

the CRITERION



"THIS IS THE WAY I SET THE TABLE, GRANDMA"—Lila Hofmann shows her grandmother, Aima Hofmann, where the silver should be placed on the table. Mrs. Hofmann was one of 200 grandparents who attended the Grandparents Day luncheon at Little Flower School last week. (Photo by Gina Jung)

Local community groups receive CHD grants

Two community organizations have been awarded national grants by the Campaign for Human Development totaling \$60,000. The Westside Cooperative Organization and Indiana Senior Power will receive \$30,000 each.

Father Marvin Mottet, national executive director of CHD, announced the grant recipients at an Oct. 27 press conference at the Catholic Center.

Greg Porter, a representative of the Westside Cooperative Organization, said some of the funds will be used to pay staff salaries to offset the recent federal cutbacks. "We are targeting more businesses to come back to the community," Porter said.

The neighborhood organization plans to monitor utility companies and police and fire protection on the west side, he added. The organization serves 24,000 neighborhood residents.

Ruth Sears, president of the Central Indiana Chapter of United Senior Action, accepted the grant for United Senior Power. The senior citizens groups are lobbying for nursing home

legislation. They also are working to keep utility rates from going up.

Through the CHD funds "we are teaching that fighting for the Gospel and working for justice should be an essential part of the church's life," Father Mottet said. "If we are not working for justice, something is missing from the life of the church."

The CHD collection this year will be nearing the \$10 million mark, he noted. "We're finding out that hard times don't make hard hearts."

Since the CHD collections were begun 12 years ago 15 national grants have been awarded to Archdiocese of Indianapolis. This year 196 grants were awarded nationwide totaling \$6.4 million. About 800 applications were sent to CHD.

A 40-member national committee composed mostly of lay persons reviewed the grant applications and gave recommendations to the committee of 13 bishops who made the final decisions.

Father Mottet said the main criterion for the decisions is whether or not the organizations are involved in projects that reach the causes of poverty. The projects should be directed by lower income groups and should help bring about institutional change by attacking unjust practices and laws.

Grace Hayes, of Catholic Charities, announced the four local grants to self-help projects.

The Indiana Nutrition Campaign received \$3,700 to continue development of multi-issue neighborhood groups.

Maple Road Residents for Progress was awarded \$3,700 to initiate a revolving loan fund for low income homeowners in the area.

A \$3,300 grant was given to the Institute of Women Today to help set up a building trades and maintenance course at Indiana Women's Prison.

Public Action in Correctional Effort, Inc. received \$3,700 to start neighborhood groups to discuss the issue of prison overcrowding and alternatives to prison sentencing.

Challenge spurred growth of Vincencians

by Fr. THOMAS C. WEINER

In 1978 there were three, perhaps four, active conferences of the St. Vincent de Paul Society functioning in the Marion county area of the Archdiocese of Indianapolis, according to Joe Smith. Today there are 34 including Our Lady of Greenwood Parish out of a possible 43.

"A few years ago when he was director of Catholic Charities," says Smith, "Father Don Schmidlin challenged us to get a conference set up in every parish. Well, we're not there yet, but we've made a lot of progress."

Smith, who is chairman of the society's extension committee, agreed though that there was a very positive feeling about the society in the archdiocese.

October 1 began 150 years of the St. Vincent de Paul movement in the world. In 1833 a young man named Frederick Ozanam founded the society in Paris, France. The 38-year-old student at the Sorbonne University there saw a need in his own city. With fellow students he began to seek out and visit the poor of Paris in their homes, taking them bread and clothes.

But Ozanam didn't just give the poor these things necessary as they were. He offered them friendship and concern as well. Today the St. Vincent de Paul Society is found in 120 countries with a total membership of 750,000. In the United States alone there are 4,912 conferences (individual parish units) with nearly 33,000 members.

DON HERMAN, president of the Indianapolis council (a region of parish conferences), described its membership as both active and associate. Active members attend monthly meetings and there are about 300 members in Indianapolis. Associate membership brings the total to 3,400.

"They visit hospitals and homes, drive trucks to pick up goods which are distributed to the needy through the St. Vincent de Paul Warehouse and whatever else is needed to reach the poor," Herman said.

"It's all voluntary, too," he stressed. "There are no paid workers in St. Vincent de Paul."

At the moment the Society is beginning its annual general solicitation. This seeks funds for its programs, donations of useable household items and volunteer time.

Ray Benjamin, chairman of the society's funding committee, describes the solicitation as a "fund for self-employment. We're developing a group of benefactors who can help us on an annual basis to supplement our programs. We solicit for volunteers as well as for funds. The funds help us to purchase equipment—trucks, gasoline, beds, refrigerators, etc. It helps pay our lease on the warehouse to Sacred Heart parish. We also ask for useable household items to give to the poor. We'll send out 30,000 letters in this solicitation all hand-stuffed—all done by volunteer help. This fund is building to allow us to expand our work."

"WE HOPE THROUGH this solicitation alone to earn \$25,000 to \$30,000 for food. A lot of it will go to establish credits at the Gleaners Food Bank. Some of it will go to parishes for their Christmas baskets. It provides money so they can put some meat in those food baskets."

Benjamin said the society has "already run out of money for the 1980 for this year's budget. We are just overwhelmed with requests right now."

Odes Robinson, the council's vice-president and warehouse chairman, says that in one parish, St. Anthony alone, "we've spent more than \$1,000 just for rent and food in a six month period."

Smith says a conference operates in a diocese at the pleasure of a bishop, in a parish at the pleasure of a pastor. Practically single-handed, Benjamin has taken on the job of running the fund drive.

"We're the only council in the United States," Herman said, "which operates on a total volunteer basis. Most councils operate a store with paid personnel. Our warehouse is completely volunteer."

"Each conference is asked to donate \$20 per month to the general council if they can afford it," Herman added. "Each conference is autonomous. The national council asks for \$60 per year which the local council pays and which we ask for from the conference. But it's all voluntary."

"THE WAREHOUSE IS available to all parishes. Money collected by the parish is kept for the use of its own conference. Businesses contribute to the warehouse fund and some foundations do also."

"The society buys appliances, bedding and the like which are of particular need to people throughout the year."

The Indianapolis council encourages parish challenge spurred on page 2.

Looking Inside

Jim Jachinski found an 80-year-old clockmaker, railroad enthusiast and motorcyclist in Napoleon. See page 2.
Father Jeff Godecker has some thoughts on Christian leadership on page 4.
Peg Hall writes about a meeting in Tell City with the Family Life Director.
Gina Jung's series on prisons in Indiana concludes with a look at the state's women's prison on page 13.
Dan Davis interviews the president of the Archdiocesan CYO on page 18.

the criterion

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Napoleon retiree too busy to ride his motorcycle

by JIM JACHIMIAK

Joseph Youngman bought himself a motorcycle in 1960.

That is not unusual, except that the Napoleon resident also celebrated his 85th birthday on Aug. 9 of that year.

But even though he is retired, Youngman probably finds little time for riding his motorcycle, a Honda Express. Much of his time is spent in his wood shop, where he builds clocks and fills special orders for other work. And occasionally he brings out the locomotive he built several years ago.

The scale model railroad consists of a one-ton steam engine, a coal car, two passenger coaches and a 400-foot oval track near Youngman's home. Youngman said the project

"I thought it might be an inspiration to the young people."

took three years to complete. He finished it in 1966, when he retired and his sons took over his service station in Napoleon.

Nearly all of the parts for the locomotive were handmade in the basement of that service station. The coal-fired boiler is actually a 14-inch gas pipe and the springs on the wheel assemblies are valve springs from old engines. Youngman had to sandcast some of the parts from molten metal.

He occasionally gives children rides on the train. "It's hauled thousands of kids," he says. Several years ago, when 13 children from the elementary schools at Napoleon and Osgood were going to ride the train, Youngman became a celebrity of sorts.

When the children arrived "they got a big kick out of it. The kids never made a sound. You could hear a pin drop."

The train is just one of a number of projects Youngman has completed. He has "always liked to tinker," and dropped out of school after the eighth grade, at the age of 14, to help his father shred corn.

"Back in those days there weren't very many kids who even went to the eighth grade," he recalls. "The younger generation couldn't believe what we did."

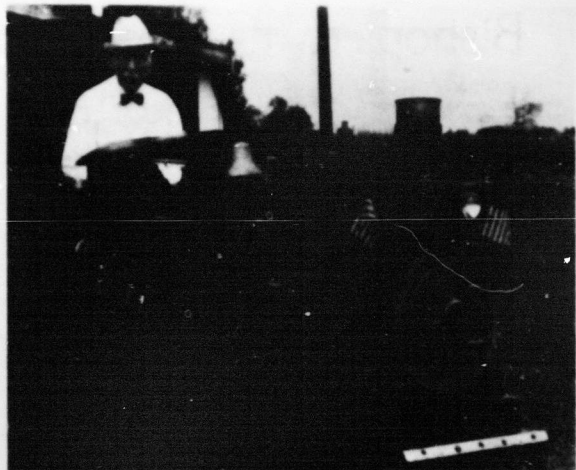
He remembers getting up early every Sunday morning and walking to church, "without any breakfast and without anything to drink. And the Mass was longer then, too. When we got home, we had an appetite by then."

Youngman has always had a knack for the mechanical. He bought the first of several motorcycles, a Thor two-wheeler, in 1915. He and his father purchased a steam engine, threshing machine, clover huller and sawmill in 1916 and operated it in addition to their farm. In 1926, he opened a garage in an old livery stable in Napoleon. Later, he built a new service station, which was taken over by three of his sons when he "retired" in 1966.

IN 1938, HE built the first of seven tractors, this one from a Model T Ford. He recalls that another one had a Ford transmission and a Chevrolet engine, and would travel at speeds up to 35 miles per hour. He also built the first motorized corn plow in the area.

The garage, Youngman says, contained "the first acetylene torch and the first electric welder in Napoleon." It also houses "a lifetime savings of all kinds of tools," many of which he made. Early automobiles, he explains, each required their own tools. When he had to work on one and didn't have the tools he needed, he made his own.

And when he built the track for his



NEVER TOO OLD FOR A TRAIN RIDE—Joseph Youngman takes a ride on the scale model locomotive he built after he retired. Youngman has given children rides on the train, but he also spends time driving the motorcycle he bought two years ago at the age of 85. (Photo by Jim Jachimiak)

locomotive, he made a tool for bending the rails.

Today, he still spends much of his time in the basement of the service station, making clocks and working on other projects.

Working in the shop has cost him several fingers, but, he says, "The only thing I can't do is the real fine work." He remembers the day—Aug. 17, 1944, when he lost all but the thumb and middle finger on his left hand in the shop.

When the accident occurred, Youngman wrapped his hand, took along a bottle of Rock and Rye, and found a young neighbor to drive him to a doctor for treatment before entering a hospital. "I didn't even like whiskey," he says, "but I always kept some in the house for medical use."

The trip was made at speeds of up to 90

miles per hour. On the way back to Napoleon, the boy told Youngman he had never driven a car before. "If I knew that, I never would have let him drive," he says.

Since then, Youngman has also lost parts of some of the fingers on his right hand. "I cut them off one by one," he says. "As long as I have my thumbs, I'm all right."

There are several clocks in the shop which are nearly complete, and several other projects Youngman is working on. He notes that he has finished 86 clocks to date.

But the 85th one is a special one, not only to Youngman but also to the people of St. Maurice Church in Napoleon. Youngman gave that one to the St. Maurice, where he has been a member for 75 years and has also served as a trustee.

Challenge spurred growth (from 1)

NEWSPAPERS FROM Batesville, Greensburg and Osgood covered the event, Youngman remembers, "and they said Channel 8 was going to be here. I didn't believe it." The date was Dec. 8, and when it started snowing, "I didn't think they were going to make it. But they did."

Youngman says, "I didn't like the publicity but I finally thought it might be an inspiration to the young people to see what you can do."

"twinning." A parish which does not have a conference is "twinned" with another that does and so takes calls on the St. Vincent de Paul Hot Line for that parish. The "twinning" even extends to the international level, however. For example, the Indianapolis council twins with a council in India and four in South America. A contribution of \$200 per year is made to each one.

But it is through the Hot Line that most people know St. Vincent de Paul in Indianapolis. This number 623-6790 is answered from 9:30 a.m. to 4:30 p.m. Monday through Friday. There are 21 volunteers who take turns responding to requests of need for food and clothing and furniture. These volunteers contact the local parish in which the need is located if that parish has a conference. If a particular parish does not have a conference, its "twin" is called. For example, St. Gabriel and St. Christopher answer calls for St. Anthony, St. Ann and St. John.

If the call requires a need for something from the warehouse, the person in need receives a permit from the parish to pick up the items.

THE WAREHOUSE is only open on Saturdays from 9 a.m. to 3:30 p.m. Trucks leave there early to make pick ups around the city from individuals and groups donating items for the warehouse. One Saturday recently the warehouse aided over 80 families.

"We have 30 to 40 people per week who volunteer their labor to open the warehouse on Saturday," Herman explained. The warehouse

is located in the former Sacred Heart grade school and the shared relationship, according to Smith, is as important to Sacred Heart as it is to St. Vincent de Paul.

In a three-month period the Hot Line responded to 412 need calls in the North Deanery, 181 in the South, 226 in the East, and 279 in the West. The calls would include everything from food and clothing to furniture, burnouts, rent problems, etc. Joe Poetz, council treasurer, said the warehouse gets more calls when appeals are put out to the parishes for additional items.

Blanket Sunday, Oct. 17, was a special appeal made for bedding items. Council spokesmen agree that with the coming winter they expect a greater number of people to be in need what with government cutbacks of social programs and the likelihood of homes being without heat.

The society makes no distinction as to race or religion. Eighty-five to 90 percent of those we help are non-Catholic. About 40 percent are black. "We see all kinds of poor," Smith said, "not just the material poor, but the lonely as well. We try to help people where they are, not where we think they should be."

How does a parish start a conference? Vincentians ask for five to ten minutes of pulpit time at the weekend Masses. "We don't try to duplicate the work of other organizations," Herman insisted. "But no need call is too foreign to us whether it's a call for a loaf of bread or a widow wanting help with putting her house up for sale."

Since 1973 when the society withdrew from the Division of Catholic Charities, its grass

roots strength has flowered. Since that time too women have become members. Osnam's original purpose was to organize a men's benevolent society.



BENEDICTINE ORDAINED—Archbishop S. E. Carter of Kingston, Jamaica ordains Benedictine Father Bruce Knox at Holy Angels parish last Sunday. Father Clarence Waldon, pastor at Holy Angels, looks on.



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Bishops to attack economic policy at annual meeting

WASHINGTON—A resolution criticizing President Reagan's economic program will be among the items to be considered by the U.S. bishops when they gather in Washington Nov. 15-18 for their annual meeting.

Though most attention probably will be focused on the bishops' proposed statement on war and peace, the bishops will be voting on several other matters, including a 1983 budget for their Washington offices.

The war and peace statement, to be issued as a pastoral letter by the bishops, is not expected to come to a vote at the meeting. Instead, the bishops plan merely to discuss the second draft of the letter with an eye toward approving a final version sometime next year.

The meeting agenda also includes several liturgy-related items. The bishops will be asked to approve a new book for priests containing liturgical norms for the pastoral care of the sick as well as a new common lectionary for both Catholic and Protestant liturgies on an experimental basis.

The proposed resolution criticizing current economic policy does not mention the Reagan administration by name. But it argues that government "has a fundamental responsibility to act" to meet human needs in times of economic crisis.

The resolution calls on "our nation's leaders to reject policies which would attempt to solve America's economic ills at the expense of the poor and the unemployed." Solutions to the current problems, it adds, should "unite us as a nation rather than make our citizens more unequal."

IN ADDITION TO the statements on war and peace and the economy, the bishops also will be asked to approve the preparation of three more statements to be voted on one year from now. The subjects of the three statements are:

- Prayer and worship. The bishops' Committee on the Liturgy wants to prepare a statement marking the 20th anniversary of the Second Vatican Council's "Constitution on the Sacred Liturgy." The statement, according to Bishop John S. Cummins of Oakland, Calif., chairman of the committee, would highlight the liturgical and spiritual renewal that evolved from Vatican II and, if approved next November, would be published Dec. 4, 1983, the 20th anniversary of the council document.
- Hispanic ministry. The bishops' Ad Hoc

Committee for Hispanic Affairs, headed by Archbishop Robert F. Sanchez of Santa Fe, N.M., is proposing to write a statement for approval next November which would recognize the complexities of Hispanic ministry and guide the efforts of Hispanic ministers over the next few years.

—Campus ministry. The bishops' Committee on Education is proposing a pastoral letter on campus ministry as an outgrowth of a 1980 pastoral on higher education. Auxiliary Bishop Edward T. Hughes of Philadelphia, committee chairman, said a pastoral on campus ministry—also to be submitted to the bishops next year—would promote more effective modes of ministering to college students and would recognize the "tremendous increase" in Catholic students who attend public colleges.

THE BUDGET TO be considered by the bishops calls for \$22.7 million in expenditures in

1983 for both the National Conference of Catholic Bishops and its public policy arm, the U.S. Catholic Conference. The current budget is \$21.3 million.

A major issue in the budget is likely to be a proposal to increase the annual assessment on the nation's dioceses for support of NCCB-USCC programs.

Currently, dioceses are assessed 10 cents per Catholic, meaning that a diocese with 300,000 Catholics would be "taxed" \$30,000 annually. The new budget, though, calls for an assessment of 12.3 cents, a 23 percent increase.

Other items on the bishops' agenda include:

- Approval of another worship aide titled "A Book of Prayers." The book is a new translation of devotional and liturgical prayers, litanies, creeds, psalms, canticles and invocations, and is designed as a resource collection to be drawn upon by the bishops.
- The proposed transfer on the church calendar of the memorial day for Blessed

Kateri Tekakwitha from April 17 to July 14. Blessed Kateri, the "Lily of the Mohawks," was beatified in 1980, the last step to sainthood.

The Tekakwitha memorial day is on the past two years has been superseded, first by Good Friday in 1981, then by Easter week in 1982, prompting those devoted to her to petition to have the date for the memorial moved.

—The proposed addition to the church calendar in the United States of memorial days for Blessed Marie-Rose Durocher on Oct. 6 and Blessed Andre Bessette on Jan. 6.

—A proposal to pool the bishops' travel expenses to the annual November meeting in Washington. Under the proposal each bishop would submit his travel expenses, which then would be added up and averaged. Those paying more than the average—such as those bishops coming from the West Coast—would be reimbursed the difference, while those paying less than the average would be billed the difference.

Works of black poet banned in native country

by GINA JUNG

Dennis Brutus is a widely published South African poet and author, but many of his countrymen have never seen his work.

"It is a crime in South Africa to read my poetry or to have a copy of my work," said Brutus during a recent lecture at the Christian Theological Seminary. But despite the law, he said that his poetry "is still circulating in South Africa."

Brutus, a visiting professor of African Literature at Boston's Amherst College, was in Indianapolis Oct. 22 as a guest of Christian Theological Seminary and the Africa Department of the Christian Church (Disciples of Christ).

Speaking before an attentive audience of students and faculty, Brutus described life under apartheid in South Africa. In a country of 22 million blacks and 4 million whites, "eighty percent the people are excluded from the process of legislation," he said.

"The laws insure dominance of one group by another. People are under conditions of torture. There was one instance of a white doctor who fled under torture. These things take place

under a government that calls itself Christian."

The clergy and the church is beginning to speak out against the apartheid system, Brutus said. "But the few timid voices that speak out against apartheid are not being heard."

He added, "People justify the apartheid system by pointing to the protests. They say, 'See, things are changing. We have these whites protesting now.'"

UNDER SOUTH AFRICAN law "blacks are considered foreigners in their own country," Brutus explained. Blacks who come to the cities from rural areas must have a work permit to stay. When they arrive in the cities, they are allowed 72 hours to find work. If they do not find work in that time, they can be arrested.

Eighty percent of the land mass in South Africa is reserved for whites though the whites only make up about 20 percent of the population, he noted.

Brutus attacked the U.S. government for authorizing the recent sale of 1,500 shock batons to South Africa. The baton has been described as an alternative to conventional crowd control equipment such as night sticks and blackjacks. The batons discharge a microcurrent of electricity to the surface of the skin for less than a millisecond of a second. Reportedly, they can render persons harmless without causing injury to them.

"With allience of the U.S. and South Africa is by no means unique," Brutus said. "The South Africa's Coast Guard trains with the U.S. Navy. Collaboration with oppression is a fact of life."

Inequality is perpetuated in the education of black South Africans, he noted. "From an early age, blacks are taught that equality with the whites is not for them. . . . Inequality is hammered in the natural context of things."

BRUTUS HAS BEEN living in exile in the United States for the past 10 years. He taught English in South African schools for 14 years. In the late 1960s he became actively involved in the anti-apartheid movement. The South African government fired him in 1961.

He was effective in protesting against apartheid in sports. He pleaded for the rights of South African blacks to participate in the Olympic games.

Brutus was hunted by the South African police. He was eventually captured and sentenced to 18 months of hard labor.

While in prison "I was forced to run until I collapsed," Brutus recalled. "The prison doctor reflected the attitude of the South African government. He said to me, 'But Brutus, you're a doctor. Who was so interested in the Olympics

You should be glad they're giving you all this exercise here.'"

But Brutus' efforts to exclude South Africa from the Olympics led to success. South Africa was not permitted to participate in the 1964 and 1968 Olympics.

After his release in 1964, Brutus exiled himself on an exit permit. According to the terms of the permit, he would face immediate imprisonment if he returns to South Africa.

He spent four years in London before coming to the United States to teach in 1970. For the past 10 years Brutus has been permitted to stay in this country on a work visa. His visa was renewed yearly, but in 1980 he was refused a new visa.

Facing the possibility of deportation to South Africa, Brutus applied for political asylum in the United States. The Immigration and Naturalization Service (INS) has asked the State Department for an opinion on the case. The State Department's opinion is due to be handed down soon.

Brutus said he suspects that the South African government may have been the reason behind why his work visa was not renewed. "I am sticking my neck out here, but I think South Africa has something to do with it," he said.

Some observers feel that Brutus' presence in the United States may be causing an embarrassment to the Reagan administration which is trying to establish closer economic relations to South Africa.

If his request for political asylum is refused, Brutus said he would appeal to the federal court to find out why his visa was not renewed.



Parish sets up fund for human services

Members of St. Thomas Aquinas Catholic Church and other individuals announce formation of the St. Stephen's Alternative Fund to help alleviate problems caused by federal cutbacks to human services programs.

The Fund has been formed to distribute withheld taxes and other contributions to the

needy. Acknowledging the risk that is sometimes necessary to "live out the Gospel command to love" their neighbors, St. Thomas' parish council in 1980 began withholding the federal tax assessed on parish telephones in resistance to the "diversion of funds from human services into the military budget."

Money deposited with the Fund will be disbursed in the following manner: 10 percent for operation of the Fund and for educational programs, 25 percent for tax resistors support, 25 percent for emergency provisions for the needy, and 40 percent for support of programs attempting to remedy the root causes of poverty.

Area pastors have been notified by the Fund that the 25 percent reserved for emergency provisions are for needy people who cannot receive help from any other social agency. This money will be distributed as pastors contact the group.

Contributors of the Fund will meet regularly to review grant and loan applications.

The St. Stephen Alternative Fund is not associated with the St. Thomas Aquinas Catholic Church or its budget. People interested in contributing to the Fund or finding out more about tax redirection should contact the St. Stephen Alternative Fund, 825-1818.

Archbishop appointed to head Cincinnati see

WASHINGTON—Auxiliary Bishop Daniel E. Pflarczyk of Cincinnati has been named archbishop of Cincinnati by Pope John Paul II. Archbishop Pflarczyk, 48, ordained a priest in Dec. 30, 1974, has been a priest of the Cincinnati Archdiocese for 23 years. He has been serving as apostolic administrator of the archdiocese since his predecessor, Archbishop Joseph L. Bernardini, was named archbishop of Chicago in July. He was chairman of the U.S. Catholic Conference's Committee on Education from 1978-1981. He also served as chairman of the Committee of Bishops and Catholic College and University Presidents, which prepared a pastoral letter, "Catholic Higher Education and the Pastoral Mission of the Church," issued by the bishops in 1980.

POINT OF VIEW

What qualifies a good leader?

by Fr. JEFF GODRECKER

Four months ago I began work for the Christian Leadership Center at Marian College, a center whose purpose is to assist the local churches in their development of leadership and lay ministry. I have discovered an incredible amount of energy being expended on this development which is really exciting. But the major question for both the local churches and the Christian Leadership Center is: What kind and style of leadership do we need and want? I want to suggest some answers.

The leader we need today is first and last a person of faith, a person who practices long before he preaches. This leader leads by his faith and leads because in some real sense he has already been where he hopes to take the people he is leading.

He is a Christian leader because he has already met Jesus Christ and his Gospel. He has appropriated or "owned for himself" the causes of the Gospel.

The leader himself is led by the Spirit, growing to meet his own challenges as person and Christian. This leader certainly never recognizes his own inertia but constantly seeks to continue journeying along the road of his own development. The Christian leader is living and developing his own life and not simply living and developing everybody else's life.

Today's Christian leader often examines his motivations for leadership knowing that power can lead to tyranny and exclusiveness. "Divine right monarchies" are no longer appropriate in parishes and dioceses and schools and offices. Today's leader knows that power is best held by the community and not vested in one individual.

Leadership in the Christian community should have less to do with power and more to do with the building up of the community through a loving mutual service of friendship. The best image for Christian leadership is not, then, the general of an army, or the president

of an assembly or a company, or the manager of an organization.

Rather the image that is more appropriate for a leader in the Christian community is that of a family member, a brother or sister who wants to bring the family closer together, who wants to help the family be more family by being bonded together in Christ.

Christian leadership is, then, not a status nor is it even a state in life. It is rather a sacred function in service of the Gospel and the community that seeks to live it.

Christian leadership is not clerical. Clericalism, however, is certainly not limited to clergy but is a disease that infects leaders of all kinds. Clericalism whether of the clergy or of board or council members or other ministries in the church is the antipathy of good contemporary Christian leadership.

It is of exceptional importance that the Christian leader engage in an ongoing reflection on the need to continue to shift the methods of leadership. The methods must be inclusive of people rather than exclusive, relational rather than unilateral, gracious and graceful instead of legalistic, organic rather than mechanistic, inviting and challenging rather than demanding and compelling. I believe that the real key to successful Christian leadership is really in the methods used by the leader.

There are, of course, many other issues that need to be examined that cannot be addressed in a short reflection. Some of these are: 1.) The relationship between bureaucratic needs (which are quite legitimate) and people needs (which are even more legitimate); 2.) The relationship between and need for charismatic leaders and institutional leaders; 3.) The need and encouragement for personal creativity in leadership; 4.) The relationship between the needs of administration and the needs of the leadership who are doing front line ministry; 5.) The need for leadership training.

I want to conclude by saying that I think the archdiocese is blessed with a good many people who do embody what I have been trying to say about good Christian leadership. My hope is that it may continue to grow without burning out and that their spirit of leadership may enable others to take up the same kind of service.

was primarily comfort and often the soul, not the body, was their major concern. Religious orders continued this service through the Middle Ages.

During the time of the Crusades, hostels or traveler's inns were established to help the weary pilgrim on his journey or pilgrimage. At these lodges, one received refreshment, rest and companionship.

At the turn of the century, specific religious orders founded hospitals to care for the dying. Many are still in existence today. The Irish Sisters of Charity founded a home in Dublin and St. Joseph's in London. Anglican Sisters founded the Hotel of God in England and a group of Catholic Irish lay women founded the House of Calvary in New York City. All of these events and places were ancestors to the modern day hospice.

Dr. Cecily Saunders from England founded St. Christopher's, which is internationally known for its care of the dying. In the 1970s this act of modern equipment and knowledge, care

WASHINGTON NEWSLETTER

Churches lose family farm battle

by JIM LACKEY

WASHINGTON—Church groups long concerned about preservation of the family farm lost a major legislative battle this fall when Congress approved a bill reforming the nation's land reclamation law.

The legislation, which provides subsidized federal irrigation water to Western farmers, first was passed in 1902 and included a strict limitation on the size of farms that were eligible to participate. But the new law increases the size of land holdings eligible for the low-cost water and thus, according to church groups, subsidizes wealthy corporate farms at the expense of the small farmer.

The new measure, signed into law Oct. 12 by President Reagan, also eliminates a residency requirement which prevented absentee landowners from benefiting from the subsidized water.

Among the groups which opposed the reform were the National Catholic Rural Life Conference, the U.S. Catholic Conference, public policy arm of the U.S. bishops, and Network, a Washington-based lobby on social justice issues organized by nuns.

"The primary purpose of the 1902 Reclamation Act was to promote the family-sized farm as a desirable form of rural life through federally subsidized construction of irrigation projects," remarked Bishop Mark J. Hurley of Santa Rosa, Calif., in a letter earlier this year to members of the House of Representatives.

BISHOP HURLEY, chairman of the USCC's social development and world peace committee, said he realized that "practical changes are needed in the law." But he opposed elimination of the residency requirement and proposed limits on the size of land-holdings lower than those ultimately enacted by Congress.

Under the 1902 measure the amount of land under single ownership that could receive federally subsidized water was limited to only 160 acres. The new law increases that limit to 960 acres, still more than the 640-acre limit sought by the USCC.

The 960-acre figure, though, was a victory of sorts compared to earlier versions of the measure. At one point the acreage limitation in the Senate bill was as high as 2,880. It was cut to 1,280 acres on the Senate floor before the final 960-acre limit was established in a House-Senate conference.

Critics said the 960-acre figure still is too high. "It's grossly unfair to subsidize wealthy farmers while family farmers in the rest of the country are barely hanging on," Sen. Howard M. Metzenbaum (D-Ohio) said during Senate debate.

A Metzenbaum amendment to keep the residency requirement in the bill fared no better. It was soundly defeated, 75-7, on the grounds that it was unrealistic with today's

modern farming methods to require owners to live on or near their holdings.

ACTUALLY THE whole battle over the reclamation law may never have taken place had it not been for a federal court decision in the mid-1970s ordering stricter enforcement of the 1902 act. That order prompted outcries from Western farm interests that had become accustomed to the lax enforcement of the standards.

The Senate in 1979 approved a new reclamation law loosening some of the 1902 standards, but the measure died in the House. That forced the current Congress to deal with the issue since the Interior Department was under court order to begin enforcing the measure beginning next year if Congress did not act.

Besides the issue of preserving the family farm, another controversy centered on the provision charging operators of federally irrigated land the cost of water they used on any land they farmed over 960 acres. The Interreligious Taskforce on U.S. Food Policy, which includes both Network and the NCRCL, contended that "because of numerous loopholes, options and exemptions in the bill" few if any large landowners actually would pay full cost for water on their excess lands, leaving the taxpayer to pick up the tab.

Many Western senators and representatives, though, defended the measure. "The strange thing to me," commented Sen. Barry Goldwater (R-Ariz.), "is that the people who object most vociferously are those people whose only problem with water is that they have too much of it."

Goldwater maintained that many crops grown in the West, such as lettuce, cannot be harvested profitably by small farms, meaning that corporate farms have had to step in. That development has made acreage limitations and residency requirements outdated, he said.

But church groups continue to be concerned that the new law will amount to another strike against the family farm. Stewardship of God's land, these groups say, is an important moral question that can best be served by a family-based rather than a corporate-based food production system.

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Hospice assists families to care for members who are dying

by DR. MARGARET PIKE

Hospice is a concept of care for terminally ill patients and their families. It is an alternative approach of health care to specifically address the special needs of people who can no longer expect to be cured of their illness.

Since the beginning of mankind, people have cared for their sick family members, attempting to provide care and comfort. As civilization progressed, care expanded to include the services of the extended family, the neighbor and then the community. As hospitals grew in size and technology, the care of the sick, especially the dying, left the home scene and death occurred in the hospital.

When one explores the concept of care for the dying, it appears to have been grossly influenced by the teaching of Jesus Christ, who taught pity, love and concern for one's fellow man. Religious orders began to care for the sick poor since the time of Christ. Due to the act of modern equipment and knowledge, care

was primarily comfort and often the soul, not the body, was their major concern. Religious orders continued this service through the Middle Ages.

During the time of the Crusades, hostels or traveler's inns were established to help the weary pilgrim on his journey or pilgrimage. At these lodges, one received refreshment, rest and companionship.

At the turn of the century, specific religious orders founded hospitals to care for the dying. Many are still in existence today. The Irish Sisters of Charity founded a home in Dublin and St. Joseph's in London. Anglican Sisters founded the Hotel of God in England and a group of Catholic Irish lay women founded the House of Calvary in New York City. All of these events and places were ancestors to the modern day hospice.

Dr. Cecily Saunders from England founded St. Christopher's, which is internationally known for its care of the dying. In the 1970s this act of modern equipment and knowledge, care

(See HOSPICE ASSISTANTS on page 17)

the criterion

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LIVING THE QUESTIONS

Take a walk in the woods and get to know yourself

by Fr. THOMAS C. WIDNER

"Simplicity, simplicity, simplicity! I say, let your affairs be as two or three, and not a hundred or a thousand; instead of a million, count half a dozen, and keep your accounts on your thumb-nail."

For a few weeks I've been taking a short course in Henry David Thoreau through the Free University. His explanation for "going to the woods" in his book "Walden" fuels the fire of my own belief that life is too complex to be lived fully or decently. The complexity is not so much the result of what humankind does to me, but what I do to myself as a result of the availability of all that humankind produces.

One Sunday's newspaper was filled with a stack of advertisements run by scared businesses whose inventories are so high they seem willing to take any offer to get the goods off their hands.

Some Europeans I have met in recent years who have travelled in this country express their confusion with the choices they must make merely shopping in American groceries. "When I buy milk in Europe," says one, "I buy milk. It's all the same in Europe. But here I have to choose between 1 percent, 1 percent, buttermilk, homogenized, pasteurized, and so forth."

The choices we make in our contemporary society are many even in something ordinary like buying milk. These

choices can be more than we can handle. These choices can distract me from the real business of living.

The goods I am offered in exchange for my money are neither useful nor necessary to me. Yet I feel conditioned to buy. I have allowed myself to be conditioned by what others say. I must have. Thoreau was correct, it seems to me, in going to the woods where he desired not to escape but to find himself. One could not sift through all the luxuries life offers and come to the basic knowledge he came to without leaving such luxuries behind in order to discover their worth (if any).

"I learned this, at least, by my experiment," Thoreau said. "That if one advances confidently in the direction of his dreams, and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours."

Thoreau is an original. He understood simplicity and he understood dreaming. His contribution to my life is the encouragement to live simply and to dream. Someone told me not too long ago, "At all costs, keep moving." I understood this to mean not to settle for less, not to settle for past successes, not to assume a comfortable niche in life, not to sit and do nothing.

In Scripture the prodigal son, we are told in one translation, "came to himself" and returned to his home to be welcomed by a loving father. Thoreau did not run from his own person or responsibilities, but he did go in search of himself and he did come to himself. His success was not measured in money accumulated or possessions gained but in the confidence he felt about himself and his convictions and in the simplicity of his life.

I suspect most of us fear being as original as Thoreau. I am a creature of the community and I like being part of the group. Yet Thoreau seems to encourage me to go against the group. Nevertheless, Thoreau himself never really left his own community. Hermits make contributions to society by leaving them. Thoreau was not a hermit. He returned to his society. He only left part-time in order to better recognize his part in the community.

I think what Thoreau says about the community is that each member becomes weak and flabby if each one gives way to the demands of the community without first having defined himself/herself and one's part within it.

Lastly, Thoreau does not seem to me to have the personal God I know. Nevertheless, Thoreau met God in the very place he is really found—within. Thoreau's outward expression of this meeting does not correspond to mine, but I find no conflict in the meeting place. The writer, it seems to me, has located God in the place and in the person to which we are directed to find God—within oneself. Indeed, Thoreau's sense of the God within himself seems to me the highest achievement a Christian can realize—to use one's human gifts and not to do with them as someone else directs.

It was not selfishness Thoreau espoused. It was the notion that each human being has the responsibility to make something of himself/herself and not to make oneself over into someone else.

So I will try to walk—not in Thoreau's woods, for they are his—but in my own. They are plentiful and there is much there to discover.



Vatican II knew the church must be what it says it is

by Fr. RICHARD P. MURRIEN

October 11th was the twentieth anniversary of the opening of the Second Vatican Council. The anniversary occasioned a number of articles and symposia designed to put the council in some larger perspective.

There are Catholics who become anxious in the face of such assessments. In their minds, every positive word said about Vatican II implies a negative word about the pre-Vatican II church. That is not the case, but it's the perception many seem to have.

One can say a word of profound appreciation for the Second Vatican Council without repudiating pre-conciliar Catholicism. Indeed, that is precisely what Pope John Paul II did in his "Sources of Renewal," published before his election to the papacy.

There are many things about pre-conciliar Catholicism which remain at the center of Catholic faith and practice: all of the great mysteries (Trinity, the redemption, the Holy Spirit, eternal life, the Kingdom of God), the sacraments, our commitment to charity, justice, and the other theological and cardinal virtues, and on and on.

But just as it would be a grave error to assume that the council substantially altered the Catholic faith, so it would be a great delusion to believe that the council did so more than change some terminology, while leaving all basic thought-patterns and practices untouched.

BECAUSE OF THE council the Catholic Church is very different today from what it was in 1940 or 1950 or even 1960.

We are less inclined today to see the church properly as a hierarchical institution. The church understands itself now as the whole

People of God, with laity as much a part of the church as clergy and members of religious orders and congregations.

To be part of the People of God is to share responsibility for the church's life and mission. Since the council, therefore, we have seen the development of parish councils, diocesan pastoral councils, and other organizations composed largely of laity.

We are less inclined today to think only of the Roman Catholic Church when we say "church," for the Body of Christ embraces all baptized Christians.

Even though intercommunion and the mutual recognition of ministries have not been officially approved, we have made extraordinary progress in areas such as common prayer, common theological study, and collaboration in works of charity and social justice.

Although we Catholics have not embraced religious indifferentism, we recognize today more than in the pre-conciliar period that we have much to learn from other Christian churches and from non-Christian religions as well.

GOD WORKS outside the Catholic Church and even outside the Body of Christ. We have to be prepared to discern the divine presence "out there" and to respond to it. And we have to respect the outside and to defend his or her right to worship God in accordance with the dictates of conscience.

Thus, we are called less to the way of apology and polemics and more to the way of listening and dialogue. Pope Paul VI, in fact, made this the central theme of his first encyclical letter "Ecclesiam Suam."

We are less inclined today to see the church only as an instrument of salvation achieved through the celebration of the sacraments and the teaching of saving truths; and more as a sacrament in itself.

To be sure, the church is still very much a means of salvation, but the church mediates God's saving grace not only in preaching, teaching, and sacraments, but in a whole range

of activities on behalf of the needy, the oppressed, the dispossessed, the outcast, and so forth. And it demonstrates the presence of saving grace by the way it acts toward its own members and toward those in its employ.

As the Third International Synod of Bishops would put it some six years after Vatican II, the mission of the church includes in its essence the struggle for justice and the transformation of the world. The social apostolate, as it was once called, is as much a part of the church's mission as its liturgy and its catechesis.

The same document declared that a church

which proclaims justice outside can only be credible if it practices justice inside.

This principle is the same as the one articulated by Pope John XXIII at the opening of the council: "The substance of the ancient doctrine of the deposit of faith is one thing, and the way in which it is presented is another."

The Second Vatican Council's great achievement was in recognizing this connection between internal reality and external sign. The church must not only be what it signifies, but it must also signify what it is.

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PRIZES FOR SENIORS—Pamela Floyd, director of Retired Senior Volunteer Program, calls door prize winners to come forward at the RSVP luncheon held last week at the Athletic Club. RSVP is a support group for senior citizens locally sponsored by Catholic Charities. Father Larry Vasilier, director of Catholic Charities, stands at the far left while Diane Kowalski, of the Catholic Charities staff, watches at the far right. (Photo by Glen Jung)

Family life director wants parishes to call on her

by PEG HALL

"What would you like from the Family Life Office?" Director Valerie Dillon wants to know. As head of the archdiocesan office she describes as "new in name and shape," she came to the Tell City Deanery on Thursday, Oct. 23, to share ideas with 12 priests, four sister pastoral ministers and a lay woman coordinator of religious education.

Mrs. Dillon found agreement with her top priority of marriage preparation as the most pressing need in family ministry within parishes. "What engaged couples get, they get from us," said co-pastor Richard Lawler of St. Paul's parish in Tell City, St. Plus in Troy and St. Michael in Cannelton.

With about 40 weddings a year, the three priests of the tri-parish "never feel we have done it properly," he said.

The burden of family ministry is too great for a pastor to carry alone, Mrs. Dillon said, but especially those stationed some distance from archdiocesan offices usually try to do just that.

She hopes to set in motion new programs of peer ministry, parishioners helping other parishioners, through the services of her office. Mrs. Dillon sees her job as bringing her offerings out to where people live.

"If someone sees me at my desk, I feel that I have to explain, because the focus of the family life ministry is at the parish level," she said.

The director is prepared to carry the concept of the sponsor couple program to parishes

to replace the old Pre-Cana Conference for engaged couples.

In the new program, which is the core of the archdiocesan marriage guidelines being formulated, a married couple chosen by their pastor will invite an engaged couple to their home for several discussions of married life.

"The sponsor couple should have an average, reasonably happy marriage," explained Mrs. Dillon. The most important requirement is the ability to show warmth to the engaged couple. Secondly, neither partner in the sponsor couple ought to have serious psychological problems, she said. The optimum arrangement is to have enough sponsor couples so that each set of sponsors assists three engaged couples a year, Mrs. Dillon said.

The guidelines suggest that sponsor couples ought to have been married between five and 20 years. "It's not a dogmatic policy," she added. The reasoning behind the guidelines on years of marriage is to locate couples who are experienced, yet won't act like parents to the engaged persons. What matters is being "young at heart."

The director's paid staff is meager. It is just Mrs. Dillon and a part-time secretary. "We will depend on volunteers and on professionals as needed," she said. In many cases the professionals will be volunteers within the parish, she said.

Besides the top priority of marriage preparation, Mrs. Dillon sees five other family ministry needs, a parent program, natural family planning, ministry to the divorced,



FAMILY MINISTRY GETS TOP PRIORITY—Valerie Dillon, director of the Family Life Office, finds agreement with Father Richard Lawler, dean of the Tell City Deanery, on the top priority in family ministry at a meeting in southern Indiana. (Photo by Fr. Donald Eyraud)

family life (sexuality) education and leadership training.

Mrs. Dillon predicted that pastors will find parishioners who want to serve as peer ministers. "They want to serve you and the parish" in a one-to-one Christian ministry, she said.

Father Lawler, dean of the Tell City Deanery, noted that the consensus of the group favored the sponsor couples program for marriage preparation.

"What's the next step?" he asked.

"Call me," Mrs. Dillon said. She said that she would be available to come if a meeting is arranged with prospective volunteers from several parishes.

The initial meeting might be followed up by one between the priests and volunteers, after which she will return for an all-day Saturday workshop to complete the training of peer ministers, she said.

TO THE EDITOR

Director says Gleaners doesn't sell food

There were some errors in the recent article concerning Holy Cross parish's food pantry.

Gleaners Food Bank receives food from donors that take a credit for their donation on their taxes under the terms of the 1976 Tax Reform Act (1981 Amended). The food is then shared with member agencies of Gleaners. Member agencies contribute 12 cents per pound toward the operating cost of the Food Bank and the other 12.8 cents per pound (that it costs Gleaners to operate) is generated through grants and donations.

Food is never sold and no member agency can pass the shared contribution cost along to the client/consumer of the food. This is ac-

cording to IRS regulation and is designed to avoid abuse by both charities and corporate donors.

The shared maintenance contributions made by our member agencies are critical to the actual operation of Gleaners and make us similar to a coop that handles a free product and only passes along the cost of handling.

Gleaners doesn't receive federal or city funding either—only shares contributions, grants and private donations.

I hope this has helped share a clearer picture of how we operate. We are always interested in providing access to Food Bank food to IRS 501 (c) (3) groups that feed the ill, needy and infants. I know that your forum will reach many of them. Groups wanting to know more about Gleaners can contact Lewis Deer at 835-4082. He will provide whatever technical assistance may be required.

Pamela Altmeyer-Bennett
Executive Director
Gleaners Food Bank

Indianapolis

How lucky!

Recently we attended one of Father Jeff Godecker's Masses at Bellarmine House.

The spirit of the students was clearly evident in the warm, personal liturgy that Father conducted, and it was heartwarming to see the genuine manner in which he seemed to relate to each of them. How lucky the IU/PUI students are in having Father Jeff! God bless him!

Mrs. Margaret Polak

Indianapolis

Jackson worried about 'Russian roulette'

A new version of Russian roulette, called "Nuclear Freeze," has been introduced to the quill of the world by the Russian KGB through its stooge organizations: World Peace Council, U.S. Peace Council, U.S. Communist Party, Women Strike for Peace and Mobilization for Survival. One leader of the latter organization is Terry Provanca, a World Peace Council activist. Their mission in this case is to invert reality and they have succeeded to a large degree.

If Russia is sincere about a nuclear freeze, why did the KGB arrest seven young European tourists, April 19, 1982, who staged a short lived peace demonstration in Red Square? And why is a co-founder of Moscow's only independent disarmament group being held in a psychiatric hospital and given depressant drugs against his will?

The Russian leaders are past masters of the "Big Lie" that furthers their objectives. If the new game is a success, and so far it is, Russia will continue to dominate the field of nuclear weaponry and the world will remain under the heel of an aggressive, superior nuclear power. After dealing with them for more than 40 years and taken in by their lies, we should know better.

If all the "brainwashed" individuals who are so infatuated with the Russian way of life would move to Siberia, they would become inundated with the only true freeze the Soviets have to offer.

The only unjust wars are those we fight in, but are not allowed to win.

Bottin: Amen!

In regards to the column by Cynthia Dewees—the part on committee meetings I have one word to say—AMEN!

E. M. Bottin

Indianapolis

The Russians fear a nuclear war as much as we do. They know that if they launch enough warheads to destroy us, the prevailing winds will carry the fall-out back to them and their destruction will follow.

Our greatest enemy is fear and if our faith is strong enough we can overcome fear and prevail over all adversities. We have better things to do with our time than to march and demonstrate for a clandestine idea, born in Russia for her benefit.

David O. Jackson

Knightstown

Questions raised

Doctor Collamati's remarks on conscience (10/13) raises many questions. Since the Christian faith is a revealed religion and the Catholic Church is the custodian of it, can a faithful Catholic of good reasoning powers and with an informed conscience reach in good conscience a personal decision contrary to the teachings of the church?

E. J. O'Connor

Fort Wayne

Aims are similar

In Poland the military have taken over the country. They did it by martial law. In this country they are doing it by pre-empting the national budget. Budgets for social benefit activities are being cut and cut and cut again, but the military budget remains sacrosanct at \$200 billion for just one year!

President Reagan and Polish Premier General Jaruzelski use different techniques, but their aims are the same.

Hyman O'Brien

Livermore, Calif.

Yochem thankful for write-up

Thank you for doing a fine write-up on our June 27 flea market.

We have in southern Indiana have never had a list of Catholic events so complete as you do in *The Active List*. Now we can see what goes on archdiocesan wide due to your fine work. Many people in this area have started to look forward to your *Active List* and do go to other places because of it. Thanks, again.

Steve Yochem
St. Joseph Parish

St. Joseph Hill

Ed. Note—This serves as a welcome reminder to parishes to send us notices about events taking place in your parish which are open to the general public. See the notice under the heading "The Active List" on page 14.

Sitting back, taking it all in and being thankful

by NANCY L. FREUND

I have always been a person who feels very deeply, whether the feelings are of love, faith, sadness, or happiness. I was raised in Catholic schools and in a Catholic environment all through my life and gladly so. But it's just been in the last three years or so that I've begun to learn the depth of what I feel for a faith that shapes my life.

A lot of that learning has come about due to a bunch of kids who don't attend Catholic schools, for the most part, but who receive their Catholic education from volunteers and from each other.

After graduation from Providence High School in Clarksville, I experienced a period of faith when I just accepted it and let it be as it was. I guess I thought that I had reached the depth of my faith.

Then my informal Catholic education started. A group of friends "gently nudged" me until I decided to go on a Parish Renewal held at Our Lady of Perpetual Help in New Albany. I didn't experience a drastic change, but I did begin to see that I needed more. Gradually, through ups and downs in my life, I found I needed to be Catholic, I needed the people and the community that it offered.

So often in prayer, I found myself begging God to take me and use me in some way. I knew that there had to be some way that I could share the depth of what I felt for my Catholic faith and for my God. The beauty of the people in my life and the world around me always me always left me overwhelmed, speechless, and unable to express any of it.

I lacked the confidence in myself that I needed to reaffirm my faith. I felt a strong light shining inside me, but I didn't think it was being seen by others with whom I longed to share it.

Then I saw in our church newspaper an appeal for people to teach religious education. I felt I wanted to, but again I questioned my ability to convey my thoughts. It's so hard to put words to feelings that are so strong that they make you feel like you're going to explode. Well, I "gently nudged" myself this time, took about 30 gulps and volunteered.

Remember the light I spoke of that I felt shining? Through the youth I became involved with, I now had a means—a mirror, if you will—their eyes—I could see myself there—I could see the same Christ that I felt in me. I want to make them see it and feel it in themselves.

Having only been involved with the youth for one year, I am inexperienced and the kids are always one step ahead of me anyway. They're on top. They've taught me more than I could ever give them. They've given me a sense of self-importance and a sense of church, consisting of people from all over, not just a parish, but a church consisting of all ages, youth and adults working together toward a common goal of faith.

Because of the youth and adults that I have met, the depth within me has taken on an added dimension. Not only do I feel an energy radiating from God's presence in me and those around me, I can see it there. Sometimes I stop and wonder why I'm so fortunate—why I have been blessed with the people I have in my life—my family, my friends, the young people in CYO, and everything else about my life. When it comes down to trying to find an answer, I only want to sit back, take it all in, and be thankful.

(Nancy Freund is heavily involved in parish and deaconry activities in the New Albany deaconry.)

check it out...

✓ Karl and Helen Smith will celebrate their 50th wedding anniversary with a Mass of Thanksgiving Nov. 7 at 1:30 p.m. at Christ the King Church. Open house will follow. They have two sons, Jerry of Martinsville and David of Indianapolis, and two daughters, Janice Beck and Carolyn Cooper, both of Indianapolis. They also have 10 grandchildren and four great grandchildren.

✓ A workshop to acquaint persons with hymns and hymn singing will be held at Our Lady of Lourdes Church on Saturday, Nov. 13. The Learn and Work Hymn Workshop will address various facets of hymnody and is open to anyone interested in learning more about parish music. Luncheon reservations for the all day workshop must be made by Monday, Nov.

Archbishop O'Meara's Schedule Week of November 7

SUNDAY, Nov. 7—Confirmation at St. Augustine Parish, Jeffersonville, Mass at 11 a.m. with reception following. Confirmation at St. Anthony Parish, Clarksville, Mass at 3 p.m. with reception following. Confirmation for the parishes of St. Francis Xavier, Henryville and American Martyrs, Scottsburg, to be held at American Martyrs, Scottsburg, Mass at 7:30 p.m. with reception following.

TUESDAY, Nov. 9—Confirmation at St. Paul Parish, Greencastle, Mass at 7:30 p.m. with reception following.

THURSDAY, Nov. 11—Meeting of the Deans of the Indianapolis Archdiocese, Catholic Center, Indianapolis, 10 a.m.; Indiana Catholic Conference Advisory Council meeting, Catholic Center, Indianapolis, 7:30 p.m.

SATURDAY, Nov. 13—NCCB/USCC Administrative Committee/Board meeting, Washington, D.C.

8. Call Mary Jo Matheny, 547-4177, for reservations and information.

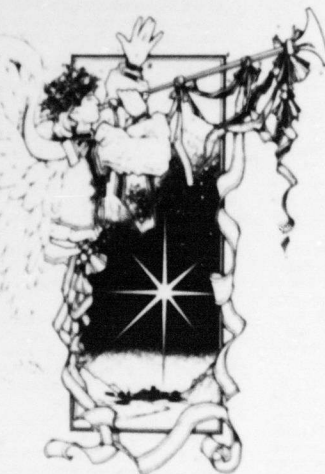
✓ In recognition of National Hospice Week, the St. Vincent Stross Center will host local physicians and their staffs at an open house of the hospice unit on Nov. 9, 11 a.m.-1 p.m. St. Vincent Hospice information will also be on display at Glendale Mall on Nov. 13, 10 a.m.-4 p.m. For further information, call the St. Vincent Hospice at (317) 875-4675.

✓ The Project Equality Program of Indiana and the Indiana Interreligious Commission on Human Equality will sponsor a Minority Vendors Fair Nov. 19 from 10 a.m. to 2 p.m. at the Interchurch Center, 1100 West 42nd St. The purpose is to provide an opportunity for minority vendors to display their products and services to purchasing representatives of religious jurisdictions, churches and their

related institutions and agencies. It is sponsored in conjunction with Project Equality's creative purchasing program. For more information in the Bloomington area, call the Rev. Jon Walters, (317) 333-0608, or Dr. E.D. Butler, (812) 336-0627. In Indianapolis and other areas of the archdiocese, call Anthony J. Malone, (317) 924-4345.

✓ Raines Pastoral Counseling Center is the new name of the Indianapolis operation of the Indiana Counseling and Pastoral Care Center, Inc. Now an interdenominational organization helping people from all walks of life, the Raines Pastoral Counseling Center was established under Bishop Raines in 1956. The Raines Center now has its main offices at 1717 West 80th St., Suite 112, Indianapolis, Ind. 46260. Satellite offices are maintained in central Indianapolis and Greenwood. All offering individual, marriage, family and group counseling.

It's not too early to think about Christmas...



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PRINCIPAL SPEAKER—Benedictine Father Cyprian Davis of St. Meinrad will be the main speaker at the 10th anniversary celebration of the Archdiocesan Black Catholics Concerned. The celebration will be held at St. Andrew Church Sunday Nov. 14 at 5 p.m. Everyone is welcome to attend the celebration.

Faith made Princess Grace different

by DOLORES CURRAN

"Princess Grace died," my husband said. "I just heard it on the car radio." I stared at him in disbelief.

"Who's Princess Grace?" asked my 14-year-old son, and I stared at him in dismay.

Who's Princess Grace? How could I explain to this child three years younger than her youngest that Grace Kelly came the closest to being an idol in my childhood. I thrilled with her through "Rear Window," cried with her through "Country Girl," and agonized with her through "High Noon."

Grace Kelly, the actress with poise, stoicism and white gloves was different, even then. White gloves. Was it



she who turned American girls of that era back to white gloves? I don't remember but I do know that her wholesome appeal to a generation of young women who could not relate to the Marilyn Monroes. Grace Kelly gave us an option. If she could be beautiful, chaste and desired, then so could we.

And, of course, I, along with my peers, lived vicariously her royal romance and wedding. She was the Lady Diana of our day. Her wedding was the media event of the year, the Super Bowl of real romances.

My admiration for Princess Grace didn't end with her marriage or with youth. In reflection, I guess it began there. She became a model of educated woman, gifted actress, respected princess, and loving mother while others fell by the wayside.

I didn't grieve when Elvis Presley, John Lennon or Natalie Wood died. I lost interest in Elizabeth Taylor somewhere between her third and sixth marriages. As gifted as these people were in their entertainment lives, their per-

sonal lives didn't or don't inspire admiration.

True, Grace Kelly had a lot to begin with—wealth, beauty, giftedness and a loving supportive family. But many people have those. The marked difference is that Princess Grace used her gifts to provide a model of personhood that all could respect and emulate. Never did we find stories of extra-marital spice linked with her in the scandal sheets.

She was often photographed deeply involved with her children whom she regarded as the most important subjects in her royal life. Many parents throughout the world identified with her pain through the breakup of her oldest daughter's marriage but she remained lovingly supportive. Somehow, in her life of Mediterranean glitter, she managed to remain real.

Looking at her life in retrospect, I believe it was her underpinning of faith that made her different. Never becoming an outspoken Catholic figurehead, she modeled a quiet believing Christian life that's hard to find in royal figures today. She didn't become involved in the tensions of the renewed church or choose sides in the Hans Kung affair.

She simply let her faith shine through her personal life and in so doing left a legacy to those who cynically doubt that one can have both fame and faith. She was active in the Red Cross and in La Leche League, founding a chapter in Monaco herself. She was deeply involved in charitable activities in both Europe and America, lending a presence to events that might otherwise go unnoticed.

Although I always enjoyed the many photos of Princess Grace, from royal wedding to TV Christmas specials, my favorite was a news photo published last year of her taking a snapshot of her son as he graduated from Amherst. It was such a parent kind of thing to do and it spoke to me visually of Grace the woman over the many royal shots of Grace the Princess.

"Who's Princess Grace?" my son asked. She was a little bit of all of us and the best of a lot of us. She will be missed. May she rest in peace.

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**NOW,
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Unlimited Way

What can a wife do about her husband's philandering?

by Dr. JAMES and MARY KERNY

Dear Mary: My husband and I have been married 17 years. I know he is fooling around with a younger married woman and I cannot handle it much longer. I do not want to do or say something I'll regret since he is a good husband otherwise and I love him.

Should I confront him and ask him to give her up or tell him to pack up? Or should I confront her or her husband?

Answer: Our readers pose many difficult questions. You have posed the most difficult of all. I cannot tell you what to do. I can help you clarify your alternatives.

First you must ask, "How do I want this situation to be resolved?" The action you take depends on your answer. Here are your alternatives as I see them:

1) Direct confrontation. This approach is all or nothing. You take the consequences. Telling your husband to give her up or pack up is an ultimatum. Confronting the girlfriend or the girlfriend's husband would probably be an ultimatum. Since you say you do not want to break up your marriage, I don't think you want to pose a direct confrontation at this point.

2) Keep still and wait it out. In many ways you, the wife, hold all the cards. You are in his home, present to him, in a socially approved relationship. To be with his girlfriend he must make time, sneak away and face social disapproval. If your husband is excited by the novelty of this situation, the difficulty will soon larger as the novelty wears off.

Your letter indicates that you cannot continue to do nothing and experience hurt. Another way of "waiting it out" may be to try to cool your attachment to him for a time. Turn your energy and emotions toward your job, community involvement, learning new skills or

deepening friendships. Get busy so that you lose less in this hurt. "Cooling" a marriage is not desirable as a lifetime strategy, but it might help you handle your emotions at a trying period.

A more positive approach is to build on the good things you have developed in your years of marriage. What do you enjoy doing together? Eating out? Sports? Movies? Keep inviting him to do those good things. Let him know you are happy to be his companion. Be a better partner than his girlfriend.

3) Total honesty. In this approach you level with your husband. You say, in effect, "I know what is going on. I love you and want you for my husband. You are a good and decent man. You are hurting me terribly. I can no longer stand it." You make no judgments of him, offer no ultimatums. You simply state your feelings openly and lose the ball to him.

I cannot tell you which course to take nor can I predict how each will turn out. You might want to clarify your thinking further by talking to a confidant or counselor.

In your case a counselor is probably better than choosing a dear friend. The counselor can listen more objectively and maintain confidentiality. Dear friends might be tempted to gossip, and gossip will only make it more difficult to resolve your problem.

I applaud your wisdom and courage. Rather than taking some dramatic and irrevocable action, you are considering alternatives. Although infidelity is more hurtful and harmful than most other marriage problems, like others it can be tackled and resolved. Good luck.

Questions on family living and child care to be answered in print are invited. Address questions: The Kernys, Box 873, St. Joseph's College, Rensselaer, IN 46781.

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Pathways of the Spirit

A new life is made in a marriage

by DOLORES LECKEY

C.S. Lewis, the English theological writer of essays and fiction, was in his 30s when he married. He had lived as a bachelor in a world of books and ideas, content to share a home with his brother and social life with men friends.

Then he met Joy Gresham, an American widow with whom he corresponded for a number of years. She had moved to England with her two sons. Then the new life built for her family was threatened when the British government refused to renew her visa to stay in England.

By then, Lewis had come to know Mrs. Gresham quite well. He appreciated her fine mind and her inquiring spirit.

Lewis married her in a civil ceremony which assured her right to remain in England. Neither considered this a marriage in the Christian sense, and they continued to live in separate residences.

When it was discovered that Mrs. Lewis had bone cancer, both of them wanted to be married in the eyes of their church, the Church of England.

They were married in her hospital room with only the Anglican priest and Lewis' brother present. The priest prayed for Mrs. Lewis' recovery.

Lewis took his wife home, presumably to die. The opposite happened.

Her pain lessened, her mobility returned and tests showed that the cancer cells were not multiplying. The couple took up a fairly normal domestic life.

For Lewis it was a revelation. What began as compassion for another human being led to something he had never considered for himself: a marriage founded on love.

He told one friend, "Do you know, I am experiencing what I thought would never be mine. I never thought I would have in my 30s the happiness that passed me by in my 20s."

Interestingly, it was during this period that Lewis wrote what many critics believe is his finest book, "Till We Have Faces," a story about human and divine love.

His wife's cancer did recur, however, and ultimately claimed her life. During her final days, Lewis wrote a poem in which he described her as the one who made his heart a bridge by which he could connect with all of life.

His deep sorrow is evident in the last line of the poem, "And now the bridge is breaking."

The bridge is an apt metaphor or the heart—and for marriage as well. Two lives—two worlds—are connected in such a way that something new comes into existence.

Of course, the individuals do not disappear. But the individuals must submit to the demands of a life together if a true marriage is to grow. This new creation does not happen all at once, nor necessarily with ease.

Rather, a steady stream of small decisions showing our willingness to be attentive to the other person wears away the sharp edges of our self-interest. These personal inner decisions help us to be collaborators instead of competitors in marriage.

We give many signs of this willingness. Among them is the practice of consultation concerning important decisions. This recognizes that resources, psychological as well as material, are held in common. The resources are "ours," not "mine."

Practically, this means that we will decide together how we use everything, from time to money, with respect for each other's needs and limitations. It also means a commitment to share thoughts, feelings, inner experiences. This may require as much generosity and faith as the sharing of bed and food and friends.

Marriage does not exclude the value of some solitude, however. I agree with the poet Rainer Maria Rilke who said that a good marriage is not one in which all differences and distinctions collapse, but one in which each partner protects and guards the other's solitude.

In marriage, the gifts and talents of each one can be honored.

Lewis' story is revealing. His initial decision to marry Mrs. Gresham opened the way to a love that went deeper than friendship. But it also opened him to the experience of heartbreak and grief.

This is, of course, a reality that every couple must face. The other side of love is loss. No one is exempt from this experience. The bridge breaks for each person.

But if we have developed through all the little deaths in marriage, we will know with certitude the truth that with God, "Love is stronger than death," as we hear in the Old Testament Song of Songs.

The bridge will never be destroyed.

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Loving another leads to growth in trust

by THEODORE HENGESBACH

My 17 years of married life have provided me with some unique events and experiences for personal growth. I can think of numerous events that occurred because of my marriage and that changed me in some positive way, or that gave me a new perspective on myself and on my life.

Let me give you some examples. Presently I am teaching my 12-year-old son, T.J., how to drive a stick-shifting car. I consider it my duty as a father—nothing else could make me freely choose to do it.

Each morning as T.J. drives to school, I sit rigidly on the front seat next to him, clutching the seat with my left hand and the arm rest with the right, bracing on invisible brakes. I nervously make idle conversation, hoping he won't be distracted as we whiz by, seemingly within millimeters of parked cars.

I keep telling myself that he did complete driver's education with a grade of B. He is intelligent and his reflexes are better than mine. I remind myself that this experience is making me a better father and a better person somehow.

And it really is. I am growing in faith and trust in my son. I am helping him to build his self-confidence and self-esteem. I am learning

to give up my control of him in his quest for adulthood. I am gaining greater respect for him and demonstrating it by letting him drive in most situations.

My right and sometimes terror really are worth it.

I also recall poignant episodes with my high school freshman daughter, Heidi. Her exuberant independence and readiness to help others have sometimes led me to exasperation.

I remember coming home one afternoon recently and not finding her there as I had expected. As time went on and she did not return, I panicked. I started to call her friends, unsuccessfully, to find out where she was. My anxiety mounted. When she finally returned, I flew into what seemed to me a justified rage.

When I gave her time to explain, she said that she had been helping a kindergarten friend her way home. It had been one of her characteristic errands of mercy. Heidi had discovered the child lost in front of our house and she was rewarded with cookies and milk at the little girl's home.

True enough, she should have left a note telling me what she was doing. Nevertheless after I calmed down, I apologized to her for my outburst. It no longer seemed justified to me.

And then that apologizing can be an

enriching experience. Apologies are probably necessary in every relationship at some time or other. When such a situation arises, an apology can be an experience that draws two people closer together.

In apologizing to my daughter, I acknowledged that she was valuable to me and that I respected her for what she was doing. And I have never felt a more tangible expression of total forgiveness than in her words, "That's OK, Dad."

The last experience I want to mention is the sensual expression of affection between husband and wife. I am struck by the trust that this expression of affection in both body and spirit presupposes and helps to develop more fully. It involves an openness linked to a profound sense of caring and of being cared for in return.

It can lead to an experience of the joy of unity in a fragmented world. It can be a experience of gentleness in a world that is sometimes harsh.

In marriage, I have been led into experiences where I have grown in trust, respect and care for others. These experiences have heightened my sense of delight in every aspect of my life.

One in two Catholic marriages likely to end in divorce

by NEIL A. PARENT

The wedding was beautiful. The bride and groom, who appeared happy and confident, helped plan the liturgy. The signs of their careful attention were everywhere. The future of their marriage appeared bright.

Three years later they were divorced.

Sadly, this story and similar ones are becoming more common. Statistically speaking, Catholics who marry today will stand a nearly 50 percent chance that their marriages will end in divorce, according to one expert who cited current trends.

There are, of course, many reasons why marriages fail—not the least of which is society's more accepting attitude toward divorce and remarriage. Lacking firmer social

pressure and support, many couples choose to split when serious problems arise, rather than to resolve the problems.

To offset the growing vulnerability of marriage, couples are discovering a need to devote more time and energy to their relationships. The relationship cannot be taken for granted, a kind of vague backdrop for the marriage. Rather, the relationship warrants the kind of attention that one gives, say, to a career or to childbearing.

Communication, of course, plays a major role in marriage and deserves special attention. In practically every survey, couples list it as the single most important factor for a healthy marital relationship.

Family therapist Virginia Satir says that all communication has to be learned and that couples can learn to communicate more effectively. In this regard, emphasis frequently is given to developing listening skills—attempting to understand not only words that are spoken but also the feelings behind them.

Another important aspect of marital communication is the couple's ability to handle disagreements constructively. Studies have shown that couples who communicate their disagreements effectively report greater marital satisfaction.

Couples, therefore, can help ensure a more harmonious relationship if they take care to learn how to handle disagreements constructively.

Greater satisfaction in marriage is also reported by those couples who freely and easily communicate love and affection to one another. Husbands and wives should help each other be aware of their wishes and needs in regard to the expression of love and affection, including sexual fulfillment.

In the give-and-take of living closely together—with all the foibles involved—couples can easily fall prey to mutual criticism. Rather than succumb to this destructive trait, husbands and wives need to think more in terms of how they can affirm one another. Affirmation not only enhances the other's feeling of self-worth, it is also a meaningful expression of love.

The couple's emotional satisfaction is a

factor in a successful marriage. While numerous factors contribute to emotional satisfaction in marriage, two that appear to be important to many couples today involve role flexibility and respect for differences.

Role flexibility means that a couple chooses to look at all the roles and responsibilities that exist in marriage and make decisions about how these will be carried out.

Some will choose to carry out these roles much as they have been performed traditionally—and find emotional satisfaction that way.

Others may choose to carry roles out differently. For example they may decide that the husband will share more greatly in the tasks of cooking, housekeeping and child rearing, while the wife will undertake responsibilities related to family income, paying bills and performing necessary

household maintenance chores. This may represent the path to emotional satisfaction for them.

A second point related to emotional satisfaction in marriage involves respect for personal differences. A husband and wife undoubtedly will enjoy many things in common. But each partner will still possess unique preferences and interests. One partner may have more of a need for quiet times and solitude than the other, for example. Whenever possible, such differences should be openly aired and respected.

Finally, for Catholic Christians, prayer, worship and belief in a loving God seem to play important roles in marital satisfaction. A recent study showed that the active practice of their faith meant greater satisfaction in marriage for Catholics.

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Discussion points and questions

1. What are some factors in today's society that pose problems for a married couple? How can a couple build up their marriage?
2. How does Dolores Lackey use the image of a bridge in her article on marriage?
3. What point is Mrs. Lackey making when she tells the story about C.S. Lewis?
4. What kind of growth does Theodore Hengenbach think he experienced in the event concerning his daughter?
5. Why does Hengenbach say that living as a married person brings delight into his existence?
6. What is Neil Parent's point in quoting family therapist Virginia Satir?
7. According to Parent, how can couples learn to communicate more effectively with each other?
8. Why does Father John Castellet think that Gideon is such an appropriate person to receive the Spirit of God?

Gideon's 'insignificance' rewarded by God

by Fr. JOHN CASTELLOT

Gideon was a truly outstanding recipient of God's spirit, in the estimation of the sacred historians of Israel. They devoted three long chapters to an account of his exploits in the Old Testament book of Judges (Chapters 6-8).

The scene is set in the usual fashion: "The Israelites offended the Lord, who therefore delivered them into the power of Midian for seven years."

It was a desperate situation. These invaders would swarm over the land like locusts and wait for the Israelites to grow their crops. Then they would swoop down and ravage the produce. Flocks and herds were stolen and the danger of starvation was all too real.

Again the people turned back to the God they had offended. As usual, he heard their cries and raised up a savior, this time a man named Gideon.

Gideon was, by his own admission, the most insignificant son of the lowliest family in his tribe. This alerts us to the fact that by himself he could never have accomplished the feats he performed.

It underscores the truth that God was really responsible for his success. As Paul put it centuries later, God "chose the world's lowborn and despised, those who count for nothing, to reduce to nothing those who were something, so that mankind can do no boasting before God." (1 Cor. 1:26-28)

One day Gideon was furtively threshing wheat in a sunken cypress to avoid detection by the Midianites. The angel of the Lord appeared to him—a symbol of the divine presence.

When Gideon protested that he was helpless to save Israel, the Lord said, "I shall be with you."

In answer to Gideon's plea for some sign of reassurance, the angel, by a simple touch, brings fire from the rock on which Gideon has placed an offering of meat and unleavened cakes.

Emboldened, Gideon proceeds to destroy the idolatrous shrine at which his neighbors have been worshipping. Infuriated, they threaten to kill him. But he is spared by the canny intercession of his father. Now he is ready to fulfill his mission impossible.

The invaders are massed in the great valley of Jermel, a formidable force. But "the spirit of the Lord enveloped Gideon." He sends out messengers to the neighboring tribes requesting reinforcements. Still wanting to be sure that God is really with him, he asks for a sign, and it is granted.

Gideon's call for help is answered so generously that he soon has a sizable army encamped near the spring of Harod. But the Lord speaks again: "You have too many soldiers with you to deliver Midian into their power, lest Israel vaunt itself against me and say, 'My own power brought me the victory.'"

The authors want it understood that this is truly God's victory. So by a process of elimination Gideon whittles his troops down to 300 men, making the odds humanly impossible.

But by clever strategy, this little band surrounds the enemy at night and, with deafening horns and a sudden shower of torches, gives the impression of a vast force encircling the enemy.

Thrown into utter confusion, the enemy

THE QUESTION BO How can

by Magr. R. T. BOSLER

Q I have never been able to reconcile an omniscient God with original sin. Being all-powerful and omnipotent, God could have created man incapable of sin if he wanted to. Knowing that man was going to be disobedient, therefore, how can God hold him responsible for original sin?

A What do you mean by all-powerful? If you mean that God can do the impossible—make a square circle, for example—then indeed, you cannot reconcile your notion of God with original sin.

A square circle is meaningless, it's nothing. So is a creature designed to love but incapable of not loving. Love is an act of freedom, an act of choice based on knowledge.

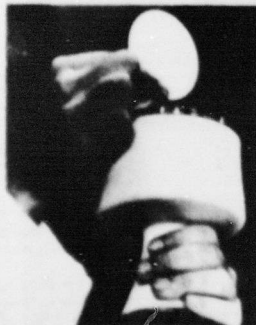
There are creatures incapable of sinning—animals without the ability to reason, without the freedom to choose and, therefore, unable to love as humans love.

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Nativity Parish, Indianapolis
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Date	Celebrant
Nov. 7	Fr. James Bonko
Nov. 14	Fr. Michael Bradley
Nov. 21	Fr. Frank Buck
Nov. 28	To Be Announced



Joseph recognizes change in his own brothers

by JANAAN MANTERNACH

"How could you do such a thing?" Joseph shouted at the 10 men bowed before him.

They trembled and bowed still lower till their faces pressed against the marble floor. Joseph, second most powerful man in all of Egypt, paced back and forth in front of them. He waved a silver goblet in his hand.

The goblet was his. It was a gift from the great Pharaoh himself. A soldier had discovered the goblet hidden in the grain sack of the youngest of the 10, Benjamin.

Judah, the oldest of the 10, answered Joseph. He dared not raise his head as he spoke. "What can we say? How can we prove our innocence? We are now your slaves."

Joseph's face was harsh and cold. But his heart was melting. These 10 men were his brothers. He recognized them, but they did not recognize him. Joseph had changed so much since they last saw him. He was now the most important official in Egypt.

Joseph had placed the silver goblet in Benjamin's bag himself. He was testing his brothers. He wanted to see if they were still as cruel as they used to be. He hoped they were by now more caring.

"What a terrible day that was," Joseph thought to himself, "that day many years ago when my brothers tried to kill me. Then they changed their minds and sold me to some Egyptian merchants who were passing by.

Little did they guess that God would give me so much good fortune. I can now order them killed, or I can welcome them as my brothers."

To test them further Joseph growled, "You may all go now, all except the one who had my silver goblet in his bag."

"Sir," pleaded Judah, "if we do not take Benjamin back home with us it will kill our father, Jacob. Take me instead. I will be your slave. But let Benjamin and the others return home to our father."

Tears came to Joseph's eyes. He tried to hide them. He knew now that the brothers who had hurt him so badly had changed. They were no longer cruel, but cared about one another and about their father.

"Soldiers, leave the room!" Joseph ordered. As soon as the Egyptians were gone and Joseph was alone with the 10, he said to them, "I am Joseph. I am your brother whom you once sold into Egypt. Come close to me. Don't be afraid. Don't blame yourselves for trying to hurt me years ago."

"God wanted me here to be able to rescue you in this time of famine. It was the Lord, not you, who sent me here. The Lord made me Pharaoh's highest official. Go tell our father how powerful I am in Egypt. Bring him back with you. I want you all to live near me here in Egypt."

Joseph and his brothers hugged one another. They cried with joy. They sat down and talked for hours.

Then Joseph ordered that they be given wagons full of food to take back to their father, Jacob. Smiling, Joseph told them as they left, "Just don't quarrel on the way."

NOVEMBER 7, 1982

1st Sunday in Ordinary Time (B)

1 Kings 17:10-16

Hebrews 9:24-28

Mark 12:38-44

THE WORD

by PAUL KARNOWSKI

The less we have, the less we use. Or, to be more precise, the less we have, the less we use

what little we do have. Whether it's food, money, oil, or water, we conserve our resources in indirect proportion to the amount of our supply. It only makes sense.

What doesn't make sense are today's first and third readings. In the reading from the first book of Kings, a widow who is preparing her last meal for herself and her son (she is almost out of food) is accused by the prophet Elijah. He asks her for some bread. Even after she explains her situation to the prophet, he still insists that she bring him a small cake. Telling her not to worry, Elijah promises her that if she does what he asks, "the jar of flour will not go empty, nor the jug of oil run dry."

In the Gospel, we hear about another widow. Pointing her out to His disciples, Jesus and His followers watch as she places her last two coins—worth about a penny—in the collection box.

A starving woman turned gracious hostess? A penniless widow turned philanthropist? At first, such behavior seems foolish. But if we look inside of ourselves we see that we have more in common with the widows than we think.

When we examine the jars and jugs of our souls, we are alarmed at the dwindling supply. Instead of lacking oil, flour, or money, we discover that we are running low on strength, faith, or love. Of course, our first instinct is to conserve. If we are running low on faith, how can we share it with those around us? If we find ourselves short on love, how can we spread it?

Yet the message of the readings is clear. We are asked to give of our inner resources, no matter how paltry our personal inventory may appear. If we follow the advice of scripture we begin to see that the jars and jugs of our souls never run dry. We begin to see that the more we use, the more we have. Or, to be more precise, the more we use what little we have, the more

Part I: Let's Talk

For Children, Parents and Teachers

Activity: Find time, as a family, to talk about children and teens who run away from home. This may not be easy, but it could be valuable in helping to understand the force sometimes exerted by grudges and other pressures within families. According to recent estimates, as many as 2 million teen-agers run away from home each year. Experts think the numbers are growing. This problem was discussed in the August 1982 issue of "Ladies Home Journal" in an article titled "Teen-age Runaways: A Family Tragedy, A National Epidemic."

Questions: Did Joseph hold a grudge against his brothers? Why do you think Joseph forgave his brothers for what they did to him long ago? Do you think Joseph is a kind, forgiving person? Is it easy to forgive a brother or a sister? Is it good to forgive?

Part II: Parent and Teacher Notes

Story Background: The fascinating story of Joseph tells how the Israelites came to live in Egypt. God saves Abraham's descendants from a deadly famine so that they might continue to receive his promises to Abraham, Isaac and Jacob. Joseph is remarkable, compassionate and capable. His forgiveness of his brothers is an image of God's mercy toward all who hurt their brothers and sisters, their fellow human beings.

Scripture and Us: How ready are you to forgive someone who seemed determined to cause you harm? Even if the person was your own brother or sister? The story of Joseph is about a man richly blessed by God, despite his own brothers' attempts to exile him and even to kill him. Joseph is aware of God's generous care and forgiveness in his own life. Joseph serves the lives of the brothers who seriously harmed him.

camp becomes a chaos. Those who escape are pursued and defeated. Israel is saved once more.

The people are so impressed with Gideon that they ask him to be their king. But he replies: "I will not rule over you, nor shall my son rule over you. The Lord must rule over you."

Gideon has learned well: The Spirit of the Lord has triumphed, the Lord must rule.

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Humans be responsible?

known to us a God who, out of love, freely creates humans in his image so that we might return his love by freely choosing him rather than any of his creations.

There is no possibility of freely choosing God if there is not the possibility of rejecting him, or sinning.

A human being capable of loving God but incapable of sinning, therefore, is meaningless—a nothing.

The revelation we believe in tells us also that God creates humans whom he foreknows will sin because he plans to overwhelm them with love and forgive and restore them in Christ.

Q Have we Catholics not been taught that if a person participates in unlife gossip that greatly harms a person's reputation, health and peace of mind, he has a moral obligation to make every effort to retract such gossip? If such gossip is passed around by a priest (without investigating to see if there is any truth in it), is he also morally obligated to do everything in his power to correct the damage his gossip has done? I was a victim of such gossip. Is there anything I can turn for help?

A The obligation of a priest to rectify such a mistake would be greater than

that of others because his position and presumed knowledge would lend greater credibility to the false information.

If you have appealed to the priest to rectify the harm and he has refused, you may write to your bishop. Be sure to identify yourself if you expect any action.

Q Why can't there be a quiet period after communion in all parish churches, as there are in some? In our parish this time is used for commercials and promotions.

A The ideal surely would be to use the moments after communion for quiet meditation and thanksgiving and reserve announcements for the parish bulletin. But the Sunday Mass is the only time when most of the parishioners are gathered together, and pastors have learned from experience that certain projects can only be promoted by word of mouth.

Prior to the new Mass, announcements were made before or after the homily. The time recommended for these announcements now is just before the last blessing and dismissal.

Magr: Reader welcomes questions from readers. Those of general interest will be answered here. Write to him at: 800 N. Alabama, Indianapolis, IN 46204.

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St. Anne Parish

Jennings County

Fr. James Arneson, pastor

by JIM JACHIMIAK

Although it has been without a resident pastor since 1971, St. Anne parish in Jennings County has practically the same thing in Father John Bankowski.

Father Bankowski retired in 1973 and took up residence at St. Anne's, northeast of North Vernon, three years later. He has been administering the sacraments and caring for the parish's spiritual needs ever since.

Administrative duties are handled by Father James Arneson, who is pastor at St. Joseph parish, about 15 miles to the southwest. As administrator, Father Arneson brings bulletins to the parish, picks up collections and handles bookkeeping. He is also involved in celebrations such as baptisms and marriages. However, Father Bankowski normally celebrates Sunday Mass and handles many of the parish's activities.

Father Bankowski is known as a handyman in the parish. He often takes charge of repairs in the church, rectory and the old school building. "I couldn't tell you how many times he's been up in the bell tower," Father Arneson says. "He just loves to tinker with things. There isn't anything he won't try. You name it, and if it's over been produced, he has it."

Father Bankowski has also surveyed St. Anne's cemetery and indexed baptismal records, which go back to the parish's founding in 1841.

St. Anne's was one of the first three parishes in Jennings County. The parish's most notable vocation was the late Archbishop Albert Daege of the Diocese of Santa Fe, New Mexico. Rosemary Kreutzjans, a member of the parish, points out that Archbishop Daege was her father's half brother. A portrait of Archbishop Daege hangs in the rectory at St. Anne's.

The present St. Anne's Church has stood since 1866. For many years its pastor served nearby St. Dennis as a mission. In 1971, St. Anne's became a mission of St. Mary's in North Vernon. Father Arneson was assigned as pastor at St. Joseph parish and administrator at St. Anne's in 1973, because the North Vernon parish no longer had an assistant pastor. At that time, he also traveled to Brownstown every Sunday to celebrate Mass there.

Kenny Vogel, a parishioner, says the community making up St. Anne's has always been "closely knitted together."

However, Father Arneson notes, a close relationship to other parishes makes that community and the parish's geographical boundaries hard to define. "When you go out to say Mass on a weekend, you don't know what you're going to find," he says.



ST. ANNE PARISH—Father James Arneson (top left) is the pastor of St. Anne. Father John Bankowski is in residence at the parish. Below, some parishioners gather near the church. Standing in the back row from left are Kenny Vogel, Father James Arneson, George Kreutzjans and Jim Maters. In the front row from left are Josie Vogel, Jan Richard and Rosemary Kreutzjans. (Photos by Jim Jachimik)



"I didn't even know they had boundaries," Jane Richard points out.

The parish is tied not only to St. Joseph's and St. Dennis, but also to St. Mary's, Greensburg, and St. Ambrose, Seymour. In addition, because St. Anne's School closed in December 1961, some who live within the geographical boundaries of St. Anne's attend school and Mass at St. Mary's in North Vernon.

Jim Maters of St. Anne's was attending school there when it was closed. At that time, the school was operated as part of the Jennings County school system, but Mrs. Kreutzjans notes that Catholic children there attended daily Mass. Today, the building still serves the parish when meetings and other activities are held.

"You don't need a lot of organization" in the parish, Father Arneson says. "If something comes up, you get on the phone and the word is spread."

Many activities in the parish are coordinated by the Altar Society, including the cleaning of the church, lauds, card parties and lunch after funerals. The parish also has a Poor Souls' Society.

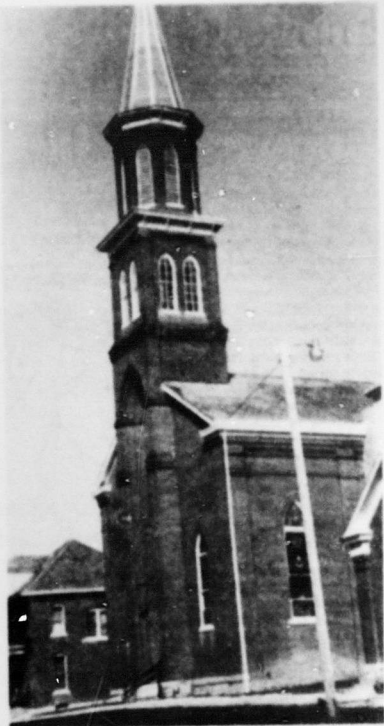
The parish operates its high school CCD program in conjunction with St. Joseph's. Classes were taught separately in the parishes in the past, Father Arneson says. "But this year I decided to see how it would work if we alternated and had all of them here one week and at St. Joe's the next." Classes are held on Thursday evenings during the school year.

The religious education program for grade school children involves four or five lay teachers each year who are "very generous," Father Arneson believes. "They give of their time and they give of themselves."

For recreation, parishioners participate in county-wide church league athletics. They also have "parish get-togethers," but Mrs. Kreutzjans remembers when "people would come from all over" to parish picnics and chicken dinners at St. Anne's.

"I'll never forget those," she says. She recalls the work her mother put into the events, including making quilts for the picnic each year. On the day of the picnic, she says, "they would start with Mass and go all day."

Vogel points out that St. Anne's possesses a sense of closeness, like many rural parishes. Unlike most rural parishes, however, St. Anne's still benefits from the service of two priests.



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Imprisoned women are treated more harshly than men

by GINA JUNG

(Staff of *News 9*, WTTV)

Women behind bars have to fight a bad image. Movies and television have stereotyped women inmates as tough street-wise criminals whose only mistake was getting caught. They are viewed as the losers of society.

But Ann Hanlon, co-director of the Indianapolis Institute of Women Today, tells another side of the story of women in prison.

"Women incarcerated suffer the most," she said. "The least of our sisters who suffer are our sisters in prison."

Women offenders are treated more harshly than men because it is a disgrace for women to be caught in a crime, Miss Hanlon said. "There's nothing worse than a fallen woman. Society doesn't know what to do with women who commit crimes. When a wife and a mother falls off her pedestal, she's at her worst."

According to Miss Hanlon, IWT is "an organization searching for the religious roots of women's liberation." A Chicago-based organization, IWT receives financial support from Catholic, Protestant and Jewish women's groups.

The Indianapolis chapter, which was established last year, has received financial support from the Daughters of Charity, the Providence Sisters, the Conventual Franciscans and the Disciples of Christ. The Indianapolis chapter has been working to champion the cause of women inmates.

Miss Hanlon noted that most women go to prison for economic reasons. They are serving sentences because they have been caught shoplifting or writing bad checks.

"THE BRUNT OF the economy falls heavily on women. For the most part incarcerated women are heads of households. They lose their children when they go to prison."

The average length of stay for an inmate at the Women's Prison is five years, according to Miss Hanlon. The state spends \$18,000 to keep a woman in prison for one year. If an inmate has children, the state pays for their foster care until after she is released and is able to support them.

"Someone who comes out of prison is overwhelmed," Miss Hanlon said. When a woman is released she is given \$5 and a bus ticket home. She must find a job before she is allowed to have her children back.

To help women adjust to life outside the prison walls, IWT sponsored a building maintenance course in the Indiana Women's Prison last summer. The course was partially funded by a local Campaign for Human Development grant.

The 29 women who took the five-week course learned the basics of electrical wiring, carpentry, plumbing and plastering. During the class, the women built a small powder room. They were taught skills that would prepare them for jobs in building maintenance.

The instructors, from Kennedy-King College in Chicago, also had given a similar course at Dwight State Prison in Illinois.

IWT'S ULTIMATE GOAL is to keep the course as a permanent program at the Women's Prison. The administration at the Women's Prison has applied for funds from the Department of Corrections budget to finance the course.

Carolyn Pinkston, an inmate who took the course, said she hopes the course will give her a better chance to find a job so she can stay out of prison.

"I don't think the prisons are accomplishing anything by sending you back the way you came in."

She said that the Women's Prison "was behind the times" in vocational training for women. "This is the first time they've had anything like this since I started coming here in 1989."

The Indiana Women's Prison is the oldest women's prison in the United States.

Ms. Pinkston said she would like to work as a maintenance person in an apartment complex. "There's a lot of apartment complexes where you can get your rent free for working."

"I gained a lot of self-confidence in the class," said Betty Rugginbach, another graduate of the building maintenance class. "We've been writing letters telling people to support it."

Before the building maintenance course was offered last summer, only traditional vocational training for women was available. Classes were offered in nursing aid training, business and cosmetology.

DANA BLANK, assistant administrator at the Women's Prison, praised the building maintenance course. "I only have positive things to say about it. It wasn't a course that was a lecture. It was a doing course. That was what was good about it. They actually did something... it was good for morale."

Like men's prisons, women's prisons are overcrowded, Miss Blank said. There are 140 prisoners at the Indiana women's prison. Eight years ago there were 88 women in the Indiana prison system. Now 600 women are serving sentences.

The notion that harsher sentences deter crime is a myth, Miss Hanlon said. "People are responding to immediate needs. If the kids

have no food and no clothes, mothers will shoplift or bounce a check."

Teaching the inmates building maintenance skills will help them to find better jobs to support their families, she added.

"Most women are not paid a salary to support their families. They have been locked out of non-traditional jobs and these jobs are where the better-paying salaries are."

"They [the prison] do have a beauty school, but the tragedy is when they're licensed, they aren't any jobs in hair dressing. We need other opportunities for women."

But most women inmates do not have ample opportunities to learn a skill through vocational training. Nationwide there are 96 vocational programs in prisons for both men and women. Six of these are for women.

CHURCH VOLUNTEERS have been reaching out to inmates at the Women's Prison in a more personal way. A group of volunteers from St. Thomas Aquinas parish has been visiting women there for the eight years.

Every Tuesday night about 20 volunteers spend time with the women. The group plans a different activity each week. The volunteers have taught the inmates arts and crafts. Other nights the volunteers have played cards and bingo with the inmates.

"When we first went out there, we weren't well received," said Alma Mocas, coordinator of the St. Thomas volunteers. "They [the in-

mates] couldn't understand why anyone would want to care about them."

"The women are hungry for contact from other people," Miss Hanlon said. "We just sit and rap with the women and encourage them to contact their families."

"The hardness of their hearts has to be melted by Christians. And especially religious women should be positive."

She stressed that more volunteers are needed to help the prisoners. "Maintaining a bond between mothers and children is very important. Volunteers are needed to bring children to visit their mothers."

The women also need sewing materials and clothes. "They can make their own clothes if the cloth is available," Miss Hanlon said.

Many are unwilling to reach out to others because people do not know each other, she said. "In our society we are so alienated. We don't know people's names. We fail to know who in our community are lost and in need. If we know them by name we can respond."

Rehabilitation is not the answer for women in prison, Miss Hanlon asserted. "We're being very foolish to think we can argue over whether we should rehabilitate them or put them in jail. My question is—when are going to reconcile them?" A number of women there are wasting their lives.

Anyone wishing to donate clothes, material or other items to inmates at the Women's Prison may contact Ann Hanlon at 631-4369.

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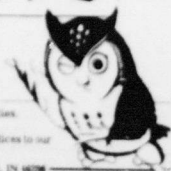
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The Active List welcomes announcements of parish and church-related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by Friday prior to the week of publication.

— Sent to: The Active List, 1400 N. Meridian St., P.O. Box 1418, Indianapolis, IN 46206

November 5, 8

The fall festival at Our Lady of Lourdes parish, 3533 E. Washington St., Indianapolis, will be in progress from 9 p.m. until midnight.

An all-night prayer and penance vigil at St. Jude Church, 2883 McFarland Road, Indianapolis, begins with Mass at 9 p.m. on Friday and concludes with Mass at 4 p.m. on Saturday.

Nov. 5-14

Area groups of Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the following locations: Nov. 5, Beech Grove Benedictine Center, Beech Grove; Nov. 10, St. Andrew School, Indianapolis; Nov. 15, St. Gabriel School, Indianapolis; Nov. 18, St. Thomas Aquinas Parish Center, Indianapolis.

November 6

"Spirit of the '80s and '90s" dance will be held in the gym at

Holy Spirit parish, 7341 E. Tenth St., Indianapolis, beginning at 8 p.m. Tickets: \$3 per person with proceeds to benefit the Joan Rogers Memorial.

The Indianapolis chapter of Peace Christi (Peace of Christ), the international movement for peace, will meet at Immaculate Heart of Mary School, Indianapolis, at 7:30 p.m. Call Maureen, 943-2778, for more information.

St. Mary's Circle, Daughters of Isabella, Greensburg, will have a

sponsored dinner at the K of C hall, from 5 to 8 p.m. Proceeds will be used for scholarships for three high school seniors. Tickets: \$4 for adults; 10 cents per year for children 12 years and under.

A 30's/40's dance with DJ Jim "Mad Dog" Matta is set for Hartman Hall, Holy Name parish, Beech Grove, from 8 p.m. until midnight. Tickets: \$5 per couple.

The Fifth Wheel Organization will meet at 1023 E. Riverside Dr.,

Indianapolis, at 8 p.m. Election and installation of officers.

The Catholic Widowed Organization (CWO) will have a Dutch treat dinner at the Executive Inn, Monk's IV, at 7:30 p.m. The inn is located at 1-465 and Emerson St., east south, Indianapolis.

November 6, 7

The students of St. Michael Seminary, St. Michael, will present Herman Melville's "Moby Dick" in the St. Bede Theater at 7 p.m. on both days and repeated Nov. 13 and 14. Tickets can be purchased at the door. Admission: \$2 for adults and \$1.75 for children. For more information call 713-387-0611.

November 7

St. Catherine parish at 2245 Shelby St., Indianapolis, will sponsor its fall card party beginning with a luncheon of chicken and noodles served from noon until 1:30 p.m. \$2 per person. Raffle games commence at 2 p.m. with admission, \$1.50.

A turkey dinner will be served at St. John parish, Elmhurst, from 11 a.m. to 4 p.m. A scheduled shooting match is withheld from noon until 4 p.m.

A support group for separated, divorced, widowed and remarried persons of any denomination will be held at Mount St. Francis Center, west of New Albany, at 7:30 p.m.

An Italian Feast at Holy Rosary parish, 600 E. East St., Indianapolis, is open to the public beginning at 1 p.m. and continuing through 5 p.m. David Page of LaSalle's and the Italian ladies of the parish will prepare the spaghetti supper. Adults, \$3.50; children under 12, \$2.

Roncalli High School, 3300 Prasco Road, Indianapolis, will host an open house from 1 to 5 p.m. The event will feature displays, exhibits and demonstrations showing the multi-faceted personality of the school.

Adoptive parents class set

Adoptive parents may find themselves interested in a series of classes offered by the Catholic Social Services' Family Life Program.

Dr. Jerome Smith, associate

professor at Indiana University School of Social Work, will conduct six classes designed to help parents with adopted children. Discussing topics such as community attitudes toward adoption, the "how" of telling children about their biological origins and helping a child achieve an identity consistent with his adoptive family, the classes are designed to help parents enhance the parent-child relationship.

The classes will meet at 7:30 Monday evenings at the agency, 1400 N. Meridian St., beginning Nov. 13. For further information and registration, call Catholic Social Services at 238-1300 or 238-1320.

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South Africa to be viewed

In hopes of promoting an understanding of issues facing South Africa, the Indiana Interreligious Commission on Human Equality (IIHCE) is sponsoring a day-long consultation on that area.

Set for 9:30 a.m. to 3:30 p.m.

Tuesday, Nov. 23 at the Indiana Interchurch Center, 1100 W. 43rd St., the meeting will include several speakers and different topics, including keynote speaker Indiana United Methodist Bishop James Armstrong, president of the National Council of Churches.

Registration is \$10 and includes lunch, materials and a copy of a new book by Bishop Desmond Tutu, entitled "Crying in the Wilderness." The book will be mailed to those registering before Nov. 8. For registration and more information, call IIHCE, 934-4226.

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CAPTAIN AHAB ON DECK—Eric Peterson as Captain Ahab, stands on the deck of the Pequod in Saint Meinrad College's production of "Moby Dick." Peterson is a junior from Memphis Tennessee. See Nov. 6-7 in the Active List for more information.

leaving Your Baby, Our Growing Family, Habitat Not Diet and Wellness Support Group. Call 846- (Continued on next page)

November 8

The Auxiliary of the Beech Grove Benedictine Center, 1401 Southern Ave., will meet at 1 p.m. New members are welcome.

November 8-12

Classes to begin at the St. Vincent Wellness Centers, Carmel/Zealand, include Preparation for Childbirth, Cesarean Birth, Effective Baby-sitting, Breast-

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The Active List

7037 or 875-2799 for complete information.

November 9

The Women's Club of St. Monica parish, Indianapolis, is offering a workshop on "Stress Management" at 8 p.m. For more information call Toni Mills, 556-9491.

The SORP Support Group will meet at 7:30 p.m. at the Beach Grove Benedictine Center. Call 768-7581 for information.

November 9, 10

The program on the schedule at St. Ignace House, 5563 E. 46th St., Indianapolis, include: Leisure Day for women on the 9th with Fr. Dean Davis in charge and Over 50 Day of Reflection on the 10th under the direction of Fr. Donald Schneider.

November 10

The Tall City Diocese of the Archdiocese Council of Catholic Women will host the quarterly meeting of the ACCW at St. Jude (Guest House, St. Michael) 7:30 a.m. breakfast opens the day's program. For reservations write to Mrs. William Fowler, Star Route, Box 588, Leppis, IN 47526. Indianapolis and surrounding area residents may call Margaret Lawley, 357-3742.

An 11:30 a.m. luncheon at St. Mark parish hall, Edgewood and U.S. 55, Indianapolis, will be

followed by card games at 12:30 p.m. Public invited.

November 11

United Catholic Singles' Club will have a play-by-play Thanksgiving dinner at the Club House, Harmon Lake Condominiums, Indianapolis, at 7 p.m. For complete information call 542-6348 or 546-7589.

November 11, 16

St. Ann parish, 3550 S. Holl Road, Indianapolis, is offering a two evening workshop on stress from 7:15 to 7:30 p.m. Sessions deal with techniques for recognizing and handling stress. Admission free.

November 12

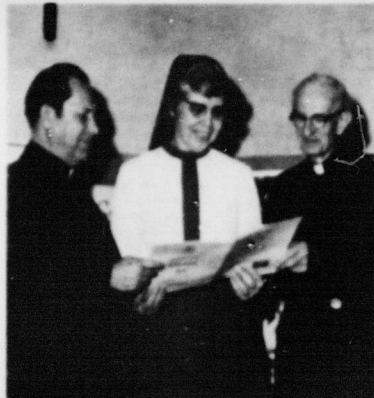
St. Mary-of-the-Woods College Alumnae Club will host a musical/pope concert at St. Matthew School, Indianapolis, at 7:30 p.m. The college chorale will present the program. Contact Gay Scherrer, 555-0853, or Sandra Weisman, 555-1097, for details.

November 12-14

A men's retreat, conducted by Franciscan Father Tom Krupski, will be held at Alverno Center, 610 Spring Mill Road, Indianapolis, Call 317-357-7338 for reservations.

November 13

The St. Agnes Men's Club at Nashville invites the public to attend its annual wine and cheese fest from 7 p.m. until midnight at the



BACK AT THE HOME PARISH—St. Joseph Sister M. Cora Thomas of St. Joseph Center in Tipson shows vocations material to Father James Dede, pastor of St. Vincent in Shelby County and Father John Bankowski, former pastor of the parish. Sister Thomas returned to her home parish in Shelby County to celebrate the 10th anniversary of her profession of vows.

Ramada Inn Convention Center in Nashville. Tickets at \$5 per person will be available at the door.

A special entertainment under the auspices of the P.T.O. of St. Barnabas parish, 5300 Rahke Road, Indianapolis, will begin at 7:30 p.m. Only 500 tickets at \$15 per person will be sold. The event is for anyone over 11 years of age. For tickets call 555-3136.

St. Malachi parish at Brownsburg will hold its annual Christmas bazaar in Noll Hall from 9 a.m. to 7 p.m. A variety of booths will be available for Christmas shopping.

November 13, 14

The public is invited to attend the country holiday bazaar at St. Rose parish, Knightstown, from 8:30 a.m. to 3 p.m. on Saturday. A turkey or ham dinner is the feature of the Sunday event from 11 a.m. until 3 p.m. Tickets for adults, \$1; students, \$1; pre-schoolers, \$1.

November 14

The first homecoming of Our Lady of Grace Academy alumnae will be held at the Beach Grove Benedictine Center (formerly O.G.A.) from 1 until 4 p.m. Refreshments, tours and networking are on the agenda. Call 768-7581 for further information.

St. Catherine of Siena Court No. 100 presents a 3-4-5 fashion and shopping stop at the St. Peter Claver Center, 3119 Sutherland, Indianapolis, from 4 to 6 p.m. Admission: \$10.

OBITUARIES

† FERTULJI, Emma, 78, Our Lady of Lourdes, Indianapolis, Oct. 26. Sister of Katherine and Joseph Fertulji.

† HEENSTREET, William P., 61, Holy Spirit, Indianapolis, Oct. 28. Husband of Agnes (Lynch); father of Ann Marie, James, Robert, David and Stephen Heenstreet.

† JOHNSON, Mrs. James E., 77, St. Gabriel, Conservatory, Oct. 26. Sister of Alfreda Bester and Ambrose Teiker.

† LILES, Frances C., St. Joseph, Shelbyville, Oct. 25.

† LIENEMANN, Viola, 64, St. Andrew, Richmond, Oct. 27. Mother of Clarence and Charles Lienemann.

† LUK, August, 77, St. Lawrence, Lawrenceburg, Oct. 29. Niece and nephew survive.

† MURPHY, Carl B., "Shammy," 64, Our Lady of Perpetual Help, New Albany, Oct. 21. Husband of Helen, father of Chris, Kap-Baumer, Vance and Terry Murphy.

† PHILLAN, Patrick Kevin, 22, St. Roch, Indianapolis, Oct. 26. Son of Wanda and Hugh Phelan; brother of Teresa, Short, Susan, Angela, Elizabeth and Joseph Phelan.

grandson of Ruby Coleman.
† WAINSCOTT, Frieda M., 61, St. Joseph, Shelbyville, Oct. 6. Wife of Arthur; mother of Donna Marie Anders, Jesse A. Sweet, Michael and Fred Waincott; daughter of Mrs. Jesse Thomas.
† WIPPEL, Bernard, 72, St. James, Indianapolis, Oct. 28. Husband of Mildred; father of Nancy Abbott and Joseph Wipfel.

Rites for Mrs.

Sweeney held

GROSSE POINTE, Mich.—The funeral liturgy for Mrs. Evangeline Sweeney was held at Our Lady, Star of the Sea Church here on Oct. 26.

Mrs. Sweeney was the stepmother of Fr. Kenny Sweeney, pastor of Christ the King parish, Indianapolis.

Two other stepsons survive including Thomas M. and Edward J. Sweeney, both of Indianapolis.

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YOUTH CORNER

CYO leader juggles roles

by DAN DAVIS

Although juggling the roles of student, teacher's aid and president sounds formidable, Theresa Holloran performs the task with few misuses, making for an anything-but-routine schedule.

The 17-year-old Ritter High School senior manages and divides her time among many and varied interests, involving herself in three school singing groups, working after school as a teacher's aid at Holy Trinity Day Care Center, and presiding over the Indianapolis Archdiocesan Catholic Youth Organization. The National Honor Society student finds her schedule sometimes hectic but always worthwhile and rewarding.

Like many high school seniors facing graduation and the "real world," Theresa has both expectations and apprehensions, such as finding money for college, choosing the right career and directing her life. In a recent talk created by "teacher's institute," she found time for a question-and-answer session with the Criterion.

How do you manage the varied activities you participate in?

"I stay up a lot! Organization of your time is the key. If you really, truly care about something, you'll make

time for it, realizing that there's a time for work and for play.

"Part of the reason I'm not in Ritter's marching band this year is because I made a choice between it and CYO. I can't be as involved in things at school as much I'd like because of CYO, working for money for school, and my heavy class load. It's juggling your time schedule for what you want.

"I MAKE time for friends and gatherings other than those sponsored by CYO because you can find yourself drowning by getting too involved. Just spending time with friends on the weekend is very important. And I might stay up very late studying, but no matter how tired I am, I'll read on my own because that's my time to enjoy something I like, to remember

Parishes advance in CYO playoffs

St. Lawrence, St. Jude and St. Andrew emerged victorious in the CYO football playoffs held last Sunday at Roncalli High School. In the Cadet League St. Jude advanced to the finals by defeating St. Mark

4-0. St. Andrew beat St. Pius 36-4 in the other semifinal game. In the 36 League St. Lawrence squeaked by St. Malachi 7-4 in overtime. In the other semifinal game St. Jude defeated St. Matthew 13-4.

Ritter finishes cross country season

Ritter Cross Country team placed sixth at the regional tournament held recently at Ben Davis High School. The team had a record of eight wins

and two losses this season. Ritter placed fourth in the sectional tournament earlier this year to qualify for the regional competition.

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what your name is."

How did you become interested in CYO?

"Before eighth-grade graduation, we were told of a summer meeting for incoming freshmen at Ritter. I was talked into going to a National CYO meeting at Kansas City, Mo., in November '79. When I saw all the things that could be done with CYO—not just going to a parish meeting and out for pizza or bowling afterwards—I was amazed."

As a CYO leader, what are your concerns for that organization?

"Presently my concerns are the problems of communication in the archdiocesan level, getting news of all the activities to all the people. We need to make people feel uninhibited about going to activities in other cities and towns, getting rid of the 'I'm nobody compared to those larger CYO groups' attitude.

"THE CYO has done so much for me, given me so much—making me more outgoing and allowing me to make new friends, to reach out and take chances, saying what I believe in—I just have to give something back to CYO. I want it to be there for my kids should I someday have a family.

"Also, with the pressures on kids—finding a good job, having enough money for college, and deciding what you're going to do after high school—they just get too wrapped up in that. They don't have much time left for CYO activities, and I'm afraid they're not going to feel God and other people are as important to them because everything in society has to be so logical today.

"I'm afraid this will reflect on CYO by having fewer people involved. We need to keep things going so CYO will remain strong and branch out.

"For the future, financial and adult support are problems facing CYO. We don't have any money makers, just a few fund raisers. We rely a lot on the United Way, and with federal cutbacks, we're afraid of our future, because without offices in Indianapolis and New Albany, we won't have any way of organizing and guiding the groups.

"Adult volunteers are another concern. We're losing interest and dedication among adults pretty badly, not that the ones we have don't do a good job.

"WE HAVE terrific adult volunteers. Bill Kuntz, Executive Director of CYO for the Indianapolis Archdiocese, and other adults have a great belief in us and keep us going when we're down. They're instrumental in organizing and supporting us."

How important is CYO and its programs to teens?

"Well, it varies with everyone. To the very active members, I know it's very important, because if you become involved you find out so much more about yourself.



Theresa Holloran

"CYO stresses working with groups of people from other parishes. I meet people from all kinds of places—cities, small towns, farms—and you find out more and more about yourself and other people. And with the retreat programs you find out about God.

"You don't have to be all 'holy, holy' and everything in CYO—it's not just that—but you do realize how important God can be and probably is in your life. You don't feel like he's way down there while you're down here.

"When you go to a CYO activity, you're meeting people often for the first time, and it's not like going to your high

school where there are groups you don't belong to. You don't have to worry about peer pressure at CYO meetings and activities, and I think this is very important people."

What are your concerns as a 17-year-old senior facing graduation in the spring?

"My first priority is getting money for school next year. I want to attend Indiana University at Bloomington for the occupational therapy program there. Next I guess my concern about working hard enough to make the grades acceptable for the program. If not, I'll be satisfied with the special education program and finding a job after school."

People are the world's greatest resource, and there's no limit to what we can do. CYO brought out a stronger desire to get out and help people. I decided the handicapped really need help in enabling them to realize their capabilities to work, love and do other things. People can blossom under the right care and love. I love working with people, and especially kids. Of course I am concerned with having enough to live on, but the personal reward from my career is more important to me.

"Also, I guess the job situation today and all the killing and possibilities of war bothers me.

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DORIS ANSWERS YOUTH

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by DORIS R. PETERS

Dear Doris:

I would like to write this response to the 13-year-old girl trying to be a "win over" says. My advice to her is WAIT. I felt like having a boyfriend in junior high and in high school. It was the "in" thing to do, but I just couldn't see myself in that kind of relationship. I dated some,

after my sophomore year of high school on up, but found it disappointing.

Admittedly, one reason I didn't wait until this time was because my parents wouldn't allow it, which turned out to be a good thing. Adolescence is such a turbulent time, you don't need bad relationships I had with my friends, family, and teachers.

Now I am going away to college and am looking forward to dating and a relationship with a guy as more than just a friend. But this is only because I have grown in other relationships and have grown as a person. Now I can give more than take, and share of myself without losing myself in a relationship. Until now, I didn't know myself well enough to have a solid relationship with anyone.

So, I believe, that with a lot of patience, and a lot of growing a person will be able to find their true self and offer that total being to someone who will recognize its worth. Then you will find yourself in a relationship that will make you both happy, and cause more joy than pain.

But you gotta wait, and hold out against the pressure. Easier said than done, I know, but it IS possible, and well worth it. Just sign me—Ready This Time

Dear Randy:

Many thanks for your letter. I'm sure the other readers will appreciate and enjoy it too.

Dear Doris:

I've been taking tennis lessons on Saturday. There's this boy there who's really nice who has been hinting that he would like to go steady with me. If he does ask me I don't know how to tell him I'm already going steady. I guess I'm chicken. I don't want to hurt his feelings.

Terry

Dear Terry:

I'm wondering why you keep your going steady with someone else such a secret. Anyway, stop leading him on. Or stop going steady and meet lots of guys. Or you could give up the tennis lessons!



KELLY AT THE FOUL LINE—Kelly Bendit, of St. Lawrence parish, prepares to shoot a foul shot during a game against St. Thomas Aquinas parish. The game was close, but Kelly's team won in overtime 84. (Photo by Gina Jung)

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Catholic schools win in playoffs

Two Catholic high schools advanced in the high school football playoffs last Tuesday.

Providence High School in Clarksville defeated Edgewood 44 in Class AA. Senior flanker Jeff Douglas led his team to victory with a 34-yard touchdown pass. The other score came from Rick Tucker's 21-yard field goal. Providence will play Jasper tomorrow in Clarksville.

In Class AAA playoffs Chatard shut out Cathedral High School 7-0. Chatard quarterback Mark Worcester threw a 34-yard pass to receiver Terry Franklin for the only score in the game. Chatard will play Carmel at North Central tomorrow.



CITY CHAMPS—Cathedral High School's cross country team are happy about winning the 1982 Girls City Cross Country Championship. The team placed fourth in the regional tournament held recently at South Eastway Park. Standing from left to right are Mitzi Lyons, Mary Kelly, Renee Dandridge, Michelle Dougherty and Susan Duffy. Seated are Shawn Priller, Claudine Debone, Mary Matthews and Susan Boyer.

Hospice assists families (from 4)

concept came across the Atlantic Ocean and throughout the United States hospices began to develop.

People are interested in dental care, maternity care and emergency care. When asked to consider the needs of the terminally ill, many persons refuse to discuss it. It seems only important when it affects our lives and/or those we love. Therefore, many people are not aware of hospice care.

Hospice provides three components or services: home care, in-patient care and bereavement follow-up. The care is provided by an interdisciplinary team of professionals which includes the hospice director, hospice physician, nurses, social workers, chaplain, volunteers, pharmacist and others as needed. The purpose of hospice is to provide symptom control: physical, mental, spiritual and financial.

All effort is to keep the patient at home if possible. There are select times when a patient may need to come into the in-patient setting, i.e. a symptom that can not be managed at home or the family needs rest for a few days. Then, there is the time that the patient can no

longer stay at home, and comes to the in-patient setting to die.

After the patient dies, the family is still a part of the program and followed during the grieving process. Its purpose is to provide support to the family during the difficult days ahead.

St. Vincent Stress Center has a hospice program which provides such a service. The criteria for admission are that the patients (including children) have a terminal illness and their doctor determines they have less than a year to live. If the patient, family, doctor and program agree, admission to the program occurs.

The St. Vincent hospice has taken care of more than 150 families whose age range has been from 18 months to 96 years. The program sees its purpose as a hospice providing care, comfort, refreshment, companionship and love to man on his last journey toward eternal life. For further information, please call Dr. Margaret Pike, 875-4675.

(National Hospice Week is Nov. 1-14. Dr. Margaret Pike is director of the recently opened St. Vincent hospice.)

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Few 'Cheers' among the new series

by JAMES BREEZE

As autumn shifts toward winter, the playing fields of the World Series now frosted, it is time for some capsize reviews of a few new TV series.

—**'Cheers'** As a Yankee fan, I should despise this NBC comedy set in a Boston bar owned by an ex-fled Sox pitcher. But how can I despise a comedy show which has become only a few other comedy series have accomplished—namely, make me laugh?

For some reason, this brightest entry in the fall TV sweepstakes has shown early-season ratings difficulties. But if you would give it a half-hour, you would find a show as funny, original and warm as "Mary Tyler Moore" and "Bob Newhart" (the old one; I haven't seen his new program yet).

The writing is clever and new, eschewing formula gags and the characters are as lively as real people (such as the bartender, whose slowness of mind is the result of being beamed once too often during his playing days, or the customer who never wants to leave because the arguments around the room are always so interesting—like how many miles a whale's intestines would reach if stretched out).

Sound weird? It is, but I consider witfulness a virtue since it means something different from the run-of-the-mill comedies which provoke nothing in me but glazed eyes and silence.

—**'SQUARE PEGS'** This CBS comedy looks different because it is on film rather than tape, an attempt to give it a realistic quality suited to its premise: life in high school as faced by two newcomers who feel out of place.

They should; they are the only normal ones. Among their classmates are a would-be stand-up comic, a Valley girl (like, you know?), a peppy and preppy girl who wants the schoolkids to support a South American peasant by sending her such necessities as a skirt, and a young man who hides behind sunglasses while trying



to find the meaning of Punk Rock.

The two square pegs in this school are both girls—one bespectacled and one bearded. They'll try anything to be part of the in-crowd, but never seem to make it.

On the plus side, the show has so far avoided the usual clichés about public schools—that they are, for instance, populated only by switch-blade-carrying thugs and young ladies on the prowl for yet another sexual encounter. The series approaches its main characters with a loving attitude and a willingness to avoid stereotypes.

On the negative side, "Square Pegs" is not that funny. The catch-phrases of the Valley girl and Punk boy can only get you so far; after that, you look for something to hang onto and it isn't there.

I find it all too flimsy—not in the sense of the film it is a photograph on, but in the sense of it being too superficial and unfocused.

—**'TALES OF THE Gold Monkey'** The hero of this show is square-jawed, his sidekick is an alcoholic buffoon who is lovable; his girlfriend (and sometimes sparring partner) is a spy; his nemesis is a Nazi; his known associates include a Dragon Lady, a French barkeep and a one-eyed dog.

What more do you want in a series about adventure and swashbuckle?

Maybe some better scripts, for one thing. The show is mildly entertaining and diverting, but even my kids don't rush to watch it because it is so derivative of "Raiders of the Lost Ark" without having that film's virtues.

And why do they keep calling the girlfriend a red-headed American when she appears to be a brunette from England?

—**'Family Ties'** There is less here than meets the eye. An NBC comedy supposedly about a sixties couple whose children have turned conservative, the show is really just the usual family sitcom with the crues focused on how wild the kids will be when mom and dad aren't home (not wild at all).

—**'Silver Spoons'** Still

another NBC sitcom, this one stars Ricky Schroder as a youngster trying to make his filthy rich papa more responsible. It's a bore.

—**'Believe It or Not'** Another "reality" program, this series does what "Real People" and "That's In-

credible" already do—bring freaks, wackos and oddballs into your home. The only difference here is that "BION" digs into history as well as contemporary life to find the freaks. I choose not to believe it—and not to watch it.

—**'The Powers of Matthew**

Star" and "Knight Rider." These two NBC fantasy adventures are strictly for kiddies who believe in telekinesis, outer space creatures who look like Danny Osmond and automobiles able to talk (it sounds like the son of "My Mother, the Car").



CIVIL WAR SAGA—In a cameo role Gregory Peck portrays President Abraham Lincoln and Robert Symonds, left, and Rip Torn play Generals Robert E. Lee and Ulysses S. Grant in "The Blue and the Gray," a three-part saga of the Civil War airing Nov. 14, 15 and 16 on CBS. The cast of the eight-hour miniseries includes Warren Oates, Lloyd Bridges, Rory Calhoun, Robert Vaughn, Colleen Dewhurst, Diane Baker, Sterling Hayden, Paul Winfield and Stacy Keach. (NC photo)

Sex industry grows in slow economy

by MICHAEL GALLAGHER

NEW YORK—One of the talents of Franciscan Father Bruce Ritter, who has established Covenant House, a shelter for teen-age runaways just off Times Square in New York City, is an ability to comfort people. Just as he comforts the afflicted, so he affects the comfortable with hard-hitting columns that detail the human price that corruption exacts.

In a recent piece, "Sex As Entertainment," Father Ritter takes aim at the sex industry. He begins with a few complicity-shattering examples: "Linda was 11, still a virgin, when her pimp took her. Peter was dancing naked on bars when he was 15. Annie was barely 13 when her pimp went to her mother's house in upstate New York, waited until her mother left for work, and dragged a very frightened Annie back to life on the street and a near death."

He then goes on to explain that we have a sex industry in this country, one of the "growth industries" in a generally sluggish economy, simply because we want one. "There

are literally millions of customers who patronize this multimillion dollar business. Millions of customers who believe the bizarre myth that prostitution is a victimless crime... who choose to believe that sex is entertainment and that it's okay to pay the entertainers, who scoff at the notion that there is something sacred and deeply personal and intimate about sexual experience."

THIS SEX industry, Father Ritter charges, "dominated and controlled by organized crime," actually forms a "continuum" with the entertainment industry. "It has almost become impossible to distinguish between some aspects of legitimate theater and the sex industry. And the fact is we seem to want it that way."

Father Ritter might have included movies in his continuum. For, writing from a different viewpoint, financial columnist Dan Dorfman, in a recent column "Rated Film Business Headed for Wall Street," fully supports Father Ritter's continuum theory and his charge of mob involvement.

Rated film business, for

many years mob-controlled, is coming out of the closet and making its way to Wall Street. There are millions to be made and tax shelters galore.

The newly formed Westar Productions, Dorfman writes, will soon file a statement with the Securities and Exchange Commission to seek approval to sell "\$5 million worth of limited partnerships to be used for the production of 30 adult films for both cassettes and cable TV."

ONE OF the entrepreneurs involved in Westar is a certain Chris Kulawik, who once sold real estate tax shelters and is now, in Dorfman's words, "heavily involved in distributing sex flicks."

Kulawik, who denies any connections with organized crime, possesses a degree of artistic integrity and idealism so lofty that it's obvious he's not just in it for the money. "These are not the kinds of films that will be made in a hotel room in three days and be a put-down of women. We want to make people feel good about eroticism and their sexuality and our films will be in good taste."

If Oxy are, Dorfman wryly notes, they'll be quite a

departure from Kulawik's current products, which feature such titles as "Beach Blanket Bingo," "Invisible," "The Orgy Machine" and some others that wouldn't bear listing in a family newspaper.

Ah, but perhaps mob control, at least, will loosen with all this respectability? A criminal attorney Dorfman talked with, a man quite familiar with organized crime, doesn't think so. "There's too much money to be made from associated lines like drugs, prostitution and blackmail to walk away," he told Dorfman—note the continuum again—and this business has got some of the nastiest guys you wouldn't want to meet.

Meanwhile, back at the Bijou in the shopping center—toward the other end of the continuum—"Beach Blanket Bingo," a cheap, R-rated feature, has taken in more than \$15 million so far and is still going strong. What is it about? Well, Crown International, who made it, has been promoting it in California with a "Lowest Tan Line" contest, with Crown's president, Mark Tenner, as one of the judges.

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'My Favorite Year' isn't necessarily 1982

by JAMES W. ARNOLD

If your favorite year was 1964, your taste is not all that bad. (Joe McCarthy's power was broken, the Giants won the series, and "On the Waterfront" won the Oscar.) But the new movie, "My Favorite Year," which begins on that premise, doesn't do much for 1962.

This extravagantly over-praised comedy had one considerable asset which, unfortunately, is also somewhat sad. That is the performance of Peter O'Toole as a hammy, alcoholic, over-the-hill movie star. He comes to New York to make a guest appearance on a TV variety show (the "Comedy Cavalcade"), clearly patterned after the Texaco Star Theater or "Your Show of Shows" series.

The heart of the movie is actually one long comic-drunk plus skirt-chasing bit by O'Toole, whom the producers are trying to keep sober and sanitized just long enough to get through the show. Their chief agent is an ambitious young go-for (Mark Linn-Baker), who is the movie's hero and narrator. (In those days, of course, TV was all "live," without tape or re-takes, and disaster in front of a national audience was a distinct possibility.) Humor-wise, "Year" is a kind of sequel to the New York-based drunk comedy of "Arthur," but only about half as funny as a one-tenth as interesting.

It's not that O'Toole isn't marvelous—almost too poignantly marvelous in a role that is uncomfortably close to real life. This gifted native Irishman (now 50) hasn't really been a factor in movies in the 11 years since the failure of "Man of La Mancha," except for his comeback as the mad director

in "Stuntman," itself an odd, off-the-wall project.

HIS personal troubles have been no great secret. Seeing him in "Year" frankly reminded me of the later films of John Barrymore, who survived so long on self-parody.



O'Toole in "Year" isn't in that sort of shape—he has some fine straight moments—but it's close enough to be disconcerting. Fun, for example, is made of his flamboyant acting style as well as of his drinking, and he's presented as a still potent ladies man, although the rareness years have dimmed much of his looks. (The charm remains.)

My point is not to document O'Toole's misfortunes, but to note (with real regret) the film's easy exploitation of them, even with his apparent collaboration.

The O'Toole character—Alan Swann, a star of swash-bucklers apparently based on still another tragic actor, Errol Flynn, who also did late-career Barrymore routines—breathes some life into what is otherwise a very flat flounder.

O'Toole has a few witty lines and poignant situations—the character is aware of his own limitations—but the best is a pure slapstick sequence in which he flies off a penthouse roof into a posh cocktail party attached to a spinning fire hose.

Writers Norman Steinberg ("Yes, Giorgio") and Dennis Palumbo apparently thought the backstage wisecracks and antics of early TV comedy production a fertile field for humor, but harvest mostly inside jokes.

WHY IS it funny that the top banana comic (Joseph Bologna) always thinks he's got the wrong script or is wearing the wrong costume? Or when he hits the producer with a rolled-up newspaper and gets hit back?

In addition to the double-entendre lines, there are jokes like this: Man, seeing Swann dangling from the hose beneath the balcony. "Isn't that Alan



OTTOOLE COMEDY—Peter O'Toole as matinee idol Alan Swann finds real-life adventure in New York when he goes there to guest star on a live 50s television comedy show in MGM's "My Favorite Year." This is the best role O'Toole has had in years, the U.S. Catholic Conference says. The conference has classified the comedy A-III. (NC photo)

Swann beneath us?" Second man: "Of course, he's beneath us. He's an actor."

When things get really desperate, we have guys storming into the ladies room while Seema Diamond is in a stall, or a fight with some comic gangsters, or Linn-Baker teetering around the Stork Club with a tray full of hors d'oeuvres.

The worst is a visit by Swann to the hero's family apartment on Ocean Avenue in Brooklyn (automatic laugh), where we're treated to all the starstruck

Jewish mother and relative jokes. Genial director Richard Benjamin (the actor) can't make it funny, but neither could Bergman or Fellini.

There is a nice touch at the end, when the camera pans a line of TV monitors showing the sober Swann (who had earlier panicked), smiling, touched, to

the applause of his audience. "With Swann," the narrator says, "you forgive a lot." With "My Favorite Year," you have to forgive a lot more.

(Flat farce, some mild PG sex situations; acceptable mostly as an escape from TV or the recent run of lesser films.) USCC rating: A-3, adults

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