

Homeless find refuge at Bethany House

by GINA JUNG

After a confrontation with chief priests and scribes in Jerusalem, Jesus went to a small village called Bethany for refuge.

Today one can still find refuge at place called Bethany—a hospitality house in Terre Haute.

Since April 1979 Catholic Charities in Terre Haute has been operating the Bethany House, a place where the homeless and destitute can find temporary shelter, food, clothes and a warm bed.

The six-bedroom house was once a convent for Providence sisters working at the neighboring St. Ann parish. When the sisters moved out three years ago, Catholic Charities took charge of the house and renovated it.

Most people who come to the house are from out of town. Many of them are single women with children. Last year Bethany House provided shelter for Cuban refugees.

About 1,000 adults and children come through the house each year. They usually stay about two or three days.

"We try to find a friend or a relative they can stay with," said John Elling, director of Catholic Charities in Terre Haute. "We try to work with the individual and help them to make a decision about what to do and how to do it. This kind of gives them a haven to work out a solution to their problems—and they have a myriad of problems."

The number of people who have needed shelter is "running ahead of what we had at this time last year," he noted.

THE SALVATION ARMY, the Light House Mission and several churches in Terre Haute make referrals to Bethany House, Elling said. The agency making the referrals pays for individuals who come to the house. The Harrison Township trustees, a local government group, also provides funds for the house.

The operation of the house depends largely on volunteers. There has been "an overwhelming response" to the call for volunteers, Elling said. But he added, "People who stay here are expected to help us. It's not a luxury hotel."

Elling said he hopes other groups in Terre



'NOW FOR A NICE, COLD DRINK'—A little girl washes her face down with a cup of ice tea at the Bethany House soup kitchen. The empty dishes in front of her suggest she has just finished a hearty meal. The soup kitchen, which opened last April, serves about 70 people a day. (Photo by Gina Jung)

Haute will start thinking about providing shelter for the needy. "What we're trying to do here is to provide a model so other groups can follow suit," he said.

Last April Bethany House opened a soup kitchen. It operates seven days a week and feeds nearly 70 people a day.

The number of meals served has more than doubled since its opening. Last May 914 people

were served. In September the soup kitchen fed more than 2,000 people.

Feeding the poor requires a community effort, Elling stressed. "We can't possibly take care of the hunger needs of the community by ourselves. You've got to get as many others involved as you can. Hunger isn't just the responsibility of Catholics. It's a community responsibility."

FLORENCE MARSHALL, director of Bethany House, cooks the food for the soup kitchen. She is a 75-year-old widow with heart trouble, but she does not let that stop her from her work.

"I usually start at eight in the morning and go until two in the afternoon. Sometimes I don't even have time to stop to go to the bathroom." (See HOMELESS on page 2)

Committee to guide renovation of cathedral

Archbishop Edward O'Meara has appointed a steering committee to guide the renovation of St. Peter and Paul Cathedral.

In announcing the appointment of the committee, Archbishop O'Meara said, "With the 100th anniversary of the archdiocese so near, it seems a mistake to delay the launching of the (renovation) project any longer."

Tentative plans call for the cathedral to be

renovated by fall of 1984. The archbishop said that he hopes the church can be rededicated on the anniversary of the ordination of the first bishop of the diocese (which was then the Diocese of Vincennes), Bishop Simon Gabor, in 1820.

The cathedral renovation is the second phase in the efforts of the Indianapolis archdiocese to revitalize the symbolism of unity and vitality. The first phase was the creation of the Catholic Center from the former Cathedral High School. An additional benefit of the

requested a report in 1977 outlining a vision of the cathedral in contemporary terms. Details of that report will be printed in upcoming issues of *The Criterion*.

St. Peter and Paul Cathedral was built in 1906 as the principal church of the archdiocese where the bishop preaches, teaches and conducts liturgical rites. The cathedral is the symbol of the people of the diocese. The scope of the cathedral's work—being that of the archdiocese—knows no boundaries in the

CRITERION

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Moses decided to do as the Lord asked him to do

by JANAAN MANTERNACH

Moses rested in the shade of a tree. His flock of sheep nibbled eagerly at the green grass. The afternoon was hot, but there was a breeze.

He looked around. The green grass and trees looked so welcome after days of walking across the desert sands. He looked up the steep hill, hoping to see the top of Mount Sinai.

A strange sight caught his eye. A short distance up the slope of the hill he noticed what looked like flames. Moses stood up. He thought he saw a bush on fire. But the bush did not seem to be burning up.

"Isn't that strange," he thought. "Why isn't the bush burning up? I think I'll go over and see."

Moses walked up the hill toward the burning bush. He heard a voice coming from the middle of the bush. "Moses! Moses!" the voice called out to him.

"Yes," Moses answered, "here I am." Moses did not know who it was that was calling to him.

"Do not come any closer," the voice told Moses. "Take off your sandals. You are standing on holy ground. I am the God of your ancestors, the God of Abraham, Isaac and Jacob."

Moses quickly removed his sandals. He bowed low to the ground and covered his face with his hands. He was afraid to look at God. "I have seen how my people are suffering as slaves in Egypt," the Lord said. "I have heard their cries for freedom. I plan to save them from slavery. I am sending you to Pharaoh, the great king of Egypt. I am sending you to lead my people to freedom!"

Moses could hardly believe his ears. Moses felt compassion for the Hebrew slaves. He knew that he had been born a Hebrew. He knew he was one of them.

But Moses had been raised as an Egyptian. He knew well how powerful Pharaoh was.

"Lord," Moses responded to God's voice, "I am nobody. Who am I to go to Pharaoh, ruler of all Egypt, and free the Israelites from slavery?"

The Lord said to Moses, "Fear not! I will be with you. Go tell the leaders of the Israelites that I, the Lord, have sent you to them. Tell them I will bring them out of Egypt. I will take them to a land flowing with milk and honey."

Moses was not eager to stand up to Pharaoh. But he decided at that moment to do what the Lord was asking him to do. Trusting that God would be with him, Moses returned to Egypt to confront Pharaoh.

Part I: Let's Talk

Activity: A family meeting. Today, many people find their pocketbook is under pressure. High costs mean people have less extra money. Talk about this as a family. Find out how each person feels about having less money. Consider how you can face the challenges together. What changes are each of you willing to make? What can you do together for entertainment that doesn't cost much money? How can you

Samson was an unlikely agent of God

by Fr. JOHN CASTLELOT

Samson was a most unlikely agent of the spirit of the Lord. Not that he didn't have auspicious beginnings in the scriptural account.

His mother is sterile, but she is visited by an angel of the Lord, signifying the Lord's plan. Moreover, she is to consecrate the child to the Lord by the Nazirite vow: never to cut his hair and to abstain from all intoxicants.

Despite that, Samson turned out to be a scamp. Much to the chagrin of his family, he took a fancy to a Philistine girl. The Philistines

at the time were oppressing the Israelites, threatening to wipe them out.

Overriding his parents' tearful pleas, Samson prevailed upon them to arrange the marriage. But even here the sacred historian discerned the hand of God:

"Now the father and mother did not know that this had been brought about by the Lord, Philistines."

On the way to arrange the marriage, a young lion attacked Samson, but "the spirit of the Lord came upon Samson, and although he had no weapons, he tore the lion in pieces as one tears a kid."

Later, at the wedding banquet, he proposed a riddle to 30 young Philistines, promising them 30 tunics and robes if they solved it before the week was up. After three days, they intimidated Samson's bride into prying the answer from him.

When Samson refused, she resorted to a fail-safe strategy: She cried for the rest of the wedding. Thus, Samson gave her the answer.

But now Samson had to keep his part of the bargain. So he killed 30 Philistines and gave their clothes to the youths.

That ended not only the honeymoon but the marriage. After Samson cooled down, he asked to have his bride back, but now she belonged to someone else. Enraged, he set fire to the Philistines' crops.

Captured and bound, he broke the bonds, found a handy jawbone from the carcass of an ass and slew a thousand Philistines.

Later Samson took up with Delilah, and the Philistine lords promised Delilah a huge sum of

God is Christ's body?

Homeless find refuge, help at Bethany (from 1)

Mrs. Marshall credits God for giving her energy. "I guess God gave me the strength to do this. It's nice to see people go home with a good stomach."

Eating a table full of children eating chili and hot dogs, she said, "See, this is what does me good—seeing all these youngsters who eat with us. They come from very poor families."

On weekends the number of people who come to the soup kitchen nearly doubles. Sometimes on Saturday it's real hectic here. We have about 130 people standing in line. One day we had 150 come in."

Before the soup kitchen opened at Bethany House, meals were served only to guests who were staying there. But the number of people needing meals was growing.

"We were getting so many people I said, 'Why don't we open a place where I can feed them?'"

The soup kitchen's opening was nearly postponed last April because of a defective stove. "The day before we were going to open, the stove was all over the floor," Mrs. Marshall said. "But we got another one to replace it."

Elling said he plans to expand the soup kitchen. "The need for food has not even been touched. We've been aware of the need for a long time."

Elling hopes to move the soup kitchen to a gym across the street. The gym is in a building that was to be St. Ann Church. The church was never finished because the parishioners ran out of money, Elling explained.

Food for the soup kitchen comes from Gleaners Food Bank. The food bank also is housed across the street. It provides food for pantries and on-eight feeding operations similar to the soup kitchen at Bethany House.

"Our original purpose was to start a food bank for Bethany and Simeon House," Elling said. "But we wanted to use the food we had in our facilities and to make it available to the whole community."

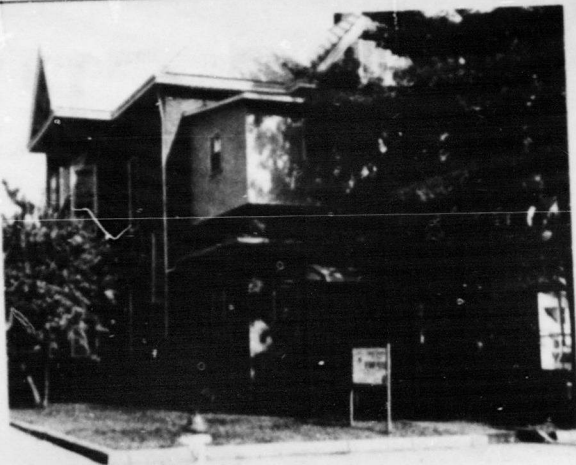
In the nine years since Elling has been director of Catholic Charities in Terre Haute, the organization has tried to reach out to the needy in the community.

Mrs. Marshall recalls when Catholic Charities started operating in the western Indiana city. "When Catholic Charities opened here, we were just going to answer the telephone and visit the elderly," she said.

The organization has helped elderly women sell their artwork and crafts. Later Catholic Charities assisted in resettling 250 Vietnamese refugees. It also has sponsored special programs during Thanksgiving and Christmas.

"We started with no services nine years ago," Elling said. "Now we have a lot of programs that serve people."

"We try to stay current with the needs of the time. But I'm sure there will always be a need for food and housing."



A HOUSE OF REFUGE—The Bethany House, on the corner of Locust Avenue and 14th Street in Terre Haute, once housed Providence Sisters working at the neighboring St. Anne parish. After the sisters left, Terre Haute Catholic sisters turned it into a refuge for the homeless.

church in the world

Archbishop urges religious educators to touch hearts

WASHINGTON—The greatest challenge facing American religious educators, according to Archbishop Pio Laghi, is to devise programs that "are doctrinally sound and complete and yet have a tone, language, and method capable of touching the heart." Archbishop Laghi, apostolic delegate in the United States, delivered the keynote address Nov. 2 at the Symposium on Catechetics sponsored by the National Catholic Educational Association in Washington. The three-day symposium brought together bishops, diocesan educational and catechetical officials, and publishers and writers of

catechetical materials for a presentation on the findings of an NCEA-produced inventory of religion programs. The study showed that "our students appear to be learning essential doctrines... (but) their knowledge and attitudes in the areas of ecclesiology and morality are inadequate," said the archbishop.

Nicaraguans fear raids, delegation reports

According to a delegation of five priests and Religious from the U.S. who visited Nicaragua, many Nicaraguans fear that current raids by anti-government forces based in Honduras will escalate into a U.S.-backed invasion. The delegation also said that despite tensions between the Catholic Church and the government, religious freedom exists in the country. "Catholics and Protestants assemble freely to worship," said Father Alan McCoy, president of the Conference of Franciscans in the United States. Other members of the delegation were Sister Louise Bernstein of the Sisters of St. Joseph of Carondelet, Los Angeles, Father George Crespin, chancellor of the Diocese of Oakland; Sister Margaret Cafferty, congregation superior of the Sisters of the Presentation; and Father Vincent Giese, editor of Our Sunday Visitor, a weekly Catholic magazine.

Reagan's South African policy criticized

NEW YORK—President Reagan's policy of "constructive engagement" toward South Africa seems to blacks to be support of the white-minority South African government, said the Rev. Allan Boesak, moderator of the "colored" (mixed race) branch of South Africa's dominant, white Dutch Reformed Church. Dr. Boesak spoke Nov. 4 at a meeting of the National Council of Churches governing board in New York. His critique of the administration's South Africa policy was a rebuttal of U.S. government claims that its policy of friendly encouragement will accomplish more than hostile attacks in getting racial reform in South Africa which has a strict segregation system called apartheid.

Archdiocese of Denver opens emergency shelter

by JULIE ASHER

DENVER—As temperatures descended into the 20s and 40s, the Archdiocese of Denver Nov. 8 opened its new shelter for the homeless, providing beds for 150 people and turning away others.

Dedicated by Archbishop James V. Casey Nov. 7, Samaritan Shelter, in a renovated building that was once Central Catholic High School, is taking in homeless individuals men and women and families on a nightly basis. It is open from 4 p.m. until 8 a.m. the following morning and users of the facilities are asked to leave every day. Families can stay for 30 days, although they too must leave the building during the day.

Renovations began after Archbishop Casey announced the former high school would become an emergency shelter for the city's down-and-out of all religions, races and backgrounds.

Walls were stripped and repainted, new showers installed, and major construction and electrical work completed. More beds will be installed soon and the center this winter will provide shelter and hot food for up to 250 people as well as a chapel.

There are 10 full-time and five part-time workers on the shelter staff. About 80 volun-

Central Catholic High School closed its doors after the 1981-82 school year because of declining enrollment and rising costs.

In announcing the plans for the shelter, Archbishop Casey cited significant cuts in government welfare services and declared that Samaritan Shelter would be a "significant help to some of God's poorest of the poor."

The idea of turning the vacant high school into a facility to care for the homeless was the brainchild of Father C.B. Woodrich, pastor of Holy Ghost Church, and Msgr. James W. Rasby, rector of the Basilica of the Immaculate Conception. The two priests will jointly oversee shelter operations. Both maintain sandwich lines for the poor at their downtown churches and Father Woodrich, who is also the editor of The Denver Catholic Register, opened the doors of Holy Ghost Church to the poor last winter and this year before Samaritan Shelter opened.

"We are embarking on a serious project," Father Woodrich said at a meeting of shelter volunteers. "This winter is going to be catastrophic. Nobody is going to freeze to death, I guarantee you."

At the dedication ceremonies Archbishop Casey thanked those who had offered material assistance or prayers for the shelter and those who "offered their own sweat and blood, their backs, to make this little miracle."



BETHANY DIRECTOR—Florence Marshall, director of Bethany House, opens a package of hot dogs as she prepares for the noon crowd at the Bethany House soup kitchen. (Photo by Gina Jung)



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New Code of Canon Law to challenge U.S. church

by JERRY PILBEAU

HARTFORD, Conn.—The protection of the rights of Catholics established in the approaching new Code of Canon Law will present some real challenges to the U.S. church, a gathering of the nation's canon lawyers was told Oct. 19.

Father James Provost, executive coordinator of the Canon Law Society of America, told the CLSA annual convention in Hartford that major challenges include:

—The statement in the revised code on the right of the people "to receive from the sacred pastors assistance from the spiritual goods of the church, especially the word of God and the sacraments";

—The expectation in the new code of con-

sultation in the development of policy and decision-making;

—The establishment in the new code of procedures for the vindication of rights through administrative procedures.

Speaking about ecclesial rights in the new code in the convention's major address, Father Provost noted that its section on the rights of the laity is an innovation over the current code.

Focusing on some of the specific implications of the new code's rights legislation for church life today, he highlighted the right of the people to the word of God and the sacraments.

"This right is so fundamental that a number of very traditional institutes (church structures) may be changed with the revised code, just to implement this right," he said.

ONE OF THE structural implications, he said, is the expanded right of laypersons to preach in church, even when this is simply useful and not necessary because of the absence of a priest or deacon.

Responding to questions about the new code's restriction that only a priest or deacon may give the homily, properly speaking, in the liturgy, Father Provost said the new code does not clarify precisely what that restriction means, and its language could be interpreted in several ways that might allow laypersons to preach at eucharistic liturgies.

Another implication of the new code's emphasis on "the right of the community to pastoral care," he said, is that "traditional norms on pastors are being changed. One priest can be pastor of one or several parishes under the revised code, a team can provide care for one or several parishes at once, non-priests such as deacons, Religious and lay men and women, can be given the daily pastoral charge of a community."

Personnel policies of dioceses and religious communities may need "to undergo major revision" to take into account the new code's priority on community needs in personnel decisions, he said.

Speaking of the numerous points where the new code mandates or shows a decided preference for structures of consultation in the church, Father Provost commented:

"OUR AMERICAN experience has been mixed in this regard. Despite a lot of ballyhoo over the freedom of expression in this country, the experience with consultative bodies has been disappointing. I suggest the revised code is a challenge to us... We will have ourselves to blame if we fail to take advantage of this opportunity in the context of freedom we enjoy in North America."

On the new code's establishment of new administrative procedures for recourse against the violation of rights by administrative acts, Father Provost noted that, despite the novelty of the procedures in the code, the U.S. church has had some experience through the establishment in recent years of diocesan conciliation and arbitration procedures.

But he criticized a lack of consistency, a lack of shared knowledge and a lack of sufficient or trained personnel in the field.

"We have had some successes, but ... in

many instances the system is not working," he said.

"For example, in conciliation and arbitration proceedings major difficulties seem to occur when the bishop himself is involved, or when dioceses are understaffed or do not have their best personnel involved in such cases, or when the only other reasonable recourse presented is to take the case to Rome."

"We do not have in-depth information required to know whether the current system is really working, where the strengths and weaknesses may be, or what alternatives to protecting rights seem indicated. We have no reporting of jurisprudence from conciliation and arbitration processes with which to aid one another," he said.

He said that the new code's allowance for regional or national administrative tribunals presents "another challenge" to church lawyers committed to the protection of rights in the church.

Referring to the advances of the past decade by American church lawyers in defending the rights of those in broken marriages, he urged CLSA members to devote similar energy to enabling "the structures of the church to serve all the members of the community, including those who are crushed not by a broken marriage but by their very experience of the church institution itself."

Archbishop Roach urges withholding aid

WASHINGTON—Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, has urged the Reagan administration to withhold military aid to Guatemala until there is "substantial and verifiable proof" that the violent repression of human rights has ended in that Central American country. In a Nov. 5 statement Archbishop Roach said that even though "recent statements by administration sources seem to suggest that the principal obstacle to resumption of military aid—Guatemala's human rights record—is being overcome," the impression of the bishops "is entirely different." The U.S. has not given military aid to Guatemala since the Carter administration terminated it in 1977, citing human rights violations.

Founder of Discalced Carmelites draws pope to Spain

St. Teresa of Avila, the 16th-century Spanish mystic and founder of the Discalced Carmelites, is the primary magnet drawing Pope John Paul II to Spain.

St. Teresa was born in Avila, Spain, and died in the nearby town of Alba de Tormes. Both towns figure prominently in the schedule of the papal visit issued by the Spanish bishops.

She was born on March 28, 1515. When Teresa was seven she and her brother, Rodrigo, ran away from home with the intention of going to Moorish territory to be beheaded for Christ. The plan was frustrated when an uncle met the children along the road and brought them home.

Teresa's mother died in 1528. Three years later her father entrusted the young girl to the care of the Augustinian nuns.

Her experience as a lay student in the convent convinced Teresa to enter religious life. Despite her father's opposition, she joined the Carmelite nuns at the Convent of the Incarnation on Nov. 1, 1535, taking the religious name of Teresa of Jesus.

SHORTLY AFTER her religious profession, Teresa became seriously ill, leading to a four-day coma and the subsequent paralysis of her legs for three years. She did not return to religious life in community until the early 1540s, when she began an 18-year period marked by intense prayer and religious visions.

One of St. Teresa's confessor told her the visions were the work of the devil and ordered her to laugh at them. But in August 1560 St. Peter of Alcantara counseled her: "Keep on as you are doing, daughter; we all suffer such trials."

Teresa became involved in founding convents on a September evening in 1560, when a group of Carmelites assembled in her cell to discuss starting a new cloistered convent with a greater emphasis on prayer and fasting.

After St. Teresa received permission for the plan from her superiors, she immediately asked her sister and brother-in-law to move into an Avila house while it was being adapted as the first convent of the Discalced Carmelites nuns.

Discalced means "barefooted" and refers to religious orders in which traditionally the members do not wear shoes or wear only sandals.

The presence of Teresa's family was designed to quiet a public outcry against the presence of the new cloistered convent, but local bourgeoisie nevertheless filed a lawsuit, which Teresa and her followers eventually won.

The next five years were the most peaceful

of her life. At the Convent of St. Joseph, which opened on Aug. 24, 1562, she wrote "The Way of Perfection" and "Meditations on the Canticle."

In 1567 the Carmelite general visited St. Teresa, approved her work and asked her to establish similar convents elsewhere in Spain.

During this period of founding Discalced Carmelite convents, Teresa was, for three years, prioress of the Convent of the Incarnation, where St. John of the Cross, a mystic and poet, was chaplain.

St. Teresa died Oct. 4, 1582, in Alba de Tormes, but because of the Gregorian calendar reform which eliminated the days Oct. 5-14 from that year, her feast day is celebrated Oct. 15.

She was proclaimed blessed by Pope Paul V in 1614, named patroness of Spain by the Spanish Parliament three years later, canonized in 1622, and named a doctor of the church in 1970 by Pope Paul VI.

St. Teresa's writings indicate that she wanted to be remembered for her cheery disposition before oblates.

"God deliver us," she once wrote, "from gloomy saints that make both virtue and themselves abhorrent."

1,500 Christians expected at praise gathering

by Fr. THOMAS C. WIDNER

When something is working harmoniously, all its parts are said to be running smoothly, functioning well together. Harmony is as much a reality for a group of local Christians as it is a vision which they also share.

On Nov. 26 at the Indiana Convention Center about 1,500 people are expected to join in what's described as "a gathering of Thanksgiving praise." The event will bring together people of many denominations including Roman Catholic, Methodist, Lutheran and Episcopal faiths. They will hear Rev. Peter Marshall, a Presbyterian minister. They will sing and they will pray—together.

Chairperson for the event is Gary Rietdorf, a member of the Roman Catholic Channel of Peace Charismatic Renewal Community. The Nov. 26 gathering, according to Rietdorf, is the third such event for Indianapolis and one which is expected to continue annually. "We're hoping someday to need to use the domed stadium because we believe we'll be drawing that many people," he said.

Harmony is the name given by the steering committee organizing the gathering to the event which Rietdorf hopes will continue to

grow. "Our first gathering brought together some 500 people," he said.

It all started with a national gathering of members of the charismatic renewal in Kansas City in 1977. That event attracted 30,000 people and so impressed Rietdorf and others, especially members of the Methodist charismatic renewal in Indianapolis, that they got together to form Harmony and create a twice-a-year praise gathering here.

"Our vision is to simply bring Christians together, occasionally for prayer," he explained. "We believe the Holy Spirit has been the greatest force in the ecumenical movement because it has caused us to cross boundaries. It has challenged us to overcome our charismatic label and has carried us beyond the charismatic renewal. The vision is for the body of Christ. We see our identity in that body."

Rietdorf explained that those involved in the project do not see theological uniformity as the basis for Christian unity. "There is a need for diversity in theology," he said. "Paul said, 'I know in part, I understand in part.' It just makes sense to us then that partial knowledge can't be the basis for wholeness."

"We respect our differences and don't try to do away with them. But we strive to lift up the one... a harmony of praise. Praise

itself can be a tremendous force. There is a great scandal of division in the church. God gave the church a gift of unity. Right now we are struggling how to receive that gift."

Rietdorf and others on the steering committee recognized that individual energies would become depleted as the gathering became larger if they continued it twice yearly. So a decision was made to hold it annually.

"We want to encourage smaller gatherings in some of the larger churches during the year in order to continue getting the support of pastors," he said.

Getting the support of pastors of local churches has been the biggest challenge, Rietdorf explained. He has never known a pastor to say "no" once he has gotten the pastor's attention. "But personal contacts aren't that easily made," he admitted. Most all pastors willingly lend their names for Harmony's use but that didn't always guarantee their active support.

Rietdorf nonetheless evokes a positive and cheerful outlook in his pastoral contacts and in his hopes for Harmony. "We know Christians can be a more powerful witness," he said firmly. "After all, if rock groups can fill Market Square Arena, why can't God's people?"

Is modern technology for us or against us?

by Fr. THOMAS C. WIDNER

The telephone is an eccentric machine. Most of us think the device was invented to improve communications around the world. Not so. The telephone was invented to make somebody rich. Never mind what wonders it has produced. Consider its evils.

Who is the most important person in your household? In your place of business? Husband? Wife? Father? Mother? Teen-ager? Boss? Secretary? None of these. The telephone is the most important person. The telephone has evolved from its inanimate life form of steel and metal in a living, breathing piece of human plastic. And it's just as dangerous.

Consider this—a family is gathered at home in the living room just before supper and the kids have been ordered away from the television by threatening to smash their video games and Dad is finally able to capture everyone's attention to announce that he's been laid off work for the fifth time and this time the unemployment insurance has run out. Does he get the just sympathy he deserves? The question is pre-mature. As he is in the middle of the announcement, the telephone rings. One of the kids runs to answer it while all heads (including Dad's) turn to find out who is calling. Do you have enough siding on your house?

I once sat in the office of a priest while conducting a minimal amount of business only to spend more time than I

had planned because he was also taking calls while I was taking care of my business with him. Every time the phone rang and he picked it up, I had two reactions. Either my presence wasn't that important to him or else he was trying to impress me with his own importance.

THERE IS A NEARFAROUS service dreamed up by the phone company which allows you to collect a whole bunch of calls at one time. Call waiting and call forwarding are supposed to help you not miss any calls. Well, personally, I think the telephone is the greatest invasion of privacy dreamed up by a corporate structure. Worse than FBI wiretapping.

When I'm talking to someone and I hear that little blip that tells both them and me that they have another call coming in and they can put me on hold while they take it, I immediately try to lengthen my conversation by fast talking so they miss the call.

I mean, really, how many people can you give your attention to at once? My point is simply that bad enough as the telephone is in the first place, its nefariousness rises to rudeness by manipulating people around. The telephone has become a demeaning human device. Few people have the courage not to answer the telephone when it rings. Why should it be answered? Are human beings so desperate for intelligent conversation that we will rush to that little machine in the hopes of finding a friend?

PRIESTS ARE REALLY good at this. There used to be a course taught in seminaries called Intimidation 101 which taught that if you don't answer the telephone in a rectory every time it rings and if you don't have a priest answering a

telephone in a rectory 24 hours a day, when you die you will go to purgatory and it will take 24,000 years of indulgences to get you out.

People who call rectories wanting a priest always call at supper time anyway. They know that's when they can get a priest. Never mind the poor pastor hasn't had five minutes to himself all day. Do you want more siding on your house—er, rectory?

One time I answered the phone at a rectory and there was a lady who said she was calling from Los Angeles. She explained she was calling to tell me she'd moved to Los Angeles because of a good job offer but having moved there she became horrified by the lifestyle of the people in California. So she quit the job and had another waiting in Kansas City. The only problem was she needed money to get to Kansas City. Would I send the money to her?

Calmly I suggested she contact her local parish priest. She proceeded to give me a commentary on the sad state of the Catholic Church in southern California.

I told her I couldn't help her.

She proceeded to fill my ears with a succession of familiar and not-so-familiar four letter words.

I hung up.

The telephone commands our lives. It should serve us. It should not determine the quality or the quantity of our personal and business relationships. I enjoy talking on the phone with friends. I enjoy talking with people on the phone—one at a time—when both I and they have the time to spend. I enjoy the business usefulness of the phone when it does not demand attention. Like spoiled children, it often needs disciplining.



Dawn, not morning has broken since Vatican II

by Fr. RICHARD P. McBRIDE

It was a good and useful simile which Pope John XXIII had employed in speaking of the need for opening windows to let some fresh air into the church, and obviously it "took."

But there was another simile in his opening address to the council on October 11, 1962, which was no less compelling and which helps us to evaluate the Second Vatican Council some 30 years later.

"The council now beginning rises in the church like daybreak, a forerunner of most splendid light," he declared. "It is now only dawn."

If the council happened at dawn, the church is still somewhere in that sleepy-eyed period before breakfast, with the aroma of coffee sending wake-up calls from kitchen to bedrooms.

In other words, it's still relatively early to assess the impact of Vatican II. Nevertheless, one can at least review what has actually happened in the church these past 30 years in light of the council's stated purposes and its teachings.

Nowhere is the council's purpose articulated more clearly or more directly than in that opening address of Pope John XXIII.

The council was not held to condemn errors in the church or in the world at large—as Pope Pius IX had done in his Syllabus of Errors in 1864, as Pope Pius X had done in his anti-Modernist decree of 1907, and as Pope Pius XII had done in his encyclical *Humani Generis* in 1950.

THE POST-FRENCH Revolution Christian Church had reached the end of its line. The church was now summoned by a new, positive, hope-filled voice of leadership to correlate the church's "sacred patrimony of truth," as Pope

John XXIII called it, with "the new conditions and new forms of life introduced into the modern world which have opened new avenues to the Catholic apostolate."

The substance of the ancient doctrine... is one thing," he insisted, "and the way in which it is presented is another."

This was not the time for negativism and condemnations, even though the pope acknowledged publicly that he was surrounded by "prophets of gloom, who are always forecasting disaster, as though the end of the world were at hand."

The pope was not speaking of his housekeeping staff, nor of his secretaries and immediate aides, nor of the Swiss Guard. He was speaking of the Roman Curia—of those who opposed not only the council, but also his new, more Christian way of handling problems and of exercising papal authority.

"Though burning with zeal," he continued, "(they) are not endowed with much sense of discretion or measure. In these modern times they can see nothing but prevarication and ruin."

But in John XXIII's vision, "Divine Providence is leading us to a new order of human relations..." The church can counteract errors now "by demonstrating the validity of its teaching rather than by condemnations."

AND SO THE positive program of the council: a renewal and reform of the church so that the Church's message will be embodied in its life, in everything that it is and does. No wonder that the sacramentality of the church became so important an element of the council's ecclesiology.

Pope John XXIII called upon the church to open "the fountain of its life-giving doctrine which allows everyone, enlightened by the light of Christ, to understand well who they really are, what their lofty dignity and their purpose are, and, finally, through its children, it spreads everywhere the fullness of Christian charity, than which nothing is more effective in eradicating the seeds of discord, nothing more

efficacious in promoting concord, just peace, and the human solidarity of all."

That grand Johannine vision still lives in the church in the hearts and minds of most of its active members, but the negative, condemnatory spirit also perdures among those Catholics who devote books, articles, lectures and letters to attacking their fellow Catholics by name, calling their faith into question.

Such Catholics continue to believe that the most effective way for the church to deal with "error" (real or imagined) is by the sup-

pression of "erroneous" ideas and the silencing of those who promote them.

We'll know that the mid-morning sun has burned away the fog and the mists and has begun to warm the flesh and stir the world to action when Catholics learn how to disagree without being disagreeable, when there is "unity in what is necessary, freedom in what is unsettled, and charity in any case." (Pastoral Constitution on the Church in the Modern World, N. 92)

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INDIANA SEMINARIANS—Father Robert F. Leavitt, (center) president rector of St. Mary's Seminary and University in Baltimore, welcomes back Indiana seminarians for another year of study. Peter Vanderkoik (left) is from the Lafayette diocese. Michael Widner (right) is from the Indianapolis diocese.

Essay contest winners tell how to share Christ

The following three essays are the first, second and third place winners—in that order—in this year's Serra Club Essay Contest sponsored by the Indianapolis Serra Club. Theme of the contest was "How Can I Best Share Christ's Message As a Catholic?"

We may not be Apostles as we think of them today, yet we can still believe in Christ and take His word to others. Spreading Christ's message is not necessarily preaching to a large crowd from the top of a rock, though this is one way.

Our ways of spreading the message today are very different. People often say actions speak louder than words. I think this is extremely true in this case. Our actions can help spread the message of faith. They speak for us.

If we are loving and kind, we reflect Christ and His message to us. We are actually showing the people around us His word.

Another way we can spread this message is when we defend our faith, our church, and our God. If we hear criticism about any of the above, do we listen and ignore, or do we speak out?

If we who are members of the church do not believe enough to speak out, how can we expect non-believers to listen to our message? I hope all Catholics will always do their best to spread the message of Christ.

Michele Pippenger
Grade Eight, St. Barnabas School

As a Catholic, I am in a special way able to share Christ's message. That special help is the Holy Spirit. When we truly believe in Jesus Christ, we are filled with the Holy Spirit. That means that I can understand the purpose of Christ on earth and that I am also capable of explaining and sharing it with others.

I can share my belief in Jesus by reading the New Testament, learning the doctrines of my faith, and then living according to my beliefs and values. In order to share Christ's message, I must first live it. My example will be the initial approach to spreading Christ's "word" to others. Jesus told us to "love one another as we love ourselves." By following the precepts of the beatitudes and giving to the poor, donating time to help others, and by being a reasonable, honest person, I can continue to share and spread the message of Christ.

Always most important though, is an endeavor to remain close to Jesus. By prayer, furthering of my faith education, by my behavior, I am with Jesus and he will direct in the path of sharing and salvation.

Denise Sherman
Seventh grade, Holy Spirit CCD

The best way I can spread Christ's message is to go to church and learn. I can be like the bee who has just found a flower field. The bee goes back to his friends who do not know about this field. The bee tells them his message, the "Good News." The bee tells what he knows to those who are interested. Then the bees go to the field with anticipation.

I can be like the bee by learning about God in church and in school. I then can tell friends who do not know about God what I know. I can tell them my message the "Good News" of God. The flower field could be the lives as heaven is to us, but we must follow our leader, Jesus.

I think this is a good way to tell people about God.

Madonna Warrenburg
Grade Eight, Our Lady of Lourdes School

TO THE EDITOR

Setting the story straight about St. Mary

Henry Owino's parish profile of St. Mary's, Richmond, in the October 29 Criterion claims that Irish and Italian immigrants established this parish, and by then St. Andrew's was already in existence.

The historical facts are that St. Andrew's was established in 1846 and that Irish immigrants left it to found St. Mary's because it was a German parish. After spending several days in Richmond interviewing Italian immigrants and their immediate descendants, I found that Italians did not settle there until much later. The first Sicilian child was baptized at St. Mary's in 1890 and immigrants from Naples and the Abruzzi did not take railroad jobs there until after 1900.

Italian-Americans play a role today as parish council members and financial contributors, but they did not found St. Mary's.

Furthermore, Father Joseph Dooley taught history and theology at Marian College for several years and should also be recognized for

his efforts with foreign clergy. And how can a parish profile be adequate without recognizing any lay talent, especially that of parish secretary Mary Ellen Evans, who has operated efficiently under four pastors?

James J. Divita
Indianapolis

Gifts for missions

"Give a man a fish and you feed him for a day." Give him a hook and (presuming there are fish to be caught) he can catch his own food. Give him a loaf, and you do him a work of mercy. But with a package of seeds you provide him with food in season, with occupation and therapy, and seeds to reproduce his own future victuals for generations to come.

The process is as old as Adam and Eve (or her/his apple); and will continue as long as (See TO THE EDITOR on page 7)



Father Bruce Ritter

OCTOBER 6, 1982

Sixteen-year-old Jenny watched the old yellow Cadillac with Texas plates drive slowly down the street in Baltimore. Classes in school were over for the day and Jenny was waiting for a bus to take her home.

"Want a ride, Baby?" The two men in the car seemed friendly.

"Sure, and thanks," she said, and threw her school books in the back seat as she climbed in.

It happened that simply Jenny, a really good kid, was on that day a not-very-smart kid. The car quickly turned north on interstate 95 and headed toward New York City.

"Hey, where you going? You've got to let me out. Stop the car," Jenny demanded.

Lenny and Joe just laughed. "There's a \$500 charge on you, Baby," Lenny said. "You've got to work it off. Don't make us any trouble—understand?"

Jenny refused to do what they demanded. She told them she didn't care what they said or did. So Joe raped her and then beat the last shreds of reluctance out of her.

On the way north, the yellow Cadillac stopped at a couple of truck stops. The incredulous schoolgirl, by now in a state of total shock, was forced to turn tricks with some truckers. Each time she refused, Joe beat her. Each time, Lenny collected the money.

The two men and benumbed child arrived in New York City and checked into a seedy hotel. Lenny and Joe decided to split up. Jenny was forced to stay at Times Square—a strip of city blocks filled with porn parlors, strip joints, sleazy hotels and thousands of drifters, hookers, and kids. (There isn't any more dangerous, ugly place for a kid.)

Jenny was not a very willing or cooperative captive. She managed to escape in the middle of the night after Joe fell asleep. She took \$50 from his pants and grabbed a cab to

Father Bruce Ritter, OFM Conv., is the founder and President of Covenant House/UNDER 21, which operates crisis centers for homeless and runaway boys and girls all over the country.

AN ODYSSEY OF TERROR

Manhattan's Lower East Side. Exhausted and confused, Jenny checked into another cheap hotel.

Jenny poured out her story to a young woman in the next room. Tonya was sympathetic and understanding. "I'll help you, Sweetie. Me and my friend, Blue Fly, next door."

Blue Fly, a really evil rotten pimp, laughed at the girl. "Your mistake, Honey, was telling somebody your story. You're so dumb. I'm laying a \$1,000 charge on you. You can pay me by working the Bowery. Don't try to escape again. There's no place you can hide. The police won't help. And if you try to run away, Baby, I'll kill you. You got that?"

Jenny tried to refuse to work and was beaten. She didn't bring back much money her first day and she was beaten again. The terrified kid decided that she had nothing to lose—being dead was better.

"Want a ride, Baby?" "Sure, and thanks," answered 16-year-old Jenny.

Jenny broke away from Tonya and Blue Fly and ran down the street. She ran into a large parking lot, dove under a car, and waited—panting convulsively—until Blue Fly and Tonya ran past. She then got back on her feet. In an almost mindless, blind terror, Jenny ran and ran and ran down streets, around corners, across intersections, ignoring traffic and pedestrians, and then she saw a couple of New York City blue and white police cruisers parked outside the Fifth Precinct.

Her odyssey of terror and degradation was over.

The police took charge. A car was dispatched to look for Blue Fly and Tonya. The Runaway Squad and the Pimp Squad were contacted and Jenny was brought to our Covenant House/UNDER 21 center. Our doctors gave her a thorough examination, treating her for shock and bruises and rape. Her overjoyed parents were contacted and immediately came to New York to reclaim their daughter.

Jenny will never forget, as long as she lives, her days of terror and horror in New York City. We shouldn't forget them either.

Until we find a way to deal effectively with the hundreds of pimps that prey on children like Jenny, her story will be repeated over and over again. The fact is, pimps are an in-

trinsic part of our vast and well-organized (and well-patronized) sex industry. They function as middlemen—providing the merchandise—the kids and young people—to us, the customers. Anybody who picks up a girl on the street has to know that she is controlled by a pimp—and is thereby contributing to the girl's captivity and shame (even though she herself may have come to accept this lifestyle). Only when we stop glamorizing and romanticizing pimps and mythologizing them as American folk figures will our law enforcement authorities, prosecutors, and judges take our outrage seriously.

The police are continuing their investigation. They are looking to arrest Blue Fly and Joe and Lenny. I hope that the police and courts are successful in bringing them to justice. I am not a vengeful man, and I am sworn to bring understanding and compassion, but right now, don't ask me what I would like to see happen to any one of them. I would be ashamed to tell you.

Thanks to the help of people like you, we're able to keep the doors of our UNDER 21 centers open and to be available for the thousands of kids like Jenny. We need your prayers and financial help desperately. Pray for us, and all our kids. We pray for you and yours.

I thank God that there are UNDER 21 Centers for kids like Jenny. Enclosed is my contribution of \$_____ please print:

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Because the street is NO PLACE FOR A CHILD

CORNUCOPIA

Uncle Sam is harder to serve these days

by JACK R. MILLER, Jr.

This is Veteran's Day weekend. To some people it's just another holiday—a holiday that was impolite enough to come on a Thursday instead of a Friday or a Saturday.

It holds a much greater significance for me though. Especially this year. This weekend the Vietnam Memorial will be dedicated in Washington, D.C.

Actually there are two memorials. One, made of black granite, lists the 57,339 names of the war dead. The other, which is located to the side of the first memorial, is an eight-foot statue of three combat GI's, along with an American flag in a 50-foot flagpole. It has been built to honor all Americans who fought in Vietnam.

As with anything pertaining to Vietnam, there is controversy. Some people don't like the memorial because black granite was used. They thought the design made a political statement against the war rather than offer a tribute to those who fought in it. Others wanted the statue and flagpole to be in the center of the black granite memorial instead of to the side.

The memorials will have different meanings to everyone. But no memorial is really a fitting tribute. How can it be? These men gave their lives. They did only what we asked of them. They served their country. Just like they were taught.

Remember what they used to be told? Mom, hot dogs, apple pie, Chevrolet and Uncle Sam. Uncle Sam wants you.

You ask, "Who is Uncle Sam?"

"He's the United States of America."

"And he wants me?"

"Yes, sir! And you should be honored that he wants you. Don't you remember the 'Pledge of Allegiance'? The Star-Spangled Banner? 'America'?"

"Okay, you made your point, I'll do my duty."

These are some of the men who went to

Vietnam. Those who did what they thought they were supposed to do. Some came back to be spat on and called "baby killers", "war mongers" and other names. Some still haven't come back. There are still many MIA's. On the memorial there are 37,339 listed as war dead.

Of the ones that came back some had a hard time coping with the "real world". Many are still fighting the war through flashbacks, blackouts, nightmares and drugs. Don't forget the paraplegics and the quadriplegics and the effects of Agent Orange on many veterans. Their story is yet another chapter of the nightmare of Vietnam.

I don't know how we can make it up to the Vietnam veterans for the injustices they've received. Each individual will have to determine that for himself. When they needed understanding and compassion we either ignored them or blamed them for our involvement in Vietnam. It was an unpopular war and the ones who fought in it also became unpopular.

Sortie call that justice. I don't want any part of "that kind of justice."

(Miller, a free lance writer from Corydon, is a member of St. Bernard Parish, Frenchtown.)

check it out...

✓ **St. Francis Hospital Center**, Beech Grove, is offering three programs next week to support the American Cancer Society's nationwide "Great American Smokout."

The "Smokout" on Nov. 18 encourages smokers to quit smoking for a day.

To help people kick the habit, the Hospital Center's November Outreach Program focuses on "Alternatives to Smoking." The program on Wednesday, Nov. 17 from 7:30 to 9 p.m., gives a presentation on coping with smoking and quitting. The evening program is free to the public and will be held in the hospital auditorium.

Also on Nov. 17 and 18, the hospital is helping people to assess the damage done to

their lungs by sponsoring free pulmonary function screening. The testing will be available in the main lobby from 1 to 7 p.m. on Nov. 17 and from 7 a.m. until 1 p.m. on Nov. 18.

The third in the series of programs is a "Stop Smoking Clinic." The day-long smoking cessation clinic will be conducted from 10 a.m. to 5 p.m. at the St. Francis Hospital Health Support Center, 7218 S. Madison Ave., Indianapolis. The class is limited to 30 people. Call the American Cancer Society, 317-257-7121, to register for this class.

For information on the other programs call 317-783-4312.

✓ **Phil Armbruster**, in cooperation with the archdiocesan CYO office, is organizing an archdiocesan adult co-ed Volleyball Fun League.

The league format indicates that the games will begin at the end of January, 1983, and will be played at the CYO Youth Center, 580 Stevens St., Indianapolis.

The approximate cost to participate in the program has been set at \$75 per team. Mandatory stipulations for team membership require that a player have a parish affiliation and be at least 21 years old.

Anyone interested in entering a team or playing on a team is directed to call Phil Armbruster at 787-4085 (days) or 786-9900 (evenings).

✓ **Archbishop Edward T. O'Meara** presided at a recent ceremony in the St. Meinrad College Chapel when 23 theologians from the St. Meinrad School of Theology made

their declaration of candidacy for the priesthood. In this rite, the men make public their intentions to be candidates to the sacrament of priesthood and the church acknowledges in a public manner, the acceptance of the candidates.

Two of the candidates for the Indianapolis archdiocese include **Joseph Trimble**, son of Mrs. Eileen Trimble of New Carrollton, Md., and **Anthony Vois**, son of Mr. and Mrs. Raymond Vois of Indianapolis. Both are second year theology students.

✓ **The Leadership and Service Institute**, a workshop for adults who work with youth, sponsored jointly for the first time by the Office of Catholic Education and the Catholic Youth Organization will be held Saturday, Nov. 13 at the Indianapolis Convention Center from 12 noon to 5 p.m. Registration is \$5. Ed Tindler of CYO and Mike Carotta of OCE emphasized the year of preparation by both agencies to present the institute. "We hope adults engaged in youth ministry will focus on the role each person plays in their dedication to youth," the two agreed.

Archbishop O'Meara's Schedule Week of November 14

SUNDAY, Nov. 14 through THURS. Nov. 18—General Assembly of the NCCB/USCC, Washington, D.C.

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TO THE EDITOR

Gifts for missions (from 6)

humans need bodily food.

The Franciscan Mission Office, of the Cincinnati Province, annually receives large amounts of vegetable and flower seeds, which we are directed "to send to missions outside of the USA and to poor countries."

If there are persons who might wish to forward a gift of assorted 1982 seeds to overseas missionaries and/or to needy relatives, the Franciscans would be happy to contribute and package a six pound parcel, (worth about \$200), and mail it to any designated addressee.

We ask only that the reader send a donation to cover the cost of the mailing (\$10 dollars ought to do it) of this gift to almost anywhere in the world. (In the past our seeds have gone to nearly 100 countries.)

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through the Book of Life, tells us, adamantly, about our many earthly securities and concerns.

"What shall it profit a man if he, indeed, gains the whole world, yet, only to suffer the loss of his soul?"

Sound truth? Word of advice? And yes, what is more, Christianity should be a major number one subject, mandatory in all of our elementary and secondary public institutions of learning.

Anthony J. Fleece

Wausau, Wis.

National news coverage seems to shy away from issues concerning pro-life, abortion, and right to prayer in America's public schools.

Isn't it time, spiritually, that we citizens, voters, and taxpayers take a much closer look at our "one nation under God," Christian priorities for truths and moral values?

Human bloodshed, killing, hates, retaliations, vengeance and wars desecrate our very souls!

About education... Was it not the same good Lord who died in redemptive sacrifice on the cross for our forgiveness of sins, who,

There are two sure ways to unite parents

by DOLORES CURRAN

"If you want to unite parents, there are two sure ways," a professor in parenting education told me. "Fundraising and fighting the establishment."

Pastoral staffs are painfully aware of both. And so are parents. I don't know about fighting the establishment because I'm usually on the other end there, but as a parent I put my nose right up there with anyone else like balancing my checkbook and giving up coffee for Lent.

My children have sold candy for soccer, magazines for band, and tickets for everything. We are caught up in that familiar plight of buying from other people's children so that they will buy from us.

My major complaint, though, doesn't

concern the need to raise funds for a school or organization; it lies with the means. Why is the job turned over to the parents instead of the kids? To mind comes a situation a few years back when the band parents were struggling to come up with money for the kids' band trip. Traditionally, groups of kids supervised by parents chose stalls to sell hamburgers and such at the local sports center during professional sports events. Sounds good, right?

Except that in practice more parents were required because beer was sold and large amounts of money were collected. Responsibility for expensive equipment was also a factor. The same thing happens when kids plan a bake sale. The mothers bake, set up, sell and buy from each other.

There are frustrations that put the kids to work but I've found they aren't too popular with the kids. About the time I was dishing up hotdogs for the tennis fans I read an ad begging for kids to drop leaflets and advertisements on doorsteps in our community and I called it to the attention of one of my kids and his friends.

"Hey, here's a good idea for band members," I

said. "You could really cover this suburb and make some money for your band trip."

They looked at me like I was crazy. "You mean do it for nothing?" they said incredulously.

"Why don't you parents do it while we're in school?" asked one who will never have an ulcer from overwork. I realized then that as long as parents continue to do the work the kids will continue to allow them.

Some kids work hard at fundraising. Car washes, Girl Scout cookies, and old paper collecting are excellent examples. But too often it's a minority of members who show up for the actual work.

If we must have fundraising—and we must—let's search for ways that involve most of the kids who do most of the work. Besides leaflet distributing, I suggest lawn care, snow

shoveling, leaf raking, trash pickup, and other activities that homeowners welcome. Let's deal in services rather than candy and magazines. Parents trying to support a school could set up a service agency where residents could call to get work done and the kids could be required to work (and effectively) a certain number of hours or pay someone to work for them.

Let's say a school or parish becomes known as a place to get temporary youth help in the above services plus special occasion help like harvesting, hauling, loading, helping people move, cleaning up homes for sale, washing windows and the like. If they do a decent job and are reliable, people will soon get in the habit of calling them.

It sure beats the spaghetti dinner and bazaar which become the parents' responsibility in the kids' eye. And it would make the kids more appreciative of their school or organization once they've put their hearts—and muscle—into it.

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Retarded woman object of son's desire to marry

by Dr. JAMES and MARY KENNY

Dear Kenney: I am worried and frustrated by my 21-year-old son. He has behaved, grown up in Christian values and completed two years of college before taking a job with a good future. He is engaged to a woman who is mentally retarded. They plan to marry soon.

I think this will be a disaster. She has been in special education since first grade. She cannot put together a meal with more than one course. She cannot be trusted to baby-sit, since she often forgets her responsibilities and wanders off.

What about the future? How can she care for their children? How can my son take her to business dinners? I mention this in a nice way to my son and his only answer is, "But Dad, I love her."

This woman has a right to a happy life. Her intellectual handicap ought not cause us to scorn her. Yet I cannot help my concern. To put it crudely, I fear she needs a keeper and my son is it.

Answer: On the first page of most therapy manuals is a warning never to give advice in major life decisions. These include marriage.

A choice in this area shapes a person's entire life. It tells who he is. Only the person who must live with the choice can make it. The rest of us must not interfere with advice or pressure.

To marry or not to marry. Whichever decision your son makes must be his. Other-

wise he may blame you if he is unhappy later on.

Requiring obedience is inappropriate here. You cannot command your son to leave her. Your wise counsel has already been rejected.

If you remain concerned, there is another approach. You can help your son picture the consequences of his decision.

How will he provide for child care? Perhaps he will hire someone to assist his wife with child care.

Who will fix the meals? He may outline simple meals for his wife to prepare, and cook the more complete ones himself.

Will he take her to social events? Will he be embarrassed? What activities can they enjoy together?

These are hard questions, but they have answers. Address them with your son, but be prepared to help him answer them his way.

Next, try to put your son's proposed marriage in perspective. It is not a death or an irremediable loss. While there might be difficult problems, steps can be taken to make these problems less handicapping.

Marriage takes many forms. Most people know only the mutual-support model where two adults of equal ability fashion a relationship between peers. This is not the only model, however.

Common task provides another model. The task, running the farm or business or raising the children, assumes priority. While the partners may be friends and lovers, the primary unifying force in their marriage is the mutual task. Perhaps your son and his fiancée can find a common task to unite them.

Finally, there is marriage between unequals, one who cares and the other who needs care. A marriage can be fashioned between a concerned person and one whose handicap requires care. Your son may welcome this chance to devote himself in a special way to another.

I understand your concern for your son. However, in this matter, you cannot compel or advise him. Explore with him the consequences of either choice. Then be supportive.

Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box #71, St. Joseph's College, Remondore, IN 46781.

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Pathways of the Spirit

How is the church addressing the failure of marriages?

by Fr. DAVID E. O'BROURKE, O.P.

One Monday last April my office phone announced the arrival of that morning's appointment. A few moments later a young man in an expensive striped suit bounced stolidly up the stairs and introduced himself with a strong handshake.

With his stylish dress, confident manner and blond good looks, he was an image of a winner.

That day however he had taken time from his successful business to talk about failure. In the most important venture in his life, his marriage, he had failed. And he was in my office in a diocesan marriage court to try to make sense of that.

He is not alone in that attempt. Today 40 percent or more of marriages in the United States end in divorce. Last year more than 40,000 annulment petitions were presented to U.S. Catholic marriage courts. Like the young man thousands of individuals and couples—indeed all of us—are faced with the need to deal with the failure of so many marriages.

How is the church in the United States addressing the reality of divorce failure? I would like to give one example of what we are

doing because it symbolizes what the church is growing more and more concerned about—healing.

I refer here to the work of diocesan marriage tribunals, or courts, and how they try to bring healing to the individuals and families affected by divorce.

Diocesan courts hear petitions for annulment of marriage. They have the power to grant annulments when the evidence indicates a marriage is invalid.

But today the concern does not end with questions of validity. It extends to a pastoral concern for the people involved. The process attempts to help people understand their marriage failure so they can look to the future in a positive way.

The break up of a marriage almost always creates wounds. It can undermine the spouses' self-confidence. It can alienate people, leaving the divorced individual feeling like an outsider in his or her own family and church and community. A divorce can also damage the ability to trust.

The young man in my office quickly lost the appearance of confidence as he began to recount the dissolution of his marriage. His

shoulders sagged, his voice tightened and his eyes glistened as, for the first time, he recounted even by event what he and his wife had been through.

In addition to gathering evidence, our purpose that morning was to help him put this pain behind him. That is an important goal today. We are trying to heal the wounds that are so much a part of the break up of a marriage.

Does this mean belief in the permanence of marriage is any less strong? No, not at all. The lifelong union of a man and woman in marriage is the Catholic ideal. But the attempts at healing mean that we are working to deal with what happens in cases when the Christian ideal and human reality do not mesh.

Divorce brings the gap between human reality and Christian ideal into our homes in an especially frequent, personal and powerful way. None of us has to look far before we see its effects.

As a result, in the church today many

people—bishops, clergy, laymen and laity—are working hard to prepare couples, before they marry, for good marriages.

What's more, we are recognizing the need to help married couples enrich their relationship.

And we more and more recognize the need to provide real support to newly married couples as they adjust to married living—an adjustment many find difficult.

Finally, we recognize that even with our best efforts there will be divorce and men and women needing us and our help. That April morning we brought that support to one young man as he began the difficult process of moving toward the future with his sense of self renewed.

This is not an art easily learned: honoring the ideal while also dealing with the human situation that exists. But learning that pastoral art has become an important part of the U.S. church's attempt to bring healing to people who find themselves in situations of divorce.

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Relationship with God is only as good as human relationships

by KATHARINE BIRD

When Aline Coghlan first started to work full-time at St. John's the Baptist Parish in Silver Spring, Md., most people who sought out her services as a pastoral counselor were having trouble with their children. In five short years that has changed dramatically.

Today Mrs. Coghlan finds most people come to her because of marital problems. Most often a husband or wife approaches her saying, "I can't stand it any more!"

Often in their 30s and 40s, many of these people say they either want to separate from a mate or are in the process of a divorce. Because so many people wait to seek aid until a severe breakdown has occurred in their relationship, Mrs. Coghlan finds she seldom is able to help these couples repair the marriage.

Another sign of the times, Mrs. Coghlan finds, is the rising number of separated and divorced people who attend various parish functions. As she says there are always divorced people who participate in parish workshops—unless the workshop is for couples only.

Her personal experience as a pastoral counselor is borne out by the sobering statistics on divorce. Today there are 4 million divorced Catholics in the United States, according to Paulist Father James Young, rector of the Paulist Center in Washington, D.C.

As a result, many parishes are making a special effort to serve divorced Catholics. Some parishes provide the services of counselors. Other parishes sponsor special support-group meetings for the divorced.

In 1979 there were 300 chapters of the North American Conference of Separated and Divorced Catholics in the United States and Canada, according to statistics supplied by Father Young, one of its founders.

Like Alcoholics Anonymous or Weight Watchers, Father Young points out, one divorced person is in an excellent position to help others—challenging them to find hope and

to begin the slow process of building a new future for themselves.

At St. John the Baptist Parish, the chapter's monthly meetings usually attract a full house, 25-40 people each time. The meetings offer separated and divorced people a place to go as they begin the slow adjustment to life as a single person rather than part of a couple, Mrs. Coghlan comments.

Mrs. Coghlan finds the anguish divorced persons go through leaves them vulnerable and afraid. Faced with the breakup of their marriages, most people feel guilty and a tremendous sense of loss. They "wonder how people will judge them and whether they will be accepted."

Father Young thinks that Catholics often find themselves in conflict because getting a divorce doesn't fit in with their traditional values about the permanence of marriage. He finds divorced Catholics hunger for a fellow parishioner or a priest to say, "I understand ... I know how hard it must have been."

Mrs. Coghlan thinks Christians need to "be ready to listen" and to let divorced persons know we still care for them and accept them. Sometimes, especially when people are trying to help friends, Mrs. Coghlan suggests that sharing a difficult personal experience of our own can help the other. This is effective, she says, because it tells the other person, "I made it—you will too."

Mrs. Coghlan offered an intriguing observation. She thinks many people shape their view of God according to their experience with others. We look at the way other people are treating us and we tend "to feel God is treating us the same way," she says.

If that is so, the kind of experience a divorced person has with others in the church is important. If a person's relationships with other people are close and warm then, by and large, the relationship with God will seem that way too, the counselor asserts.

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BITTER WORDS, BITTER TEARS—There had been tears. And shouts. Bitter words were exchanged. She still could remember thinking how silly he looked walking up the dark street with two bottles of Guinness at an hour when most of the town was asleep. And now she did not know where he

Healing comes from forgiving and being forgiven

by SUZANNE K. ELAESER

Suzanne tried not to hang on too tight as she cuddled her two-year-old daughter, Elizabeth, in her arms and rocked in the old rocking chair. It was the same chair whose arms always seemed just the right height to support her easily as she held a child.

She and Elizabeth's father, Bill, had happily painted the chair with a fresh coat of white enamel before the birth of each of their three children. That same chair had served them as a comfortable study chair in college when it was a scruffy walnut shade.

Suzanne rocked and patted Elizabeth's soft baby hair that was barely long enough to curl

when they tried to encourage its natural wave. But she could no longer sing.

Every time she opened her mouth to sing the songs she knew Elizabeth loved to hear, tears came to her eyes again. They rolled out, and when she closed her eyes to stop them, her cheek touched the top of Elizabeth's head and she hugged her even harder.

"Where's daddy?" Elizabeth asked in a voice that seemed to echo confidence that her mother would know the answer.

"I don't know, sweetheart," Suzanne answered as she let the tears come and softly ran her forefinger over the smooth skin of her daughter's arm.

"When's daddy home, mommy?"

"I don't know, darling," came the reply.

Suzanne thought about the swirl of events and emotions the last few weeks had brought. There had been the argument with Bill. Over nothing of great importance, it nonetheless had unmasked a lot of very deep feelings that had remained unspoken for years.

Then Bill had left. She could still remember thinking how silly he looked walking up the dark street with two heavy suitcases at an hour when most of the town was asleep and the night bus would not arrive for hours. Funny how she had thought something so inconsequential in the midst of her confusion and rage.

And then she did not know where he was. He did not call the next morning. Nor at all for several weeks. There were no answers to give

Elizabeth or her brothers. Only pain to be shared.

She couldn't ignore the pain. It was there constantly, beginning with the utter emptiness she felt upon waking in the morning. It went away only after she fell asleep, always with difficulty, at the end of day.

But fortunately for Suzanne, there were some people who could listen and did not become uncomfortable when she told of her despair and self-doubt and rage.

As time passed Bill returned. With the help of their pastor, they talked. They talked and talked.

They argued. They cried. The couple saw how they had hurt each other so many ways. How each had lacked understanding, patience and acceptance of the other. How each had been unable to tell the other the thoughts and feelings that would have helped strengthen their relationship. Left unspoken, the same thoughts and feelings had undermined them.

They remembered the good of the past, but somehow the commitment to the future was not there. It was hard for them to understand why but it was just not there anymore.

Suzanne and Bill separated again. This time for good. But now there was something different happening to Suzanne. She cried. She felt emptiness. The questions the children asked were difficult.

Feeling so alone was unbearable. Then, slowly, after hours of conversation with her pastor and others who could not make the pain go away, but who could try to understand it, Suzanne began to experience a sense of forgiveness, and she allowed God's healing to come.

Jesus talked so much of forgiveness, she remembered. And God's healing came to Suzanne, not from understanding completely what had happened or from ignoring the depth of her feelings.

Healing came instead from allowing herself to forgive—and to be forgiven.

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Discussion points and questions

1. Most people who are going through a divorce, or who recently have divorced, experience great pain because of it. How can a parish community respond to this pain among a number of its members?

2. Do you think people who divorce tend to be people who have contempt for the church's teaching on the indissolubility of marriage? Do you think that just the opposite is sometimes the case?

3. Among its tasks today, the marriage tribunal or church court strives to help divorced individuals find healing, according to Father David K. O'Rourke's article. Why has this become a task of the church court?

4. What is a tribunal or church court? Where is it found?

5. Suzanne Elaeser indicates that for the divorced person, the ability to forgive is important. Why does she say this?

6. After reading Ms. Elaeser's article, what would you say of the couple who

divorced? That is, what kind of marriage problem do you think they experienced?

7. Katharine Bird tells of one pastoral counselor who is rarely able to help the couples who come to her heal their marriages. What is the reason given for that?

8. The pastoral counselor in the article by Ms. Bird says that today divorced people will be found in attendance at many kinds of parish functions. What do you think is the importance of that fact?

9. Father John Castelletti tells this week of Samson. After reading his article, has your impression of the greatly famed Samson changed at all? How?

10. For several weeks Father Castelletti has been telling in his series about the Old Testament judges and how God's spirit worked through them. Who were the judges? What did they do?



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THE WORD

by PAUL KARNOWSKI

Economic recovery is "just around the corner" our leadership keeps reminding us—and with good reason. People who are op-

November 14, 1992
3rd Sunday in Ordinary Time (B)
Deuteronomy 12:1-3
Hebrews 10:11-14, 18
Mark 13: 24-32

pressed by unemployment and other side effects of the recession want to hear that things will be better. (Whether or not recovery is indeed on the way is a separate issue.)

But it's not just the economy. In good economic times as well as bad, we always look beyond our own situations toward something better. Whether our hopes for a brighter future are in the green grass on the other side or in a light we think we see at the end of a tunnel, all of us hope for a happy ending.

It was the same way with the early church. The first Christians were subject to persecution and ridicule. It was difficult to talk openly about the one thing which had opened their eyes: the Resurrection of the Lord. Since the words of the New Testament were written in the context of the primitive church, it should not surprise us to hear speculation about a glorious future.

Theologians call today's passage from Mark an eschatological vision: a picture of the "end time." In the first part of the Gospel we find a description of the then current conditions. "During that period after trials of every sort, the sun will be darkened, the moon will not shed its light, stars will fall out of the skies." In less symbolic language, times were tough.

The climax of Mark's eschatological vision is the second coming of Christ. He writes, "...men will see the Son of Man coming in the clouds with great power and glory. He will assemble his chosen from the four winds." When Christ comes again (and the early church believed they would witness it) persecution and ridicule would cease.

Of course, the early church did not live to see Christ's second coming. But were they wrong to hope for it? Hardly. Their hope in a better future allowed them to improve their own lives. Hope is not predicated on when. Hope looks to the future with an eye for the present. Christ did indeed come in the early church, in the same way that he comes to us when we look to Him with hope.

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the QUESTION BO What g

by Mgr. R. T. BOSLER

Q A friend of mine feels there is too much emphasis in the Catholic tradition upon the physical body after death. He cites Christ's ascension and resurrection and the Assumption of the Blessed Virgin. Why did Our Lord appear in some other, non-physical, form to the apostles? What use could a physical body provide in the hereafter?

A The resurrected Jesus was not a corpse come back to life. With the Resurrection the humanity of Jesus was glorified; as man Jesus entered into an existence invisible and unknowable this side of eternity.

What the apostles and disciples saw were visions of Jesus as they knew him before the crucifixion and death.

The Gospel stories about the resurrected Jesus eating, walking and talking with the disciples bring out emphatically that those who saw him knew he was the same man of Nazareth they had lived with.



God is Christ's body?

St. Paul, who claimed to have had the same vision as the apostles (1 Corinthians 13) described the resurrected body as no longer a physical body but a spiritual body.

That's what we claim the Blessed Virgin has when we describe her as assumed into heaven. And that's what we hope and believe we will have at the final resurrection.

Belief in the Resurrection is basic Christianity. Emphasis upon the Assumption is stress upon the importance, sacredness and dignity of the human body—a marvel of creation with unlimited potential—destined for a glorious new existence and being beyond the limits of time.

Why apologize for it?

Protestants claim that the Catholic Church added the deuterocanonical books to the Old Testament. They claim that the canon of the early church did not include these books but were added by the Catholic Church in the 18th century. They add that the Jewish faith never included these books.

The Anglican and Protestant churches of Great Britain, given this reason for including the Apocrypha: "They were accepted as biblical by the early church and were quoted as Scripture by many early Christian writers, for their Bible was the Greek Bible."

The Greek Bible, known as the "Septuagint," was a translation from the Hebrew made for Greek-speaking Jews of Egypt, in the third and second centuries before Christ.

This is the Old Testament used by the first Christians and the writers of the New Testament, who were Greek-speaking.

The Septuagint contained the deuterocanonical (meaning secondarily canonical) books: Tobit, Judith, Wisdom of Solomon, Ecclesiasticus, Baruch, two Books of Maccabees, two Books of Esdras and additions to Daniel.

Can you please tell me if you can become a nun or enter an order if you are middle-aged and single but have grown children?



Samson was an unlikely agent of God

by Fr. JOHN CASTELLOTT

Samson was a most unlikely agent of the spirit of the Lord. Not that he didn't have suspicious beginnings in the scriptural account.

His mother is sterile, but she is visited by an angel of the Lord, signifying the Lord's presence, who assures her that she will bear a son. Moreover, she is to consecrate the child to the Lord by the Nazirite vow: never to cut his hair and to abstain from all intoxicants.

Despite that, Samson turned out to be a scamp. Much to the chagrin of his family, he took a fancy to a Philistine girl. The Philistines

at the time were oppressing the Israelites, threatening to wipe them out.

Overriding his parents' tearful pleas, Samson prevailed upon them to arrange the marriage. But even here the sacred historian discerned the hand of God:

"Now the father and mother did not know that this had been brought about; by the Lord, who was providing an opportunity against the Philistines."

On the way to arrange the marriage, a young lion attacked Samson, but "the spirit of the Lord came upon Samson, and although he had no weapons, he tore the lion in pieces as one tears a kid."

and slew a thousand Philistines. Later Samson took up with Delilah. And the Philistine lords promised Delilah a huge sum of money if she would learn the secret of Samson's strength. So none too subtly, she besieged Samson, saying: "Tell me the secret of your strength and how you may be bound so as to be kept helpless."

Three times he gave false answers. Finally he could stand her nagging no longer and admitted: "No razor has touched my head for I have been consecrated to God from my mother's womb. If I am shaved, my strength will leave me."

Lulling him to sleep, Delilah informed the Philistines who summoned a barber who did his work. Now even Delilah could push Samson around.

The Philistines took Samson captive and gouged out his eyes. They bound him and put him to grinding grain in a prison.

The invincible giant was broken—but not permanently. For his hair grew back and with it his strength returned.

One day when a vast crowd gathered to worship the Philistine god, Dagon, Samson was forced to amuse them by playing the fool. The place was jammed. There were even 3,000 spectators on the temple roof.

Maneuvering himself between the two main supporting pillars of the structure, Samson pushed with all his might and brought the temple down on his enemies and on himself—and Samson went down in sacred history as a divinely empowered champion of the people of God.

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Moses decided to do what the Lord asked him to do

by JANAAN MANTERNACH

Moses rested in the shade of a tree. His flock of sheep nibbled eagerly at the green grass. The afternoon was hot, but there was a breeze.

He looked around. The green grass and trees looked so welcome after days of walking across the desert sands. He looked up the steep hill, hoping to see the top of Mount Sinai.

A strange sight caught his eye. A short distance up the slope of the hill he noticed what looked like flames. Moses stood up. He thought he saw a bush on fire. But the bush did not seem to be burning up.

"Isn't that strange," he thought. "Why isn't the bush burning up? I think I'll go over and see."

Moses walked up the hill toward the burning bush. He heard a voice coming from the middle of the bush. "Moses! Moses!" the voice called out to him.

Later, at the wedding banquet, he proposed a riddle to 30 young Philistines, promising them 30 tunics and robes if they solved it before the week was up. After three days, they intimidated Samson's bride into prying the answer from him.

When Samson refused, she resorted to a fallacious strategy: She cried for the rest of the honeymoon. Then Samson gave her the answer.

But now Samson had to keep his part of the bargain. So he killed 30 Philistines and gave their clothes to the youths.

That ended not only the honeymoon but the marriage. After Samson cooled down, he asked to have his bride back, but now she belonged to someone else. Enraged, he set fire to the Philistines' crops.

Captured and bound, he broke the bonds, found a handy jawbone from the carcass of an ass and slew a thousand Philistines.

Later Samson took up with Delilah. And the Philistine lords promised Delilah a huge sum of money if she would learn the secret of Samson's strength. So none too subtly, she besieged Samson, saying: "Tell me the secret of your strength and how you may be bound so as to be kept helpless."

Three times he gave false answers. Finally he could stand her nagging no longer and admitted: "No razor has touched my head for I have been consecrated to God from my mother's womb. If I am shaved, my strength will leave me."

Lulling him to sleep, Delilah informed the Philistines who summoned a barber who did his work. Now even Delilah could push Samson around.

The Philistines took Samson captive and gouged out his eyes. They bound him and put him to grinding grain in a prison.

The invincible giant was broken—but not permanently. For his hair grew back and with it his strength returned.

One day when a vast crowd gathered to worship the Philistine god, Dagon, Samson was forced to amuse them by playing the fool. The place was jammed. There were even 3,000 spectators on the temple roof.

Maneuvering himself between the two main supporting pillars of the structure, Samson pushed with all his might and brought the temple down on his enemies and on himself—and Samson went down in sacred history as a divinely empowered champion of the people of God.

Questions: What strange sight met Moses as he looked up the side of Mount Sinai? Who spoke to Moses out of the burning bush? What did the voice say to Moses? Why does Moses go to Egypt?

Part II. Parent and Teacher Notes

Story Background: The story of Moses and the burning bush is like many other stories of God calling individuals to a special task. The call often comes in life's ordinary circumstances. God's call, typically, comes as a surprising challenge—a call to grow, to do something unexpected. And there normally is a promise with the call. God's promise is: "I will be with you." The one who is called needs to trust that God will be present along the way.

Scripture and Us: Have you ever felt that God was calling you to do something special or different—rethink your basic values or the direction of your life? How does God let you know what he wants of you? The story of Moses and the burning bush is about God's surprising call to Moses. God called Moses from being a shepherd to becoming a great leader. The story suggests that any experience in our lives might be another burning bush.

"Yes," Moses answered, "here I am." Moses did not know who it was that was calling to him.

"Do not come any closer," the voice told Moses. "Take off your sandals. You are standing on holy ground. I am the God of your ancestors, the God of Abraham, Isaac and Jacob."

Moses quickly removed his sandals. He bowed low to the ground and covered his face with his hands. He was afraid to look at God.

"I have seen how my people are suffering as slaves in Egypt," the Lord said. "I have heard their cries for freedom. I plan to save them from slavery. I am sending you to Pharaoh, the great king of Egypt. I am sending you to lead my people to freedom!"

Moses could hardly believe his ears. Moses felt compassion for the Hebrew slaves. He knew that he had been born a Hebrew. He knew he was one of them.

But Moses had been raised as an Egyptian. He knew well how powerful Pharaoh was.

"Lord," Moses responded to God's voice, "I am nobody. Who am I to go to Pharaoh, ruler of all Egypt, and free the Israelites from slavery?"

The Lord said to Moses, "Fear not! I will be with you. Go tell the leaders of the Israelites that I, the Lord, have sent you to them. Tell them I will bring them out of Egypt. I will take them to a land flowing with milk and honey."

Moses was not eager to stand up to Pharaoh. But he decided at that moment to do what the Lord was asking him to do. Trusting that God would be with him, Moses returned to Egypt to confront Pharaoh.

St. Joseph Parish

Jennings County

Fr. James Arneson, pastor

by JIM JACHIMIAK

For most pastors, moving to a new parish means learning what responsibilities are required. For Father James Arneson, it meant learning which ones were forbidden.

In 1973, Father Arneson was assigned to St. Joseph parish in Jennings County. "It took me a month to find out what I wasn't supposed to do," he recalls. Parishioners informed Father Arneson which jobs were theirs and which jobs were his.

With parishioners anxious to do their part, he says, he is now careful not to take on jobs which are not his. In addition to the parish's willingness to work, Father Arneson says, "there is a much greater spirit of cooperation" than in many parishes.

For projects such as building the parish hall in 1940 and sealing the blacktop in more recent years, parishioners have been willing to help—"If they furnished enough beer," notes John Woodard. He adds that unity is the parish's major strength.

Even when there are disagreements, they can be overcome. The church was remodeled in 1987—"not that we always agreed on what was done to it, but it was done," Louise Vogel explains.

Apphia Gerth, president of the parish ladies' sodality, says, "When you talk about cooperation, ask me." Father Arneson calls the ladies' sodality "the only organization that is continually active," but its work carries over into other areas.

"WE JUST TRY to take care of the needs of the parish," Mrs. Gerth points out. That in-

cludes such things as church and hall cleaning, collecting stamps and making bandages, and making gowns for patients at Muscatuck State Hospital. "It's all family," she says.

"You throw a stone here and you hit almost everybody in the parish," Father Arneson notes.

Stella Vogel observes, "This parish is known for standing around and visiting for a half-hour after Mass."

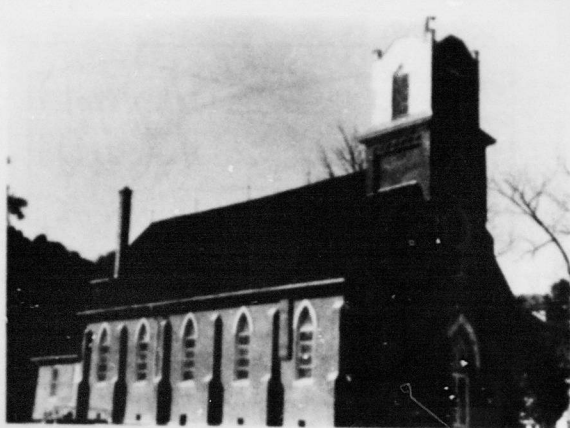
Mrs. Gerth adds, "Everybody knows everybody else's business—and nobody cares." She is not a native of the parish, but "it is just like a family. Of course, I have heard complaints. People say they feel like they are left out of the groups, but I think after a while you get it."

"One of the things that impressed me," says Father Arneson, "is the kids. When they get out of school, instead of going home and watching TV, they go see who is still working and help them."

Woodard tells a story about a pastor with the same attitude. Woodard was working on a barn when the late Father Ed Eismann "drove by and slammed on the brakes and backed up." Then helped Woodard with the barn.

Father Eismann served the parish a total of 34 years. "He adored this place," Clarence Vogel says.

WHEN HELP IS needed, parishioners and their pastor call each other—but not always by phone. Father Arneson notes that his car is equipped with a CB radio. "Almost every vehicle in the parish has one," he says. "It saves a lot of long distance phone calls," since



the parish is divided between North Vernon and Seymour telephone systems.

"Also, if you're out in the field working and you get a flat tire, you might have to walk six miles to get to a telephone."

The farming community affects parish life at St. Joseph, Woodard notes. Thus activities such as dances sponsored by parish trustees are normally scheduled for winter rather than summer. Other social activities include softball and basketball teams in a county church league, and Halloween and Christmas parties.

Until about 40 years ago, a church picnic and Labor Day dinner were held. "They used to have a lot of people come from a lot of places," Mrs. Gerth remembers.

Now, Father Arneson explains, "the annual parish picnic is not a money-maker. It's a get-together."

Although the parish school which once stood between the church and the hall is gone, St. Joseph's has an active religious education program. "The kids are really good and they've got the parents behind them," says Louise Vogel, who is in charge of the CCD program. She can remember attending religion classes in the parish for four full weeks during

the summer, rather than having classes during the school year.

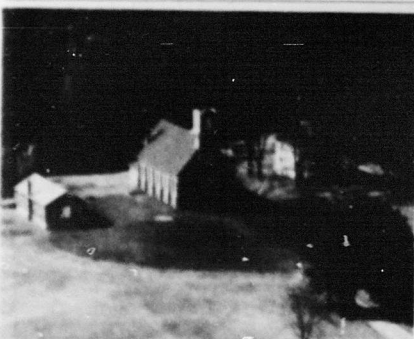
The grade school program includes only lay teachers, "which I prefer," Father Arneson jokes. "You can bang their heads. You can't do that with nuns."

FATHER ARNESON says he monitors most of the classes. He also teaches the high school classes in conjunction with St. Anne's parish, where he is administrator.

St. Joseph's "has taken care of a lot of places" over the years, Father Arneson notes. They include St. Anne's; St. Patrick's at Scipio, no longer in existence; St. Mary's at North Vernon; and Our Lady of Providence at Brownstown.

St. Joseph's was originally established in the Buena Vista community as St. James parish in 1850. The parish has had a resident pastor since 1856, but was moved to its present location and renamed in 1892.

St. James cemetery is all that remains at the first location, and Father Arneson maintains the grounds there. With Joseph Megel taking care of the cemetery at St. Joseph's, and other parishioners claiming other duties, he is glad to have that responsibility.



St. Joseph Church (above) is flanked by the parish hall on the left and the rectory on the right. Some parishioners (below) pose in front of the church. From left are Father James Arneson, John Woodard, Jim Maschino, Louise Vogel, Apphia Gerth, Sally Brock, Kathleen Baurley, Stella Vogel and Clarence Vogel. (Photos by Jim Jachimiak)



32,000,000 Americans are below the poverty line.

Campaign for Human Development —helping the poor help themselves

Give November 21



The Bureau of the Census says that between 1980 and 1981 the number of persons below the poverty level rose from 29.6 to 31.8 million, or about 1 out of 7 Americans. The poverty threshold in 1981 for a family of four was \$9,287.

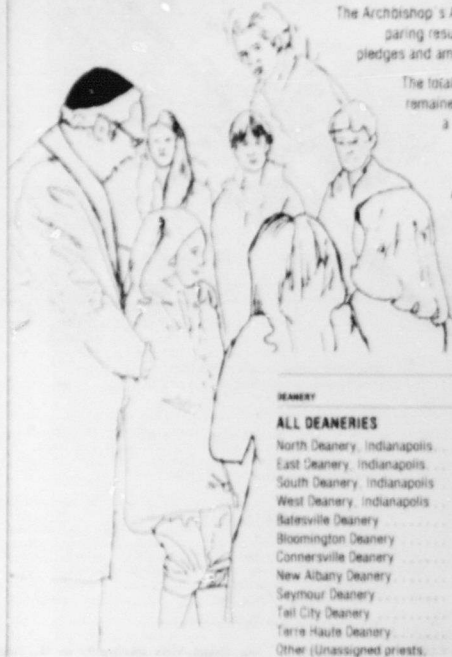
1981/82 AAA Report

The Archbishop's Annual Appeal for 1982 can be assessed best by comparing results with those of AAA-1981. The status of numbers of pledges and amounts pledged is given for each parish for both years.

The total goal of \$1,978,000 as well as individual parish goals remained the same for both appeals. In AAA-1981, there was a total of \$2,551,910 pledged. As of May 17, 1982, a total of \$2,302,254 or 90% of pledges had been received.

As of the end of August, 1982, \$1,204,579 or 60.6% of pledges for AAA-1982 had been received. This is 60.6% of the total \$1,986,868 pledged this year.

To all those pastors, associate pastors, moderators, parish chairpersons and the phalanxes of volunteers who made these totals possible, Archbishop O'Meara expresses thanks and sends his blessings.



PARISH	GOAL 1981-1982	# OF PLEDGES 1981-1982	AMOUNT PLEDGED 1981-1982
NORTH DEANERY, INDIANAPOLIS (Rev. James Moriarty, Dean)			
Immaculate Heart of Mary	\$35,300	330	\$32,100
Our Lady of the Kings	38,220	785	32,786
St. Andrew, Apostles	11,770	133	14,076
St. Joan of Arc	11,770	241	23,847
St. Lawrence	43,140	371	47,854
St. Luke	72,770	9	487
St. Matthew	38,220	526	58,758
St. Paul & St. Thome	43,140	981	534
St. Thomas Aquinas	29,380	485	501
TOTALS	\$325,000	3,433	\$307,224

PARISH	GOAL 1981-1982	# OF PLEDGES 1981-1982	AMOUNT PLEDGED 1981-1982
EAST DEANERY, INDIANAPOLIS (Rev. William Munshower, Dean)			
St. Peter and Paul Cathedral	\$7,840	157	149
Holy Cross	3,820	131	124
Holy Spirit	43,140	843	548
Our Lady of Lourdes	27,460	381	324
St. Bernadette	7,060	153	129
St. Francis de Sales	1,980	32	51
St. Mary	7,840	111	125
St. Philip Neri	14,300	295	235
St. Rita	3,300	84	54
St. Simon	23,530	410	338
St. Thome	35,300	570	466
St. Thomas, Parkville	3,140	90	92
St. Michael, Greenwood	13,340	326	308
TOTALS	\$183,500	3,416	\$307,224

PARISH	GOAL 1981-1982	# OF PLEDGES 1981-1982	AMOUNT PLEDGED 1981-1982
SOUTH DEANERY, INDIANAPOLIS (Rev. James P. Smith, Dean)			
Holy Name, Beach Grove	\$38,220	430	463
Holy Rosary	3,140	80	79
St. Mary	15,680	265	268
Sacred Heart	7,840	190	185
St. Ann	7,060	204	157
St. Bernadette	38,220	608	659
St. Catherine	7,840	223	271
St. James the Greater	7,840	121	178
St. John	11,770	103	103
St. Joseph	38,220	254	274
St. Mary	33,530	571	641
St. Patrick	6,060	113	72
St. Paul	19,810	210	208
Our Lady of Greenwald	38,220	480	515
TOTALS	\$327,400	3,709	\$307,224

PARISH	GOAL 1981-1982	# OF PLEDGES 1981-1982	AMOUNT PLEDGED 1981-1982
WEST DEANERY, INDIANAPOLIS (Rev. John Ryan, Dean)			
Assumption	\$1,980	72	89
Holy Angels	3,140	152	161
Holy Trinity	6,060	230	195
St. Anthony	7,060	220	236
St. Bridget	3,140	80	141
St. Christopher	29,380	661	507
St. Gabriel	19,810	376	334
St. Joseph	7,060	183	199
St. Michael	37,460	537	528
St. Monica	19,810	222	192
St. Malachi, Brownsville	27,460	320	405
Queen of Peace, Dearborn	6,060	89	77
St. Thomas, Mossville	7,840	179	159
St. Thomas, Plainfield	15,680	297	263
TOTALS	\$171,000	3,438	\$307,224

PARISH	GOAL 1981-1982	# OF PLEDGES 1981-1982	AMOUNT PLEDGED 1981-1982
BATESVILLE DEANERY (Rev. John Giers, Dean)			
St. Mary, Aurora	\$11,770	185	134
St. Louis, Batesville	31,380	719	531
St. John Baptist, Dover	3,140	121	112
St. John, Ellettsburg	4,710	138	120
St. Mary, Greenburg	35,300	647	562
St. Anne, Hamburg	2,350	87	76
St. Lawrence, Lawrenceburg	15,680	261	210
St. Charles, Milan	3,960	42	76
Immac. Conception, Milwaukee	6,060	128	103
St. Anthony, Morris	2,350	167	141
St. Maurice, Napoleon	3,920	151	116
St. Paul, New Albany	5,490	107	101
St. Magdalen, New Marion	780	22	82
St. Holy Family, Olenburg	15,680	273	231
St. John, Osgood	6,060	114	112
St. Dennis, Jennings Co.	780	26	32
St. Joseph, St. Leon	7,060	142	118
St. Michael, St. Maurice	3,140	109	94
St. Nicholas, Riley Co.	7,060	184	171
St. Peter, Franklin Co.	4,710	130	103
St. Pius, Ripley Co.	780	6	23
St. Martin, Versailles	3,140	88	81
TOTALS	\$171,000	3,448	\$307,224

PARISH	GOAL 1981-1982	# OF PLEDGES 1981-1982	AMOUNT PLEDGED 1981-1982
BLOOMINGTON DEANERY (Rev. Francis O'Brien, Dean)			
St. Vincent, Bedford	\$12,530	345	292
St. Charles, Bloomington	23,530	326	320
St. John, Bloomington	19,810	295	276
TOTALS	\$55,870	966	\$884,870

PARISH	GOAL 1981-1982	# OF PLEDGES 1981-1982	AMOUNT PLEDGED 1981-1982
St. Paul, Bloomington	3,920	74	84
Our Lady of Springs, Ft. Lick	3,140	73	44
St. Martin, Martinsville	7,840	99	107
St. Agnes, Nashville	4,710	96	87
St. Jude, Spencer	1,980	8	44
TOTALS	\$27,870	1,164	\$1,167

PARISH	GOAL 1981-1982	# OF PLEDGES 1981-1982	AMOUNT PLEDGED 1981-1982
CONNERSVILLE DEANERY (Rev. William O'Leary, Dean)			
St. Michael, Brookville	\$15,680	239	223
St. Elizabeth, Cambridge City	6,060	142	162
Guardian Angels, Cedar Grove	6,060	87	39
St. Gabriel, Connersville	35,300	633	366
St. Rose, Knightstown	2,350	37	18
St. Bridget, Liberty	3,920	93	71
St. Anne, New Castle	11,770	197	108
St. Cecilia, Oak Forest	780	11	4
St. Mary Family, Richmond	15,680	201	223
St. Andrew, Richmond	15,680	261	174
St. Mary, Richmond	15,680	192	233
St. Mary, Nashville	17,770	354	362
St. Mary of the Rock	1,980	56	48
TOTALS	\$198,720	2,473	\$1,971

PARISH	GOAL 1981-1982	# OF PLEDGES 1981-1982	AMOUNT PLEDGED 1981-1982
NEW ALBANY DEANERY (Rev. James Sweeney, Dean)			
St. Michael, Bradford	\$7,840	210	190
St. Michael, Charlestown	6,060	2	150
St. Anthony, Clarksville	39,220	633	536
St. Joseph, Corydon	7,840	152	114
St. Bernard, Frenchtown	5,490	127	109
Sacred Heart, Jeffersonville	23,530	387	415
St. Augustine, Jeffersonville	19,810	246	304
St. Mary, Lanesville	16,770	253	237
St. Mary, Navilleton	7,060	214	183
Holy Family, New Albany	23,530	430	500
Perpetual Help, New Albany	27,460	467	467
St. Mary, New Albany	35,300	423	379
St. Peter, New Albany	1,570	37	25
St. Michael, New Albany	780	48	28
St. Joseph, St. Joseph Hills	7,840	163	93
St. Mary of the Knolls	19,810	375	219
St. Peter, Harrison Co.	1,570	41	34
St. Paul, Sellersburg	4,710	213	175
St. John, Starlight	4,710	96	86
TOTALS	\$208,420	4,502	\$4,448

PARISH	GOAL 1981-1982	# OF PLEDGES 1981-1982	AMOUNT PLEDGED 1981-1982
SEYMOUR DEANERY (Rev. Robert Drenow, Dean)			
Providence, Brownstown	\$7,840	14	21
St. Anthony, China	780	23	15
St. Bartholomew, Columbus	19,810	193	133
St. Columba, Columbus	23,530	206	154
Holy Trinity, Edinburgh	3,140	77	56
St. Rose of Lima, Franklin	7,840	190	154
St. Francis X., Henryville	2,350	51	50
St. Mary, Madison	7,840	246	237
St. Michael, Madison	7,060	148	158
St. Patrick, Madison	7,840	132	100
St. Mary, Mitchell	2,350	41	43
Nativity of B.M., North Vernon	15,680	271	259
St. Ann, Jennings Co.	1,570	48	30
St. Joseph, Jennings Co.	2,350	36	45
St. Paul, Decatur Co.	390	16	6
St. Vincent, Shelby Co.	7,060	122	108
St. Patrick, Salem	1,980	72	63
St. Ann, Marys, Scottsburg	2,350	66	54
St. Ambrose, Seymour	15,680	305	216
St. Joseph, Shelbyville	23,530	459	340
Samaritan, Maysville	780	19	16
TOTALS	\$154,400	2,738	\$2,058

PARISH	GOAL 1981-1982	# OF PLEDGES 1981-1982	AMOUNT PLEDGED 1981-1982
TELL CITY DEANERY (Rev. Richard Lauer, Dean)			
St. Michael, Canaan	\$1,980	77	29
St. Boniface, Fulton	3,140	41	26
St. Augustine, Leppard	5,490	170	164
Holy Cross, St. Croix	2,350	61	31
St. Isidore, Perry Co.	3,140	67	60
St. Joseph, Crawford Co.	1,180	36	48
St. Mark, Perry Co.	3,140	96	84
St. Meinrad, St. Meinrad	10,200	171	150
St. Martin, Liberia	1,180	2	30
St. Paul, Tell City	39,220	436	332
St. Pius, Troy	2,350	72	55
TOTALS	\$75,310	1,279	\$1,088

PARISH	GOAL 1981-1982	# OF PLEDGES 1981-1982	AMOUNT PLEDGED 1981-1982
TERRE HAUTE DEANERY (Rev. John Dede, Dean)			
Assumption, Bluff	\$7,840	156	114
Sacred Heart, Clinton	8,960	180	83
St. Mary, Diamond	11,770	113	89
St. John, Greencastle	7,060	90	58
Immac. Conception, Monticello	780	23	119
St. Joseph, Rockville	3,920	75	71
St. Mary of the Woods	2,750	85	86
Holy Rosary, Seelyville	1,980	46	58
Sacred Heart, Terre Haute	11,770	204	179
St. Ann, Terre Haute	4,710	71	58
St. Benedict, Terre Haute	7,840	158	139
St. Joseph, Terre Haute	7,060	94	101
St. Mary, Terre Haute	15,680	61	64
St. Patrick, Terre Haute	31,380	142	123
St. Joseph, Universal	780	59	48
St. Leonard, W. Terre Haute	2,350	52	58
TOTALS	\$198,720	2,473	\$1,971

THE ACTIVE LIST



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

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1428, Indianapolis, IN 46206

November 12

St. Mary-of-the-Woods College Glee Club will host a midweek pipe concert at St. Matthew School, Indianapolis, at 7:30 p.m. The college chorale will present the program. Contact Gay Scherrer, 353-0853, or Sandra Wellman, 353-0797, for details.

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 Ramada Inn Convention Center in Nashville. Tickets at \$6 per person will be available at the door.

A special reverse entertainment under the auspices of the P.T.O. of St. Bernadette parish, 4838 Rutledge Road, Indianapolis, will begin at 7:30 p.m. Only 300 tickets at \$15 per person will be sold. The event is for anyone over 11 years of age. For tickets call 353-1138.

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

A store supper and Monte Carlo will begin at 7 p.m. at St. Bernadette parish, 4838 Fletcher Ave., Indianapolis.

Single Christian Adults Club is sponsoring a night of "Wallyball" at Racquetta Place, 4801 E. Southport Road, Indianapolis, at 7 p.m. For details call Barb Fisher, 367-3430 (days); Kim Spittel, 363-8124, or

Cindy Krieshaugh, 359-3330 (evenings).

November 13, 14

The public is invited to attend the country holiday dinner at St. Rose parish, Knightstown, from 5:30 a.m. to 1 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.

Students of St. Meinrad Seminary will present Herman Meyers' "Moby Dick" in the St. Rose Theater at 1 p.m. Tickets are available at the door, \$1 for adults and \$1.75 for children. For more information call 813-367-4611.

November 14

St. John's annual Festival of Arts, a schedule of cultural events open to the public from November through March, will begin with a recital by Jennifer Ransy, soprano, at 8:30 p.m. at St. John Church, Capitol and Georgia Sts., Indianapolis. All programs begin at 8:30, followed by Mass at 9:30. There is a free will offering.

The St. Vincent de Paul Society of St. Patrick parish, 838 Prospect St., Indianapolis, is sponsoring a poultry card party and turkey entertainment beginning with the entertainment at noon. Card games start at 1 p.m. Admission: \$1.35.

The Ladies Guild of Sacred Heart parish, 1903 S. Union, Indianapolis, will have a card party in the parish hall at 1 p.m. Admission: \$1.30.

Chastard High School's spaghetti dinner, prepared by David Page of Ladonia's, will be served at the school, 3605 N. Crittenden, Indianapolis, from 4 to 7 p.m. Adults \$3.50; children under 12, \$1.50.

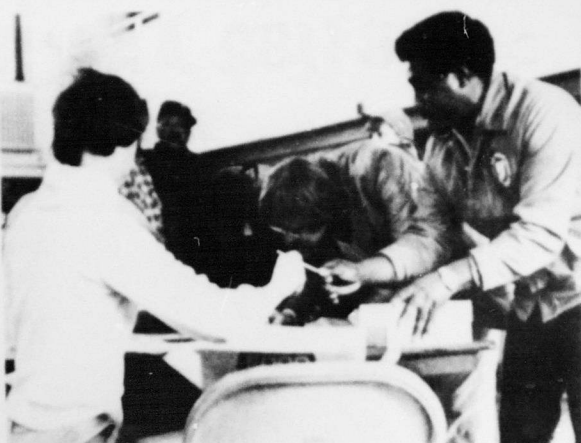
The annual fall festival at St. Joseph parish, 1275 S. Mickley Ave., Indianapolis, will feature handmade items and bakery goods. Hours are from noon until 4 p.m.

Assumption parish, 1085 S. Blaine Ave., Indianapolis, will hold its annual Thanksgiving homecoming pitch-in at noon. Former parishioners and friends are invited.

The first homecoming of Our Lady of Grace Academy alumnae will be held at the Beech Grove Bandshell Center (formerly OJGA) from 7 until 4 p.m. Refreshments, tours and swimming are on the agenda. Call 766-7561 for further information.

St. Catherine of Siena Center No. 108 presents a 5-to-5 fashion and champagne sip at the St. Peter Claver Center, 3110 Southernland, Indianapolis, from 4 to 8 p.m. Admission: \$10.

The annual scholarship dance for Cathedral High School, Indianapolis, will be held at the school beginning with a social hour at 8 p.m. followed by a dinner and dance. Tickets: \$10 per person. For information and/or reservations call 363-4623.



CHEESE GIVE-AWAY—Catholic Social Service staff members distribute free cheese at the Catholic Center assembly hall. The government surplus cheese was given away in five-pound bricks last Monday. (Photo by Gina Jung.)

The Singles Club of St. Thomas Aquinas parish, Indianapolis, Nov. 13, St. Mary parish, Greensburg, Nov. 17, St. Gabriel School, Indianapolis.

Preparation for Childbirth. For locations, hours and lengths of sessions call 317-646-7887 or 317-473-7799.

St. Francis Hospital Center, Beech Grove, is sponsoring Super Sitter Workshops for girls and boys between the ages of 13 and 15. Adults interested in coordinating these workshops for their own organizations are invited to an information session.

November 15

Classes beginning at the St. Vincent Wellness Centers, Carmel/Zionsville, include CPR (Cardiopulmonary Resuscitation), Maternity Physical Fitness and

(Continued on next page)

Nov. 14-15, 17

Area meetings of Separated, Divorced and Remarried Catholics (SDRC) will be held at 7:30 p.m. in the following locations: Nov. 14, St.



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the ACTIVE LIST

structure's workshop at the hospital center from 8:15 a.m. to 4 p.m. For registration call 783-6564.

November 17

The St. Philip Rest community, Indianapolis, will sponsor "Over 50 Lunch and Evening of Association." The evening begins with Mass at 11 a.m. followed by lunch and a talk on "Total Recovery" by Fr. Richard Kervagh.

Nov. 17-18, 20

St. Francis Hospital Center, South Grove, will support the American Cancer Society's "Great American Smokeout" with the following programs:

- Nov. 17: Free pulmonary function screening, 7 a.m. to 7 p.m.
 - Nov. 17: "Alternatives to Smoking," 7:30 to 9 p.m.
 - Nov. 18: Free pulmonary function screening, 7 a.m. to 9 a.m.
 - Nov. 18: Stop Smoking Clinic, 10 a.m. to 3 p.m. St. Francis Health Support Center, 7218 S. Madison Ave., Indianapolis.
- Call 783-4313 for more information.

November 18

The St. Vincent Street Center, Inc., is providing a seminar to help professionals assist alcoholics and drug abusers. The half-day seminar will be held from 8 a.m. to noon at the Center, 6401 Harvest Road, Indianapolis. Fee: \$25. For information and registration call 317-875-4518.

"Annual Autumn Antics" is the theme for St. Matthew's style show and card party, 7:30 p.m., at the parish in Indianapolis. For the \$15 reservations, call Jerry O'Dell, 948-8221. Reservation deadline is Nov. 14.

The Terre Haute chapter of Pax Christi USA offers a program "Perspectives on Peace: An Ongoing Conflict" at the Religious Education Center, 3031 Ohio Blvd., Terre Haute, at 7:30 p.m.

November 19-21

Two weekend programs are on the agenda at Mount St. Francis Retreat Center, west of New

Albany. They include retreats for married couples and for high school juniors. For details call 317-423-4818.

The Seach Grove Benedictine Center, 1402 Southern Ave., Seach Grove, will have a healing and fellowship weekend for separated, divorced and remarried persons. Franciscan Father Anton Brown is the facilitator. Interested persons may call 317-358-7581 for information.

A Knights of St. Peter Chapter weekend will be held at Fatima Retreat House, 3253 E. 96th St., Indianapolis. Benedictine Fr. Cyprian Davis will direct the program.

November 19-23

St. Anthony parish, Indianapolis, will have a parish community retreat from 7 a.m. to 8 p.m. each evening with Holy Cross Fr. Robert Noguera and Miss Beth Ann Hughes conducting the program. Call 271-1440 or 638-6719 for information.

November 20

The Ritter High School band, Indianapolis, will have its annual

Christmas dinner and luncheon at the school cafeteria from 4 a.m. to 8 p.m. Dinner will be served from 4 to 7:30 p.m. To order the \$2.50 dinner tickets call 361-4228.

A workshop on "Visuals for Liturgy: Working With Your Parish/Church Environment" will be held at the Allison Mansion, Marian College, Indianapolis, from 9:30 a.m. to noon. Participants should furnish slides of their parish church when it is not decorated. Registration due by Nov. 15.

The monthly meeting of Single Christian Adults Club of Indianapolis will be held at Harder's Restaurant, 5605 Pendleton Pike, at 7 p.m. Complete information is available by calling Barb Fisher, 347-1430, Cindy Erbenghaug, 329-3230, or Dennis Hutchinson, 343-7326.

November 20, 21

Benedictine Sr. Maria Tasto will present the Prigoff Intensive

Journal workshop from 9 a.m. to 4 p.m. at Advena Retreat Center, 1146 Spring Hill Road, Indianapolis. Details are available by calling 317-357-7326.

November 21

Benedictine Fr. Conrad Louis will conduct a Scripture workshop at Fatima Retreat House, 3253 E. 96th St., Indianapolis. Call 317-948-7661 for details.

Holy Angels parish, Indianapolis, is sponsoring a evening of entertainment at Beef 'n Boards Dinner Theatre, 8301 N. Michigan Road, with dinner and the musical "Camelot." Tickets are \$17 per person and are available through Holy Angels Rectory, 429-3224, Mrs. Vanille Burnett, 424-4940, or Mrs. Judy Johnson, 423-3961.

Chastad High School, 3880 N. Crittenden, Indianapolis, will hold its open house from 1 to 3 p.m. with tours, classroom exhibits, books and scholarships as door prizes. The public is invited.

Socials

MONDAY: St. Ann, 4:30 p.m.; Our Lady of Lourdes, 4:30 p.m.; St. Thomas, Fortville, 7 p.m.

TUESDAY: E. of C. Plus I Council 3422, 7 p.m.; Hancock High School, 4:30 p.m.; St. Peter Church Center, 1140 Sutherland Ave., 3 p.m.

WEDNESDAY: St. Anthony, 4:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 3:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m.

THURSDAY: St. Catherine parish hall, 4:30 p.m.; Holy Family K. of C., 4:30 p.m.; Westlake K. of C., 230 N. Country Club Road, St. Peter Church Center, 3110 Sutherland Ave., 3 p.m.

FRIDAY: St. Andrew parish hall, 4:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 4:30 p.m.; Holy Name, Hartman Hall, 4:30 p.m.

SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1380 N. Delaware, 4:30 p.m.

SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

OBITUARIES

✓ **ARKER, Margaret, 74**, Hammond, Calif., and former Indianapolis resident, Oct. 28. Mother of Mary Lou Walsh Komara, sister of Allan Rose and Francis (Frank) Halla.

✓ **BECKMEYER, Marvin J., 75**, St. Mary, Aurora, Oct. 15. Three brothers and a sister survive.

✓ **BOFFER, Virginia Worrel, 94**, St. Anthony, Clarksville, Oct. 8. Wife of John, sister of Helen Harrison, Margaret Prather, Mary Frances Richey and Catherine Worrel.

✓ **ENNERING, William R., 81**, Holy Family, Indianapolis, Oct. 14. Husband of Christine, father of Lucille Strick, Rosalinda Polakamp, William Jr. and Gilbert Ennering.

✓ **GREENWELL, Bertha, 89**, St. Monica, Indianapolis, Oct. 30. Wife of Joseph, mother of David Greenwood.

✓ **GREENWOOD, Edith, 78**, St. Anthony, Clarksville, Nov. 1. Mother of Claude "Joe" Greenwood and Betty Sue Williams, sister of Evelyn Evans, Viola Baughman, Agnes Busch, Hanoi Stephens, Lucille Patrick, Joe and Fred Walker.

✓ **HENDRICKSON, Rattie, 81**, St. Joseph, Shelbyville, Nov. 1. Mother of Mary Frances Burdick, sister of Rita Shier.

✓ **HOOG, Clifford R., 59**, St. Michael, Brookville, Oct. 18. Husband of Nancy, son of Francis Hoog, brother of Rosemary Ramsey, Barbara Hill and Raymond Hoog.

✓ **MADDEN, Josephine, 82**, St. Roch, Indianapolis, Nov. 1. Wife of Carl, mother of Mary Ann Kaiser, Jeanne, John, Thomas, Paul and James Madden.

✓ **MAGNUS, Doris R., 83**, St. Vincent de Paul, Bedford, Oct. 27. Wife of Paul, mother of David and Victoria Magnus.

✓ **MCCARROLL, David John, 53**, St. Gabriel, Connersville, Nov. 1. Son of John D. McCarroll, brother of Rita Phelps, Mary Limburg, Beth Jones, Mark and Nicholas McCarroll, grandson of Mrs. Nicholas Braunman.

✓ **NORRIS, Edward, 78**, Our Lady of Lourdes, Indianapolis, Nov. 1. Husband of Katherine, father of Laura and Edward Norris.

✓ **SCHLANZER, Addie, 88**, St.

Catharine, Indianapolis, Nov. 1. Aunt of Viola Collins.

✓ **SKILLMEYER, Alvina, 86**, Our Lady of Lourdes, Indianapolis, Nov. 5. Sister of Olivia Skillmeyer.

✓ **TURLEY, Mrs. Clara, 88**, St. Andrew, Seymour, Oct. 29. Mother of David Turley, sister of Mrs. M.H. Koenemann, Mrs. Simon Taffinger, Mrs. Harriet Hockmeyer, Mrs. Victor Baumann and Mrs. Doris Rummel.

Sister Patrice Roddy dies

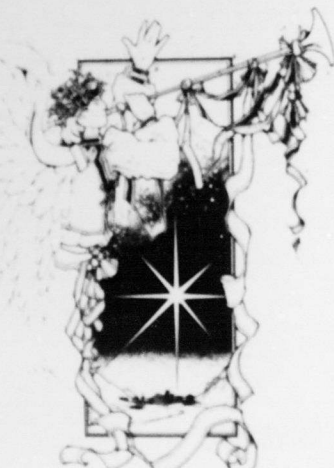
OLDENBURG, Ind.—The Mass of Christian Burial for Franciscan Sister M. Patrice Roddy, 86, was celebrated on Nov. 1 at the Sisters of St. Francis motherhouse chapel here. She died on Nov. 1.

A native of Cincinnati, Sr. Roddy entered the Oldenburg community in 1921.

She served as an elementary school teacher at Holy Trinity, St. Francis de Sales, St. Rita, and Little Flower in Indianapolis; St. Anthony, Morris; St. Vincent, Vincennes; St. Mary, New Albany; and St. Joseph, Shelbyville. She also taught at Ohio and Missouri.

Sister of Charity Sister Alice Mary Roddy of Mt. St. Joseph is the only immediate survivor.

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YOUTH CORNER

Crusader marching in father's steps

by GINA RUNG

Tammy Long says she takes after her father, but she is doing more than just following in his footsteps. Tammy marches in her father's footsteps and the 46-member Secocia Marching Crusaders and Crusaderettes march behind her.

The Secocia High School senior is the band's drum major. This year she and the band competed in area contests. Their plaques and trophies speak for their winning efforts.

She captured second place in the Indian Creek Marching Band Invitational last month. The Marching Crusaders also won top honors in the contest.

Tammy says she only is taking after her father. "He was a drum major. I'm a drum major. He's a banker. I'm interested in business."

Though the honors and awards are rewarding, par-

ticipating in the band is demanding, Tammy admits.

"It takes a lot of concentration and time. You have to put a lot of individual time into it...but it's time well spent."

"Band is a big part of my life," Tammy says. "From being a drum major, I've had a lot more confidence in myself than ever before."

The marching band begins practicing at the end of June for the fall band season. According to band director Chris Baue, the students devote nine to 15 hours a week to band practices.

Tammy became interested in band when she started taking clarinet lessons in the sixth grade. Later she learned to be a drum major through several band clinics.

The 18-year-old has come a long way since her first concert. "At my first concert, I couldn't believe I was actually there playing with the whole band."

The Secocia High School senior auditioned for drum major last year. Tammy was chosen over five others on the basis of her leadership, directing style and marching style.

The drum major's role is to

keep the spirit of the band, Tammy explains. "If the drum major isn't enthusiastic, the band isn't going to be enthusiastic."

She adds, "The drum major commands the band from the start, when to play and keeps the band together."

When Tammy was a sophomore, her family moved from Noblesville to Indianapolis. She attended Noblesville High School, a large school, during her freshman year, but she says she likes Secocia better.

"This is a Catholic high school and everyone is here because they have the same religion in common. The teachers care about the students more," she says.

After graduation Tammy

plans to major in business at Ivy Tech. She says she would like a career as a secretary.

Expressing mixed feelings about leaving the band next year, Tammy says "I really don't want to leave the band. I'm excited about going on with my life, but I really want to be in Secocia's band."

"Everyone here is so close. We share an interest in music and everyone cares about each other."

A CYO benefit dance will be held Sunday from 7:30 to 10 p.m. at Little Flower cafeteria, 1401 N. Bosart. Admission is \$2. All proceeds will be donated to Catholic Social Services Christmas projects. Donations will be accepted from those unable to attend.



SHE'S A DRUM MAJOR—Tammy Long, drum major for the Secocia's Marching Crusaders, shows off a few of the band's awards. (Photo by Gina Jung)

Chatard and Providence meet defeat

Despite Chatard's successful 36-yard touchdown drive in the final 38 seconds, the Trojans fell short of victory in the Class AAA regional game as they were defeated by Carmel 21-13.

Trojan quarterback Mark Worcester threw a 36-yard touchdown pass to wide receiver Gary Cannon to tie the game. In the third period running back Delvin Bailey scored the first Trojan touchdown with a 13-yard run.

In the Class AA semistate football playoffs, Jasper beat Providence 34-7. Providence scored its only touchdown in the second period on Joe Kaiser's 7-yard pass to receiver Jeff Douglas. Providence finishes the season 4-3.

DORIS ANSWERS YOUTH

Sibling rivalry tests patience

by DORIS R. PETERS

Dear Doris:

I'm 16 and I have a sister two years younger. Most of the time she is okay, but then she acts horrible to me. My folks are super but they seem to take her side when she does anything saying, "Oh, you two girls have always had some sibling rivalry." I think I know what they mean, but I'm not sure. What exactly is "sibling rivalry," and does it mean that

I have to take all her nonsense and bad moods?

July

Dear Judy:

Nobody has to take nonsense and bad moods. However, family members are usually tolerant and try to understand the motivations behind such actions.

Sibling rivalry is considered natural and often inevitable. If you understand it then you know that the first born in a family shows it because she was here first and was queen of the world for awhile. She had her parents all to herself. When she has to share their attention with another person—who happens to be a younger sister—she is resentful.

However, the younger child has her reasons for resentment too. She can't run as fast, read

as well, go to parties or do lots of things that her older sister does.

But these are not the only reasons for sibling rivalry. A sibling is an ideal scapegoat for outside resentments and frustrations in every day living in school, with friends, etc. A sibling, particularly a younger sister, is a captive audience, she is always there, she can't runaway.

However, rivalry like this is not all bad. It has some healthy elements because it provides a friendly and secure outlet. And both siblings learn through it to share and to tolerate frustrations and to get along with others.

If you don't have to compete for your parents' attention then you don't have to compete with your sister. Parents are always

more protective of the younger child. And there is enough of an age difference for you to have different interests (at the present, and until you get older) and different friends. In a couple of years you both should begin to get along better and be close friends as well as sisters.

Since you took the initiative to write and try to find a solution why not take another initiative? Tell your parents you understand and are ready to call a truce. As you overlook your sister's bad moods she will become more tolerant of you and the rivalry will eventually disappear.

(Doris answers letters through her column. Write to her c/o The Criterion, 1406 North Meridian St., P. O. Box 1438, Indianapolis, IN 46206.)

Fifth graders meet Jesus in E.T.

SAUK CITY, Wis.—How can seeing a movie like "E.T." help people think about Jesus?

The fifth graders at St. Aloysius School in Sauk City and their teacher Carol Zarnke planned a school Mass in which comparisons of Jesus and E.T. were made.

A movie like "E.T." can help people think about Jesus and refer to Jesus—the E.T. initials can be used to stand for Extraordinary Teacher, according to Miss Zarnke.

In the movie E.T. is a lost visitor from another planet befriended by a lonely young boy, Elliot. The gentle alien has special powers such as making dead flowers bloom but he

seems to die himself before mysteriously returning to life.

During the liturgy, as drawings of E.T., made by the fifth graders, were projected on a screen, ideas from the movie were recalled, especially the love between Elliot and E.T.

"When E.T. went home, he said, 'I shall always be with you.' He wanted to take Elliot with him. Christ told us he is with us always. He wants to take us to our heavenly home," one student said.

Another student said, "Elliot really cared for E.T., especially when he was dying. Elliot needed E.T. and showed his love for him. Thinking about

Christ's death reminds us that we need him and should show our love for him."

Father Michael Klarer, in his homily, told the students what a terrific E.T. and ever-present friend people have in Jesus.

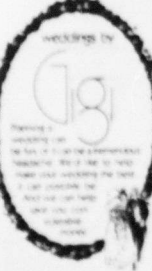
As a follow-up on the liturgy, a prayer service for the student body was held. Each fifth grader met with a small group and compared Jesus and E.T.

Renee's Pieces candy, used in the movie by Elliot to attract E.T.'s attention, were shared and the students ended their prayer service by asking "their heavenly friend" to help them be more like E.T.



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IN THE MEDIA

How Stacy Keach beat the odds

by JAMES BRIDGES

When your name is Stacy Keach and you're born with a cleft lip, what are the odds you will end up as a movie and television actor?

Whatever they are, Stacy Keach beat them, without changing his name or worrying about the birth defect that took four operations to correct. He has had a career on the stage (winning numerous awards for his debut performance in "MacBird"), on film (in such movies as "The Long Riders" and "The New Centurions") and on television (in a short-lived series called "Caribe").

Next week, he will be one of the stars in an eight-hour mini-series on CBS entitled "The Blue and the Gray" (set for Nov. 14, 15 and 17). It is a Civil War drama drawn from the works of historian Bruce Catton. In it, Mr. Keach plays a fictional character, described in network press releases as "Jonas Steele, a mysterious government agent and Union Army Scout."

Through the fictional characters of Steele and John Geyser (played by John Hammond), the historic events and people of the Civil War are covered. Among the other stars in the series are Gregory Peck as Abraham Lincoln, Sterling Hayden as John Brown (Hayden looks more like Brown than Brown), Rip Torn as U.S. Grant and Robert Symonds as Robert E. Lee. Also in the cast are Paul Winfield, Colleen Dewhurst, Geraldine Page, the late Warren Oates and Robert Vaughn.

Now that I have all that out of the way, I can go on to the conversation I had with Mr. Keach recently about the

special and his own life. I began by asking why TV viewers should sacrifice eight hours to the mini-series.



"THEY won't have to give up eight," he responded. "If they watch the first installment, they can decide if they want to bite the rest or not. It provides entertainment and enlightenment about a significant event in our history."

"It's an opportunity to experience not only the emotional travail, pain and grief of war but also to experience the Civil War. It gives a new perspective on that time, which was even more significant perhaps than the wars of this century."

Much critical comment has been directed against programs which mix fact and fiction in the way "The Blue and the Gray" does. I wondered what he thought of that criticism.

"I think it's a good way to approach history if the history is not distorted," he said. "The backgrounds of the story are factual, but the foreground is fictional. We make no pretense that the characters are historical, but they are believable and people can identify with them. It is much more difficult for an audience to identify with Lincoln or Grant or Lee. Historical fiction—or fictionalized history—is a good form."

As for his previous TV series, which unintentionally didn't last many more hours than this one is meant to last, Mr. Keach found it "a personal success because it gave me exposure and I made a little money to put some bread on the table. It unwrenched me from

the category of serious, classical actors which had stigmatized me up to then."

STACY Keach shares something in common with Sammy Davis and Jason Robards: his name usually appears with a "Junior" appended to it because his father is also an actor. So I asked about the relationship he has with his dad when they are in the same production.

"My father was thrilled that I took an interest in acting as a child," Mr. Keach began, "appearing in school plays, for instance. But when I said I wanted to make it my career, he said, 'Absolutely not. Go to college and get an education so you can fall back on something.' It was good advice, but I didn't take it."

"Sometimes, I have feelings of guilt about achieving so much success which he hasn't achieved, but those feelings are balanced by his pride in me. It's hard to live up to something, but it's also inspiring and motivates me to succeed."

(Keach pere also produced another actor, Stacy's brother, James.)

As for the congenital problem he was born with, Mr. Keach had no hesitation in discussing it. Commonly called a harelip, the problem is more politely named a cleft lip.

"Harelip is like saying 'nigger,'" he told me. "I have no recollection of it since it was

repaired by the time I was four. It was only later in my career that I started meeting people who said, 'Fix your face.' But I've become proud of it in a way and I've never been self-conscious of it. I've always had the support of my family and friends. I was blessed by not having a speech defect," which is a common residual effect of

the deformity and the surgery to correct it.

Mr. Keach now works with the American Cleft Palate Association "because these people need support."

So, in "The Blue and the Gray," behind Jonas Steele's moustache is more than a funny name and a scar; behind it is a confident actor and proud son.



FAIR SHOWING—George Romani's "Eerie Home" (above) will be among the major art works to be displayed at the Vatican Pavilion at the 1984 New Orleans World's Fair. The logo for the pavilion will be a 5th century glass memorial (below) showing Saints Peter and Paul witnessing to the Risen Christ. The exhibit, the first Vatican Pavilion at a World's Fair since the 1964 fair in New York, will feature art focusing on the death and resurrection of Christ. (NC photo)

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VIEWING WITH ARNOLD

A dim bit of gloss gets out

by JAMES W. ARNOLD

"Lookin' in Get Out" is a surprise movie from director Hal Ashby, whose films throughout the 1970's were models of chic liberalism. That is, they were socially relevant statements from the moderate left, made with considerable Hollywood gloss. "Shampoo," "The Last Detail," "Bound for Glory," "Coming Home" and (most recently) "Being There."

"Get Out" lacks an apparent connection to that impressive list, and even the gloss is a bit dim. It's about two New York misfits, a perennially losing gambler (Jon Voight) and his long-suffering nice-guy pal (Burt Young). Deeply in debt to some foul-mouthed tough guys, they flee to Las Vegas in hopes of making a killing before they get killed. The thugs pursue them, and the basic question is: will they win the money in time?

It's hard to see any messages, profound or otherwise, in this slight and trite situation—especially in a year when most people would be glad just for the money to get to Las Vegas. The threat from the bad guys soon deteriorates into farce and slapstick, and the plot twists (the script is co-authored by Voight himself) begin to recall "The Sting."

Early on, there is a hint that the film may be about the evils of compulsive gambling. But instead the whole point seems to be that Luck eventually comes to those who work at it hard enough.

If there is an edge at all, it's a gentle satirical cutting at the culture of Vegas. The penniless loser heroes bluff their way into the glorious MGM Grand, pretending they're friends of the big shot owner, symbolically named Bernie Gold.



They're put up in the vast Doctor Zhivago suite, complete with circular hot tub, mirrored ceiling and a doorbell that plays the theme from the movie.

LATER, in an uninspired

chase sequence, we get to see most of the rest of the hotel, which is probably thankful for the publicity.

The guys also get free champagne and floor shows, and manage a \$10,000 cash advance. That would pay off the gambling debt, but Voight prefers to risk it all on the blackjack talents of a spacer, battered old con artist amusingly played by Bert Remsen.

The played-on-credit blackjack game—Remsen plays seven hands at a time, with \$20,000 on each hand—and its rowdy aftermath are probably the highlights of the film. (The outcome is not predictable.)

Voight has one nice line, as Remsen is losing early and falling behind by several hundred thousand. He reassures his friend: "Countries do this. You owe and you owe, and then you're ahead."

But the real center of interest is the friendship between Voight and Young, sort of a throwback to the buddy films of the early 1970's. Voight is the brash foolhardy fellow who

never worries about tomorrow but definitely should, and Young is the one with common sense and very little greed. He worries enough for both of them. Neither is very bright; they laugh a lot, in glee or panic.

THE young character's loyalty is presumably touching. In the crunch, when all have abandoned Voight, he stubbornly sticks by him: "He's my friend and I take the bad with the good."

But in the film that attitude comes across as more dumb than uplifting. It doesn't help that the little guy's lack of sex appeal is a running joke. He keeps asking the more sophisticated Voight if so-and-so is a hooker and makes at least one wrong guess; in the end, his fantasy is fulfilled, and we're expected to feel that this is a reward for his steadfastness.

Young, who has won an Oscar as "Rocky's" sleazy brother-in-law, finally has a part that allows him to be more appealing and to flex his talent. He has two beautifully acted scenes: reacting as Voight tells

him he's won a \$10,000 Elasta at the racetrack, but lost it and more in a poker game; and trying to get the \$10,000 from a casino cashier while in a state of absolute fright.

But this expensive (\$17 million) movie is too confused

in style to be consistently funny. There is also a strained subplot, involving Ann-Margret as Voight's ex-girlfriend, which exists apparently to allow Voight to do a scene where he meets and says goodbye to the five-year-old daughter he never knew he had. That's the way it is with gamblers, as we learned long ago in "Show Boat."

(Well acted but uneven comedy-melodrama; lots of street language, some sexual innuendo; not recommended.)

USCC rating: A-3, adults.

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