

THE CRITERION



MIRACLE BABY—Laris Calleja of Monroe, Wash., gently holds her premature baby daughter. The baby, born in December, 1980, may have been the first ever born to a mother paralyzed from botulism during her first three months of pregnancy. The risk of life is at the heart of pro-life concerns which are marked by today's anniversary of the Supreme Court decision which struck down laws against abortion. (NC photo by Elizabeth Harburg)

CYO to remain at present site

The Archdiocesan Catholic Youth Organization will remain at its present location, 580 Stevens St., and not move to the newly renovated Catholic Center, according to Father Gerald Gettelfinger, archdiocesan chancellor.

CYO will retain use of the former Latin School as manager-user of the building. Father Gettelfinger emphasized that the building is not being turned over to CYO for development. The announcement was made at the monthly meeting of archdiocesan agency directors.

"There are long term needs in the area of youth ministry of which we have become aware in the past year," Father Gettelfinger stated. "This awareness has prompted us to make this decision. As an archdiocese we are saying that this building and property will not be abandoned. We are putting future development on hold, however, because we do not yet exactly know what youth ministry means for us, or who should be in charge of it. Nevertheless, by doing this, we are committing this building to the broad realm of youth ministry."

The present facility is shared by the Vocations Center, the Criterion, and the CYO. Besides these offices, the facility includes three residences, one of which is currently rented by

the Sisters of Providence as a residence for its Indiana regional provincial officers. The buildings are frequently used for retreats and days of recollection by the Vocations Center and by archdiocesan high schools.

Father Gettelfinger admitted that the relationship between the CYO and Holy Rosary parish on whose property the buildings stand is unclear at this time. Details for the arrangement will be worked out in collaboration with Father Robert Sims, administrator of the parish, and Bill Kuntz, director of the CYO, and Father Gettelfinger.

In other agency reports, Father Gettelfinger announced that a steering committee has been formed to guide the move of archdiocesan agencies into the Catholic Center between June 1 and September 1 of this year. Committee members include: Sal Puntarelli, director of the Archdiocesan Purchasing Dept., Dennis Jones, general manager of The Criterion, and Frank Savage, superintendent of the Office of Catholic Education. Each member heads a subcommittee which will make recommendations regarding specific aspects of the move—internal communications, coordination of the physical move, and central print/mail services.

Reorganization eliminates Social Ministries office

by VALERIE R. DILLON

Archdiocesan Social Ministries (ASM), one of our Catholic Charities agencies, has been eliminated in a major reorganization of the archdiocesan Charities office.

Father Lawrence W. Voelker, Charities director, announced the decision, under consideration for several months and approved by Archbishop Edward T. O'Meara. Father Voelker said that ASM's programs would be divided up among other diocesan agencies.

Archdiocesan Social Ministries was established in 1978, when Archbishop George Biskup deemed it inappropriate for Catholic Charities to be involved in direct services.

By letter, Father Voelker last week also informed members of both the ASM board and the advisory board of Catholic Charities that both boards were being dissolved because there no longer was a need for them.

Under the reorganization, Catholic Social Services (CSS), another Charities agency assumes responsibility for most of ASM's direct services. These include counseling, crisis intervention and other outreach programs provided at New Albany, Columbus and Bloomington.

CSS Director Robert Riegel indicated that over the next several years, his agency will develop a broad plan for services to extend throughout the archdiocese. Riegel intends to establish deanery advisory committees to assess specific needs and to develop priorities for each particular locale. "Each area must do its own investigation," Riegel asserted. "We are not going to impose the Indianapolis model on other places."

CSS IN INDIANAPOLIS offers marriage and family counseling, school counseling, home visitation, child welfare and placement and various family life programs.

Eventually, according to the CSS head, an archdiocesan-wide CSS board will be drawn together based on representation from all deaneries.

In explaining the Charities reorganization, Voelker expressed hope that eventually, there will be "one principle service agency, and all deanery and regional operations will be branches of that agency." According to Voelker, the new structure will provide "a strong board with planning capability and good fiscal management."

He acknowledged, however, that the ASM operation at Terre Haute has not yet been placed under CSS. In recent years, Terre Haute has developed an extensive and somewhat autonomous program, including Simeon House (congregate living), Bethany House (emergency shelter), nutrition and activities programs for the elderly, a food bank, a used clothing store and a special Cuban refugee program.

"We are working toward making the Terre Haute operation part of Catholic Social Services," Voelker stated.

AT PRESENT OTHER programs run by ASM will remain under direct Catholic Charities supervision. These are:

—Refugee resettlement, funded chiefly by United States Catholic Conference Migration and Refugee services.

—Refugee social services, including job development, language training and needs assessment, funded by the state of Indiana.

—Campaign for Human Development (CHD), which involves liaison with potential grantees and evaluation of proposals.

—the Retired Senior Volunteer Program (RSVP), which enables older people to volunteer their services.

Also under Charities supervision will be Birthline, offering crisis counseling to pregnant women. However, Father Voelker indicates that efforts are being made to develop independent leadership which will take over the program. The future of Simeon House at St. Andrew's Parish in Indianapolis has not yet been settled.

Two ASM family life programs—Natural Family Planning and Pre-Cana—logically belong under the Family Ministry Office, once it is established, according to Father Voelker.

Since last June, he has been chairman of a search committee seeking a director for the new and separate family life office. According to Father Voelker, his committee must advertise again and he does not anticipate that the family ministry post will be filled before July 1st.

The Catholic Charities 1981-82 budget of \$250,000 is provided by the Archbishop's Annual Appeal. Besides Catholic Social Services, the other agencies under Charities are St. Elizabeth's Home and St. Mary's Child Center. This year, each of the three agencies received \$23,500 for general program support. In addition, specific amounts were provided for special deanery programs, including New Albany (\$35,000), Terre Haute (\$28,000), Columbus (\$10,000) and general outreach work (\$15,000). Programs still under Charities supervision were funded in the amount of \$85,000.

the criterion

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Young women find hope at Connersville residence

"Use our names. We want our friends to know how much we've changed."

by RUTH ANN HANLEY

It takes courage to go public and admit that your life has not always been what it should.

But four young women who have had emotional, family, and substance abuse problems, have found new hope, real friendship, and closeness to Christ in a new Christian Home program in Connersville.

That's why these young residents are witnessing about Conner's House, a new interfaith refuge for young women emerging from clinic and hospital treatment. They admit they are far from ready to meet the situations, the homelife, the wrong-ended friendships they left. Yet before this group home was offered, they had no better plan, no alternative.

Now because of this recovery program, supported by various churches and volunteers, and funded this past year by monies from Catholic Charities, they can gradually ease back into the everyday world.

That easement is helped along through prayer, goal setting, therapy sessions, education, job training and volunteer opportunities and Mom.

That's right, Mom!

Though she has never had children of her own, and would be far too young at 29 to be accused of mothering a bunch between 19 and 25, that's what house parent Judy Lee hears herself called. Mom.

She's only been with the program a year, and admits she didn't want to come at first. That's because when Judy was first introduced to the program, it wasn't to be a house parent, it was to be a participant.

"EARLY LAST winter," Judy remembers, "I was involved in things that were not too keen. I had been in a hospital recovery program for six months. I didn't trust anybody, and I mean nobody. I didn't want to come. I grew up as one of eleven children in an abusive home and didn't want to get hurt again. But the choice was put to me: it was either here or go to jail with the family I was living with. They were into all kinds of things... I didn't like living behind locked doors. So I moved in the 15th of February."

As one of the first group to live in the house, Judy benefitted from the work of the volunteers and especially from her association with Linda Fitzgerald, president of the Home's board of

directors. "At first," she says, "I couldn't stand Linda. When I had an operation and asked her to keep everyone away, and she did, I got mad at her for doing it. Now all that's changed. Linda and me are close friends."

Judy finds she is the most astonished of all to realize she has moved from a "position of not caring whether I lived or died" to that of "learning I can give others what Linda and the board members gave me." She believes her ability to switch from resident to house parent in such a short time can be credited "to two 180 degree turns—the one I took right after I entered the program, the other in August (when she assumed control.)" And the bottom line, she reveals, "is that the closer I got to God, the easier things were."

GOD SEEMS TO be an important factor in the house's development.

At nearby St. Gabriel's parish, Father Harold Knueven, who applied for the available seed money from the archdiocese, and who is always available to help, says "Anybody who comes knows Conner's House operates as a Christian home with emphasis on the spiritual. Two of the young women have been baptized recently, one into the Methodist church, and Judy into St. Gabriel's congregation."

Kathy, a pretty dark haired girl who spent four years in a psychiatric ward, says she found a church she could really love in the Peace Lutheran Church. Its pastor, Rev. Paul Krebs, is on the Conner's House Board.

Kathy says she was admitted to a hospital as an alcoholic. But soon after, they diagnosed her outbursts as mental illness.

Finally she sustained "a toxic seizure" having received such high dosages of medication that she turned "into a zombie."

That frightened her and she refused to go back on medication.

At that point a nurse intervened with the idea of Conner's House. Kathy arrived in November.

Now she blames her outbursts, her drinking, an attempt to cut her wrists, on a lack of communication. A lack which she claims to be filling now. And she includes God among her new listeners.

"I HAVE FOUND the Lord since I've been here," she says. "I knew of him, but not how to talk to him. Now when I want to turn the panic button off, I say, 'God, please help.' It's the most free I've been in nine years."

As a group Kathy and the others had something working for them. Therapists who worked with them could see possibilities of improvement could they but return to a different environment.

At the same time, Conner's House, according to Linda Fitzgerald, had decided to focus on the less severely affected person who has the possibility of change due to few funds and no requirement for heavy supervision. Even with an all volunteer program, including Judy who does not get paid for her work, the board knew the \$10,800 seed money from Catholic Charities had to be stretched over mortgage payments and utilities for the old house they rented. They have no car and so they admit to walking a lot. Judy says she is doing the cooking now because they are on a tight budget and she wants it "to last a little longer."

Right now according to Father Knueven, the economic picture in Connersville is really poor. Jobs are scarce and the girls are concentrating



SURROUNDED—Conner House houseparent Judy Lee smiles comfortably with her residents. They are (left to right) Kathy, Jana, Judy Lee, Melina, and Bev. (Photo by Ruth Ann Hanley)

on education and developing skills before seeking full-time employment. Sharing housework and volunteering at the local hospital and in other institutions, plus their therapy and educational programs, keep them busy.

In the beginning the house hoped to have both boys and girls in the program, but Linda Fitzgerald said the idea did not work. The rules advise that 8 women, age 14 and over could be housed. But practically speaking most are over 18 because under that age many are wards of the court and the house is not licensed to accept them.

The rules, however hold for any age: no drinking, drugs or guys upstairs, and "Mom's got to meet the guys." They have quiet time alone each morning, and a volunteer provides Bible study.

Jana, who has a two-year-old baby and husband in prison, says "living at this house is like having a home and family."

It wasn't easy here at first. But now she realizes she would have overdosed if she hadn't come. She says she is "kind of stubborn headed." It's what made her get married when her family disagreed. But she "never knew affection without abuse" so she didn't know how to communicate. "At first if I tried to talk to Mom here and she was busy, she laughs, I thought she was too busy and I'd go out and get drunk."

"NOW I FIND that I'm the one who can cheer them all up, even Mom comes to me if she's in a down mood. Jana's ambition is to be a nurse."

Melina says of her relationship to Judy "it's the first time in my life I remember calling someone Mom and feeling comfortable about it. My own Mom died when I was six."

"We had a good argument coming out of the grocery the other day," she laughs, because Mom didn't like us all calling her that in front of everyone."

But from the smug looks around the group and the resignation on Judy's face, it looks as if she lost.

Linda Fitzgerald says Judy is hoping to start in a CETA Human Services Program at Indiana University East because she wants to begin to get some technical skills.

The Connersville community "is beginning to feel the good effects of the house," says Father Knueven. From the first group one resident has gotten her General Education Diploma and is in college, another who left the program is back in, and another is "Holding her own."

From that group one girl has returned to her husband, another to her church. The community is gradually being approached to help with funding as this second group works its way toward full recovery. The Peace Lutheran Church has been bringing groceries. The local Knights of Columbus are planning a benefit chicken dinner.

It's a time the board has been looking forward to. They feel the experiment has been well enough established to invite scrutiny, but it's a bit scary too as they ask for funds to continue.

Linda Fitzgerald says it's amazing they have "come this far with so few funds, not a penny to pay anyone." That coupled with the "faith development of the girls" convinces her that "Conner's House is God's House."

For the benefit of those wishing to attend the K of C chicken dinner from 4-7 p.m., Feb. 13, tickets are \$3.50. The Singing Knights are scheduled to entertain and possibly a local theatre club.



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Pro-life activities marked by rededication of efforts

by RUTH ANN HANLEY

"A mother's womb has long been considered a place of safety and protection. What a tragedy then that statistics reveal it now to be the most dangerous place for an American to be. And the reason for it all is that reprehensible ruling made by our Supreme Court, Jan. 22, 1973." Reading these remarks today on the floor of the Indiana General Assembly, Republican State Senator Charles Bosma once again reminded his colleagues, as he has every year since 1973, of "the issue that won't go away."

While the annual March for Life unfolded in Washington, D.C., and local groups met and rededicated themselves to helping the unborn, the aged, and the handicapped, Bosma used statistics to support his thesis.

Comparing this country's 52,400 auto fatalities per year to its 1,157,776 induced abortions performed annually, he claimed that for every auto fatality, "22 deaths were caused by abortion . . . Even the most insensitive person in our society," he offered, "should be appalled by this proportion."

Bosma's remarks complemented a local observance of pro-life activists at the Rotunda, for which he was the scheduled speaker. Right to Life of Indianapolis, chief promoter of the event, kicked off a new "Pennies for Life" campaign, seeking a penny for each abortion "to represent the number of lives we'd have saved had abortion not been legalized."

MEMBERS OF THAT group admit that the movement has entered a new phase.

No longer is it a struggle to be recognized. Numbers have been growing and the 1980 elections attested to the growing political abilities of the various pro-life groups.

However, with political recognition has come a more agonizing struggle than any as yet foreseen.

Today, ironically, the question put to the pro-lifers is one of choice.

With Congressional and presidential acknowledgement of the issue come a display of life statutes and amendments proposed by both houses of the Congress that pose agonizing questions: "Which statute or amendment will ultimately best serve the goal of protection of life?" . . . "Can any of those as now proposed actually impede or stop progress toward ultimate full protection?" . . . "Can any be passed in this session of Congress?"

The U.S. Bishops think they have the answer. That is to support an amendment proposed by Senator Orrin Hatch of Utah. This amendment would declare that "a right to abortion is not secured by this Constitution. The Congress and the several States shall have concurrent power to restrict and prohibit abortion: Provided, that a provision of a law of a State which is more restrictive than a conflicting provision of a law of Congress shall govern."

ON NOVEMBER 5, 1981, Archbishop John Roach, president of the National Council of Catholic Bishops, supported the proposed Hatch Amendment before a senate subcommittee on the Constitution.

Archbishop Roach declared the "time is long overdue for Congressional action to correct the situation." He declared that the Hatch Amendment which must be ratified by two-thirds of the states "would be the first major step toward returning protection to the unborn." It would in effect, "reverse the Supreme Court decision" (returning the abortion question to the legislative branch), "allow effective and universal protection to the unborn" (through actions of state legislatures and Congress), and "have good prospects for ratification."

At the hearing Archbishop Roach reiterated the Church's support for what has until this time been the prime legislation sought by those in the movement, an amendment to

restore personhood to the unborn, a Human Life Amendment.

What has been observed in many periodicals is that although the bishops have always in theory supported an HLA and continue to do so, it has never endorsed particular wording or a particular amendment. Hatch marks the first time any wording has been approved by the bishops.

THROUGHOUT THE pro-life arena it has been greeted with joy and dismay.

The largest right to life group, National Right to Life Committee voted to side with the bishops and support Hatch. But the vote was almost evenly divided—30-24.

Michele McRae, Indiana Director, says Indiana cast one dissenting vote based on a poll of the Indiana Board of Directors. "Some," she said, "see the Hatch Amendment as 'a way to do something.' However the majority agreed that we should maintain our traditional strategy of working for only one Human Life Amendment which would restore 'personhood' to the unborn."

Indiana Right to Life president, Mary Pat Marstall would not rule out Indiana's support for Hatch. "As an affiliate of National, we're waiting to see the strategy," she says.

Other groups as Life Lobby, LAPAC, March for Life and the Christian Action Council (largest Protestant group in the movement) are more eager to voice opposition.

"Hatch would require us to admit that legislative bodies have the power to restrict and prohibit abortion," some even argue. "It would write abortion into the Constitution."

Because many see Hatch as a states' rights amendment, they see the possibility, at least until Congress could pass more limiting legislation, of states becoming abortion mills or havens.

And finally they believe that any legislation may be a one-time chance. Would a Congressional body which deals with so many issues be content to go through the process twice, to present two amendments—the first a Hatch which would remove the issue from the



MARCH FOR LIFE—Declaring that abortion is not just a Catholic issue, a group of pro-life Protestants marched past the White House in 1980. Thousands are once again descending on the nation's capital to make their concerns known. (NC photo by Tom Kane)

judicial realm, and two, a Human Life Amendment to restore personhood. Besides, they claim "no pro-life legislation has had that magic two thirds majority in Congress." An alternate strategy might be to seek support for the Human Life Bill by which Congress would declare personhood for the unborn, and which

would only require a simple majority to pass.

Whether or not the bishops had the present impasse in mind, they have chosen today, the 10th anniversary of the Supreme Court decision as a day of national fasting and prayer. Questions are being asked on all sides. Choices, they know, will have to be made.

Senate passes nursing home legislation

Nursing home legislation supported by the Indiana Catholic Conference (ICC) has been passed in the State Senate 48-0, and now awaits action by the Indiana House.

S.B. 60, designed to improve enforcement of nursing home regulations, represents the summer-long efforts of legislators, the nursing home industry and advocates of reform. Sen. James R. Abraham (R-Anderson), who chaired the study committee and is the bill's sponsor, stressed that the legislation aims at only a minority of nursing homes—perhaps 50 of the nearly 500 in Indiana. The ICC is actively supporting passage of the bill.

Meanwhile, ICC executive director M. Desmond Ryan, reports that two complex issues with possible far-reaching effects have surfaced in a legislative session which was expected to be routine and fiscal-related.

These issues, introduced in bill form by prominent Republicans, concern death and dying and educational vouchers.

The first, titled Right to Die-Declaration (S.B. 257), was authored by Senator Abraham. It would legalize the so-called "living will," allowing an adult to execute a declaration that extraordinary life-sustaining medical procedures would be withdrawn under certain medical circumstances.

The ICC is researching this bill in consultation with church theologians and personnel from the hospice programs at St. Vincent and Methodist hospitals. Once established, the ICC position will be presented in committee hearings and distributed to lawmakers.

A second significant bill (H.B. 1256), introduces the voucher system for education and would include non-public as well as public schools. The ICC also is investigating this bill and Ryan has met with the Catholic superintendents of schools of the five Indiana dioceses.

The voucher bill was authored by Reps. E. Henry Lamkin (R-Indpls) and J. Roberts Daily (R-Muncie).

The Catholic Conference, which represents the state's Catholic bishops at the statehouse, is focusing its efforts during this year's short session on 15 bills. Among these are proposals dealing with block grants, retirement homes, the Juvenile Home and five pro-life issues, including services for the developmentally disabled.

At the national level, the ICC has urged Hoosiers to encourage President Reagan to include provisions for tuition tax credits in the January budget message he will send to Congress.

The president has consistently supported parental rights of choice in education and tax relief for parents in the 97th Congress. Tax reliefs would offer a real choice to low-income parents, the ICC stated, and would provide relief for parents who currently carry the double burden of supporting public schools through taxes and nonpublic schools through tuition.

According to the ICC, concerned Catholics can immediately write to President Reagan including three points: (1) thank him for his past support; (2) re-emphasize the importance

of considering S-550 Tuition Tax Credit during this session of Congress; and (3) ask the president to include provisions for tuition tax credits in his next budget message to Congress (due in late January). Address: White House, Washington, D.C. 20500.

Vocation retreat rescheduled

A retreat for young men college age and older who are considering the possibility of priesthood in their lives has been rescheduled for February 5 and 6 at the Vocations Center.

The retreat was originally to be held January 15 and 16 but severe weather forced its cancellation.

The weekend will provide an opportunity for prayer, discussion, asking questions, and informal sharing with other young men who are exploring the possibility of priesthood. It is not a decision making time but an occasion for considering prayer, celibacy, ministry and what it means to live as a priest in today's Church.

The retreat begins at 7:30 p.m. on Friday and concludes at 5 p.m. on Saturday. Interested young men are asked to contact the Vocations Center at 317-636-4478.

EDITORIALS

The right to live

Today marks the ninth anniversary of the U.S. Supreme Court decision which overturned most state laws restricting abortion. Nellie Gray, national president of March for Life, has promised that once again hundreds, perhaps even thousands, of citizens opposed to abortion will be in Washington demonstrating their support for a right-to-life amendment to the Constitution.

The anniversary is notable this year for two reasons: unlike previous years, Congress is not in session at this time, and disagreement exists among pro-life groups as to the proposed wording of a Human Life Amendment.

The American bishops are supporting an amendment submitted by Utah Senator Orrin Hatch, one which states that "a right to abortion is not secured by this Constitution." The Hatch amendment would allow Congress and the states to restrict and even prohibit abortions. The bishops believe this amendment, of all the amendments proposed, has the best chance of passage in the Congress.

Some right to life groups see this as a kind of sellout and are quite vocal in opposing the bishops. The Hatch amendment does not seek to define the moment of conception; nor does it speak or prohibiting abortion in all cases. Whether or not this division will hurt the chances for any amendment being passed is yet to be seen. Some believe no amendment stands a chance.

That does not mean, however, that Catholics and all defenders of the right to life should not unite on January 22. Disagreement is measured in how to deal with the current policy of the U.S. government, not the policy itself.

Thus, in our unity opposing abortion on demand, Catholics must be thankful for the consciousness raising accomplished by the various right to life groups. Very often such groups have to defend themselves for their seeming intransigence. In our society human life is often a given which is assumed. Attitudes on life and death issues are often lukewarm and it is assumed that most people care about human life. The single best effect we believe right to life groups have had on Americans has been raising our awareness of what we do to ourselves by persisting in demanding our individual rights above human life itself.

So on this January 22, let the consciousness raising continue. Life is cheap only when we cheapen it ourselves. We cannot allow the indifferent to remain comfortable with their indifference. By commemorating this day, all who support the right to live can keep the issue alive.—TCW

Without food, no life

The following editorial, "How Can Fasting Help the Unborn?", was written by Father T.R. Haney, executive editor of *The Catholic Witness*, the newspaper of the Harrisburg, Pa., Diocese. Its publication date is Jan. 15.

We have been called to a national day of prayer and fasting "for the protection of the unborn."

How can my fasting protect the unborn?

Food fuels and maintains life. Food is essential to growth and development.

Without food, as we know all too well from the tragic fast of Bobby Sands and others, there is death.

Fasting disrupts your routine in that it removes you, temporarily at least, from a source of life: food. The voluntary withdrawal from this source of life turns your thoughts to Life itself. It refashions your awareness that the ultimate source of all life is God.

Without food there is no life. Without God there is no existence.

Fasting, then, puts your awareness in direct contact with the One who is the foundation of all that exists, who is the cause of all that lives, who is the dynamic of all that grows.

Fasting is a transitory "death." When you fast, you "die" for a while. This "death" makes you sharply conscious of life, the value of life, its priceless.

When you fast "for the protection of the unborn," your fasting achieves a specific direction. Your fasting directs your attention to the presence of life precisely because you are experiencing, for a short while and to some small degree, the absence of life.

Fasting makes you aware of the "have-nots" of the world. In the case of the unborn, those who "have not" an independent life.

The ache of hunger puts you into contact with all the aches of all deprivations, but primarily the deprivation of life itself.

Fasting plunges you into the throbbing reality of yourself as an experiencing, feeling human being. Through your fasting, you pierce the numbness and sameness of a manipulative society and you feel the pulsations of being alive.

Gradually, it dawns on you that a society begins to die at the moment when possessions become more important than people, when the maneuvers for convenience become more demanding than the search for happiness.

If your fasting is accompanied by meditative prayer, perhaps you will ponder the part of the biblical food theme which deals with the yeast and the dough. In your prayerful fasting, you will begin to realize that by the yeast of Christ's power in the dough of your life, you are enabled to do something significant to change our death-oriented society into a life-giving community which is essentially protective of the unborn.

WASHINGTON NEWSLETTER

Postal rates might be rolled back some

by JIM LACKEY

WASHINGTON—Catholic editors staggering under the weight of a monumental postal rate hike will be pleased to know that there is a chance—perhaps even a good chance—that those rates might be rolled back somewhat once Congress resumes work after its Christmas recess.



But while there is hope that Congress might undo some of the budget cut which forced the U.S. Postal Service to raise second class mail rates, there is almost no hope that the rates will be rolled all the way back to their previous level.

In fact there were signs last fall that a postage rate hike was imminent for the religious press, though the hike that came was higher than might have been foreseen.

And what makes this situation even more complicated is that a rate hike might have come three weeks earlier had President Reagan not vetoed the funding bill which resulted in a one-day shutdown of the government just before Thanksgiving.

Besides expressing concern about the financial survivability of Catholic papers—postage rates more than doubled for some—editors also say that the higher rates should be phased in over several years, something Congress promised as part of the postal reorganization of the early 1970s. The current rates were not supposed to go into effect until around 1987, when the subsidy that supports lower postal rates for non-profit publications is scheduled to be phased out.

Last summer things looked promising for the Catholic press. President Reagan in February had proposed cutting the subsidy, but Congress decided instead last July to reauthorize the full subsidy.

STILL, THE CRITICAL appropriation phase of the federal budget process remained. But even in that there was optimism that Congress, having reauthorized the subsidy, would also appropriate the \$696 million necessary to fully fund it for the current year.

Things began to unravel, however, in late summer and early fall when Reagan urged even greater cuts to keep the federal deficit under control.

Initially things looked good when the House and Senate began their work on the \$10 billion appropriation bill for the Treasury Department and Postal Service, one of 13 such appropriations bills annually passed by Congress.

While the House appropriated only \$500 million for the subsidy, that was seen as an aberration since the House approved the bill before Congress finally agreed to reauthorize the subsidy at \$696 million. The Senate Appropriations Committee quickly revised the figure back up to the full \$696 million.

Theoretically, action on the bill should have been completed by Oct. 1, the beginning of the 1982 fiscal year. Since it had not, a temporary, "continuing appropriation" bill was passed. And in that bill Congress agreed to use the Senate committee's figures for the temporary appropriation, meaning that for the time being the full subsidy for second class non-profit mail remained intact.

But a short time later the committee, responding to Reagan's new request, proposed



a cut of \$77 million from the \$696 million figure. Still later, \$20 million of the cut was restored, leaving the proposed appropriation in the Senate bill at \$639 million.

MEANWHILE, the first continuing appropriation expired Nov. 20, forcing Congress to come up with a new temporary funding bill. That bill, unlike the first, included the \$639 figure, meaning the postal subsidy would have been \$57 million short.

But Reagan vetoed the bill for other reasons. And Congress, with the government shutting down all over the country, quickly decided to continue the Oct. 1 figures for another three weeks, giving the Catholic press another reprieve from postage rate hikes.

Finally on Dec. 15 the roof caved in. President Reagan signed another continuing appropriation bill, the third of the fall, which included only \$614 million for the subsidy—\$639 million minus an additional 4 percent across-the-board cut for all programs funded by the measure.

A week later the Postal Service announced that it was forced to raise the rates, effective Jan. 10.

Work continues on the regular appropriation bill, which when passed by Congress and signed by the president will supersede the continuing appropriation, due to expire March 31. Shortly before going home for the holidays Sen. James Abdnor (R-S.D.), chairman of the subcommittee which oversees the Treasury-Postal appropriations bill, said he intended to keep the \$639 million figure in the bill and said he believed the House ultimately would agree to that figure too.

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LIVING THE QUESTIONS

Spirituality has become an issue for the UN

by Fr. THOMAS C. WIDNER

Spirituality was not a topic I expected to hear anything about at a conference on world issues but it was very much the concern of Robert Muller, Secretary of the United Nations Economic and Social Council. The occasion was a Global Issues Seminar for Religious Editors at the United Nations last fall.

Muller has been with the UN since its inception. He believes the organization is far different from the nationalistic body developed at the end of World War Two "set up by the big powers to determine the security of this planet."

Muller has no illusions. The UN cannot prevent catastrophes, he said, but it does give governments the opportunity to react to one another. Thus, Muller believes that one can understand what is happening in the world by seeing what is happening inside the UN.

One can, for example, understand one's place on the planet, for the UN can call up at an instant information concerning air, water, land masses, indeed, any information about the physical structure of the planet. Such information was unavailable 30 years ago.

Muller said we could better understand the human species as a result of the UN's work. The UN has at its fingertips information on population, on number of children, women, on the races, the elderly, etc. In 1948, he said, the world didn't know the handicapped had problems. In 1948 there wasn't a black nurse or bank teller in New York City. "I can speak on any subject in the UN," he stated, "because I can in 24 hours obtain information on any subject and be considered an expert." The world body has accumulated and made available, in other words, information which the world has never had before. And the availability of such information brings change in the world.

WE HAVE A BETTER understanding of time, he says. No



government can think only of tomorrow or even next year. It must think of the future.

We understand the individual. Human rights texts written at the UN have a basic philosophy of the rights of the individual. This philosophy elevates the self from the material and scientific to the moral and spiritual.

All these things have thus changed the UN, Muller believes, from its initial purpose. Muller thinks the UN is growing into a spiritual body and he points to the example of two of its leaders—Dag Hammarskjöld and U Thant—whom he believes were transformed by their experience as secretary-general.

Perhaps most optimistic of all was a prediction Muller made. "There will never be a third world war," he stated flatly. That's because "a world uproar will go against the big powers in the next five or six years." Why the uproar? Nuclear weapons, he explains. "Nuclear arms are no longer instruments of war," he declared. "They are instruments of power" and the big powers are playing a game with them.

On a writer's bookshelf, there must be kept an assortment of reference works lest he/she commit errors grievous and unforgivable. It is possible to miss the errors in one who speaks for the minute words are said they are lost forever. But the writer can be held accountable to what he has to say for it is etched forever in print. The writer must always be searching for the right word. The wrong one can lead one astray, lose friends and topple governments.

This past Sunday I collected an example of theological heresy caused by a slip of the tongue as two different lectors stumbled over St. Paul's letter to the Corinthians. The congregation heard "the body is not made for immortality" rather than "the body is not made for immortality."

I AM SURE THE inattentive faithful didn't even notice. I am sure the attentive faithful are far more kind than anyone instructing lectors and were tolerant of a nervous reader's mistake. The congregation does not have Missalettes to cling to at this particular parish and so ears would have had to listen

keenly in order to notice the error. Perhaps pastors might plan such errors in order to test the congregation's listening ability.

On the other hand, one might say the lectors really didn't make a theological mistake. If one wanted to get picky and precise, a case could be made for saying that the human body as we know it is not the resurrected body of which theology speaks and so St. Paul wasn't necessarily misquoted. Nicht wahr?

A couple of weeks ago we received a xeroxed copy of a paragraph in the Chancery financial report from Father Frank Buck, pastor of St. John parish in Bloomington. The financial report was included in the January 8 issue of The Criterion. Father Buck's keen eyes noted a sentence which read, "This is a self-insurance program for the benefit of all priests incarnated or having a pastoral assignment from the Archbishop." Father Buck wrote us with an innocent but devilish question, "What priests, pray tell, do we have who are not incarnated?"

I hope the mistake simply proves once and for all that even the church at the top is capable of making mistakes. Infallibility does not extend to chancery financial reports. As far as the figures in the report goes, infallibility does extend to George S. Olive, Inc., who audited them.

And for those not familiar with clerical terminology, some priests are "incardinated" into a diocese, that is, "received formally" as a priest of a diocese. It refers to priests who transfer from one diocese to another. A priest who transfers out of a diocese is "excardinated." Webster's Second International says the word has an obsolete meaning, i.e., "to make one a cardinal." The chancery financial report is not to be looked upon as the archbishop's recommendations for hierarchical considerations.

The word "incarnate," of course, means "to be made flesh, to be made human." One might say officials who prepared the financial report for the chancery have been truly incarnated by their mistakes.

Statement on democracy bears theological searching

by Fr. RICHARD P. McBRIEN

The Institute on Religion and Democracy, which includes among its board of advisors Peter Berger, Michael Novak, and Richard Neuhaus, two months ago issued a lengthy statement entitled, "Christianity and Democracy." A press conference in New York City heralded its release.

Too much attention, it seems to me, was devoted at the time to the political character of the document, and not enough to the theological.

Thus, some defended their decision to sign the statement on the grounds that we are indeed locked in a global struggle between the forces of democratic freedom and the forces of Communist totalitarianism. According to its proponents, the statement



usefully, and even prophetically, defines the terms of that struggle.

Others explained their refusal to sign in light of the same issue. There are other totalitarian forces at work in the world, they argued, and some of these forces are allied with the United States, not with the Soviet Union. Since the statement, for all practical purposes, ignores this fact, it doesn't merit endorsement.

The statement's theology, not its politics, interests me here.

"Christianity and Democracy" is a Protestant declaration, not a Catholic one. This is not to suggest that it is bad because it is Protestant, but only that Catholics ought not to be quick to embrace it.

THE STATEMENT describes the Church as a community of faith and discipline under the Lordship of Jesus Christ, with a mission to proclaim and demonstrate the Gospel to all people.

For the Catholic tradition, there is more to

the Church and its mission than that.

The Church is not only the community of disciples, but the very sacrament of Christ's presence in the world as well. It is, as the Second Vatican Council put it, a mystery, i.e., "a reality imbued with the hidden presence of God" (to use Pope Paul VI's apt definition).

As such, the Church's call to "demonstrate" the Gospel requires it to be a community which not only proclaims justice, but practices it; which not only proclaims the unity of all human beings, but manifests and sustains that unity within its own household.

To the extent that the Church itself is a counter-sign of what it is and of what it proclaims, it is called always to renewal and reform. But the statement says nothing about the Church's own responsibility to be a zone of freedom and an exemplar of human rights, transcending always the barriers of race, sex, and economic status.

THE STATEMENT correctly asserts that the church must testify to the ultimate sovereignty of the one Lord and of the one Kingdom of God, but for the Catholic there is continuity, not complete separation, between what God will accomplish at the end of history and what we can accomplish here and now in the world (see the Pastoral Constitution on the Church, n. 26). What we do in history is "of vital concern" to the Kingdom of God.

Neither is there any mention of the Church's call to worship. The Church not only proclaims the Gospel; it celebrates it. And there is an intrinsic connection between the two. Paul had to remind the earliest communities that social divisions rooted in economic power cannot be carried into the Eucharist assembly itself (First Corinthians 11:17-22, 33-34). On the contrary.

The statement, "Christianity and Democracy," is also more Protestant than Catholic in its social ethics. It acknowledges, rather weakly, that owners of property are stewards of God, but it says nothing about the fundamental principle of Catholic social doctrine that all ownership of property is subject to the common good and, therefore, is never absolute (see, for example, Pope John Paul II's latest encyclical letter, *Laborem Exercens*).

WHEN THE STATEMENT does try to link itself explicitly with a major Catholic figure like John Courtney Murray, S.J., it does not do complete justice to his source.

Murray, of course, placed the free exercise of religion very high on the list of human rights, but, unlike this statement, he always linked freedom of religion with other human rights, including those pertaining to the socio-economic order.

The same is true of Catholic social doctrine generally. One need only compare this statement with the opening section of Pope John XXIII's *Pacem in Terris*, where the right to worship God according to one's conscience comes after such rights as the right to life, food, clothing, shelter, work, economic security, and so forth, and is seen always as part of this larger network of human and civil rights.

This is not to say that the statement as a whole is without merit. It is an intelligent, sophisticated, and unmistakably Christian exposition of a very complex issue: the relationship between the Church and society.

Many, however, might have found it a much stronger statement if it were more Catholic in its ecclesiology and social ethics. And also if it were a lot shorter.

Registration of 'aliens' no longer required, announces US Immigration Service

WASHINGTON (NC)—The United States Immigration and Naturalization Service no longer requires the yearly registration of aliens, after changes signed into law by President Reagan in December.

INS spokesperson Janet Graham said only a change of residence must be notified within 10 days by aliens in the United States.

Before the law was enacted an estimated 5 million persons filed a card each January

giving particulars of their entry, status and home address. A large majority were citizens from Spanish or Portuguese speaking countries.

INS sources said the service did not have the staff or the equipment to process and update this information for practical use.

There are an estimated 5 million to 8 million persons who entered the country without proper documentation.

THE QUESTION BOX

Are calamities God's will?

by Msgr. R. T. BOSLER

Q When one suffers a calamity such as an unexpected death or illness in the family, some Catholics say, "It's God's will," or "It's part of God's plan." Isn't it bad theology and psychology to blame our misfortunes on God? Surely God grieves with us in distress instead of "testing us with adversity" or "allowing" tragedies. Are the God's-plan people correct?



A Yes and no. The answer cannot be as clear as you or I want it to be, for we are dealing here with the ultimate problem about existence of God.

St. Augustine, who long had been troubled by this problem, put it this way, "If God exists, whence comes evil?" And another voice in him replied, "If God does not exist, whence comes good?"

You will find the problem reflected in the very words of Jesus that are at once consoling and frightening: "Not a single sparrow falls to the ground without your Father's consent. As for you, every hair of your head has been counted; so do not be afraid of anything." (Matthew 10:29-30)

"Do not be afraid"—consoling words

Britain and Vatican normalize relations

VATICAN CITY (NC)—Great Britain and the Holy See have completed normalization of diplomatic relations after a nearly 450-year break prompted by King Henry VIII's desire to divorce Catherine of Aragon and the church's refusal to grant his wish. Pope John Paul II announced the latest step in the process Jan. 16 at a meeting with members of the diplomatic corps accredited to the Vatican. "... As of today," he said, "following an agreement with the government of the United Kingdom, consecrating the excellence of existing relations with the Apostolic See and with the goal of developing them, the British legation to the Holy See has been elevated to the rank of embassy." The pope added that "At the same time, an apostolic nunciature has been established in London with a pro-nuncio as chief of mission."

Haitian refugees topic for delegate

WASHINGTON (NC)—Archbishop Pio Laghi, apostolic delegate in the United States, discussed the situation of Haitian refugees in the U.S. at a breakfast meeting with the Rev. Jesse Jackson and government officials Jan. 17. According to Father Blase Cupich, secretary to the apostolic delegation, the two men spoke of their mutual concern over Haitian refugees in Miami's Krome Center, the Catholic Church's work to assist them and aspects of U.S. treatment of the Haitians. In the past, Mr. Jackson had charged that the Vatican had maintained a "deafening silence" toward the treatment of blacks in Haiti and South Africa.

because God is a father who knows what is happening to us and will take care of us. But he consents to (allows) the evils that happen. Why, if he is all-powerful and good?

Fundamental teachings of the Bible are these: God is the creator who gives existence to everything that is and keeps all things in existence. In the Old Testament Yahweh is known as a powerful, wise, merciful and caring God who shapes and directs history. In the New Testament his loving care and opposition to all that is evil are made more explicit in Jesus.

That God has a plan for the whole universe—called Providence—has never been doubted by the church, but how the working out of this plan is to be understood is another

matter. There have been various attempts at a satisfying explanation of this. Here is one:

God does not work out his plan all by himself, but uses all the great varieties in creation as secondary causes through which he develops his plan according to rules and laws we intelligent human beings are discovering little by little.

God, we may say, wants intelligent creatures to possess real abilities of their own. God respects and works with these abilities, even—and indeed especially—the freedom of humans.

So, we may not say that each thing or event comes entirely from God. When, for example, a mother who has inherited a defective heart dies

leaving young children, God's laws of the universe are functioning normally. The Creator does not rule by caprice but respects his own laws.

God could intervene by effecting a cure, which to us would appear miraculous but which would in reality be the application of laws unknown to us.

This rarely happens, but God always "intervenes" by his presence to turn evil into the spiritual good that is his ultimate plan.

When we say, therefore, that something is God's will we mean that he is allowing the universe to develop according to his overall plan, not that he wants individual creatures to be tested by suffering.

When comforting those who suffer, it is more Scriptural to say: God is with you, do not be afraid of anything, rather than the misleading "It's God's will."

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

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Bishop says teaching on war neglected

by JAMES BREIG

ALBANY, N.Y. (NC)—Catholic teaching on war and peace is one of the least known and most neglected areas of church teaching, said Bishop Howard J. Hubbard of Albany in a letter calling on Catholics to study, fast and pray throughout 1982 in preparation for a pastoral letter on that subject by the American bishops next November.

The forthcoming national pastoral letter should not "take place in a vacuum," the bishop wrote in his letter, which was to be read in all churches in the diocese on Jan. 1, the World Day of Peace.

It was the first time since he became bishop of Albany nearly five years ago that Bishop Hubbard ordered a pastoral letter to be read in all churches.

He did not take a stance on specific moral issues connected with the arms race and nuclear weapons, but he asked Catholics to:

—"Develop an informed conscience concerning the teachings of the church on matters of war and peace" because "perhaps no other aspect of the church's teaching is less known or more neglected";

—"Adopt Fridays as voluntary days of fast and prayer for peace in the world and for the guidance of the Holy Spirit on the work of the bishops";

—"Begin 1982 with a renewed commitment to be people of peace, striving to fulfill the challenge" of Pope John Paul II at Hiroshima when he asked people to "work untiringly for disarmament and the banishing of all nuclear weapons."

In November 1980 the U.S. bishops decided to form an ad hoc committee to study war and peace issues with an eye toward issuing a national pastoral letter on the subject. In November 1981 Archbishop Joseph Bernardin of Cincinnati, chairman of the committee, reported that the committee expected to have the document ready in time for the bishops to discuss, amend and vote on it by their next annual meeting in November 1982.

Bishop Hubbard's letter called the nuclear arms build-up the greatest threat to peace because its "potential for devastation and annihilation is on a scale unprecedented in human history."

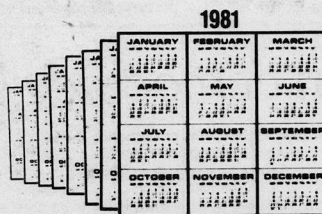
Citing recent statements by Pope John Paul and more than 30 American bishops as well as "massive rallies in European cities and some Third World countries," the bishop said he

detects "a stirring in the soul of humanity to halt this madness and to reassess our requirements for security and defense."

He said that to help Catholics form their consciences on war and peace issues, he was asking his diocesan newspaper, The

Evangelist, and Catholic schools, religious education programs, college campuses and parishes to address issues of nuclear war, deterrence, the arms race, church teaching on the just war theory, and other topics relevant to the discussion.

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LIVING YOUR FAITH

What is church teaching on peace and the arms race?

by JERRY FILTEAU

In the past year a large number of U.S. Catholic bishops have called new attention to the complex issues of war and peace, nuclear weapons and the arms race.

Some have defended America's nuclear deterrence policy, others have flatly condemned it and called for unilateral disarmament, and still others have taken various positions in between.

Here, in summary form, are the main questions many of the bishops have addressed and the answers they have given.

Can nuclear weapons ever be used in warfare?

If weapons of massive, indiscriminate destruction are being referred to, such as the atomic bombs dropped on Hiroshima and Nagasaki, the answer in Catholic moral teaching is a clear, unequivocal no. In what one bishop recently called the "closest thing to an anathema" issued by the Second Vatican Council, the council declared, "Every act of war directed to the indiscriminate destruction of whole cities or vast areas with their inhabitants is a crime against God and man, which merits firm and unequivocal condemnation."

Can a morally viable distinction be made between the "big bombs" and tactical nuclear weapons?

Some bishops have made a distinction between nuclear weapons of indiscriminate destruction and so-called tactical weapons designed for relatively limited use against specific battlefield targets.

What is the morality, for example, of aiming a small nuclear warhead at an enemy warship or convoy on the high seas, where the danger of loss of innocent civilian lives is minimal? What of neutron warheads shot at attacking Soviet tanks in a Western European battlefield, if aimed only in places where civilian population is sparse? In the harsh reality of war, it might be argued, some civilian deaths are inevitable, and the point is to fight effectively and at the same time take all precautions that one can under the circumstances to minimize those unintended casualties.

Other moralists would argue that no weapon may be used if one of its known, direct effects would be the taking of innocent lives—regardless of military effectiveness of the weapon or the adverse military effects of not using it. The classic Catholic teaching on a just war says that one of the conditions which must be met for a war to be just is that innocent (civilian) lives must be spared in the conduct of battle. How absolute is that principle?

Some bishops have placed the use of tactical nuclear weapons, or the threat to use them, in a different context. Nuclear warfare, they would say, is qualitatively different from other forms of warfare. Talk of "limited" or "winnable" nuclear wars dangerously erodes the political and psychological barriers to the use of nuclear weapons and opens a Pandora's box of unthinkable evil, moving all of humanity perceptibly closer to the brink of self-annihilation. They ask if any nuclear weapon at all can, under any circumstances, ever be thought of in conventional terms.

Can a nation ever threaten to use nuclear weapons?

Moralists recognize a distinction between actual use and the threat of use, but the threat



DEATH MARCH—Anti-nuclear demonstrators carry a wooden casket and wear masks as they march through downtown Denver in April, 1981. More than 2,000 demonstrators participated in the march and a rally at the

Colorado State Capitol building. Church teaching on war and nuclear armaments is described in this week's *Living Your Faith*. (NC photo from UPI)

to use nuclear weapons has also been condemned. In 1979 testimony before the Senate Foreign Relations Committee which has become a landmark for modern Catholic thinking on nuclear warfare, Cardinal John Krol of Philadelphia said that even the threat to use nuclear weapons—at least those of massive destructive capacity—"runs directly counter to the central moral affirmation of the Christian teaching on war: that innocent lives are not open to direct attack . . . The moral judgment of this statement is that not only the use of strategic nuclear weapons, but also the declared intent to use them involved in our deterrence policy is wrong."

If both the use and the threat of use of nuclear weapons are morally wrong, can possession of nuclear weapons as a strategic deterrent be morally justified?

"It is of the utmost importance," said Cardinal Krol in his testimony, "that negotiations proceed to meaningful and continuing reductions in nuclear stockpiles, and eventually, to the phasing out altogether of nuclear deterrence and the threat of mutual assured destruction."

"As long as there is hope of this occurring, Catholic moral teaching is willing, while negotiations proceed, to tolerate the possession of nuclear weapons for deterrence as the lesser of two evils. If that hope were to disappear, the moral attitude of the Catholic Church would

almost certainly have to shift to one of uncompromising condemnation of both use and possession of such weapons."

Two years later Archbishop Joseph L. Bernardin of Cincinnati told the U.S. bishops at their annual meeting, "Cardinal Krol's testimony has led many to ask if the failure to move toward meaningful arms limitation in the last two years will yield a new judgment on deterrence policy from the bishops."

Since then, the United States and the Soviet Union have re-entered nuclear arms talks, but the question posed has evoked a variety of responses from different bishops in the meantime—questions which are not resolved by the simple fact that the two sides are talking again.

Some have judged American nuclear deterrence a necessary and effective means of not only preventing a Soviet attack on the United States but hindering Russian expansionism elsewhere around the globe. Without the U.S. nuclear strategy, they ask, how many more millions of people in the world today would be living under the banner of Soviet-imposed atheistic communism?

Others have looked at the history of failures, even through negotiations, to reverse the nuclear arms race, and have called for a far more intensive U.S. commitment to bilateral arms reduction negotiations.

Some bishops have backed a nationwide campaign for a bilateral nuclear arms freeze, others have called for unilateral initiatives by

the United States—not total disarmament, but one or more specific actions to freeze or reduce nuclear weapons—as a way of breaking the negotiations deadlock and leading to mutual agreements to reduce and eventually eliminate all nuclear weapons.

A few bishops have called for unilateral U.S. nuclear disarmament.

In all of these positions there is a common thread, an agreement that nuclear weapons themselves are basically evil and that the current nuclear arms race is a serious moral evil.

The differences come in practical judgments: Are nuclear weapons a necessary evil? If necessary, up to what point before the evil surpasses the necessity? What is the best way to get out of the nuclear arms spiral?

What is the relationship between the arms race and unmet human rights and needs?

At root the question being raised is not a denial of a nation's right to legitimate self-defense, but a question of proportionality and of the point at which exercise of that right comes into conflict with other rights and other obligations of a society.

Critics of the \$450-billion-a-year world military expenditures or of U.S. plans to spend \$1 trillion on defense in five years point out that half the world's scientists are employed in military research. Pope John Paul II cited such figures during his visit to Hiroshima, Japan, (See CHURCH TEACHING on page 9)

Handguns are a family issue for author

by DOLORES CURRAN

I was not surprised at the amount of mail, pro and con, that I received on my gun control column last spring. It is, after all, a highly emotional and controversial issue, one which finds many opponents and proponents among Catholics.

I was disturbed, however, at an attitude expressed by many readers and two editors as well, that the topic was inappropriate for a family column. Those two editors, and maybe more, failed to run the column because it wasn't family-oriented.

It is to this attitude I want to speak. It proscribes clearly that family matters should be apart and distinct from societal issues, that families aren't interested in or affected by such issues, and that a family columnist should stay faithful to her readers by writing about children, home, and family faith. Most of all, it says that editors, not parents, have the wisdom in deciding which are family issues and which are not.

I strongly disagree for several reasons. It's a putdown of today's parents, particularly mothers who make up the majority of Catholic family readers. It says that we should not concern ourselves with issues which touch us only peripherally, an extension of the old pat on the head remonstrance, "Don't worry your pretty little heads about such things. We will handle those. You take care of yourselves and your children."



Anybody who believes that today's families are uninterested in the social environment around them hasn't been inside families lately. Crime, politics, and peace are all subjects of intense concern because they affect the family directly.

A cut in social security means that families will be more directly responsible for supporting their aging parents, maybe even bringing them into the family circle to live. Registration for the draft means the possibility of once again rearing children for war, perhaps to safeguard our standard of living. Inflation means taking more mothers out of the home into the work-world and more fathers out of the evening into second jobs.

Gun control means fewer weapons to protect or threaten the family. Pollution standards mean higher costs and cleaner air. Drug and alcohol legislation means more or less access to youth.

All of these impact the family directly. If we don't deal with them in the context of family in a family column, where are we to deal with

them? In my earlier column, I mentioned the very frightening experience we had when an alcoholic neighbor killed herself with a handgun and our child told us he had seen that gun many times when her son had shown it to him. It was fully loaded and kept under her pillow.

That made and makes handguns a family issue, one that Jim and I, at least, could no longer delegate to debate and policy makers. It brought handgun use home to our block and our family. To have others say it is not a family issue is to deny us the right to our own experience.

There are many who would like to read only of bed wetting, discipline and family prayer in a family column because they are the immediate daily concerns and, while vexing, they are not controversial. I understand this attitude and will continue to write on these subjects, but I will not be limited to what goes on inside the family for material. What goes on outside has as much impact on today's family and deserves as much space.

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'Just war theory' an effort to find middle ground

by JERRY FILTEAU

With new Catholic attention in the United States to the moral issues of war, peace, nuclear weapons and the arms race, new attention has also focused on what is called the

"just war" theory in the Catholic teaching tradition.

The idea of a "just war" is itself a paradox. One of America's best Catholic theologians, Jesuit Father John Courtney Murray, once wrote: "The effort of the moral reason to fit the use of violence into the objective order of justice is paradoxical enough; but the paradox is heightened when this effort takes place at the interior of the Christian religion of love."

The idea of a just war has been described as an effort to find a middle ground of reason in the face of violence. It views war as a monstrous evil and a last resort to fend off serious injustice, but avoids extremes of saying that no one can ever be justified in waging war or saying that when it comes to war there are no longer any moral principles which apply.

As synthesized by St. Augustine, the fourth-century theologian who is considered the originator of the just war theory in Western Christianity, the elements required for a war to be just are:

- It must be a war of defense against an unjust aggressor.
- It cannot be fought simply to punish an offense or to recover a thing, but only to repel injury and aggression.
- All peaceful means of settling the dispute must have been exhausted.
- There must be a reasonable hope of success.

► There must be a due proportion between the gravity of the injustice and the damage the war would do (it must be the lesser evil).

► It must be waged by a legitimate authority.

► It must be a limited war, in which the immunity of non-combatants is respected and the rules of morality apply (no torture or other atrocities against enemy troops or civilians, for example).

Some have argued that the terms of the just war theory are out of date in the face of modern war technology.

How is aggressor defined, for example, when the primary frame of reference may no longer be an invading army crossing a border, but swarms of ICBMs flying in both directions almost simultaneously?

On the other hand, the just war theory's ideas of due proportion, reasonable hope of success, and immunity of non-combatants have been used by the church in recent years to condemn all-out nuclear war and to raise

DEMANDING A HALT—In the wake of the killing of people yells for "peace" outside the Washington Dec. 1980. The group called Citizens Against Violence to handgun violence. Dolores Curran takes up the photo by Bob Strawn.)

questions about the morality of other weapons of modern war preparedness.

The idea of proportionality also underlies repeated church condemnations of the global arms race. Pope Paul VI said that such

the work

by PAUL KARNOWSKI

From time to time we congratulate ourselves on having been born in a sensible and enlightened century. A quick review of some mistaken notions of the past affirms our pride. Aristotle is lauded for his philosophy, but his ideas on birds would be ridiculed by the local chapter of the birdwatchers club. For some reason he maintained that swallows hibernate in the ground for the duration of the winter.

When we add bees to the birds we discover that sex education was not at its zenith in the days of St. Thomas Aquinas. The "angelic doctor" of the Church taught that the male was the sole source of new human life. Woman merely provided the womb—a place where the male seed could take root and grow.

In Scripture, too, we find mistaken conclusions. Rain, stored in vast water reservoirs above the domed-sky, falls on a flat earth. In today's second reading we discover another Scriptural misconception. When St. Paul wrote his first letter to the Corinthians he was convinced that he would see the second coming of

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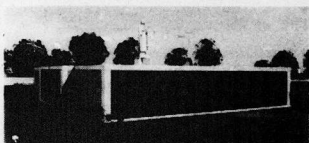
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What is church teaching? (from 7)

last year and called on humanity to make a fundamental about-face.

Back in 1965, when world expenditures on arms were far below their present level, the Second Vatican Council declared: "The arms race is one of the greatest curses on the human race and the harm it inflicts on the poor is more than can be endured."

Pope Paul VI called the arms race "an injustice, a theft from the poor."

But critics of the so-called "peace bishops" in the United States accuse them of being naive or neo-isolationist, saying that even if the arms race is an evil to be deplored and overcome, the United States cannot unilaterally withdraw from it without taking responsibility for the disastrous global consequences of such a move.

Is it morally justifiable for a Catholic to work in the production of nuclear weapons or their deployment?

Several bishops have raised this question and asked Catholics to examine their consciences on this issue. The answer, of course, depends in general on how one answers earlier questions about the morality of possession, deployment or threat to use nuclear weapons. It depends specifically on the moral evaluation of American nuclear defense policy as a whole or of the specific weapon being produced.

Some bishops, for example, have specifically questioned the morality of the nuclear-carrying Trident submarine and of the MX missile system on grounds that they move U.S. nuclear strategy from a defensive posture to a first-strike posture. Some have criticized the neutron warhead as a weapon that lowers the threshold between conventional and nuclear warfare, arguing that a nuclear response against conventional weapons is immoral because of the danger of all-out nuclear war that such an escalation poses.

But whether it is morally justifiable to work in the production or deployment of nuclear weapons in general or of a specific weapons system is a question that also depends on an analysis of the nature of the job.

In Catholic teaching, for example, it is wrong for a doctor or nurse to take employment in a hospital if the job would require him to assist in a direct abortion. But it is not wrong to do other work at that same hospital.

Similarly, if a specific weapons system or even American nuclear strategy as a whole were to be judged categorically immoral, those judgments would affect the morality of working in certain jobs. But such a judgment would not condemn those aspects of industry and the military engaged in legitimate defense activities any more than the moral judgment on abortion is a condemnation of the health care profession.

The fact that bishops have raised questions about the morality of engaging in nuclear weapons production or deployment, however, is noteworthy from the standpoint that it points out the seriousness of the moral questions involved and the fact that one's answers to these questions do have a real, direct bearing on the individual's conscience.

Is "nuclear pacifism" a Catholic position?

The Second Vatican Council endorsed both the right of nations to self-defense, praising those who work in the military to defend their fellow countrymen, and the right of an individual Christian, by reason of his commitment to the Gospel, to be a pacifist.

The U.S. bishops have expanded on this, also endorsing the right of selective conscientious objection, provided that a person who refuses military service for reasons of conscience be willing to give alternative service to his country.

Some have questioned whether any nuclear war could meet the classic conditions for a just war in Catholic teaching, suggesting that a stance of "nuclear pacifism," a form of

selective conscientious objection, is at least a legitimate moral choice for a Catholic even if it is not a requirement.

Others have questioned whether the classical just war theory can even be applied to nuclear warfare, whether the dimensions of the nuclear threat require a whole new framework of moral thinking.

What responsibilities do American Catholics have as citizens and as Christians?

Many bishops, regardless of their stance on the morality of nuclear arms or current U.S. policy, have emphasized the responsibility of American Catholics to inform their conscience on war and peace issues in the light of Church teaching and to let their voices be heard as advocates of better alternatives to peace with justice.

They have pointed out that as citizens, Americans share in the responsibility for public policy.

They have pointed out that as Christians, Catholics must be committed to the common brotherhood of all men under God and must

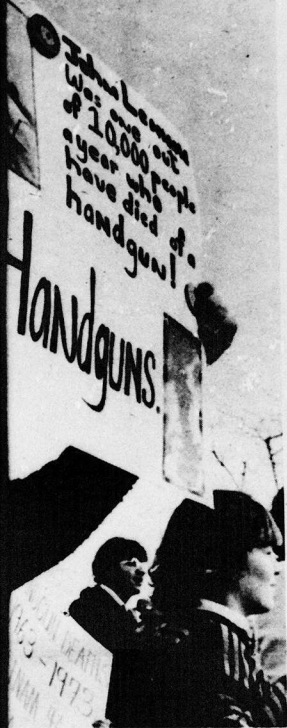
work for peace, justice and reconciliation among all.

They have also stressed the importance of prayer and penance for peace, noting that true reconciliation depends on the grace of God. A number of bishops have asked Catholics to begin fasting on Fridays or the first Friday of each month for peace.

Sixteen years ago the Second Vatican Council declared that modern war technology, and particularly the specter of nuclear war, require "a completely fresh reappraisal of war."

In an effort to answer some of the complex moral issues raised by nuclear weaponry and the global arms race, the U.S. bishops are preparing a national pastoral letter, which is expected to be completed near the end of this year.

A number of bishops have asked Catholics to study the questions and inform themselves of Catholic teachings on war and peace in the meantime so that, as one bishop put it, the bishops' pastoral letter will not "take place in a vacuum."



former Beatle John Lennon, one of about 100 quarters for the National Rifle Association in force was demanding legislation that will put an end to gun control in her column this week. (NC

nance expenditures for defense and deterrence are "an injustice, a theft from the poor," and the Second Vatican Council said that "the harm it inflicts on the poor is more than can be endured."

JANUARY 24, 1982
3rd Sunday in Ordinary Time (B)

Jonah 3:1-5, 10
I Corinthians 7:29-31
Mark 1:14-20

Christ in his lifetime. Accordingly he urges the church at Corinth to prepare for the Lord's coming. His advice?

"Those who weep should live as though they were not weeping. Those who rejoice as though they were not rejoicing." In other words, detach yourselves from the cares of the world, for "the world as we know it is passing away."

That we are able to read these words—1,900 years later—makes Paul's error all the more blatant. But we commit an injustice against ourselves if we allow our twentieth-century superiority complex to stand in the way of Paul's message. Not at all antiquated, it is both timely and timeless advice for any Christian.

Life's ups and downs—our times of weeping and rejoicing—are not the borderlines of our lives. There is something higher and deeper, something longer and wider that charges our experience on earth. The more we welcome God's love into our lives, the more distant our horizons become. And the more we understand Paul's final statement: "The world as we know it is passing away."

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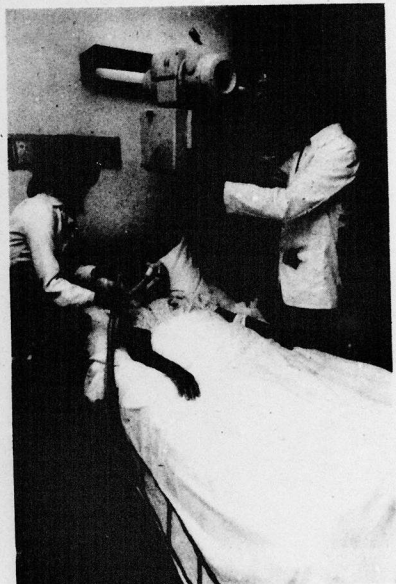
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St. Joseph Parish

Shelbyville, Indiana

Fr. Bill Ernst, pastor

by RUTH ANN HANLEY

In all walks of life the truth of one biblical statement has been proven: a prophet is not appreciated in his own country.

But at St. Joseph's Church in Shelbyville they seem not to know this. During the parish interview the fact surfaced that three of the four principals were oldtimers returning in one way or another to serve the people.

Father William W. Ernst, once an associate here, is now pastor. Franciscan Sister Noel Marie Worland has gone from principal to director of religious education, and Father Joseph Schoettie, with a few years in between, from student to associate pastor. He remembers when "Sr. Noel taught me in the 8th grade."

Fr. Schoettie, an associate here a short time, took the opportunity, with the pastor out of the room on an errand, to praise him as "a kind, compassionate man, not hung up on his authority as pastor."

And Sister Noel revealed that belief was common to the rest of the church community who prayed him back after the death of the preceding pastor. "There's something about Father Ernst," she revealed. "The people really liked him as an associate, so when Father Ed McLaughlin died we got a bunch together to pray. The pastor can set the whole tone of a parish."

"Well, they certainly didn't pray specifically for Father Ernst, did they?" was the interviewer's obvious question.

With a twinkle Sister Noel admits "Well, we had him in mind."

But when the pastor is asked the main strength of this parish of over 2,300, he'll include the newcomers with the old—factually speaking, all his people. "The small town atmosphere is here," he says. "Many of our families have been part of Shelbyville for generations. But the influence from outside, those in the parish who have come especially from the East to a local factory built by G.E., have made the parish broader."

An interesting aside is that though Shelbyville has a high unemployment rate, not many in the parish are out of work.

As an example of the contribution from those who came from the East, the interviewees cite cabaret nights—a blend of wine, cheese and religious education. "That's the way they do it in the East," they say. "And though we've had just one so far, it was very successful."

CABARET NIGHT is just one part of Sr. Noel's religious education program. Each month a committee dubbed "a gift," or "adults growing in faith together" arranges opportunities for catechesis. The hanging of the greens in December was one offering, the family retreat another. Using retreat literature three reflection groups sprouted from the parish after the retreat, one for women and two mixed.

Principal Antoinette Schwering says she was aware of the parish long before she thought of applying for a job. Living in

Decatur County she had heard about the PTA's annual Spring Festival the first week of May.

According to Fr. Schoettie, that was one of the first things those who heard of his new assignment mentioned.

"It's the only other opportunity except the county fair for carnival type rides," laughs the pastor.

"And at the Chuck Wagon in the garage they serve food so they can eat all day," adds Sister Noel. The principal is amazed at the number of people who work at the festival.

As in most of the parishes, this type of grassroots support got them started and keeps them going. This one in Shelbyville began officially in 1864, but was not out of debt until 1898. In between the Irish and German settlers saw their debt-ridden parish properties sold at a sheriff's sale in 1873.

Happily the deed was bought by a Father Francis Rudolf, that same missionary priest who has been credited with founding other parishes in the early days of the archdiocese.

A new church was built in 1908 preceded by the building of rectory, convent and grade school. At one point there was a St. Joseph High School. Through the years the church population rose from 35 families to almost 800 and has held rather steady there since the early 70's.

Today St. Joseph's has extended itself to its community in friendship.

With an acoustically excellent church, seating 700 and a 23-rank organ it accommodates orchestras and choirs in its large sanctuary. It offers room for programs presented by the Shelby City Arts Council.

In Lent and Advent the parish is active in ecumenical gatherings.

Within their own faith community the parishioners especially enjoy the stained glass windows which occasionally are photographed for local papers.

Fr. Ernst relates that he "uses the windows as sources for his homilies as they are the most beautiful he's ever seen."

AT TIMES, of course, the children have trouble remembering which saint is depicted in the windows and many statues. St. Henry, carrying a little church from which the roof has fallen, gave them the hardest challenge. So difficult that Sister Noel remembers the child who could identify him. "It was Shawn Gallagher," she laughs.

The St. Ann's Altar Society has been around a long time. They build funds by catering dinners in the church cafeteria, and donate to the maintenance fund.

Seniors at St. Joseph's have a social group which plans outings and meetings and has pledged "to some type charitable service."

Though not very programmed it has been a "surprisingly effective" service, says Sr. Noel. For instance, members pooled cars and times to drive a local woman to Indianapolis for radiation treatments four or five times a week.

The K of C and Daughters of Isabella, while not directly connected to the church, are pretty close because all their members go either to St. Joseph or St. Vincent, the only other Shelby county parish of about 100 families. The St. Joseph youth group joins other parishes for retreat and social events.

But it is the PTA which "is the most vital organization in the parish." Father Ernst lists the improvements they've made:



from refurbishing the library, donating audio-visual aids, to refurbishing the gym.

Principal Antoinette Schwering says they've helped the school of 177 children, kindergarten through sixth grade, "become the best in the county. It's been accredited this past November, and we have dedicated enthusiastic teachers and parents."

Sister Noel, who preceded Mrs. Schwering as principal comments on "the good feeling between us and the public school. It wasn't always that way," she says. "It used to be like going against ice. But that was one thing I was determined to change, and so when I came I would honk and wave." Probably if you asked Sister what an individual can do to change a situation she would have ideas. But it would take another who knew her, maybe someone like Mrs. Schwering to testify to Sister's effectiveness in Christian witness. Following Sister Noel as principal, and continuing to work in the same locale she nonetheless happily admits "the school was ready to take my ideas. I can see a real strength here, a real growing in faith."

The obvious at St. Joseph's is that the new and the old are comfortable with each other. That may be the greatest strength of all.

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PARISH TEAM—Guiding spirits behind St. Joseph's parish at Shelbyville are (left to right) associate pastor Father Joe Schoettie, school principal Antoinette Schwering, pastor Father Bill Ernst, and director of religious education Franciscan Sister Noel Marie Worland. (Photos by Ruth Ann Hanley)

Just because he's Irish he dined with ...

by RUTH ANN HANLEY

Just because he's Irish, neighbors thought my husband Ed should meet and dine with the eight Irish hikers who walked from San Francisco to Indianapolis last week end. They plan a 4,000 mile journey ending in New York in time for the St. Patrick's Day Parade.

Ed doesn't mind being Irish; but thank heavens he wasn't asked to walk. He claims he does enough of that getting in the paper every morning.

But it was a treat to share dinner with eight young people who took their own funds and time from their regular jobs to walk for disadvantaged children in poor countries.

This stateside winter walk was their second such, their first in 1978 having collected



\$100,000 by walking the 1,400 miles from Cork, Ireland to Rome.

This time the money raised will go toward keeping medical personnel in key places like Bangladesh and Cambodia, to minister to young victims of drought, famine and war.

The name of their organization is Concern. The Kiwanis Club Foundation, 101 East Erie St., Chicago, IL 60611, c/o Mark Frady, has taken them under wing and will forward any donations to their fund, The Trans-American Charity Walk.

Incidentally, surveying the winter out there, I prefer the walk to the front door me-self.

check it out...

As one of a series of fundraisers to promote financial development, Saint Mary-of-the-Woods College will sponsor a gala scholarship benefit at 7 p.m., Wed., Feb. 17 at the Indianapolis Civic Theatre in the Showalter

Pavilion of the Indianapolis Museum of Art. A gala wine and buffet supper will precede the Civic Theatre's production of "The Philadelphia Story."

Alumnae, parents and friends may contact Mr. and Mrs. Richard Wellman at (317) 253-3707 for further details.

Cathedral High friends and former students may remember Holy Cross Brother Francis Borgia Weehler who was stationed at Cathedral from 1937-43. On Feb. 2 Brother will observe his 50th anniversary. Having served at Holy Cross schools throughout the country and in Rome, Italy, he is presently academic counselor at Notre Dame High School, 13645 Riverside Drive, Sherman Oaks, CA. 91423.

The Catholic Committee on Scouting will hold its winter meeting 1:30 p.m., Sun., Jan. 24 in the parish hall of St. Catherine Church. Religious awards will be presented.

Recent elections at St. Elizabeth's Home returned Shirley Evans to the Presidency of the Board for a second term. Other members elected for the first time are: Father James F. Byrne, Francis J. Feeney, Jr., Joseph A. FitzGerald, James W. Magee, Ann Rein, William Jerry Snow, and Joseph T. Taylor. Re-elected to the executive committee are David Smith and Edwin S. McClain.

Marion County Superior Judge Gerald Zore is the new president of the board of directors of Catholic Social Services. Other newly initiated officers are Norman Hipakind, Joseph Morone, Agnes Brown Barrett, and Francis "Mike" Connelly.

Board members elected for three year

terms are Ann Hogan, Rosalyn Hugus, Father Elmer Powell, and Dorothy Lynch, new president of the agency's volunteer guild, Caritas.

At Marian College nearly 30 alumni will explore career opportunities with undergraduates on Alumni Career Day, 10 a.m. to 2:30 p.m., Thurs., Jan. 28, in Clare Hall. Practical pointers will be given.

Other news from Marian is that more than \$2,000,000 has been contributed or pledged to a \$5,000,000 capital campaign to construct a new multi-purpose student center on the college's Cold Spring Road campus. James Associates Architects and Engineers have been selected to design it.

St. Vincent Wellness Center has a new "Self-regulation training program in advanced stress management." Designed for persons already familiar with the causes of stress and basic relaxation techniques, the four-session workshop will concentrate on learning new behaviors through controlling thoughts and directing them toward more positive areas.

Psychotherapist Jerry Wesch, Ph.D., is instructor for the program which runs from 7-9 p.m. on Feb. 3, 10, and 17. For more information call the Wellness Center at 846-7037.

Franciscans prepare for general chapter

"The question of authority and government in the church has root meaning in the mission of Jesus and the mission of the Church . . . To the extent that authority and government structures serve the mission of Jesus they are true and valid exercise of authority."

Immaculate Heart Sister Margaret Brennan, addressed these remarks to approximately 250 Sisters of St. Francis at the Oldenburg Motherhouse recently in preparation for the order's 1982 Chapter. The Chapter is the chief governing body of the 580-member Congregation. The presentation was part of the orientation for delegates, those elected by the Oldenburg Congregation to form the Chapter body. Chapter sessions begin in July. A new administration for the Oldenburg Franciscans will be elected in May.

Sister Margaret, presently serving on the faculty of Regis College of the Toronto School of Theology in Canada and former general superior of the Monroe, Mich., congregation, stressed that government structures in the church and religious congregations enable the church to carry out Jesus' mission. Because religious life is prophetic by its very nature and did not begin with the institutional Church, she stated, religious men and women will continue to live with creative tension.

She concluded with the challenge of the Church's mission today—"not to preserve institutions . . . but to promote the growth of human life."

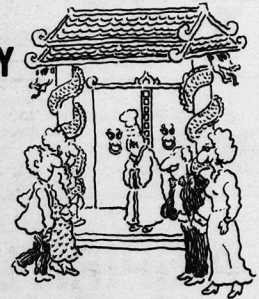
Sister Margaret's presentation was part of the Jan. 9-11 orientation period for delegates, those elected by the Oldenburg Congregation to form the Chapter body. The Chapter is the chief governing body of their 580-member Congregation. Chapter sessions will begin in July; however, the delegates will elect a new administration for the Oldenburg Franciscans in May.



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Sr. Margaret Brennan

The ACTIVE List

January 25

The Indianapolis Chapter of the National Association of Pastoral Musicians will be held from 7:30 to 9:30 p.m. at St. Christopher parish, 5335 W. 16th St., Speedway. Larry Hurt and members of the parish music ministry will present "Variety in Numbers: Multiple Keyboard, Multiple Cantors and 'Quasi-Choirs.'"

January 25-30

St. Vincent Wellness Centers at Carmel and Zionsville will offer the following programs:

Jan. 25: Heart to Heart, a lifestyle program for persons under cardiac care, 9 a.m. to 3:30 p.m.

Jan. 25-Feb. 8: Low-Fat, Low Salt Eating, a program for individuals interested in maintaining a low-fat, low-salt diet; three Mondays between 7 and 9 p.m.

Jan. 26-Feb. 16: Metabolic Approach to Weight Management, a program to teach key concepts of weight loss and maintenance; four Tuesdays, 7 to 9:30 p.m.

Jan. 26-March 2: Biofeedback, a technique for experiencing the interrelationship between mind and body; Tuesdays, 7 to 8:30 p.m.

Jan. 27-Feb. 17: Self-Regulation Training, an advanced stress management program; four Wednesdays, 7 to 9 p.m.

Jan. 30: Natural Food Cooking Class, 10 a.m. to 4 p.m.

For more information call Carmel, 846-7037, or Zionsville, 873-2799.

January 27

Franciscan Father Justin Belitz will review meditative principles and techniques in a lecture "How Meditation Can Help You Gain Total Control of Your Life" at Alverna Center,

8140 Spring Mill Road, Indianapolis, at 7:30 p.m. The seminar is free and open to the public.

A father/daughter evening will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Fr. Donald Schneider is in charge of the program. Call 317-545-7681 for complete information.

January 29-31

A weekend retreat for young adults will be conducted by Fr. Robert Sims of the Archdiocesan Vocations Center at Fatima Retreat House, 5353 E.

56th St., Indianapolis. For reservations call 317-545-7681.

Fr. John Powell's Fully Alive Experience will be held at Kordes Enrichment Center, Ferdinand, Ind., beginning at 7:30 p.m. on Friday and concluding at 3 p.m. Sunday. Information and reservations are available by calling Sr. Betty Drewes, 812-367-2777.

Worldwide Marriage Encounter in the Louisville area

January 30, 31

St. Catherine parish, Indianapolis, will sponsor an alumni play and dinner theatre at 7 p.m. on Saturday and 6:30 p.m. on Sunday.

The Catholic Alumni Club invites single Catholic adults to join them for a Mass at Christ the King Church, 1827 E. Kessler Blvd., Indianapolis, at 6:30 p.m. A dinner will follow the Mass at a nearby restaurant. For information call Mary at 255-3841.

St. Barnabas announces seminars

St. Barnabas parish is hosting a series of seminars for Catholics with questions and concerns about the post-Vatican II Church under the theme "What It Means to be a Catholic in 1982."

Father John Sciarra, pastor, will address "Changes in the Church" and discuss reasons for liturgical changes and the renewal of the sacraments.

Father John Schoettlkotte, instructor in theology at Marian College, will talk about "The New Morality" and will touch issues of conscience.

Father Martin Peter, pastor of St. Thomas Aquinas parish, and Father Paul Shikany, St. Barnabas associate pastor, will take up questions on birth control and Pope Paul VI's encyclical "Humanae Vitae."

Father James Farrell, pastor of St. Andrew parish, will discuss "Separation, Divorce, and Remarriage."

All four seminars will be

presented on each of four evenings at 7:30 p.m.—Tuesday, Jan. 26; Thursday, Jan. 28; Tuesday, Feb. 2 and Thursday, Feb. 4.

There is no charge for the

program and the public is invited. Pre-registration is required. For further information call the Religious Education Center at St. Barnabas, 861-0631.

OBITUARIES

Elizabeth Menke and Bernadine Cox.

† MILLER, Thomas C., 25, Holy Spirit, Indianapolis, Jan. 20. Husband of Janis (Baker); son of Mary T. Miller and Harold Miller; brother of Randall, Laura and Sue Ellen Miller.

† MILLER, Walter F. Sr., 72, St. Anthony, Clarksville, Jan. 14. Father of Carol Martin, Mary Lenfert and Walter Miller Jr.; brother of Louis Miller.

† MONAGHAN, Mary, 86, St. Joseph, Terre Haute, Jan. 13. Sister of Lawrence and Jess Monaghan.

† NORRIS, Michael J., 21, St. Mary, Lansville, Jan. 16. Son of Mr. and Mrs. Charles L. Norris; brother of Debbie and Charles Norris.

† RICKELMAN, Marie, 73, St. Meinrad Church, St. Meinrad, Jan. 15. Mother of Mrs. Hugo Beier, Mrs. William Hardin, Mrs. Emmett Faulkenberg, Mrs. Bernice Winkler, Mrs. Leo Uebelhor and Flavian (Flip) Rickelman; sister of Norbert and Lawrence Troesch.

† RIEDLINGER, Robert C. Sr., 87, St. Roch, Indianapolis, Jan. 14. Father of Mary Herzog, Theresa Stewart, Dennis, John and Robert Riedlinger; brother of Genevieve Pawlak and Ed Riedlinger.

† RISO, Calogera, 88, Sacred Heart, Clinton, Jan. 13. Mother of Rosina Crane, Violetta Gaden and Pietrina Riso; sister of Frances Lombardo.

† SEAL, Joseph D., 61, Assumption, Indianapolis, Jan. 14. Husband of Betty; brother of Helen Willoughby.

† SEIB, Lisa Marie, infant, St. Thomas Aquinas, Indianapolis, Jan. 21. Daughter of Mr. and Mrs. Edmund J. Seib III; sister of Edmund J. IV and John Seib; granddaughter of Mr. and Mrs. Edmund J. Seib Jr. and Mr. and Mrs. R.E. Cordell.

† VENEZIA, Fred M., 54, Holy Rosary, Indianapolis, Jan. 18. Father of Christina Morris, Jane, Hazelann and Andrew Venera; brother of Sam, Salvatore and Angelo Venezia, Phyllis Harrell, Josephine Spallina and Anna Rose Boyland.

† WEINDEL, Bertha, 84, Our Lady of Lourdes, Indianapolis, Jan. 15. Sister of Charlotte Weindel.

† WHITESIDE, Burton C., 70, St. Patrick, Indianapolis, Jan. 15. Husband of Katherine; father of Ronald and Thomas Whiteside; brother of Ann Jenkins, Florence Higgins, Sarah Roberts, Ella Mullins and James Whiteside.

† WOLFARD, Mary A., 80, St. Andrew, Richmond, Jan. 16. Sister of Bernadine Flatley, Bertha Holloper, Carl and Joe Reis.

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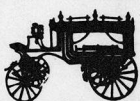
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The Vocations Center of the Archdiocese is sponsoring a "program of spiritual growth" for single men and women between the ages of 18-30.

Based on the Genesis II concept of Father Vince Dwyer and entitled "A Spiritual Journey," the program will consist of six weekly two-hour sessions on successive Tuesday evenings, beginning February 2.

Cost of the program is \$3.00

The individual meetings, which will be held from 7-9 PM at the Vocations Center, 520 Stevens Street, Indianapolis, will employ film, discussion, liturgy and group dynamics in the treatment of such topics as self concept, prayer, interpersonal relationships and intimacy.

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YOUTH CORNER

People are like pieces of sculpture

by JENNIFER PETRONE
Illustrated by VIRGINIA POWELL

A sculptor can take a piece of clay or a slab of stone and turn it into whatever he wants. He does this by cutting or chipping away little pieces at a time. Creating a large, beautiful piece of sculpture is not easy, nor can one do it in a short time. The result, though, is magnificent! Once created, the sculpture can last for years and years, because it has been well made out of a strong material.

People are like pieces of sculpture. When a child is born, his or her whole personality is not completely developed. It takes many years for this to happen, and also many experiences. The experiences people have in life are like the light taps made by a sculptor with his

chisel. Each experience makes a part of us look a little different in some way. This does not mean physically but deep down inside a person. Experiences shape and form us just as a sculptor's chisel changes the shape of the material he is working with.

People also help mold us into our future form. Encountering different people makes us realize new thoughts and ideas. Because of this, we grow. Because we grow, we change in some

way. We change like a piece of clay being molded by an artist's hand. We remain the same person, but in some small way, we are different.

Because experiences and people affect our lives so very much, it is important to try to experience good things and to meet people who can help us change for the better. Everyone naturally has bad experiences, but sometimes it is possible to help determine events. Hopefully we can try to experience people and things which will help us develop a good, Christian form, like a sculptor creates a beautiful statue.

The artwork today shows how you can create your own mini sculpture using a bar of soap. Ask your parents to help you find a good item to use for sculpting it.



I'd like to become a writer; how do I do it?' asks youngster

by TOM LENNON

Question: I am not a teen-ager yet. I am only 11 years old, but I still hope you will answer my question. I wrote a short story about my father. He was a wonderful soldier in Vietnam. He liked my story and so did my teacher. I think I would like to become a writer when I grow up. Will you tell me how to do this?

Answer: An unknown author once said, "What you are to be, you are now becoming."

With your short story, you are already on your way to becoming a writer. So keep it up. Try to write something, however brief, at least once every two weeks.

How about keeping a diary and jotting down some of your thoughts and feelings every so often?

Continue trying a short story every now and then. It's usually best to write about something you actually know or have experienced.

Read worthwhile books regularly. At your public library, ask the librarian to steer you to the best writers for people of your age.

Later on, read the plays of William Shakespeare over and over. These may seem strange at first, but you'll gradually uncover the riches of his writing.

Read the Good Book too;

there's no substitute for the best, the Bible. But don't tackle all of it yet. For now, stick with the beautiful Gospel according to St. Luke. It contains the perfect short story, The Parable of the Lost Son, found in Chapter 15, verses 11 to 32. Try reading it aloud once.

Read also the first two chapters of St. Luke's Gospel several times. They contain the Christmas story and a wealth of beautiful, simple language. Resolve to read the Bible for the rest of your life.

Now and in the years ahead, get to know many people. Study them. See how they are alike and how they are different. Ob-

serve their great and good qualities and their failings too.

Now and in the years ahead, keep on writing, writing and writing.

Maybe you are one of the gifted people and will one day publish a book that will make you famous and rich. But, even if you don't, it may still be possible for you to touch many peoples' lives in magazine and newspaper articles.

Or maybe you'll only be able to write an occasional, well-composed "Letter to the Editor" of some newspaper. That too can have an effect on people.

But even if you end up as an engineer, or president of a local union, or a scientist, or a priest, or whatever, the ability to express yourself through the written word will be of great value to you.

And many other people will envy you more than you can imagine.

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

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Workshop to aid CYO leadership

by JIM JACHIMIAK

CYO members from throughout the archdiocese will be involved in several activities during the next two weekends.

A leadership workshop begins today at 6 p.m. and concludes at noon tomorrow at the Vocations Center. The workshop is being coordinated by Carl Wagner and Christine Schlegel. Part of the workshop will be devoted to developing communication skills and the ability to invite and accept new members. "You could call that evangelization," said Wagner.

Another area Wagner hopes to deal with in the workshop is development of programs, including design, planning and evaluation.

Wagner expects CYO members from eight or nine parishes in the Indianapolis area, as well as Lawrenceburg and Batesville, to attend.

On Sunday CYO members will participate in a Youth Mass at 5:30 p.m. at Holy Name

Parish. It will be followed by a style show and dance at 7 p.m., also at Holy Name.

"Friendship knows no age limit" will be the theme for the CYO Youth Council meeting Jan. 30 and 31 at St. Joseph Hill Parish, St. Joseph Hill. Wagner said this event is sponsored annually by the archdiocesan CYO office but organized by personnel of the New Albany Deanery.

Wagner estimates that 100-150 CYO members from the archdiocese will attend. "We hope to take around 40 from the Indianapolis area," he said. In addition, he expects a number to attend from the areas of Connersville, Lawrenceburg, New Albany and Terre Haute. Participants will stay in homes within the New Albany deanery.

The opening session of the meeting next Saturday afternoon will be "an educational experience," said Wagner. It will be followed by dinner and social activities in the evening.

After business sessions are completed the meeting will close with an information session "to go over things which have been done by the Youth Council," Wagner said.

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in the MEDIA

Alamo falls again in corrected version

by HENRY HERX

NEW YORK—Screen accounts of the fall of the Alamo and the rise of Texas have generally depicted the Mexicans from whom this land was taken as a backward and inferior people. Correcting that stereotyped image, as well as providing insight into our nation's Mexican-American heritage, is "Seguín," an historical dramatization airing Tuesday, Jan. 26, 9-10:30 p.m. on PBS.

Juan Nepomuceno Seguín was, until recently, a forgotten hero of early Texan history. He escaped death at the Alamo during Texas' war for independence only because he was ordered to ride through General Santa Ana's lines to get reinforcements. He fought at San Jacinto under Sam Houston, was elected to the senate of the new Texas Republic and then served as mayor of San Antonio.

Seguín and many of his fellow "Tejanos" (Texans) had fought to free their rich but sparsely populated province from the Mexican dictator. Seguín believed in the future of an independent republic where Mexican and American would together build a prosperous and harmonious nation. Such an idealistic dream, however, had no meaning for an incoming wave of Americans who believed in the "manifest destiny" of the United States to annex Texas.

These new settlers cared nothing for the customs and culture of the native Tejanos and Seguín himself, under threat of death, fled to Mexico and fought against his former neighbors during the Mexican-American War. Pardoned by Houston after the war, Seguín returned to Texas and spent the rest of his years in quiet obscurity writing the memoirs on which

this production is based.

In directing his own script, Jesus Salvador Trevino has carefully avoided the easy simplification upon which dramatizations of history tend to rely. His story is about the ignorance and misunderstandings that complicate the relations between different cultures. Seguín's tragedy—yet to be regarded as an alien in his native land—is the unhappy legacy borne by the Mexican-American.

The film is filled with large-scale action but the clash of cultures is most effectively conveyed in small scenes conveying the personal hurt of this conflict. In the title role is an actor known only as A. Martinez, leading an excellent cast in a program whose limitation is one of time rather than subject.

Being shown to a national audience as part of the "American Playhouse" series, it is a welcome corrective to past injustices.

The era of Franklin Delano Roosevelt and its impact on the American political system is examined in "FDR," a major news retrospective airing Friday, Jan. 29, 8-11 p.m. on ABC.

Occasioned by the 100th anniversary of Roosevelt's birth (Jan. 30, 1882), the program is a compilation of the rich film footage documenting both the New Deal's efforts to end the Great Depression and the government's marshalling of American might in World War II. With David Brinkley as anchorman, these events are reported by Peter Jennings, James Wooten and Robert Trout—whose first network assignment was covering FDR's initial inauguration.

Providing historical perspective are the noted scholars Arthur Schlesinger Jr., James MacGregor Burns and Robert Dallek. Among the many adding their view of Roosevelt's accomplishments and failures are President Ronald Reagan and former Presidents Jimmy Carter, Gerald Ford and Richard Nixon—the first time four living presidents have been interviewed on a single news program.

Based on what was available at press time for screening of the rough cut being assembled under Pete Simmons, an enormous



ADVENTURE STORY—When George, a liberated slave, wants to buy his sister's freedom from an unwilling owner, Tom Sawyer and Huck Finn concoct an elaborate plan and pose as royalty, in the new television movie, "Rascals and Robbers—the Secret Adventures of Tom Sawyer and Huck Finn," airing Jan. 23 on CBS. Anthony Michael Hall, left, plays Huck, J.D. Hall plays George and Patrick Creadon plays Tom in the new story based on the Mark Twain characters. (NC photo)

task because of the vast amount of existing documentary material and hours of new interviews, the effort can be seen both as a homage and a critique of the man who centralized political power in the federal government.

It is a fascinating primer, putting into historical context the Reagan administration's efforts to de-federalize government. Credit for this ambitious undertaking, one of the largest ever mounted by ABC News, should be given to Executive Producer Pamela Hill, who coordinated the entire effort.

Sunday, Jan. 24, 7 p.m. (NBC) "Sound of Music" (1965) This musical based on the formative years of the Trapp Fam-

ily Singers combines lovely music and intelligent lyrics, colorful scenery and pleasant fantasy to entertain the mind and enliven the spirit. Thoroughly refreshing family entertainment. A-I, general patronage.

Sunday, Jan. 24, 8-9 p.m. (PBS) "A Field Guide to Roger Tory Peterson." The man whose popular guidebooks on ornithology have helped make bird-watching a national sport is the subject of this "Nova" program which also presents many of the spectacular birds Peterson has pursued, photographed and painted.

Sunday, Jan. 24, 9 p.m. (ABC) "Meteor" (1979) Sean Connery and Natalie Wood star as scientists attempting to deflect a huge meteor heading for the earth in this moderately entertaining adventure. A scene at the beginning involves profanity. A-III, adults.

Sunday, Jan. 24, 10-11 p.m. (NBC) "Nothing to Fear—The Legacy of FDR." Correspondent John Hart takes a new look at Franklin Delano Roosevelt's four administrations and how the New Deal grappled with the problems of the Great Depression during the 1930s.

Monday, Jan. 25, 8-9 p.m. (PBS) "Brideshead Revisited—Home and Abroad." In the second episode of the 11-part series based on Evelyn Waugh's novel, the agnostic Charles learns from Sebastian that matters of religion are not taken lightly by any member of the Catholic Marchmain family.

Monday, Jan. 25, 9-10 p.m. (PBS) "Bernstein-Beethoven." Leonard Bernstein conducts the Vienna Philharmonic in the first program of an 11-part weekly series featuring the Beethoven symphonies as well as

the C-Sharp Minor String Quartet and the Missa Solemnis.

Monday, Jan. 25, 9 p.m. (NBC) "When a Stranger Calls" (1979) A homicidal maniac stalks a babysitter in this plodding, mediocre thriller. Violence and the threat of impending violence make it mature viewing fare. A-III, adults; R, restricted.

Wednesday, Jan. 27, 9 p.m. (CBS) "Tom Horn" (1980) Steve McQueen stars as a legendary frontier hero in this run-of-the-mill Western. Much violence and some profanity. A-III, adults; R, restricted.

Friday, Jan. 29, 9-9:30 p.m. (PBS) "Creativity—The Inventors." Bill Moyers explores how the invention of any new product depends not only on a flash of insight but also on the process of convincing investors to risk their capital on launching something new in the marketplace.

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Scoffing at honor in 'Taps'

by JAMES W. ARNOLD

"When was the last time you heard people use the word 'honor' at a party? It would be scoffed at."

actor Rod Steiger

"Taps" is basically a film that scoffs at honor, which in 1982, as Rod Steiger suggests, puts it squarely with the majority opinion. These days one must be "realistic" and "practical."

Don't misunderstand. Romantic idealism has caused a lot of misery in the world. But especially in its military associations—flags, parades, uniforms, just wars, noble causes—it hardly seems like a horse worth kicking this year. "Taps" kicks it through the wall.

The movie is an odd variation on a 1960's theme—kids take over their school by force and won't leave until their demands are met. In this case, they're students at an elite military boarding school (actually, Valley Forge) who want to keep it going, not shut it down. Their leader is a cadet major (Timothy Hutton) who has totally bought the philosophy of the pompous old general (George C. Scott) who runs the place. They fear the ivied halls are to be torn down to make way for condominiums.

Lots of irony there—the lofty old 19th century traditions being replaced by contemporary greed and bad taste. Not so different from the elegant old Atlantic City hotels going down for the new casinos. It might even be admirable to make a mad, hopeless stand against such progress.

The trouble with "Taps" is that it backs off. It's a great movie trying to get out of the body of an ordinary one, and it doesn't make it.

EARLY on, the predominant feeling is that it's going to say something provocative but unpopular. It seems to side with

the kids, who surprisingly support the old-fashioned values—religion, discipline, honor, patriotism, even grace—against a decadent outside society.

In a key scene, for example, the senior cadets escort their beautifully gowned ladies to the commencement ball, while the scruffy and boozy town kids

stand outside heckling and calling them faggots. It's like "Animal House" seen from the other side of the street.

But it quickly becomes clear that "Taps" is not going to be a poignant tragedy about youths who die for an outdated but valiant dream, overrun by the contemporary barbarians. It degenerates into just another righteous anti-military picture. Everybody slowly comes to their senses, even Hutton finally, and accepts the conventional wisdom that nothing is worth dying for. The military ideal is seen as somewhere between rotten and crackpot, a kind of perversion.

Only a single maniac—the cadet captain of the spit-and-polish red beret company—fights to the bloody end. Common sense (of course) prevails, and no doubts linger as the cast walks out through the smoke and rubble created by the military mind.

"TAPS" thus amounts to another pop culture attack on the already stone-cold-blooded military hero. MacArthur is dead, long live Mick Jagger. So what else is new?

Let me be very clear that I'm not even a semi-romantic militarist. (Perhaps I'm too close to the subject—I spent four years at a Jesuit military high school where I emerged—good grief!—as second in command of the regiment.) I'm scared of Alex Haig and I think Hawkeye Pierce is right about the "glory" of war.

But what I love in movies is ambiguity. "Taps" is better when it goes against the grain, when it suggests that the role and caste of warrior is not something entirely without splendor or reason, when it makes us doubt our arrogant certainties. That double edge is precisely what made films like "Patton" and "The Great Santini" work.

As for crazy kids who foolishly play soldier and discover what combat is really like, it's been done much better—prac-

tically in every war picture ever made—but perhaps best in a 1959 German movie, "The Bridge." The balance between honor and insanity in army life was probably best achieved in the John Ford film ("Fort Apache," "The Horse Soldiers," etc.), which "Taps" recalls in its highest moments.

The movie has some serious credibility problems—not least of which involves Hutton's key motive, his worship of Scott, who seems singularly non-charismatic in this role—and works more effectively if taken as an allegory rather than "reality." E.g., we never see a single teacher or even a secretary at this school. Director Harold Becker ("The Onion Field") stages the military stuff with panache, but the pace of the action is slow, slower, slower.

In sum, "Taps" is a satisfactory dramatic fantasy that might have been memorable. It reminds us that, for now, nobody loves a soldier any more, outside the Pentagon.

Satisfactory for all but very young children.

USCC rating: A-2, adults and adolescents.



CLASSIC RETURNS—It's midnight and Cinderella makes a hasty exit, leaving her glass slipper behind, in this scene from Walt Disney's animated classic, "Cinderella." The popular film has been re-released since the holidays. (NC photo)

The Last 10 Films Reviewed by James Arnold
(ranked for overall quality from best to worst)

Prince of the City; Reds; Absence of Malice; Gallipoli; French Lieutenant's Woman; Time Bandits; Taps; Rollover; Looker; Modern Problems.

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