long before I ever came here," she says. "I saw great potential for experiencing the total Church at work."

Norb Kuzel, parish council president, has seen the parish decrease in size but increase in "its strength to community service, in the diverse ways it now serves the neighborhood."

Those ways are legion, it seems. The former convent, for example, now serves Catholic Charities as Simeon House and houses seven senior citizens. A round-the-clock athletic program keeps the gym in operation seven days a week through parish and neighborhood programs under the direction of parishioner Charles Murdoch. And St. Andrew's School, under the guidance of principal Kathleen Booher, serves a 70 per cent non-Catholic enrollment.



"The school provides us with a direct outreach for our evangelization program," Father Jim contends. "We have baptized and confirmed a large number of adults the past three years due in no small part to the influence the school has in our neighborhood."

FATHER JIM SEES the school as a challenge in its own right. "In most other parishes," he says, "the families you deal with concerning parish issues like liturgy, social service, etc., are also school families. That's not true here. St. Andrew's School for our parishioners is a service to the neighborhood and provides an alternative to public education here."

Father Jim believes the challenge of his parish is being sensitive to all groups at all times. This extends even to small things like calendars for parishioners at the beginning of 1982. "In trying to be sensitive to everybody," he says, "we provided two types of calendars—one stressing traditional religious images, another emphasizing black culture."

"I think the mistake we Americans often make about blacks and whites," he says, "is to not emphasize the cultural differences enough. Sure, people are prejudiced against the Irish and Germans as foreigners, for example, but blacks are discriminated against because they are black, not because they are Africans."

Ester Johnson's family in 1969 was the first black family to register in the parish. She

thinks the Parish Renewal Program which St. Andrew's embarked on this year should have been held years ago. "It helped me to deal with my resentments about being black in a white parish," she says. "But it helped whites deal with their own resentments too."

Mrs. Johnson attributed the parish's first attempts to deal with racial change to the leadership of Father Tom Williams and Providence Sister Joan Newell, pastor and principal, in the middle 1970's. "It makes a difference who's in charge," she says. "They were the first to speak openly about racial discrimination here."

Mrs. Johnson says she carried "a chip on my own shoulder" against those who resented her presence as a parish member. Acceptance came gradually but it is the Parish Renewal Program which injected a new attitude in many. Mrs. Johnson feels—as do Norb Kuzel, Father Jim, and Sister Betty.

"Those who have been involved in the parish over many years seem to have gotten their batteries recharged," Father Jim stated. "They have a new enthusiasm about being Catholic. For some the well was about to run dry."

Sister Betty feels the parish spirit is strengthened by the renewal. "The renewal occurred here because people wanted to strengthen their spiritual commitment. It does something for my faith to see their faith," she says.



JOY OF MINISTRY—Cooperation is the key to keeping a parish plant in good shape as witnessed by Bob Hebenstreit (left) and Don Smith, members of St. Andrew's property committee; Father Jim Farrell (bottom left), pastor, listens to Providence Sister Mary Frances Hession, parish Director of Religious Education, tune her guitar before a Thanksgiving Day liturgy, while Providence Sister Betty Hopf, Pastoral Associate, distributes apples to parishioners during the same liturgy (bottom right). (Photos by Fr. Tom Widner)



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Youth challenging church's efforts on college campuses

by JIM JACHIMIAK

Ten years ago the University Campus was indeed the place where the action was. Today there is less interest, less money and less enthusiasm for Campus Ministry. But it is still the place where the future leaders of our society are being formed. The challenge to Campus Ministry will be to form living faith communities. The religious dimension must penetrate and challenge the whole academic scene. The ecumenical dimension of Campus Ministry must be developed with sincerity and clarity. In the decade of the 80's it is important that we strengthen our religious witness in all Universities and on all campuses.

This statement by Archbishop R. G. Weakland of Milwaukee underscores both the dilemmas and the challenge facing those who minister to young people in the college setting.

In Indiana, there are no fewer than 10 college campuses (not including Catholic colleges) where the church tries to bring its religious presence to students. Although Indiana University's St. Paul's Catholic Center is by far the largest, there also is campus ministry at Indiana State University, Rose-Hulman Institute, IUPUI, Indiana University Southeast, De Pauw, Earlham, Butler, Franklin and Hanover.

Student populations include large Catholic contingents on many of these campuses. However, ministry to such students often is limited by a shortage of priests and, in some cases, by lack of a nearby Catholic parish.

Franciscan Father Dismas Veeneman, pastor of St. Joseph Parish, Terre Haute, is responsible for two campuses. He notes a "major shift" at St. Joseph Campus Center, which serves ISU and Rose-Hulman.

Until recently, three Franciscan priests divided duties between parish and Campus Center. Now the parish is staffed by only two Franciscans, so responsibilities are being consolidated.

Liturgies no longer are held regularly at the center. Father Dismas sees advantages to having students attend at the parish.

"We are a community. That worship experience ought to be shared," he says. "Often campus centers become very unique experiences for college people," who may become frustrated when they encounter "the realities of parish life."

FATHER DISMAS hopes to change the image some students have of the Campus Center. Priests serving there in the past, he explains, had a charismatic approach. He hopes students will realize "they don't have to be charismatic to fit in. The scope ought to be as diverse as possible."

Because the center is adjacent to the ISU campus, it involves mainly ISU students. At Rose-Hulman, five miles away, Mass is celebrated every Saturday evening. "That's probably our primary presence there," Father Dismas says.

He estimates there are 1,500 to 2,000 Catholics at ISU. "My guess is that between 700 and 800 students are involved in one way or another" at the center, which offers a number of programs.

A recent series dealt with Jesus from a fundamentalist perspective. Father Dismas explains that many campus ministers are from fundamentalist backgrounds. "They raise issues that are difficult for Catholics to deal with."

Both Rose-Hulman and ISU offer credit for the center's Contemporary Roman Catholicism class.

A far different picture exists at Indiana University-Purdue University in Indianapolis (IUPUI). Although its enrollment is about 20,000, less than 1,000 live on campus. Father Edward Dhondt, chaplain of the Catholic Student Center since August, explains that resident students make the most use of the center.

Commuters usually rely on their own parishes. As a result, Father Dhondt says, "response is minimal even to ecumenical activities. You might get five people to attend."

In the view of Bob Rudolph, an IUPUI student, "the church really hasn't dealt with college-age people who are single."

But Annette Miceli, another student, believes that involvement with the Catholic Student Center "helps you establish who you are and what your values are."

FATHER DHONDT has a weekend assignment at Our Lady of Mount Carmel in suburban Carmel. Also he assists weekdays at St. Christopher Parish, Indianapolis.

Despite his busy schedule, the Catholic Student Center offers daily Mass, inquiry classes, Bible study, speakers, a weekly meal and seasonal activities. Students also are invited to be involved in community projects.

Campus ministry is in a rebuilding stage at Indiana University-Southeast (IUSE), according to Father Carlton Beever, pastor of St. Joseph, St. Joseph Hill. He explains that Father Thomas Stumph had just begun campus ministry at IUSE before his death.

"What I am trying to do is to meet students and be visible," Father Beever says. He spends about four hours at IUSE every Wednesday and hopes to organize programs which will allow him to "find out who some of the Catholic students are."

Fathers Martin Peter, pastor, and Cosmas Raimondi, associate pastor at St. Thomas Aquinas Parish, are campus ministers at Butler, which is walking distance away from Indianapolis' north side.

"Our ministry at Butler is strongly connected with St. Thomas," says Father Peter, calling it a "ministry of presence."

Few activities other than visits are scheduled since Butler has what the priest describes as "an extremely active social life." Father Raimondi leads a Wednesday night sharing group for students at the campus Newman Center.

Father Peter notes that Butler has a "strong emphasis on ecumenical ministry." One program is "Theology for Lunch," a series of discussions with faculty members and ministers from various churches.

Of Butler's 1,800 resident students, about 300 are Catholic. The Newman Center is supported by the Newman Guild and by four students who pay rent to live in the center. In addition, \$5,000 was received from the archdiocese this year for plumbing and other repairs.

AT DEPAUW, Father Edward Hilderbrand coordinates campus ministry from St. Paul the Apostle Church, two blocks from campus. Students use St. Paul's Parish Center, a house adjacent to the church, for activities and studying.

Father Hilderbrand, who has been at Greencastle for two years, said 500 of DePauw's 2,400 students are Catholic.

Local families participate in an "adopt a family" program for DePauw students. The pastor feels that students benefit from involvement with the 300 families in the parish. Also, students are commentators and eucharistic ministers, visit shut-ins, take part in guitar masses and babysit for parishioners on Sunday morning.

Liturgies are held on campus every other week. "That way we can involve students in the parish structure," Father Hilderbrand points out. Masses and other campus activities involve as many as 125 students.

Because most DePauw students belong to Greek organizations, it is difficult to schedule activities on campus. "We try not to compete (with fraternities and sororities) but to offer an alternative," Father Hilderbrand notes.

During your college years, your values are tested, he says. "The presence of the church can be a guide." However, he cautioned, this

should not be "an authoritarian presence" or one which forces parents' values on students.

"You can't force religion down people's throats," Father Hilderbrand adds. "The reaction then will be the opposite of what you want."

Father Hilderbrand believes that "we've got a Newman Club that's growing. But he admits that growth will be limited by academic and social activities on campus. Also limited is his time on campus because he also is chaplain at the Indiana State Farm, Putnamville. However, the campus often "comes to him," with students stopping at the rectory on their way to Greencastle's downtown area.

Catholic campus ministry is more difficult at Hanover College.

Father Patrick Harpenau, pastor of St. Mary's and St. Michael's, Madison, and Father James Lasher, associate pastor, are separated from Hanover by seven miles. Father Lasher also teaches part-time at Shawe High School and is chaplain at Madison State Hospital.

MORE THAN 20 percent—about 170 of the college's 800 students—are Catholic. The Mass held at the Presbyterian college each Sunday afternoon is the only regularly scheduled religious service on campus. However, Father Lasher describes Hanover as a "suitcase campus," with many students going home on weekends. Only 40 to 50 attend Sunday Mass, after which Father Lasher normally visits students. He also schedules some off-campus

activities with them.

"If it were possible to be there full-time, it would be great. They're a good group of people," Father Lasher states. "I really have regrets over what we don't do. When we are there the quality is high although the quantity is low."

Funds for campus ministry this year came from the Archbishop's Annual Appeal.

Harry Dearing, archdiocesan business administrator, outlined this year's funding. As in the past, six Newman organizations received money from the archdiocese.

St. Paul's Catholic Center, Indiana University, Bloomington, received \$24,000; St. Joseph Campus Center, Indiana State University and Rose-Hulman Institute of Technology, Terre Haute, \$14,100; Catholic Student Center, Indiana University-Purdue University, Indianapolis, \$13,670.

The chaplaincy at Indiana University Southeast, New Albany, received \$800; DePauw University, Greencastle, \$500; and Earlham College, Richmond, \$370.

In addition, \$2,060 was allocated for remaining campuses.

"Some of these are large operations and some are very small operations," Dearing explains. The amount budgeted to individual campuses each year may vary, according to Dearing, depending on the availability of priests in the area of each campus. Most locations have some programs which are self-supporting.



ON CAMPUS—IUPUI students visit the Catholic Student Center in Indianapolis and share a Midweek Menu meal there (top photo). The Center provides a place for the collegians to gather for fellowship, worship, meals and other activities. In the photo at right, Annette Miceli of Holy Spirit parish and Mary Kay Wannemuehler of Evansville prepare chili for the Midweek Menu meal on Wednesdays. (Photos by Jim Jachimlak)

Has Solidarity caused its own downfall?

by Msgr. GEORGE G. HIGGINS

Is Solidarity to blame for the current crisis in Poland? Did it bring about its own downfall by escalating its demands beyond all reason?

More specifically, were the leaders of Solidarity naive enough to think the Polish government would accede to their demand for a national referendum? Rather, was it not inevitable that the government would react to this demand by imposing martial law on the country and suppressing Solidarity?

Too many American observers are answering these questions in a way which gives substantial aid and comfort to the Polish government.

Douglas Stanglin, East European correspondent for Newsweek, asks, "Did Solidarity Go Too Far?" in a Christmas-week article. His answer, while ambiguous, comes close to letting the oppressive Polish government off the hook.

Solidarity, Stanglin says, "often seemed able to draw reasonable limits in a real world" and "in the end, . . . may have been burned by the very fires that gave it life." The movement, he contends, was guilty of overconfidence, "sometimes bordering on arrogance."

HE CONCLUDES: "There remains a nagging feeling that the union overplayed its hand: It sought too much, too soon in a corner of the world where change itself is feared and fought."

Stanglin doesn't say the Polish leader, General Jaruzelski, was justified in cracking down with brutal force on Solidarity, but he clearly leans in that direction.

The reporter observes that Solidarity left the general "little room to maneuver. His crackdown had clearly been planned weeks in advance, and all he needed was an excuse." Solidarity, Stanglin suggests, gave the general an excuse by overplaying its hand.

This presupposes that if Solidarity had been more reasonable in its demands, a usually reasonable Jaruzelski would have refrained from cracking down. This, of course, is precisely what the general has been telling the Polish people in recent days and what he desperately wants the rest of the world to believe.

The Polish don't believe it. Neither do I and, more to the point, neither, apparently, does the U.S. government.

In a recent interview, Secretary of State Alexander Haig pointed out that government planning for the crackdown started at least as early as September. At that time, Haig said, the government's martial law proclamations were printed, not in Warsaw, but in Moscow.

ACCORDING TO HAIG, blaming Solidarity for its own downfall also runs up against the "objective reality" that Soviet pressures on the Polish government have been persistently applied over a substantial period of time. It also ignores the clear evidence that Soviet patience with Solidarity had run its course.

Zbigniew Brzezinski, national security adviser to President Carter, goes one step further. He agrees with Haig that Solidarity's demand for a national referendum may have given Jaruzelski an excuse to suppress the movement. But he repudiates the notion that this was an excessive or unreasonable demand.

Solidarity, he says, was convinced that the political system in Poland was not going to reform itself and was not even keeping all of its promises.

In Brzezinski's opinion, this convinced the leaders of Solidarity that the Polish regime would not move unless the Polish people showed their opprobrium more directly, either through a referendum or a vote of no confidence.

Polish expert, Abraham Brumberg, who is writing a book on Solidarity, has correctly noted that seldom in recent years has the tendency to blame the victim rather than the criminal been so flagrant. Seldom, also, has standard totalitarian propaganda been given so much credence. Brumberg scornfully calls this "Operation Whitewash."

On the other hand, some major U.S. newspapers have flatly rejected the notion that Solidarity brought about its own downfall. They have called the American people to support Solidarity and to condemn the Polish government for its brutal crackdown on the movement.



Your Mission Sacrifices for 1981

Parish Number		Parish Population	Propagation of Faith Dues	Mission Sunday Collection	Visiting Missionary Collection	Mass Stipends	Other Gifts
INDIANAPOLIS							
001	SS. Peter and Paul	417	\$ 882.00	\$ 773.74	\$ 891.84	\$ 237.00	\$ 18.00
002	Assumption	320	250.50	94.28			
003	Holy Angels	480	224.00	213.00	196.10		15.05
004	Holy Cross	587	155.00	274.03	481.45		
005	Holy Name	3,101	2,505.00	2,954.23	3,795.38	1,614.00	
006	Holy Rosary	182	69.00	550.57	602.14	210.00	
007	Holy Spirit	4,933	1,747.00	1,269.48	3,602.26	2,784.00	120.05
008	Holy Trinity	828	464.00	326.00	624.77		
009	Immaculate Heart of Mary	1,825	882.45	1,584.50	3,159.84		
010	Nativity of our Lord						
	Jesus Christ	1,600	685.98	937.04	1,146.80	300.00	213.00
011	Our Lady of Lourdes	1,875	813.00	860.00	1,797.40	962.00	200.00
012	Our Lord Jesus Christ, King	3,507	2,331.55	2,613.06	4,229.34	975.00	145.49
013	Sacred Heart of Jesus	864	342.00	912.98	1,231.15		499.13
014	St. Andrew	1,212	306.00	358.31	1,909.68		90.00
015	St. Ann	1,405	215.00	270.00	1,441.96		
016	St. Anthony	1,050	776.64	1,013.26	1,161.85		257.00
017	St. Barnabas	4,830	1,086.00	1,050.50	4,074.45	450.00	
018	St. Bernadette	921	99.00	145.50	701.94		59.00
019	St. Bridget	320	45.00	177.00	258.86		
020	St. Catherine	1,229	313.00	341.50	608.75		33.00
021	St. Christopher	3,794	786.00	1,358.50	2,382.80	276.00	583.00
022	St. Francis de Sales	204	54.00	132.00	239.28		33.87
023	St. Gabriel	2,478	1,005.32	1,509.01	1,992.58		355.60
024	St. James, the Greater	615	487.00	301.50	767.00		46.00
025	St. Joan of Arc	1,043	893.00	1,482.98	1,172.32	570.00	
026	St. John	33	456.00	1,350.20	1,647.02	100.00	
027	St. Joseph	925	412.29	907.06	1,311.96		
028	St. Jude	3,717	798.50	967.00	7,262.40		1,485.50
029	St. Lawrence	4,713	1,521.00	2,521.60	3,565.00		
030	St. Luke	4,646	1,894.00	6,865.00	7,848.00	150.00	36.70
031	St. Mark	1,706	1,104.00	2,049.00	2,404.34		634.55
032	St. Mary	361	258.00	372.00	933.00		101.00
033	St. Matthew	3,001	1,891.10	3,073.27	4,309.16	603.00	
034	St. Michael, Archangel	3,000	1,581.00	2,284.50	2,876.68		487.00
035	St. Monica	2,303	765.44		2,656.77		24.00
036	St. Patrick	1,023	357.85	459.40	727.90	447.00	291.00
037	St. Philip Neri	1,600	622.00	1,378.50	1,601.85	228.00	286.00
038	St. Pius X	3,568	1,774.83	1,691.22	3,359.73		88.24
039	St. Rita	650	170.00		276.47		
040	St. Roch	1,425	565.00		704.24		
041	St. Simon	3,150	547.00	609.50	2,020.50		50.00
042	St. Therese of the						
	Infant Jesus	4,689	1,279.20	2,760.95	1,090.00	351.00	664.00
043	St. Thomas Aquinas	2,475	440.00	264.63	2,080.62	501.00	844.42
044	Aurora	1,231	413.00	624.00	1,242.00		515.00
045	Batesville	3,000	655.20	966.65	1,587.40		725.15
046	Bedford	1,615	591.00	902.00	1,954.44		325.00
BLOOMINGTON							
047	St. Charles	2,398	786.93	825.20	1,659.35		175.48
048	St. John	1,103	270.00	659.00	1,248.62		87.00
049	St. Paul Catholic Center	5,300	595.00	1,130.00	1,925.00		178.50
050	Bradford	910	435.50	1,092.10	432.12	138.00	255.32
051	Brazil	540	400.00				
052	Brookville	2,447	1,053.00	1,250.50	1,925.92	4,470.00	741.00
053	Brownsville	3,182	1,205.00	471.97	2,010.69	429.00	572.00
054	Brownstown	53	25.00	45.00	81.00		9.00
055	Cambridge City	620	263.00	370.00	482.00	100.00	
056	Cannelton	318	145.00	233.30	168.32	294.00	
057	Cedar Grove	590	238.00	725.00	1,033.00		10.00
058	Charlestown	840	447.00	361.93	438.68		
059	China	101	77.00	89.00	83.00		70.00
060	Clarksburg	3,523	867.00	1,882.35	2,733.50		990.00
061	Clinton	980	247.00	328.00	849.00		15.00
COLUMBUS							
062	St. Bartholomew	1,318	279.00	840.78	1,868.01		
063	St. Columba	1,719	592.50	883.50	1,204.23		236.12
064	Connorsville	3,411	1,143.37	1,080.00	1,996.95	3,000.00	615.62
065	Corydon	1,081	49.00	211.00	837.00		
066	Danville	714	264.35	427.25	626.67		
068	Diamond	20					
069	Dover	490	306.00		380.00		39.00
070	Edinburgh	328	139.00	241.00	232.83		
071	Enochsburg	510	480.00	500.00	450.00	100.00	26,000.00
073	Fortville	590	130.00	293.40	425.48		80.00
074	Franklin	1,050	249.00	415.08	520.88	114.00	
075	French Lick	325	298.00	91.00	643.17		
076	Frenchtown	660	224.00	200.00	200.00		
077	Fulda	445	138.85	54.00	152.45		
078	Greencastle	848	161.00	429.75	409.00		
079	Greenfield	1,806	472.00	688.55	1,756.66		638.00
080	Greensburg	3,410	776.00	2,767.79	3,086.70		222.70

Parish Number		Parish Population	Propagation of Faith Dues	Mission Sunday Collection	Visiting Missionary Collection	Mass Stipends	Other Gifts
001	Greenwood	3,784	1,122.74	1,396.88	3,386.27	606.00	638.35
002	Hamburg	262	184.00	404.00	255.00		145.00
003	Henryville	265	87.60	110.87	93.75		14.59
JEFFERSONVILLE							
004	Sacred Heart	1,956	909.80	1,344.81	1,851.13		373.00
005	St. Augustine	1,395	539.00	680.50	1,509.66		100.00
006	Knightstown	264	187.21	236.00	191.65		
007	Lanesville	1,122	821.00	989.75	1,481.38	897.00	59.00
008	Lawrenceburg	1,649	406.50	1,392.00	634.50		125.00
009	Leopold	614	225.00	400.00	300.00	1,380.00	66.00
090	Liberty	328	618.00	420.00	400.00		130.00
MADISON							
091	St. Mary	1,042	462.00	865.81	703.86	30.00	307.45
092	St. Michael	645	179.00	572.12	685.92		64.00
093	St. Patrick	450	345.25	572.63	282.87		
095	Martinsville	825	509.50	621.03	679.12		
096	Milan	375		280.90	610.79		
097	Millhouse	573	279.00	574.15	308.63	427.00	
099	Mitchell	217	100.15	133.40	110.00		
100	Montezuma	85	89.00	107.00		566.91	
101	Mooresville	990	367.00		1,400.00		211.90
102	Morris	625	450.00	300.00	425.00		159.00
103	Napoleon	538	124.00	166.00	257.00	45.00	
104	Nashville	543	101.00	197.34	1,025.76		203.00
105	Navilleton	878	399.25	549.55	1,092.96	282.00	69.19
NEW ALBANY							
106	Holy Family	2,005	889.00	1,620.50	1,224.02		646.69
108	Our Lady of Perpetual Help	2,781	826.50	1,288.45	2,356.41		
109	St. Mary	2,911	1,856.60	2,038.00	2,491.91		327.00
110	New Alsace	678	314.85		286.14	357.00	795.00
111	New Castle	1,175	622.00	1,250.00	804.95	470.26	65.29
112	New Marion	126	54.00	112.62	375.26		
113	New Middletown	191	35.00	115.00	214.00		
114	North Vernon	1,338	544.00	939.00	1,782.00		98.00
115	Oak Forest	78	154.00				
116	Oldenburg	1,148	378.00	849.25	1,093.28		111.00
117	Osgood	675	405.50	749.00	1,169.80		
118	Paoli	168	156.47	60.35	135.04		
119	Plainfield	1,572	579.00	699.00	1,378.17	243.00	193.86
RICHMOND							
120	Holy Family	1,515	597.00	1,089.00	1,147.00		130.35
121	St. Andrew	2,500	842.96	2,378.43	25.00	1,000.00	322.00
122	St. Mary	1,578	800.25	1,418.00	1,407.87	2,078.00	
123	Rockville	390	168.25	617.68			2,358.10
124	Rushville	1,435	701.00	1,450.07	1,553.00	1033.00	331.84
125	St. Anne (Jennings Co.)	207	145.00	483.00	256.35		
126	St. Croix	204	219.00	262.00	233.00		575.00
127	St. Dennis	108	49.00	142.00	62.70		
128	St. Isidore (Perry Co.)	450	130.10	81.90	134.53		
129	St. Joseph Hill	922	381.46	410.35	710.78		
129a	St. Joseph (Crawford Co.)	207	63.00	247.00	252.00		74.00
130	St. Joseph (Jennings Co.)	435	215.00	873.00	372.72		286.26
131	St. Leon	776	707.00	1,112.00	1,160.00	225.00	182.50
132	St. Mark (Perry Co.)	406	248.00	925.00	569.00		96.00
133	St. Mary of the Knobs	2,890	1,248.10	3,826.24	2,404.33		
134	St. Mary-of-the-Rock	184	159.00				
135	St. Mary of the Woods	440	560.50	345.00		210.00	285.00
136	St. Maurice	362	248.00	254.00	245.00		
137	St. Meinrad	1,100	403.00	347.00	394.00		100.00
138	St. Nicholas (Ripley Co.)	703	468.70	445.10	418.60		
139	St. Paul (Decatur Co.)	25					
140	St. Peter (Franklin Co.)	601	292.00	169.00	377.00		
141	St. Peter (Harrison Co.)	198	30.00	92.00	330.00		
142	St. Pius (Ripley Co.)	130		128.50	223.07		
143	St. Vincent (Shelby Co.)	550	311.00	477.94	966.52		71.52
144	Salem	425	143.00	176.80	102.84		70.77
145	Scottsburg	433	279.04	275.00	297.58		
146	Seelyville	181	148.00	206.63	172.11		
147	Sellersburg	923	411.40	1,002.67	1,168.18		111.28
148	Seymour	1,450	652.00	1,333.00	1,677.59		288.00
149	Shelbyville	2,680	486.00		942.07		247.40
150	Siberia	224	70.00	53.00	30.00		
151	Spencer	131	361.00		113.00		149.75
152	Starlight	578	436.00	611.00	189.20		175.08
153	Tell City	4,171	2,072.40	1,879.87	2,341.63	2,140.00	819.87
TERRE HAUTE							
154	Sacred Heart of Jesus	1,652	400.00	668.91	1,144.16	1,319.00	132.00
155	St. Ann	606	116.00	276.00	502.10		
156	St. Benedict	921	362.00	1,015.00	1,591.00		
157	St. Joseph	1,003	304.00		1,607.28		
158	St. Margaret Mary	948	186.00	488.00	1,003.83		60.81
159	St. Patrick	1,706	1,095.00	1,376.04	1,996.02	525.00	
160	Troy	290	101.00	191.00	70.49	285.00	
161	Universal	161	55.00	101.00	191.25		
162	Vevay	71	70.00	85.00	66.00		
163	West Terre Haute	220	100.00	140.00	160.00	255.00	
164	Yorkville	424	360.00	633.07	679.00		50.00
Sisters of St. Francis, Oldenburg							
Sisters of Providence							
St. Meinrad College							
Marquette Manor							
Immaculate Conception, Oldenburg							
St. Augustine							
St. Paul Hermitage							
Various Organizations							

church in the world

Moreno named to Tucson

WASHINGTON—Pope John Paul II has named Auxiliary Bishop Manuel D. Moreno of Los Angeles, the son of a field laborer, to be the bishop of Tucson, Ariz. Bishop Moreno, 51, succeeds Bishop Francis J. Green, who resigned last July. He becomes the seventh Hispanic bishop to head a diocese in the United States. Archbishop Pio Laghi, apostolic delegate in the United States, announced the appointment.

Former Commonweal editor dies

PITTSBURGH—Oratorian Father William Clancy, 59, former associate editor of Commonweal and former religion editor of Newsweek, died Jan. 6 at the Pittsburgh Oratory where he had been provost. Father Clancy, who also founded and edited Worldview, the monthly journal of the Council on Religion and International Affairs, had been elected first provost of the newly established Pittsburgh Oratory in 1968 and served in that post and as pastor of the University Oratory of the Holy Spirit until his death.

Violation of Conscience 'a grave act'

(UNDATED)—Pope John Paul II and the Polish primate, Archbishop Jozef Glemp of Warsaw and Gnezo, are keeping strong pressure on communist authorities to end the state of martial law in Poland. Speaking to 30,000 visitors in St. Peter's Square Jan. 10, the pope denounced human rights abuses in Poland following the imposition of martial law there Dec. 13. He referred to Archbishop Glemp's Jan. 6 sermon in which the archbishop contended that the government's demand for loyalty pledges undermines human freedom. Raising his voice, the pope declared, "Violation of conscience is a grave act against man. It is the most painful blow inflicted on human dignity. It is, in a certain sense, worse than inflicting physical death."

Joliet bishop dies after long illness

JOLIET, Ill.—Bishop Romeo R. Blanchette, retired bishop of Joliet who for nearly three years maintained his humor and courage despite suffering from Lou Gehrig's Disease, which reduced him to immobility and muteness, died Jan. 10 at St. Joseph Hospital in Joliet. The 69-year-old bishop, who became the first auxiliary bishop of the Joliet Diocese and eventually that city's second bishop, established a diocesan office of communications in Joliet and a local diocesan newspaper. Diocesan sources described Bishop Blanchette as a simple man with simple tastes. Desiring to set an example for the dying, the bishop once said, "A terminal disease is not something that should bring despair. Rather it is a reminder to make us re-examine our lives."

Vatican approves priests' program

WASHINGTON—The Vatican Congregation for Catholic Education has approved the third edition of the U.S. bishops' Program of Priestly Formation. The program contains the national norms which govern diocesan and religious order seminaries in the United States. Undertaken at the request of the Holy See, it was developed in response to a mandate from the Second Vatican Council, which called for periodic revisions of such programs in the light of experience and changing circumstances.

Seeking year of the Unborn

WASHINGTON—A group of pro-life and New Right political activists says it will ask President Reagan to proclaim 1982 as the Year of the Unborn Child and is promoting international recognition of the observance. "1982 has been set aside to commemorate all the victims of abortion throughout the world and to unite in the effort to stop the raging river of innocent blood that blights the face of the earth," said the coordinating council. The council also added that pro-life and pro-family groups worldwide will be asked to adopt the Year of the Unborn Child logo and to develop appropriate ideas and projects for 1982.

The ACTIVE List

January 16

A Monte Carlo night will be held at Holy Cross parish, 125 N. Oriental, Indianapolis, from 6 p.m. to midnight.

January 17

The Sisters of St. Joseph of Tipton will sponsor a Prayer Day at St. Joseph Convent, Main St. and Division Road, from 10 a.m. to 3 p.m. Sr. Clara Ann is the contact person, 317-675-6203.

January 18

Our Lady of Everyday Circle, Daughters of Isabella, Indianapolis, will have a party and pitch-in dinner at 6:30 p.m. This is the originally scheduled Christmas party.

January 18-21

Classes beginning at the St. Vincent Wellness Center, Carmel, include the following:
—Jan. 18, 20: Cardiopulmonary Resuscitation (CPR), 6:30 p.m.

—Jan. 19: Breastfeeding Your Baby (includes father's role in feeding new baby), between 7 and 9 p.m.

—Jan. 20: The Vintage Years for individuals 60 years and over. Six Wednesdays through Feb. 24, between 11 a.m. and noon.

—Jan. 20: Introductory Cross Country Skiing, between 7 and 9 p.m.

—Jan. 20: Seminars in Parenting, a program for parents and their baby, age birth to 12 months. Five Thursday sessions from 7 to 9 p.m.

For information or registration call 317-846-7037.

January 19

The regular meeting of the Archdiocesan Board of Education will be held at St. Bartholomew parish, 8th and Sycamore, Columbus, at 7:30 p.m.

January 21

The Indianapolis west side group of SDRC will meet at St. Gabriel School at 7:30 p.m.

January 22

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WOMEN'S ISSUES—(Left to right) Lew Choate, moderator, chats with Margaret Lawley, Eva Williams and Providence Sister Ann Casper before taping a Channel 13 show that marked anniversaries of their three women's organizations and discussed how the three groups could cooperate to improve society. Providence Sister Luke Crawford produced the show. (Photo by Valerie Dillon)

Technical College, Indianapolis, will have a special orientation session for high school seniors who may lose their benefits due to recent changes in social security laws. Call Ivy Tech Counseling Center, 635-6100, ext. 36, for information.

January 22-24

Central Indiana Marriage

Encounter is presenting a Marriage Encounter weekend at Howard Johnson's, 4506 S. Harding St., Indianapolis. For information contact Charlie and Carol Post, 462-1289.

January 23

A day of recollection will be held at Kordes Enrichment Center, Ferdinand, Ind., from

10 a.m. to 4 p.m. Contact Sr. Betty Drewes, R.R. 3, Box 200, Ferdinand 47532, phone 812-367-1411.

Single Catholic Adults will have a mini-retreat from 10 a.m. to 3 p.m. in the Benjamin Harrison Home, 1230 N. Delaware, Indianapolis. Call Joanne Karnitz, 264-7204, for details.

OBITUARIES

† BENNETT, Margaret E., 38, Sacred Heart, Clinton, Dec. 31. Sister of Constance Jarosak, Patrick and David Bennett.

† BORHO, Frank, 70, St. Meinrad Church, St. Meinrad, Jan. 9. Husband of Frances; father of Firmina Young, Mary Jane Petik, Elizabeth Perez, Leonard and Nicholas Borho; brother of Martina Schaefer and Laura Wilhelm.

† CLEVINGER, Marguerite E., 78, Holy Name, Beech Grove, Jan. 11. Mother of Emilie Ketudat, Mary Jane Jagoditz and Rita Jo Griger.

† DESROCHES, Elizabeth Joan, St. Michael, Indianapolis, Jan. 11. Wife of Emilie J.; mother of Susanne Sperback, Lucene Buddenbaum, Carol Lentz, Rose Marie Peterson and Joseph DesRoches; sister of Herbert, Bernard, Victor, Ralph, Francis and Donald Pfau, Loretta Taylor, Annette Mueller, Theresa Horstman and Margie Klemm.

† FEATHERINGILL, John W., 52, Little Flower, Jan. 6. Husband of Rita; father of Sandra Pettit, Lisa, John, Dale, Michael, Bryan and Ronald Featheringill; brother of Mary Banta.

† HICKEY, Helen, St. Joan of Arc, Indianapolis, Jan. 6. Aunt of Mary Margaret Hickey.

† HOLLORAN, Marie, 82, Little Flower, Indianapolis, Jan. 7. Mother of Thomas E. Holloran; sister of Lorena Davies.

† HERBST, Barbara A., 90, St. Joseph, St. Joseph Hill, Jan. 9. Wife of John; mother of Clara Baumann, Ruth Covert and Edward Herbst; sister of Louise Graf, Mary, Adolph and Joseph Waiz.

† HUMIG, Aaron R., 77, St. Gabriel, Connersville, Jan. 5. Husband of Matilda; father of Shirley Ham, Rita Isaacs, Arleen Smith and Betty Jo Murray; brother of Hilda Hill, Ida Amberger and Herbert Humig.

† KOHLMAN, Louis, 73, St. Maurice, Napoleon, Jan. 2. Husband

of Bertha; father of Dan Kohlman; brother of Esther Youngman, Alma Thole and Leonard Kohlman.

† KRUEER, Bertha (Gletsch), St. Mary of the Knobs, Floyd Knobs, Jan. 9. Wife of Urban; mother of Vivian Constance, Alma Graf, Rita Morgan, Linda Wells, Anthony and Urban Krueer; sister of Alma Day, Rose Geswein and Anna Schmidt.

† LANG, George, 85, St. Roch, Indianapolis, Jan. 7. Brother of Joseph E. Lang, Franciscan Brothers Martin and Hilary Lang, Josephite Sister Rose Virginia Lang and Mary O'Connor.

† MARCHIG, Louis, Holy Trinity, Indianapolis, Jan. 9. Husband of Judith; father of Dorothy Yohannon and William Marchig; brother of Rose Biedig.

† MARLATT, Grace E., 79, St. Elizabeth, Cambridge City, Jan. 4. Mother of Jerry Marlatt.

† MCGUIRE, Patricia A., 53, St. Luke, Indianapolis, services Annunciation, Brazil, Jan. 9. Sister of Rosemary Reilly and Kathryn Kimberlin.

† MEADE, Margie L., 87, St. Lawrence, Lawrenceburg.

† POOKA, Constance, 84, Christ the King, Indianapolis, Jan. 9. Mother of Frances Fattic; sister of Billie Haupt, Isabelle and Alexander Babbila.

† RAUCH, Anna M., 77, St. Martin, Yorkville, Dec. 28. Wife of Oscar; mother of Joseph Rauch; sister of Rose Steinmetz.

† RICHTER, Ora A., 82, St. Catherine, Indianapolis, Jan. 8. Father of Lorelei Quesser, Becky Cook, Mary Ann Crawford, John and Michael Richter; brother of Bernice Schramm and Fern Mooreman.

† SALTINE, Inez, 90, St. Andrew, Indianapolis, Jan. 9. Wife of Dr. Paul; mother of Robert and Alfred

Samper; sister of Raquel Campuzano and Maria Estrada.

† SHANAHAN, Leo F., 61, St. Francis de Sales, Indianapolis, Jan. 11. Husband of Margaret (Margie); brother of Irene Bone.

† SIMON, Harry, 83, St. Maurice, Napoleon, Jan. 5. Husband of Loretta; father of Alvin Simon, Rosemary Mistler, Patricia Mistler and Harriet Kunz.

† SMITH, George B., 78, Coots Funeral Home, Jeffersonville, Jan. 9. Father of Mrs. Walter Elder, Mrs. Michael Harden, Charles, George and Robert Smith; brother of Emma Cook.

† TOFFOLO, Constance J. Sr., 96, St. John, Indianapolis, Jan. 7. Father of Theresa Curry, Constance J. Jr. and Gemma Toffolo; brother of Marcellina Puppini.

† WREN, Franciscan Fr. Leonard, 80, Chicago, services Mount St. Francis Chapel, Mount St. Francis, Jan. 4.

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FOR ALL OF US

IN THE MEDIA

Brideshead visited on PBS

by HENRY HERX

NEW YORK—Evelyn Waugh's stylish satires of pre-war English society are still read with amusement, but his literary reputation rests on a single book, "Brideshead Revisited." This serious novel about an English Catholic family has been faithfully adapted to the screen in an 11-part series premiering Monday, Jan. 18, 8-10 p.m. on PBS.

Waugh once described the theme of his novel as "the operation of divine grace on a group of diverse but closely connected characters." The story revolves around various members of the aristocratic Marchmain family from the early 1920s to the end of the Second World War and is told from the perspective of an outsider who became deeply entangled in their affairs.

This chronicler is Charles Ryder (Jeremy Irons), who as an Oxford student meets and befriends the eccentric Lord Sebastian (Anthony Andrews). Although Sebastian makes a mystery of his family, Charles finds himself gradually drawn into the Marchmain circle at Brideshead Castle, the family estate.

The frame around the story is set in 1944 when Charles, as an army captain, finds his unit quartered at Brideshead. The elegiac tone of the past recalled, of a world that no longer exists, is an important part of the novel and is powerfully evoked in the first episode of the series.

For some, in fact, this visualization of a glamorous yet frivolous period of history will be reason enough to watch.

Certainly the production is lavish and colorful, befitting the grand scale of the original, even

to using the magnificent Castle Howard in Yorkshire which is what Waugh used as the model for his imaginary Brideshead. Americans, however, may find the aristocratic social setting and Waugh's irreverent, bawdy sense of humor somewhat off-putting.

It seems quite clear, however, based on this first episode, that John Mortimer's adaptation of this complex novel is completely faithful to the original. The production is an ambitious undertaking of more

than 12 hours that will delight Waugh fans and perhaps convert some of his critics.

Eileen Brennan, Dean Jones, Michele Lee and Ricky Schroder star in "Walt Disney World's 10th Anniversary," airing Thursday, Jan. 21, 8-9 p.m. on CBS.

What it offers is a sense of the Disney World theme park in Florida, showing it to best advantage as an attractive place for a family vacation. However, the songs and comedy skits don't measure up to the locale. Perhaps the very young will find some entertainment in it but, for the rest of us, it's a long sit.

A widower (Edward Herrmann), needing some help in raising his three youngsters, receives it from a lifelike robot known as "The Electric Grandmother," a warm and loving family fantasy airing Sunday, Jan. 17, 7-8 p.m. on NBC.

Maureen Stapleton shines in the title role as the mechanical marvel who has been programmed with all the knowledge and understanding necessary to look after the needs of

these particular children. The only difference between this bionic model and a human grandmother is that the robot comes with a built-in clock, is equipped to do things such as fill a glass of milk simply by pointing a finger and spends the night in the basement being recharged.

Obviously there is a lot of playful fun contained in this updating of the old fairy godmother theme. But there is also a level of serious substance in this story by Ray Bradbury, which starts from the ultimate separation of death and ends in reconciling human mortality with an eternal ideal.

Director Noel Black has supplied the necessary mood of mystery to sustain this very entertaining and yet meaningful fantasy. Produced by Highgate Pictures, the program is the premiere offering of the "Peacock Showcase" series presenting family fare on a regular Sunday basis.

James Garner plays a middle-aged man who's got to make some basic decisions about his job and the future of his family in "The Long Summer of George Adams," airing Monday, Jan. 18, 9-11 p.m. on NBC.

Set in a small Oklahoma town in 1952, Garner works for a railroad line that is changing over from steam engines to diesel. It is only a question of time before his job is affected and the uncertainty of whether he will be fired or have to relocate weighs heavily on his mind and that of his wife (Joan Hackett).

Among his other problems is an attractive neighbor (Annette Comer) who invites him over when his family is off visiting a relative. Garner's feelings of guilt about this brief dalliance is one of the factors helping him make up his mind about the future.

Written by John Gay and directed by Stuart Margolin, the film succeeds best as a piece of Americana, recreating the slow pace of life in a small rural area and dealing with the basic human concerns of ordinary people. It has a kind of down-to-earth honesty that makes it more than a vehicle for the laconic humor of its star. However, it is not for the youngsters.

Meryl Streep is the star of "Alice at the Palace," a musical fantasy adapted from the Lewis Carroll classic stories, airing Saturday, Jan. 16, 8-9:30 p.m. on NBC.

Alice's adventures among the strange but fascinating inhabitants of Wonderland have an absurd logic that appeals as strongly to the adult imagination as to that of the



FAMILY PHOTO—James Garner stars as an Oklahoma railroad man in the 1950s whose future is threatened when steam engines are replaced with diesels. In "The Long Summer of George Adams," a comedy-drama airing Jan. 18 on NBC, Joan Hackett, Bobby Fite and Blake Tannery play his family. See review below. (NC photo)

young. Unfortunately, Elizabeth Swados' translation of the Carroll text into music hall song-and-dance turns will charm the grown-ups while putting the small fry to sleep.

The versatile Ms. Streep has a lot of fun recreating the role she originated when the show was first presented under the title "Alice in Concert" for Joseph Papp's Public Theater in New York. The songs by Ms. Swados and the choreography by Graciela Daniele are energetic and playful but more likely to be appreciated by theatergoers than Carroll devotees.

"Alice at the Palace" is a special presentation of the Project Peacock series of family entertainments. Introduced last year on an occasional basis, the series is being made part of the weekly schedule Sundays, 7-8 p.m., beginning Jan. 17 with Maureen Stapleton in "The Electric Grandmother." Pitted against the CBS "60 Minutes" juggernaut, its chances of survival are slim.

Sunday, Jan. 17, (ABC) "Directions" reports on the efforts of the U.S. Catholic Conference to resettle Haitians in the U.S. (Please check local listings for exact time in your area.)

Sunday, Jan. 17, (CBS) "For Our Times" presents CBS News correspondent Douglas Edwards interviewing Bishop James Armstrong, new president of the National Council of Churches. (Please check local listings for exact time in your area.)

Sunday, Jan. 17, 9 p.m. (ABC) "The Onion Field" (1979) Two petty criminals kid-

nap two policemen and murder one of them, and the consequences nearly destroy the surviving officer in this somber, slow-moving, but gripping film version of Joseph Wambaugh's best seller. Violence, rough language, frank depiction of the seamy details of criminal life. (A-TV, adults, with reservations.)

Tuesday, Jan. 19, 9-10:30 p.m. (PBS) "American Playhouse—King of America." This original teleplay by B.J. Merholz is about a young and determined Greek sailor who jumps ship when it reaches New York in the hope of making a better life for himself in 1915 America.

Tuesday, Jan. 19, 9-11 p.m. (CBS) "Marian Rose White." This reality-based dramatization tells the tragic story of a normal nine-year-old girl who was placed in a state asylum for the feeble-minded, her brutal mistreatment there, and her release 30 years later when a sympathetic nurse re-examines her case.

Friday, Jan. 22, 9-9:30 p.m. (PBS) "Creativity—Samson Raphaelson." Bill Moyers presents a portrait of 85-year-old playwright and screenwriter Samson Raphaelson, who reflects on the Broadway successes and classic Hollywood films as well as the work he would still like to accomplish.

Sunday, Jan. 24, (ABC) "Directions" comments about religion in the news. (Please check local listings for exact time in your area.)

Sunday, Jan. 24, (CBS) "For Our Times" reports on religion in China and interviews religious leaders returning from a visit to Peking. (Please check local listings for exact time in your area.)

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Are you a parent who wonders about leaving your children for long periods with a baby-sitter?

Or are you, perhaps, a young person who baby-sits to make a little extra cash?

Well, "Super Sitter" may answer your needs! "Super Sitter" is the January offering of St. Francis Hospital's Community Outreach Program—a pair of workshops to provide information and guidance to both parents and sitters.

On Wednesday evening, Jan. 20, from 7:30 to 9 p.m., a Super Sitter Outreach Program will be held in the hospital auditorium at Beech Grove. It's free and is aimed both at parents and potential super sitters. It will address child care issues, such as how to find a baby-sitter, what to look for in a sitter, how much to pay.

The program will feature Jane Dalzell, educational coordinator of the Super Sitter Workshop; and Mary Anna Weber, a human development

specialist with Marion County Extension Service. Also, a 20-minute first aid session and a film, "Basics of Babysitting," will be offered. Further information is available at 783-8312.

The more comprehensive

Super Sitter Workshop is set for 9 a.m. to 3:30 p.m. Saturday, Jan. 23, in the hospital's new Health Support Center. It is geared to girls and boys between the ages of 12-15.

Fee for the daylong program

is \$7.50, and drinks will be provided but participants should bring their own lunches.

For registration or information, call the Health Support Center at 783-8554 or Educational Services at 783-8151.

How would it be to live all alone?

by JENNIFER PETRONE
Illustrated by VIRGINIA POWELL

Have you ever thought of how it would be to live completely alone? Picture yourself living in a tiny cottage away from everyone else. You were not able to see, hear, or talk with others in any way. Imagine that you could not even own an animal.

What would life be like in such a situation? Despite the fact that you would most likely be bored, do you think it would be difficult to be happy? The majority of people would probably find this to be the case.

People need people to touch their lives in some way. We need to be loved and talked to and held sometimes. It is important to share feelings and ideas, and know that others have worries and fears sometimes, too.

It is not man's normal nature to live alone. He is used to coming in contact with others daily to share and grow. It is

very difficult in our society not to come in contact with another human being in some way, be it through television, radio, a

letter, or the real thing. People who don't experience such contact frequently are lonely and unhappy. (Unless someone chooses seclusion, such as in a religious order.)

The lonely do not usually choose to be alone. They may be the elderly, living at home alone, often forgotten about by friends and relatives. Others who are lonely may be those in prison, especially in solitary confinement.

People need people, and when enough contact is not made, sadness results. Everything touches everything in our lives, but for some, not quite enough. Pray for those in such a

situation, and be on the lookout for other ways to help, such as by visiting someone who lives alone and rarely gets visitors.

Today's artwork shows how you can make a collage, which is a creative work in which

everything touches everything else, just like people in our lives. Use pictures of people interacting with others for the pictures in your collage. Old magazines are a good source of pictures.



School and CCD Mission Gifts for 1981

	Number of Pupils	Holy Childhood Dues	Christmas Seals Sold	Other Gifts
INDIANAPOLIS				
Holy Angels	189	\$	\$	\$
Holy Cross	211			
Holy Name	338			
Holy Spirit	40			64.25
Immaculate Heart of Mary	311			
Nativity of Our Lord Jesus Christ	204		213.00	300.00
Our Lady of Lourdes	366			
Our Lord Jesus Christ, King	393		476.00	145.49
St. Andrew	313			
St. Ann	145		103.00	
All Saints Consolidated	256			
St. Barnabas	407			
St. Bernadette	167			29.00
Central Catholic	270			
St. Christopher	281			280.00
St. Francis de Sales	85			33.87
St. Gabriel	314			350.00
St. Joan of Arc	208			
St. Jude	542		1,071.00	435.50
St. Lawrence	439			
St. Luke	370	129.00	3,830.20	36.70
St. Mark	241			302.55
St. Matthew	234			
St. Michael, Archangel	277		380.00	55.00
St. Monica	161			
St. Philip Neri	233			
St. Pius X	267			88.24
St. Rita	336			
St. Roch	227		578.00	
St. Simon	521	5.00		50.00
St. Therese of the Infant Jesus	476		280.00	564.00
St. Thomas Aquinas	223			
Aurora	125		41.00	300.00
Batesville	431		324.31	100.00
Bedford	122		67.00	325.00
BLOOMINGTON				
St. Charles	196			
St. John C.C.D.				13.15
Brazil	56		119.00	
Brookville	283	84.90	464.00	
Brownsville	376			
Brownstown C.C.D.				9.00
Charlestown	91			125.00

	Number of Pupils	Holy Childhood Dues	Christmas Seals Sold	Other Gifts
Clarksville	415	23.00	325.00	190.00
Clinton	101		70.00	15.00
Columbus	388			236.12
Connersville	288	101.50		201.82
Corydon	157			
Enochsburg C.C.D.				
Fortville C.C.D.				
Greencastle C.C.D.				
Greenfield	209		213.00	638.00
Greensburg	269	148.80		
Greenwood	318	176.14	412.00	491.35
JEFFERSONVILLE				
Sacred Heart	317		970.00	300.00
St. Augustine C.C.D.		30.00	108.00	100.00
Knightstown C.C.D.				
Lanesville C.C.D.		35.00	100.00	
Lawrenceburg	156		150.00	125.00
Liberty C.C.D.			150.00	130.00
Madison	225	60.00		200.45
Mooreville C.C.D.				211.90
Nashville C.C.D.				
Navilleton C.C.D.				69.19
NEW ALBANY				
Holy Family	247			646.80
Our Lady of Perpetual Help	324			105.79
St. Mary	197		407.45	
New Albany	90			345.00
New Castle	75			132.26
North Vernon	173	67.20	180.50	
Plainfield	83			193.86
RICHMOND				
Holy Family	88		172.27	130.35
St. Elizabeth Ann Seton	252		322.00	
St. Mary			86.00	
Rushville	123			182.83
St. Leon C.C.D.				79.50
St. Mark C.C.D. (Perry Co.)				
St. Mary of the Knobs C.C.D.				
St. Meinrad				100.00
St. Nicholas (Ripley Co.)	117			197.80
St. Vincent (Shelby Co.)				71.52
Salem				70.77
Seelyville C.C.D.				
Sellersburg	111		323.88	30.00
Seymour	107			134.56
Shelbyville	183		166.00	247.00
Starlight			145.35	
Tell City				
TERRE HAUTE				
Sacred Heart of Jesus	141			
St. Margaret Mary C.C.D.				
St. Patrick			66.25	
Yorkville C.C.D.				90.00

viewing with ARNOLD

Movies more 'up' in 1981

by JAMES W. ARNOLD

Movies in 1981—taken as a group—would have to get their usual mixed review. But in retrospect, this Catholic critic has to feel slightly more up than down.

The optimism comes from looking at the cream of the year's output, perhaps 20 or 30 films from Hollywood or elsewhere, and seeing in many of them a clear tendency to explore, both more broadly and more deeply, a wider sample of the diversity in human life. They are not so much hung up on the problems and obsessions of youth and single males. There is a movement toward the adult in the best sense.

There is also a marked interest in moral themes and issues, using formats other than satire and black comedy. The irreverent and outrageous, which are fine as occasional dishes, had become the dominant main course, practically the only style in which movies were expressing anything that might be called ideas or moral positions.

The pessimism comes from the built-in hazards of being a critic. You don't go to the movies just now and then, but constantly. The junk ratio, at that frequency, increases geometrically. There were a lot of lousy movies produced last year—and why do my kids and friends invariably rush to see them?

Women were very visible and important in 1981 films, bringing logically with them a concern with family, male-female relationships, romance and adult friendships, even issues of middle and old age.

ABOUT the only regrettable decline was in films about minorities—the exceptions are

Italians, who are definitely "in," although not always treated with much understanding. Black films have all but disappeared, although black actors appear often in good or off-beat roles—the pathologist in "Wolfen," the detective in "Body Heat," etc.

A few films make almost

everybody's Top Ten, sometimes for different reasons. I loved "Prince of the City," which overall is rather a harrowing ordeal, because it so brilliantly undermines simplistic, black-and-white, good guy vs. bad guy morality. It is a rare film in which conscience plays the major role. I liked "Reds," though, not as much as some did, because it glorifies a certain kind of idealism—changing the world to help the exploited worker—which is considerably out-of-style in an age of cynicism and concern with self. Whatever the real John Reed may have been like, the hero of "Reds" has qualities we desperately need to admire right now.

Neither "True Confessions" nor "Resurrection" are conventional religious films, but they are "about" religion, the nature of virtue, and the relationship between religion and worldly success. They give you important things to talk and think about after the show.

SO, TO a lesser degree, does "French Lieutenant's Woman," with its intriguing comparison of Victorian sexual inhibition vs. modern sexual liberation.

Similarly, "Absence of Malice" is not just about the ethics of the press, but the disturbing tendency in many tough, competitive professions to get the job done anyway you can, no matter who or what gets broken in the press—as long as you can't get sued.

"Melvin and Howard" is one of the few films ever to deal, with touching affection, with ordinary American losers, and to suggest the tawdry dangers of pop culture beyond the obvious lures of sex and violence.

"Atlantic City" was also about losers, people for whom the dream had died—in this case, criminals who had somehow survived into shabby old age. But despite a few good ideas, like using Atlantic City itself as a symbol of changing values, the film suffers from sentimentality, uses the sex and violence formulas, and offers no

real moral perspective on its characters.

OTHER movies were almost entirely just fun to see, like "Raiders of the Lost Ark," "Arthur," "Victory," "Great Muppet Caper," and "Time Bandits"—although what really makes them special is that most of them offered just a little bit more than entertainment.

E.g., "Arthur" pitted wealth against love and friendship, "Bandits" suggested the power of good in the universe—not all that common a statement in movies lately. I also liked the somewhat raunchy attack on movieland hypocrisy in "S.O.B.," the adult intelligence (in varying styles) of "Four Seasons," "Windwalker," "Outland" and "Gallipoli," and the visual excitement of "Excalibur," which brought the beautiful King Arthur legend once more to life.

My own Top Ten selections include a few leftovers from late 1980, and miss a few possibilities from 1981 that I haven't yet seen ("Chariots of Fire," "On Golden Pond"). They are listed roughly in order of personal preference:

Prince of the City (A-3, R); True Confessions (A-4, R); Arthur (A-3, PG); Tess, A-2,



MARCHMAIN HEROES—Anthony Andrews, left, and Jeremy Irons star in a new 11-part dramatization of Evelyn Waugh's novel "Brideshead Revisited," premiering Jan. 18 on PBS. See review on page 19. (NC photo)

PG; Raiders of the Lost Ark (A-3, PG); Howard (A-3, R); Absence of Malice (A-2, PG); Resurrection (A-3, PG); Reds (A-3, PG); Excalibur (O, R); Melvin and (A-3, PG).

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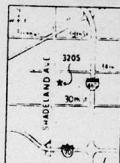


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