

# THE CRITERION



*Merry  
Christmas*  
from  
The Criterion staff

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Our sincerest wishes for a happy and peaceful holiday season. May you and yours be blessed now and long into the New Year.

the CRITERION

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Indianapolis, Indiana

This handsome wood-carved nativity set from Oberammergau in Upper Bavaria, Germany, graces the lobby of The Catholic Center for the holiday season. A 30-inch section from a poplar tree serves as a base for the mounted statues. The rustic flavor of the tree stump is enhanced by a simply decorated ceiling-high Christmas tree. The display became a reality through the enthusiastic efforts of a number of people connected with The Catholic Center. They include: Eric

Faulkner of Faulkner Printing Co., of Indianapolis; Benedictine Sister Ann Janette Gettlefinger, Center receptionist; and Jim Greene, security at The Catholic Center and Alice Cobb and Dennis R. Jones of The Criterion. But special thanks goes to Mrs. Louis (Ann) King of Kreg Bros. Catholic Supply House of Indianapolis who made the project possible by contributing the impressive nativity statues. NOEL! Blessings!

# Activist says news from Ireland is censored by Britain

by SUSAN MICENSKI

The history of Ireland is a long, violent tale. The conflict in Northern Ireland, which has taken over 1000 lives in the past 11 years, dates back to the year 1169 when the Normans in England were asked to help the loser in a feud between Irish clans. So much blood has been spilled that one may wonder if it will ever cease. Since the death of hunger striker Bobby

Sands in May of 1981, American news reports of Irish events have been insignificant. Why?

According to Martha McClelland, an Irish civil rights activist who was recently in Indianapolis to speak at INPUL, the reason is censorship. McClelland, also a member of Sinn Féin (Ireland's oldest political party), resided to getting the British out of Ireland) said the purpose of her trip is to break the censorship of news from Northern Ireland to the American people.

"The British government has two ways to censor the news," she explained. "One way is to control the news at its source. They hand-pick editors and writers of the Associated Press (AP). It is not uncommon to find distorted reports or ones with erroneous information."

The other method the British government employs to censor the news, McClelland stated, is to deny visas to Irish Republican elected officials. McClelland was able to gain entry to the country because of her United States citizenship. Although now living in Northern Ireland, she is originally from San Jose, California.

Since legal means are not always possible for Irish Republicans to be here in the U.S., they sometimes will resort to illegal methods, explained the California native. "There is a sort of underground railroad between Canada and the U.S. If someone wishing to come to the U.S. makes it to Canada, there are certain individuals there in Canada who are sympathetic to their plight and assist in getting the Irish across the U.S. border."

This, however, is not always the best route to go. "For one thing," mentioned McClelland, "if you are in the U.S. illegally, you cannot come out in the open. This means that you cannot go in person to see media people. Nor can you get on the university talk circuit, which really helps you financially to live and travel throughout the country."

In addition to the actual censorship or prevention of certain news items concerning the Irish getting into the U.S., according to McClelland, the British enjoy perpetuating three particular myths.

"First, the British will tell you that there is not a war there (in Northern Ireland)." They prefer to call it isolated violent incidents, she said. "But how can it be anything but war when people are getting killed and soldiers and tanks roam the streets?"

"Secondly, the British like people to think it is a conflict between the Protestants and the Catholics." According to McClelland, they find this useful because most people do not relate to religious wars. "When people hear of religious wars, they may often conjure up images from the Crusades; things such as castles, and knights and swords."

In a nutshell, however, this "conflict" is a political one. The question is who shall rule Northern Ireland—the British or the Irish?

The last myth McClelland cited was that the Irish Republican Army (IRA) is a terrorist organization with no support from the Irish people. She said this statement was false on two accounts.

"For one thing, the word 'terrorist' indicates that violence is inflicted on the civilian population. This is not the case at all. The IRA is only fighting against the British military and loyalist members. The British military, on the other hand, thinks nothing of sledgehammering a civilian's door, ransacking a home and/or physically beating a civilian, all under the pretext of searching for arms or information concerning arms."

Yet, continued McClelland, most people would think that the British army is being humane when they are said to have been using plastic bullets. "One could assume that these are quite harmless."

These plastic bullets weigh 1/4 pound and are made out of high impact plastic. They are about four inches long and travel at a speed of 200 miles per hour. So far, they have killed 11 people, reported McClelland. The bullets are only used on civilians, not on the IRA.

"The plastic bullets are used to keep the children off the streets because they throw rocks at the armored cars." It should be known, she emphasized, "that the only thing that can penetrate an armored car is a rocket launcher. Of course, children do not have rocket launchers."

And finally, "the IRA would have been extinct long ago if it did not have the strong support of the Irish people," concluded McClelland. More than one third of the Irish people voted for IRA members.

In brief, McClelland said the most important thing "is that the British keep saying it's an 800-year-old struggle and they'll never win." They say this, she said, because of the manner they have kept news about the struggle from the American people. "That's only believable because now, especially after the hunger strike, a lot of political organizing has gone on. And people have a really strong will to live now."

## Deans receive money for needy

As a symbol of archdiocesan-wide concern for the poor, Archbishop O'Meara has distributed \$1,000 to each of the following six deaneries: Tell City, New Albany, Batesville, Seymour, Bloomington and Connersville. The five remaining deaneries located in Indianapolis and Terre Haute conduct their own large-scale programs for the needy.

Father William Cleary, Dean of the Connersville Deanery, administered the distribution by contacting the other Deans who

then consulted with parishes to identify needy families.

Parishes did not receive identical sums, since their needs varied. In New Castle, for example, an active charitable program plus a recent gift of \$6,000 eliminated their asking for a share.

St. Andrews in Richmond, also with an active program, received \$400. And since Connersville possesses an \$300 St. Vincent de Paul Society, they received \$300.

## Archbishop appoints James Ittenbach as development director



James Ittenbach

James Ittenbach has been appointed Director of Development by Archbishop O'Meara and will direct the Archbishop's Annual Appeal beginning Jan. 3, 1983.

Previously with Herron Associates since 1977, Ittenbach was responsible for the custom market research development of the firm. His areas of expertise include financial planning, corporate policy formulation, administrative implementation and proposal writing.

A graduate of Ball State University, Ittenbach is currently working on a master's degree in business administration at Indiana Central University. He is married and has three children. The Ittenbachs are members of St. Jude Parish, Indianapolis.

## Pope asks for Advent prayers for vocations

by Fr. KENNETH J. DOYLE

VATICAN CITY—Pope John Paul II said Dec. 12 that a vocation to the priesthood or the religious life is a "special sign of Advent."

He asked Advent prayers for vocations while addressing 10,000 visitors to St. Peter's Square during his Sunday Angelus message.

"Every vocation," said the pontiff, "is a precious gift in that the Lord draws near to and meets the entire community of the people of God."

This makes a religious vocation "a special sign of Advent," he added.

Taking as his starting point the second reading of the day's liturgy, in which St. Paul exhorts the Philippians to "present your requests to God in every necessity," the pope encouraged the visitors to pray for "the problem of priestly and religious vocations."

In his brief talk, the pope also asked for prayers for the church in communist-ruled Hungary which, he said, "is confronted with profound social change, accompanied by the phenomena of secularization and of religious indifference."

On the afternoon of Dec. 12 the pontiff visited the parish of the Good Pastor Jesus in Rome. He urged parishioners to be a haven for others in the neighborhood. Speaking to several hundred people in an area where the 30,000 residents are mostly old Catholics, the pontiff

said, "I know that your apostolic dynamism notices with anxiety the quantitative discrepancy between the numerical proportion visible in your parish community and the immense human reality in which you are immersed."

"Never tire of looking continually for even the slightest occasions to enlarge your contacts with that great human reality," the pope said.

On the previous day, Dec. 11, the pope had welcomed the bishops of Malta on their ad limina visit to the Vatican, required every five years by bishops to report on the status of their dioceses.

In Malta, a small island nation in the Mediterranean Sea south of Sicily, the church came into increasing conflict in 1982 with the socialist government of Prime Minister Dom Mintoff. During the summer Mintoff announced that he had asked the pope to remove Archbishop Joseph Mercuria of Malta, the nation's ranking prelate. Mintoff said he made the request because the archbishop had failed to denounce a proposal by the opposition Nationalist Party to make June 29, the feast of Sts. Peter and Paul, a national holiday.

During the papal meeting the pope told Archbishop Mercuria and Bishop Nicholas Jucchi of Gozo, "I am close to you in your

rightly do activities of a purely political nature and proclaiming the word of God in all its relevance for each individual and for society itself."

## A Cathedral Christmas 1982

Celebrate Midnight Mass this year with Archbishop O'Meara at your Cathedral of Saints Peter and Paul, Meridian at 14th St. Take I-65, exit 113.

midnight mass



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**CHRISTMAS SPIRIT**—Children from St. Susanna Church, Plainfield, present Father Richard Lerc, pastor, with a gift for a less fortunate child during the Offertory of the Mass. The "Toy-A-Child" was sponsored by the Plainfield Women Jaycees and the gifts were distributed at a Christmas party in Plainfield. (Photos courtesy the Plainfield Messenger)

## Dialogue is essential in struggle for peace, pope says

By FR. KENNETH J. DOYLE

**VATICAN CITY**—Dialogue, from the conference tables of world leaders to discussions in neighborhoods and families, is the indispensable way to peace, said Pope John Paul II in his message for the World Day of Peace, celebrated by Catholics on Jan. 1.

The pope called dialogue "an essential condition" for peace and said the 130 armed conflicts since the end of World War II were examples of situations where dialogue was unfired or was conducted under false pretenses.

The 3,000-word message, released by the Vatican Dec. 30 in seven languages, was titled "Dialogue for Peace, a Challenge for Our Time."

The pope addressed it to government leaders, international officials, politicians, diplomats and "the citizens of each country."

The pope said that in the future wars promise to be even "more terrible" than in the past.

"Is it not necessary to give everything in order to avoid war, even the United war thus systematically called by those who are not directly concerned in it, given the evil that every war represents, its price that has to be paid in human lives, in suffering, in the devastation of what would be necessary for human life and development?" the pope asked.

"Today, when even conventional wars become so murderous, when one knows the tragic consequences that nuclear war would have, the need to stop war or to turn aside its threat is all the more imperative," he said.

"THE HOLY SEE will not grow weary of insisting upon the need to put a stop to the arms race through progressive negotiations, by appealing for a reciprocity," the pope said.

"Instead of being at the service of people, the economy is becoming militarized," and "development and well-being are subordinated to security," he added.

"Science and technology are being degraded into the auxiliaries of war," the pope said.

Dialogue for peace, the pontiff remarked, "cannot be dissociated from dialogue for justice."

"The temptation to violence and war," he said, "will always be present in societies where greed and the search for material goods impels a wealthy minority to refuse the mass of people the satisfaction of the most elementary rights to food, education, health and life."

Also recommended by the pontiff was the creation of "an international juridical system which is more receptive to the appeal of those whose rights are violated" and which has an effective means of making its authority respected.

The pope emphasized that peace is not a utopian ideal but a realistic hope which results from "the basic aspiration of the men and women of our time" and the fundamental reasonableness of people.

"Every person, whether a believer or not," said the pontiff, "while remaining prudent and clear-sighted concerning the possible hardening of his brother's heart, can and must preserve enough confidence in man, in his capacity of being reasonable, in his sense of what is good, of justice, of fairness, in his possibility of brotherly love and hope, which are never totally perverted, in order to aim at recourse to dialogue and to the possible resumption of dialogue."

**THE FIRST QUALITY** of dialogue, the pope suggested, is that each party "listen to the explanation of the situation as the other party describes it, sincerely feels it, with the real problems which are proper to the party, its rights, the injustices of which it is aware, the reasonable solutions which it suggests."

A prime obstacle to peace through dialogue is "an a priori decision to concede nothing—a refusal to listen," the pope said.

Such an attitude, said the pope, can conceal "the blind and deaf selfishness of a people, or more often the will to power of its leaders."

The same attitude, the pope added, "coincides with an exaggerated and out-of-date concept of the sovereignty and security of the state."

"The state then runs the risk of becoming the object of a so-to-speak unquestionable worship," the pope said. "It runs the risk of justifying the most questionable undertaking."

"Such worship—which is not to be confused with properly understood patriotic attachment to one's own nation—can inhibit the critical sense and moral sense of the more aware citizens and can encourage them to go to war."

Other obstacles to dialogue, said the pope, are "ideologies which are opposed to the dignity of the human person... which see in struggle the motivating force of history, which see in force the source of rights."

In a section which Vatican sources said had particular ramifications for the pope's native Poland the pontiff called for dialogue on the

national level for "reconciliation between employers and workers, in the manner of respecting and associating the cultural, ethnic and religious groups which make up a nation."

"When, unfortunately, dialogue between government and people is absent," said the pope, "social peace is threatened or absent, it is like a state of war."

On the international level, the pope said, dialogue for peace "cannot be reduced to a condemnation of the arms race" but also involves searching for a more just international order and a more equitable sharing of goods, services, knowledge and information.

The pope made a "particular appeal" to those who work in the mass media to be responsible artisans of peace.

"Public opinion," he said, "can put a brake on warlike tendencies or, on the contrary, support these same tendencies to the point of blindness."

## Restricted archdiocesan budget gives no cost of living increase

There will be no cost of living increase for employees of the Archdiocese of Indianapolis in the 1983-84 fiscal year. This affects all clergy and Religious as well as all lay employees of archdiocesan departments and agencies. The decision was announced by Father Gerald Gettelfinger, chancellor, at the monthly meeting of the heads of departments and agencies at the Catholic Center last week. The decision is approved by Archbishop O'Meara.

In addition, budgets for all departments and agencies may not be increased more than five percent in the next fiscal year. Budgets with items which must be increased beyond this percentage must be adjusted by cutting back on other items.

Father Gettelfinger further announced that the archdiocesan assessment levied on each parish for archdiocesan operations will remain at 1982-83 levels and that the overall goal for the Archbishop's Annual Appeal will be increased only to cover promotional and administrative costs. Beginning in 1983 these costs will be wholly funded by the appeal and will be reflected in adjustments in parish goals for 1983.

These decisions have been made as a result of the implementation of the new budgeting

"I encourage you," said the pope to journalists and broadcasters, "to weigh your responsibility and to show with the greatest objectivity the rights, the problems and the attitudes of each of the parties in order to promote understanding and dialogue between groups, countries and civilizations."

In addressing himself "to every man and woman and also to you, the young," the pope said, "You have many opportunities to break down the barriers of selfishness, lack of understanding and aggression by your way of carrying on dialogue, every day, in your family, your village, your neighborhood, in the associations in your city."

The pope said Jesus Christ was the model of a peacemaker because he "has taught us how to listen, to share, to act toward other people as one would wish for oneself, to settle one's differences while one travels together, to pardon."

process approved for all departments and agencies this fall. The decision was made based on assumptions concerning both the national economy as well as the archdiocesan economy.

"We expect that unemployment will continue at a rate above 10 percent into 1983," Father Gettelfinger explained, "that interest rates on investments will continue to drop and that costs for goods and services will rise. In the archdiocese we expect unemployment to continue at a rate at least equal to the national rate, that archdiocesan assets will yield less interest effecting a lessening of funds available to make up differences in budget short-falls, that parishes will be less able to handle an assessment increase, and that sharing by those on fixed incomes will diminish."

Given that all archdiocesan funding sources are limited, the chancellor stated, "our commitment to fiscal responsibility and accountability at all levels of archdiocesan operations is essential."

The decision immediately affects all archdiocesan departments and agencies, i.e., those housed in the Catholic Center as well as Catholic Youth Organization, St. Mary's Child Center and St. Elizabeth's Home.



# POINT OF VIEW

## The church offers only one vocation

by Dr. ERNEST J. COLLAMATI

The word "vocation" carries with it many layers of meaning and a peculiar history of usage in Catholic theology.

For those of us raised in the pre-Vatican II Church, the word pointed to a distinctive style of life and work. When we talked about vocations, we meant "priest," "brother" or "sister." Whether we knew Latin or not, we understood that the word "vocation" meant "a call"—specifically a call from God to pursue a life aimed at perfection.

For families of certain nationalities, it was expected that their first son or daughter would enter religious life. And if not the first of the offspring, then at least the expectation that some member of the family would give his or her life to God.

In the post-World War II baby and building boom, religious orders and dioceses multiplied their novitiates and seminaries at a rapid rate in order to keep pace with the burgeoning numbers of candidates.

Not only did the American Church provide collegiate and graduate training centers for those men and women, it quickly developed a network of high school seminaries and apprentices, as they were called, to protect the seed of a religious vocation. There existed the widespread conviction that unless boys and girls desirous of religious life were radically separated from the secular world at a very

tender age, their "vocation could be lost"—killed in an alien environment.

IT MUST BE admitted that while all vocations to religious life were valued highly, there was no call of God quite like that of the vocation to the Roman Catholic priesthood. As a student at a prep school operated by a community of brothers, I often heard classmates wonder why this brother or another had never gone on to the priesthood. Essentially what they were asking was: why stay a brother when you could be a priest?

I mention this not to indicate our ignorance of the essence of religious life (which was profound and may still well be), but to point out the high premium placed upon candidacy to the priesthood.

All of us could easily understand in our own sophomore way why women entered the sisterhood. In our scheme, there was nothing "higher," as it were, for women; and if God called women to service in the Church, it was to the convent where most probably the candidate would be trained to staff our growing parochial school system.

But what of the majority of Catholics who did not pursue a religious vocation? While they were not called to the life of perfection, single and married folk could assist the hierarchy, clergy, and religious in the Church's apostolic mission.

Nonetheless the laity clearly chose the "lower road," choosing to live and work in the secular world. The evangelical counsels of poverty, chastity and obedience were intended for those who gave their lives to God and lived within the world of the sacred.

IN HINDSIGHT I think we can see that

there existed a certain caste system of spirituality: a spiritual elite who were expected to live the full demands of the Gospel; and the rest who were to meet the Gospel "minimum." This vision of life within the pre-Vatican II Church of America did not disturb or displease us; in fact, it is safe to say that it seemed to make eminent sense at the time. Above all it appeared to work well too.

As we moved closer to Vatican II, theologians and preachers began to speak of the sacrament of matrimony as a true vocation. As a state of life, it could not equal the call to perfection found in the religious vocation. We did acknowledge, however, that God called men and women to this sacramental union of lives.

The gap between the two calls seemed to be narrowing—save for the matter of single people. (They just did not seem to fit into the sacramental or vowed scheme, and they still do not in much contemporary theology.)

Where do we stand today? On the one hand, Catholic theology seems to be saying that neither religious life nor married life are superior in quality to the other. The question of vocational value lies with the depth of life demonstrated by people in each vocation. On the other hand, we are reminded of the specialness of a life given to God and the Church through religious life; it is a life set apart from the rest. It must in some sense be superior, especially in light of the vows or of priestly ordination.

MY OWN SENSE is that even these more recent attempts to recognize "many equal vocations" within the Church ultimately miss the mark. They do not fit the Gospel or early Christian teaching. Perhaps we ought to declare a moratorium on the use of the word "vocations" until we rehabilitate it, clarify our ideas or develop a new term. If we do wish to continue using the term, then we ought to speak of only one vocation. The one and only Christian vocation is discipleship, to which all believers are called.

Whether one is married or celibate, ordained or unordained, male or female is in

some sense of little consequence in relation to the call of Jesus Christ. Religious vows, ordination, and matrimony are not prizes or accolades to be sought; in themselves they qualify us for nothing in this world or the next. The ultimate question for believers is: will we live out the Gospel? Will we live out the Gospel by being disciples of the Master, by responding to his radical message?

Now each believer, each disciple, has a story which gives shape to the Gospel. For this writer the story centers on marriage, family life and the profession of teaching. For a friend discipleship means in his life celibacy, ordination to the priesthood and parish ministry. Our decisions about work, choice of spouse, types of ministry or the bearing of children are the particular contexts in which discipleship takes form.

Regardless of the lifestyle choices we make, all of us are equally responsible for the Gospel and its challenge. The Gospel does not tolerate the idea of a "spiritual elite" who are solely responsible for its full implementation.

How the married person will respond to such Gospel values of poverty, chastity, obedience, justice and love will differ from that of the person in religious life or that of the single person. But essentially the call is one and the same. This message may not be good news to those members of the laity who feel little responsibility for personal discipleship, who in the past expected priests and religious alone to be disciples in the full sense of the term. Nor is this good news to clergy and religious who may see themselves as special, set apart, and vocationally superior within the Church.

Such a view of the Gospel also destroys any idea of a double standard of conduct for Christians: a rigid, other worldly code for priests and religious; a mild, flexible and highly tolerant code for the laity. There is no such thing as a special morality for priests and religious.

What is appropriate behavior for any Christian is appropriate behavior for priests, sisters and brothers. Because, you see, there is only one vocation within the Church.

## WASHINGTON NEWSLETTER

# Communications issues often involve the church

by JIM LACKEY

WASHINGTON—When the U.S. Catholic Conference's top communications official recently blasted the National Association of Broadcasters for dropping its 30-year-old broadcast advertising code, the protest marked just one more chapter in the church's increased involvement in communications issues.

Richard Hirsch, secretary for communication of the USCC, the public policy arm of the U.S. bishops, said in early December that the NAB's scrapping of its voluntary code was a serious blow to the public because it would open the airwaves to almost any commercial messages, including those for hard liquor and contraceptives.

Others also have criticized the NAB for dropping the code, which had been the subject of repeated legal challenges by advertisers and others who contended that the code violated antitrust laws and limited freedom of speech. One columnist complained that without the code television stations will be able to bombard viewers with non-stop sleaziness, particularly those little independent UHF channels that already make a killing by running almost nothing more than old movies and TV reruns accompanied with advertisements.

Hirsch's comments, though, were part of a running battle the church has been fighting with the broadcast industry over such issues as deregulation of the airwaves and ownership of broadcast licenses.

IN RECENT YEARS those battles have been fought primarily on two fronts: in Congress, where a number of broadcast proposals have been viewed by the church as contrary to the public interest, and at the Federal Communications Commission, whose recent efforts at deregulation also have been viewed as a threat both to the church's and the public's communications needs.

Perhaps the most noteworthy battle came a few years ago over an FCC proposal to deregulate the radio industry. The proposal called for eliminating a variety of radio regulations, such as the process of ascertaining community needs, limits on commercial time and requirements that radio stations devote at least a minimum amount of time to news and public affairs.

Supporters of deregulation argued that the rules had become outmoded and that community needs would still be met because of competition for listenership. But the USCC was among the most vocal critics of deregulation, characterizing the proposal as an "abdication of responsibility" because the bishops' conference argued, the needs of listeners would be subjugated to marketplace forces in which the interests of the poor, the elderly and minorities would be forgotten.

battle in Congress over a proposed rewriting of the Communications Act of 1934, which mandates many of the broadcast regulations currently in effect. A proposal which would have eliminated such broadcast rules as free time for non-profit groups—including churches—and the "fairness doctrine" requiring balanced treatment of controversial issues was withdrawn in the House in 1979 after heavy fire from public interest and church groups.

MORE RECENTLY the USCC filed comments at the FCC questioning proposals to use lotteries to pick recipients of radio station licenses and to allow cross-ownership of regular broadcast stations and cable stations by one party.

Critics of the USCC and other churches have argued that the communications issue is but one more area in which religious groups have become involved when they should be concentrating on the message of the Gospel. But the church groups see communications as an important area for religious involvement.

There is of course a certain amount of self-interest for the churches that have been fighting proposals such as deregulation. Access to broadcasting channels could be severely limited if broadcasters were not required to offer public access time.

But the USCC's Hirsch, during the radio deregulation battle at the FCC, noted that the church's concern was not merely a parochial one over broadcast time for religious programs. Rather, Hirsch said, the church

tempt to promote the dominance of purely commercial interests in broadcasting.

USCC officials also have cited the words of the Vatican Commission on Social Communications as justification for participation in the communications debate.

"Modern man cannot do without information that is full, consistent, accurate and true," said the Vatican commission in 1971. "Only in this way can he assume a responsible and active role in his community and be part of its economic, political, cultural and religious life."



the criterion

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## LIVING THE QUESTIONS

## Serving the poor is a dilemma for Christians

by Fr. THOMAS C. WIDNER

Social service agencies, including Catholic Social Services, have been concerned for some time now that a greater number of Americans are going to be suffering this winter due to lack of food, shelter and heat than ever before. This comes as a direct result of economic conditions in this country.

Though to one who can remember the Great Depression compares it with that nightmare, the problem of displaced people among our own citizens worries the helping professions.

For the Catholic community the worry is legion. Even the archdiocese itself has contributed by donating \$1,000 to each of the 11 deaneries which do not have their own Christmas programs. The four Indianapolis deaneries as well as the Terre Haute deanery have their programs for providing the needy with Christmas services. But this year the archdiocese provided money to each of the six other deans to distribute food and other necessary items to the needy.

Many parishes in the archdiocese are responding as best they can. Consider the parish which is asking its people to donate its loose change at every opportunity in order to maintain a fund to assist those members of its parish who will be needing food and heat assistance this winter. Or consider the parish whose St. Vincent de Paul Society is committed to providing Christmas gifts for those ask for them. Or the parish which provided emergency shelter to a family in an empty convent.



The examples are few and in no way exhaust both the concern and the attempts that are being made and that no doubt will increase as the months go by. As Christians they convey a sense of both worry and pride. The worry is obvious. The pride has to do with the Christian's sense of brotherly and sisterly concern.

**THE PROBLEM** of emergency housing is so serious, however, that serious attempts are being made to do something on a permanent basis. There is probably not a clergyman in the archdiocese who could not give you an example of someone calling or knocking at a rectory door seeking assistance of one form or another at one time or another. Those looking for shelter usually went away empty-handed. The Catholic Church in the city of Indianapolis has had no means of providing such care.

The Salvation Army is the one agency which has provided emergency housing yet even this group acknowledges its limitations. For families needing housing the Salvation Army can provide 30 beds per night. That's not many in a large city.

According to Howard Green, representative from the Salvation Army who spoke to a group of Catholic parish leaders, Indianapolis has about 2½ beds per 100,000 people for emergency care. That's the worst record of cities of comparable size in the Midwest. The next poorest is Columbus, Ohio, which has 7 beds per 100,000 people.

Some people are wanting to change this, especially some in the Catholic community. A prime mover is Dave Wilson of Catholic Social Services who, with the approval of director Bob Riegel, called together a number of Indianapolis inner

city parish representatives to inaugurate Catholic representation in providing emergency housing.

But this group is not alone. A traditional provider of such care in some major cities is the Catholic Worker movement which provides a soup kitchen and a place to stay for those who have nowhere else to go. Catholic Worker houses spring up because individuals dedicate themselves to this work. There is a very real possibility that such a house may be set up in the Indianapolis area in the future.

**SUCH THINGS HAPPEN** because Christians accept their concern for fellow human beings. Such concern is obviously Gospel centered. But events in society sometimes increase such concern. Again, witness the current economic conditions of our country.

Part of the difficulty under which such concerns labor is the notion that those who need food and shelter have no place either in society or in church. Indeed, there is a tendency in government today to even suggest that such people are responsible for today's economic conditions. Government's unwillingness or inability to help the poor of our country is not as much a problem as is government's attitude that the poor have no right to exist. It is a subtle attitude but one which threatens the vocation of Christians to reach out to others.

The poor we always have with us, we are told. Some would have us ignore the poor and better economic conditions only for those whose conditions weren't that bad in the first place. Today's Christian is truly in a dilemma. Do we listen to a government which seems to want to abandon the poor or listen to the Christ who says our salvation lies in the hands of the poor?

## Secularization of Christmas is history repeating itself

by Fr. RICHARD P. McBRIEN

Some of us complain, almost as a matter of course, about the secularization of Christmas.

Not so many years ago, merchants at least had the decency to wait until the day after Thanksgiving before hauling out their yuletide decorations and piping carols through their stereowide sound systems.

Nowadays it seems that Halloween, not Thanksgiving, marks the beginning of the push for fourth-quarter profits.

Many readers may not know that in the earliest years of the Christian era the situation was the exact reverse of our own. Christmas was originally a pagan holiday in honor of the sun god. Not until the late fourth century, in fact, was Christmas generally celebrated as a religious feast.

So, historically at least, the Christian feast of the Nativity is a secularization of the profane, not vice versa. Indeed, we might imagine a group of non-Christian Romans, around the year 300, sitting around a table, lifting a cup or two, bemoaning the transformation of their cherished holiday into something damnably religious.

The decision to celebrate Christmas on December 25 rather than in late spring, when it is more likely that Jesus was born, illustrates again the Church's abiding capacity for imaginative adaptation.

IN THE MIDDLE Ages the Thomists coined the principle, "Grace builds on nature." It is another form of the incarnational principle: God chose to redeem us through our humanity, not in spite of it. The Son of God took on flesh and became one with us.

God chooses and uses what is already there, because what is already there came originally

from God's own creative hand. Whatever exists is fundamentally good because it comes from God, is sustained by God, and is destined for God.

The Church's decision to place the new feast of St. Joseph the Worker on May 1, a day of worldwide Communist celebration, is simply a more recent example of the same pastoral approach.

In a sense, therefore, history may be reversing itself. Christmas began as a pagan feast, was transformed by the Church into a major religious feast, and is now reverting to secular form, under persistent economic and acquisitive pressures. But there is nothing inevitable about the process.

The history of the feast holds other surprises as well. How is it that almost three hundred years had passed before the Church even bothered to commemorate the birth of Jesus Christ? For those of us living today, a liturgical year without Christmas is unthinkable.

For the early Christians, however, what was important was not the precise point at which Christ's earthly life began, but the events through which he was manifested to the world as God's beloved Son (Epiphany) and through which he redemptively achieved all that he came to achieve (Easter).

A **SPIRITUAL** outlook which makes Christmas more important than Epiphany or Easter may be understandable in terms of modern life and developments, but it is not intelligible in terms of history, theology, and doctrine.

The first and oldest feast was, and remains, Easter. The New Testament proclamation begins with the Resurrection. Everything written there is bathed in its light, even the crucifixion itself.

The Resurrection was not simply a reward given to Jesus for having submitted to the suffering of the cross, nor was it merely a proof of his divinity.

It was in and through the Resurrection that we are saved, for "If Christ has not been

raised, your faith is futile and you are still in your sins" (First Corinthians 15:17).

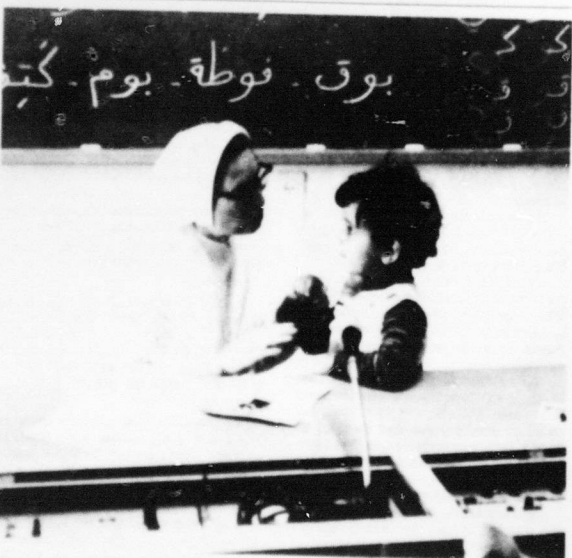
But, of course, Jesus could not have been raised if he had not first died, for "unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" (John 12:24).

So, too, it is not of great importance that we know exactly when Jesus Christ was born into

this world, but it is of the highest importance that we know why he was born and what he did to fulfill his purpose among us.

Thus, even as some of us reflect disappointedly upon the growing commercialization of Christmas, we still have to keep things in some historical and theological perspective.

The Easter bunny, not Santa Claus, is the culprit.



**HOLY LAND MINISTERS**—In Bethlehem, a sister works with a deaf child at Effeta, named for the word Jesus spoke when he cured a deaf mute. The school was a gift from Pope Paul VI to the Holy Land Sisters during his visit there in 1964. (Not photo by Joseph R. Brown)

# 1982 marked with activity by bishops in U.S. on nuclear war, other issues

by JOHN MAHER and JERRY FILTEAU

In the Catholic Church in the United States, 1982 was the year of the bishops and the bomb.

From January, when Archbishop Raymond G. Hunthausen of Seattle announced that he would withhold half his federal income taxes to protest U.S. involvement in the nuclear arms race, to November, when a record number of journalists attended a bishops' meeting to hear the nation's Catholic leadership publicly debate a proposed pastoral letter on war and peace, the concern of the U.S. bishops over the morality of the possession or use of nuclear weapons was a dominant theme in the nation's religious news.

In the course of the year scores of bishops publicly expressed their views on nuclear weapons. Many of them called the threat of nuclear holocaust the gravest moral issue in the history of humanity, and most of those who spoke out disagreed with one or more aspects of current U.S. nuclear deterrence policy. Several times their criticisms drew sharp public rebukes from Reagan administration officials.

It was a year when a grassroots movement for a bilateral U.S.-Soviet nuclear freeze was spreading across the country, when a special U.N. session on disarmament brought renewed world attention to the issue, when the MX missile system and the Reagan administration's arms build-up program were continuing objects of controversy.

IN THAT CONTEXT, the U.S. bishops were alternately praised for courageous leadership in trying to confront the complex moral issues of public policy or excoriated for preaching political views from the pulpit.

During the year it was announced that more than 150 bishops had publicly endorsed a bilateral nuclear weapons freeze.

In June the chief focus of the national controversy over the bishops and the bomb shifted dramatically from the views of in-

dividual bishops to their proposed collective pastoral teaching on the subject, as the first draft of their planned pastoral letter on war and peace was widely leaked to the press within days after it was distributed to the bishops.

The draft, which followed extensive committee consultations with theologians, pacifists, defense analysts, and former and current government officials, rejected any policy that holds out the option of nuclear response to a non-nuclear attack, or any strategic deterrence policy that involves the targeting or even the threat of targeting of nuclear warheads on civilian populations.

In August, Archbishop Joseph L. Bernardin of Chicago, chairman of the drafting committee, announced that the publication of a final version of the letter, originally scheduled for debate and a vote in November, would be delayed for six months to a year. The magnitude of the response to the first draft, "both in terms of numbers and the broad range of ideas and recommendations proposed, calls for an extended period of consultation and discussion," he said.

AMONG REACTIONS the committee received to the first draft were letters of sharp criticism from U.S. Secretary of Defense Caspar Weinberger and President Reagan's national security adviser, William P. Clark.

On Oct. 26, the second draft of the pastoral letter was released at the headquarters of the National Conference of Catholic Bishops in Washington.

"We are sure of one moral imperative: a rejection of nuclear war," the draft said. It repeated the moral condemnation of some aspects of current U.S. nuclear deterrence policy made in the first draft and gave a more detailed analysis of the kinds of policies or goals that could be supported or that must be opposed.

During their Nov. 15-18 meeting in Washington, the bishops showed basic (See 1982 MARKED on page 13)

## Local TV Mass will be canceled if no funding is found

The future of the weekly televised Mass on WTHR-TV Channel 13 is in jeopardy resulting from a decision by the station to begin charging \$110 per week for the program.

According to Charles J. Schisla, director of the Catholic Communications Center, Channel 13 has since 1978 provided both production time and air time for the TV Mass for shut-ins at no expense to the archdiocese or to the communications center.

Before 1978, Schisla explained, "Channel 13 carried a TV Mass from Cincinnati for about three years. This was when the station was owned by Acco and was then identified as WLFI. Former general manager Chris Duffy initiated the local Mass after he arrived at the station. Current manager William Dunaway has continued the service."

This past week the station's sales managers and program director met with Schisla to notify him that the station will begin charging for air time during the first quarter of 1983. Schisla said the solution for the archdiocese is to seek major corporate or business sponsorship for the program if it is to continue.

There is no funding budgeted through Catholic Communications Center for the TV Mass.

"The alternatives for us are few," Schisla said. "We will have to find the funds or cancel the program."

He said the program has a wide ranging audience although exact numbers are not available. In addition to being carried on Channel 13, the Mass is also carried on cable stations throughout the state which pick up WTHR-TV. This Schisla estimates to be about 75 systems.

The possibility of moving the Mass to an independent cable station would limit its audience, Schisla claims. There are over 50 systems in the archdiocese alone and each system would have to be contacted and worked with.

With respect to cable access not only for the Mass but for the archdiocese as a whole, Schisla indicated that a task force is being set up in January to develop a plan for utilizing cable and related telecommunications resources within the archdiocese.



OFFICERS AND DESIGNER—At a recent meeting of the Catholic Widowed Organization (CWO) an election of officers was held as well as a presentation of a newly made banner. From left to right are Yvonne Santoro, maker of the banner; Laddie Stith, secretary; Al Boat, vice president; Chris Fry, treasurer; and Bob Beckerich, president. CWO is a support group dedicated to helping the recently bereaved on a one-to-one basis. (Photo by Susan Micinski)

## TO THE EDITOR

### Conversations with Father McCrisaken

The Criterion reported last week the death of Father Joseph McCrisaken of Terre Haute. It was my privilege to have spent an hour or so a week with Father Joseph McCrisaken these past two years during his relentless battle against cancer. I had known Father McCrisaken before but these conversations I cherish.

The priesthood meant much to Father Mac. Father Jim Higgins, a close friend of Father Mac's, expressed well in his eulogy Father McCrisaken's commitment to the priesthood, his love for sacramental ministry.

Father Mac was "Mac" to the end, a born pugilist. As Archbishop O'Meara recalled in his remarks: "Father McCrisaken would conclude most conversations with, 'And then I decided him.'"

Father McCrisaken's ministry had included years as police and fire chaplain in Indianapolis. I do not know, but I doubt that the pugilist in Father Mac began with police work. I'd submit that it went back to the boy, Joe McCrisaken. The police and fire ministry he loved, and terminated only for reasons of health.

Prior to the limitations imposed on him by terminal cancer, Father Mac had served generously as chaplain to the hospitals in Terre Haute and to the boys at Gibault School. His considerable experience with human error, violence and man's inhumanity to man deepened the compassion he brought to the sick and the unfortunate.

Police chaplaincy brought him painfully close to tragic and incredibly bloody human folly. These did not make Father Mac bitter or brittle. He had rare compassion. "Luke," he'd say, "There's lots worse pain than cancer. I remember this sad wreck... two teenagers wrapped around a tree with the car totaled at the bottom of an embankment. D.O.A. and I had to meet their parents at the morgue."

His rare and was his passion for truth. He

could not tolerate dissimulation or duplicity. Endowed with an instinctive shrewdness, Father Mac could pour invective upon the hypocrite in graphic, if not inelegant language. Piety meant little to him. Faith he championed. In his inimitable style, Father Mac would say: "You know, Luke, faith isn't apologetic treatises, it's living without the answers. It's getting out of bed every day, glad to be alive, even though you know the pain will be worse today than yesterday."

He was still living in the cottage on the campus of Gibault School when I stopped to see him. "Well, Luke, I made two purchases yesterday. I bought a new car and my coffin and I don't know which one I'll need first."

One visit just prior to going on his last trip to the hospital, he said: "Luke, that was the craziest thing I ever did!" "What was that, Joe?"

"I wrote to the Archbishop," he said, "asking permission to be dispensed from saying my Office."

Times have been written on the subject of prayer, but Fr. Mac captured it succinctly, memorably. "Life's not worth a damn, unless a person prays. You can't face life without it. And I mean every day."

Yes, conversations well worth remembering.

Terre Haute Sr. Luke Crawford, S.P.

## Article a natural

The article written by Mrs. Alderson in this week's (Dec. 18) Criterion really was a natural. It brought back my own childhood. Only my mother always added, "and do you have a handkerchief?" We need more articles like this.

Hilde Luerman Richmond

# Signs of life are still there to be found

by CYNTHIA DEWEES

"To Life!" cries Teyve in "Fiddler on the Roof," and we thrill to his enthusiasm. There is something so right, so natural (if that word is still allowed) in affirming God's creation.

We take delight in freely accepting the gift of life from God, and then making of it whatever we choose.

Part of our life gift is the power God shares with us to create new life and also to end it, but sometimes we forget that the gift carries responsibility with it. We confuse life with feeling good, having fun, "never having to say you're sorry." We speak of the "good life" and the "quality of life."

But unfortunately, it seems there are times when real life is given short shrift.

People abort babies when they think their own lives will be impossible if they allow their children's to exist. Other rationales, the "need" for war as if death or the threat of it could somehow lead to a better life.

Doubtthink. Living means that we are



responsible for our own actions, and that the end never justifies the means.

Life also implies perseverance, another quality in short supply today. The commitments of marriage, priesthood, parenting, even friendship seem easily put away. A legitimate obligation to self sometimes becomes confused with plain old selfishness.

Even the ultimate selfish act, suicide, is made more respectable today, as in the play, "Whose Life Is It Anyway?"

Less serious commitments fall by the wayside too: giving a day's work for a day's pay and, on the other hand, giving a worker fair wages and suitable working conditions for his labor.

But God is still the author of this scenario, and on the credit side, where there's Life there's... Hope.

There is nothing more hopeful than to witness how others have learned to value real life. We see a cancer patient shuffling down the hospital corridor, speckled bottle in hand, who suddenly comes on a friend. He jokes his case at him playfully and they exchange insults. That's Life.

Or we observe the young man fresh from school and looking for work. He has absolutely no experience, but his resume' reads like who's who in American business. Reminds me of

baby birds who readily stretch their little mouths up to be fed. That's confidence. And that's Life.

## check it out...

✓ Franciscan Sister Sharon Sheridan will begin work half-time on Parenting programs in parishes for the Office of Family Life in January. Sister Sharon recently received a master's degree in Early Childhood Education from Purdue.

✓ A "Music in Catholic Worship" course based on the 1973 Liturgy document from the U.S. Bishops' Committee will be conducted by Charles Gardner at St. Peter and Paul Cathedral rectory. Dates for the eight-week course are: Jan. 5, 12, 19; Feb. 2, 9, 16, and 23. To register contact the Office of Worship, 236-1478.

✓ Father Stephen Jarrell was re-elected to a three-year term on the Board of Directors of the Federation of Diocesan Liturgical Commissions. In this capacity he represents the Liturgical Commissions and Offices in the dioceses of Indiana and Illinois.

✓ The Archdiocesan Liturgical Commission is seeking nominations of persons to fill a vacancy created by the recent departure of Marie Mitchell. Address all inquiries to the Office of Worship, P.O. Box 1419, Indianapolis, IN 46206.

✓ Congregations in the Indianapolis area of every size and denomination are invited to

join Ralnes Pastoral Counseling Center's Religious Advisory Council. The Council is being formed to provide ties between local churches and the Ralnes Center, which offers consultation and continuing education for pastors and laypersons of member churches. Phone the Center at 873-3141 for more information.

✓ The third annual Lectureship/Conference on Aging, sponsored by the National Center on Ministry with the Aging in Indianapolis, will feature college president and humanities professor Perry E. Gresham on the theme "With Wings as Eagles—Renewal in Later Life." Registration fee for the conference to be held Thursday, Jan. 13 at Christian Theological Seminary, is \$20, or \$10 for students and senior citizens over age 60. Write: National Center on Ministry with the Aging, 1000 W. 42nd St., Indianapolis, IN 46206 before Jan. 7 or call 317-424-1331.

## Archbishop O'Meara's Schedule Week of December 26

WEDNESDAY, Dec. 26—Admission to Candidacy ceremonies, Blessed Sacrament Chapel of St. Peter and Paul Cathedral, Indianapolis, 6 p.m., dinner following with the seminarians of the Archdiocese of Indianapolis in the Catholic Center Staff Lounge.

# Group hopes to link issues of peace, social justice

by TRACY EARLY

NEW YORK—Mobilization for Survival, a disarmament organization, wants to use the weekend of Martin Luther King's birthday, Jan. 15, to link peace and justice issues, according to Paul Mayer, a convenor of a four-day religious disarmament strategy consultation.

Mayer, a member of the Religious Task Force of Mobilization for Survival and a former priest, said his group wants to bring peace issues such as disarmament together with social concerns like racial justice. "The way [Dr.] King did toward the end of his life."

The idea of linking the two concerns arose during the consultation Nov. 29-Dec. 2 in Stony Point, N.Y. An interreligious group of some 40 activists, including several Catholic priests, Religious and lay leaders attended.

The disarmament movement has been pretty much a white, middle class affair, but this is beginning to change," said Mayer, citing the presence of several blacks and Hispanics at the consultation. "People may come away with a new and deeper commitment to peace with justice. Some people also said the movement had to be involved in the north-south issues and the effect of the arms race on the developing world," he added.

In addition to the use of Dr. King's birthday, the group also agreed that in 1983 there should be a strong campaign to protest the placement of cruise and Pershing II missiles in Europe, said Mayer. In the only formal resolution of the meeting, participants endorsed the campaign of Italian peace groups against plans to place the first cruise missiles in Comiso, Sicily, next fall. This campaign was to be launched with marches Dec. 12.

Among a group of five consultation participants from abroad, one, Paolo Naso from Italy, is a leader in the campaign against the Comiso missiles. Mayer told NC News that

Naso, general secretary of the Protestant Youth Federation and a resident of Sicily, said that the Mafia was backing installation of the missiles because it was involved in land development, drugs, and other enterprises expected to profit from establishment of military facilities.

There were also representatives from disarmament groups in England, West Germany and the Pacific.

The European participants said nonviolent civil disobedience would be an important part of their upcoming campaigns, and they received considerable support from the Americans on this strategy, Mayer said.

Other possible activities discussed, according to Mayer, were the holding of community teach-ins next spring, setting up "peace camps" near nuclear installations or production facilities such as has been done in England, and getting parishes or other local groups to declare their areas as "nuclear free zones."

Mayer reported that one point of disagreement among consultation participants concerned whether the disarmament movement should continue to focus as much as in the past on nuclear weapons or broaden to include conventional weapons. He noted that the latter absorb more funds than nuclear weapons and are causing the current destruction in regions such as Central America and the Middle East.

The Religious Task Force has a membership of some 35 to 40 groups, including the U.S. Catholic Conference, Pax Christi and other Catholic agencies.

Mobilization for Survival is an umbrella organization formed in 1979 by groups supporting the first U.S. Special Session on Disarmament. It sponsored the mass rally held in New York on June 12 of this year in connection with the second Special Session on Disarmament.

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# Adults have different Christmas list

by DOLORES CURRAN

From the time we're little we talk about what we want for Christmas but somewhere along the years it changes to what we want from Christmas. Gifts become less important as experiences become more cherished.

Here are some of the gifts that I and other grownups want from Christmas. We want to experience the joy of the nativity with those we love. We want to use Christmas to talk about Jesus, Mary and the birth of the Messiah's birth. If this gift is squeezed out in the frenzy of preparations, we feel cheated, let down, and frustrated.

We want to spend a close loving time with our families. But too often this gets bungled. When emotions and hopes run high, so do conflicts. Christmas can be a time when dormant conflicts of childhood emerge and family arguments reignited. The happy loving sharing that is anticipated so eagerly can degenerate into painful memories and recriminations.

We want to relive the thrill of our childhood holidays and traditions. But sometimes our children don't respond to those traditions so



dear to our memory and we react with disappointment and anger. Or maybe a spouse wants to open the gifts on Christmas morning instead of Christmas Eve and the child in us cries, "But that isn't right" meaning "that isn't the way we did it." Christmas, incidentally, is one of the greatest stress periods in the first year of marriage, precisely for this reason.

We want to give of ourselves at Christmas. That's why we entertain, make and bake, and invite houseguests. When everyone wants to do the same, though, we find ourselves trying to telescope roles of giver and recipient into an incredibly brief period of time—a situation fraught with high emotions, calendar, chaos and exhaustion.

We want time to reflect and meditate, time for personal prayer, and time to stand aside from the activity for awhile. Yet there's rarely an opportunity to be alone during the holidays. We invite guests and then wish they weren't here. We want to read the beautiful Christmas stories we cherish and to think about them. But we often have to wait until Christmas is over and by then we're surfeited.

Finally, we want the Christmas spirit to live on after the holidays. We love the feeling that joyous reunions produce and we don't want that spirit to end. One family I know extends this by bringing out a Christmas card daily beginning the day after Christmas and at dinner talks about and prays for the sender.

Christmas can be a time of great joy and great disappointment. For most, it's a combination of both. When we focus on what we want from Christmas, it's a step toward the real meaning and purpose of the holiday. The time and gifts are important but the spirit is what we yearn for and that is something that we can get from Christmas that extends far beyond the holiday and warms us throughout the year.

My Christmas wish for readers is that they receive the gift of acceptance this year. Just as we thrill to and accept the humanity of the Babe Jesus, so also may we accept our own humanness during His season. This means accepting ourselves when reunions don't turn

out the way we hope, when children squabble with siblings over who got the best gifts and when we aren't able to be everything to everyone. This acceptance can be the greatest gift we receive at Christmas.

Expecting too much from Christmas is a great failing. Part of the spirit of peace we seek from the holidays comes from accepting ourselves and those dearest to us as loving humans who want to give and be given to in the Spirit of the newborn Babe. This is the spirit of Christmas and may it live on in all of us.

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## Marital problems painful, but there is hope

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: I just read your column concerning the woman whose husband told her he didn't love and never had. I know the pain she is experiencing.

I speak from my own experience. My husband told me the same thing, moved out and asked for a divorce.

I have also experienced the beginning of resurrection—my husband decided he really could love me and we are in the process of God's healing in our relationship.

But that is no fairy tale of happily ever-aftering after the dragon was slain. There is a battle of spiritual proportions that can be won only with spiritual weapons.

I found the most significant thing I did was review my own commitment in the light of my conscience and God's grace.

Knowing God abhors divorce and calls us always to reconciliation, I was able to find a firm platform to stand on. It was that no matter what decision my husband made, I was still called by God to be his wife in whatever circumstances there might be.

The incredible hurt and pain of rejection made this the most difficult option to choose and hold on to. As time went on—nearly two years—I had no "feeling" of love for my husband, only this commitment to God's will, no matter what the cost. I allowed God to love him through me because I, quite simply, could not do it and many times did not want to do it.

Three significant factors that sustained and supported me:

1. Lots of honest prayer.
2. A book, "Love Life for Every Married Couple," by Ed Wheat, M.D. (Zondervan), which gives not only the scriptural basis for marriage behavior, but concrete, day-to-day suggestions of how to love. The chapter "How to Save Your Marriage Alone" is especially helpful, though without guarantees for a final

1. Friends in the same situation who took the same stand. Some—no, most—are still in the Good Friday or Easter Sunday of the struggle. But we all know that Easter is the inevitable result of Good Friday for those who carry a cross to Calvary.

Please pass on these words of hope to your Indiana reader. One person in a marriage, committed to God and spouse, can clear the way for the power of God's healing to flow. Without this, from what I have seen, you are right in offering very little hope.

Answer: I have little to add to your beautiful letter. You have neither blamed your husband nor pitied yourself, and your quiet persevering commitment has carried the day.

I know of no better illustration for the precept: "Where there is no love, put love, and you will find love."

But I have also met people who say they have prayed quite sincerely and long, but whose marriages have not come back together. I also have great sympathy for them.

Finally, I would like to share a follow-up letter from the woman who originally wrote us:

Dear Dr. and Mrs. Kenny: I felt I should write you and tell you how things worked out. My husband and I are back together and getting along fine.

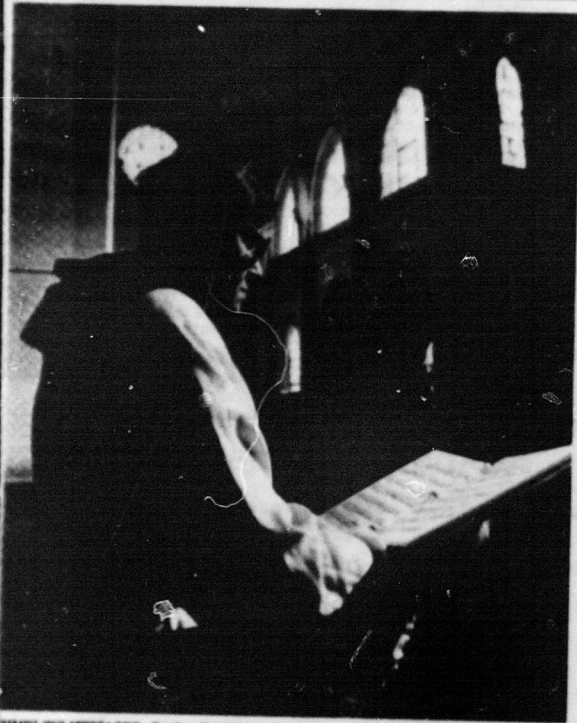
I'm not quite sure how it happened because for a long time it looked as though a miracle was the only thing that could save our marriage. I believe in miracles now.

I know a lot of people were praying for us and that alone can be comforting. It helped me realize how important prayer is.

I know there are still some rough spots to work out in our marriage, but together I think we can do it. Thank you.

(Reader questions on family living and child care will be answered in print are invited. Address questions: The Kennys, Box 871, St. Joseph's College, Rossiter, IN 47370.)

# Pathways of the Spirit



**TIMELESS MESSAGES**—Brother Tom Nabity looks over music at the Monastery of the Holy Ghost in Conyers, Ga. The Divine Office recited daily in monasteries throughout the world is filled with psalms that have endured for several thousand years. Messages contained in the psalms are timeless. They speak of basic human longings and needs, and they speak directly to the heart. (NC photo by Roger W. Neal)

## Addictions may be more than alcohol and drugs

by DOLORES LECKEY

Ours has been called a society of many addictions.

The word "addiction" is most often applied to the abuse of drugs and alcohol—forms of abuse that profoundly affect individuals, families and friends.

But drugs and alcohol are not the only forms of addiction. Anything that demands our allegiance or numbs us so that we are less conscious of our responsibilities to God and to one another is addictive.

Food, mindless watching of television, work, frantic entertainment, cars, money, sex—all of these are common addictions for people in our times.

We move into addiction territory when it is no longer a conscious choice or a reverence for these things as gifts that motivates us, but when we are driven to use them as a means of escape.

St. John of the Cross once observed how a bird tied to a tree cannot fly; this is so whether the tie is a thread or a rope. In both cases, the bird is a captive.

So it is with us. Addictions tie us, enslave us. They indicate that our capacity for making decisions and for developing the potential in our lives is not being fully utilized.

So perhaps we could ponder—meditate on—the addictions that bind us and diminish us. For I suspect that most of us are diminished by some addiction or other.

Probably the most widely known method of dealing with alcohol addiction is through Alcoholics Anonymous. It is interesting to see how this organization attempts to put new hope in the place formerly occupied by addiction. Its

approach could cast light on ways to handle many addictions.

In A.A. meetings, people who have admitted an addiction to alcohol help each other reclaim freedom through personal counseling and prayer.

The principles underlying this organization come mainly from the fields of religion and medicine, and from the experiences of the membership itself. Their principles include:

—an admission of total dependence on a higher power in overcoming the addiction;

—a belief that this higher power can and does intervene, when allowed to, in the process of restoring a person to wholeness.

The Christian understands this higher power to be God or Christ. The Christian also recognizes the respect God has for our freedom.

This respect for human freedom is evident in the healing episodes of the Gospels. Over and over when the blind or the lame or the lepers call out to Jesus for help, he asks them: "What do you want?"

It is a question which focuses on the fact that choice and responsibility lie within individuals. When the leper or the blind man open themselves to divine power, healing becomes possible.

Furthermore, admitting one's helplessness and sincerely asking for healing presumes that a person has reflected honestly on his or her situation.

The roadblocks of indifference or self-sufficiency, of prejudice and of defiance, must be overcome before God's power can gain entry. The basic stance is one of humility.

A.A. is clear about alcoholism being a (See ADDICTIONS MAY BECOME on page 10)

## People affected by positive and negative addictions

by KATHARINE BIRD

**Case 1.** Every day, through rain or snow, on cloudy days or in stifling heat, the jogger ran along the city streets. Five miles a day, 352 days a year, he ran without fail. Even when his doctor exhorted him to stop for a while because, "you're ruining the cartilage in your

knee," the jogger kept running. He couldn't quit.

**Case 2.** Weekends always made the workaholic feel uncomfortable—he just didn't know what to do with himself away from his job. On Saturdays he was a grouch around the house; he couldn't relax with his wife and children. Sundays he felt blue and bored. He didn't really feel at peace again until he returned to the job on Monday morning.

**Case 3.** The working wife and mother was widely admired in the community for her volunteer activities. Four nights a week she volunteered her services in her church and neighborhood communities. Although she often said, "Well, I really shouldn't," she earned a reputation for never saying no to a request to serve on one more board, to head one more committee.

These three people are addicts, caught in the grip of an impulse that interferes with their ability to carry out their other responsibilities, explained social worker Daniel Ruff in a recent interview on addiction. Ruff became the director of Community Mental Health Services in Frederick, Md., in 1988.

Webster's Dictionary defines addiction as "devoting or surrendering oneself to something 'habitually or obsessively.'" Ruff stressed that addiction can be psychological as well as

physiological, such as being addicted to cigarette smoking.

If denied access to a particular addiction, the social worker continued, the addict experiences what can be described as "withdrawal symptoms": a sense of anxiety and uneasiness which doesn't disappear until he or she is once again able to return to the addiction.

The experienced counselor sees addiction as a moral question because it affects the way people function in society and how they relate with other people. Addiction involves a person's freedom of choice. People who are addicts think they are making free choices, but in reality the addiction "diminishes their ability to choose," Ruff said.

He stressed there are both "positive and negative addictions." In his view an addiction is positive if, "in the long haul, it is beneficial and helpful" to the individual and those around him or her. An addiction which is positive "promotes growth and well-being and the development of human beings, spiritually and physically," he added.

On the other hand, a negative addiction is harmful because it "diminishes and detracts from humanness," Ruff said. Addicts "can't fulfill themselves in other ways" and don't notice they are neglecting other important areas of their lives.

In the case of the volunteer addicted to

community service, Ruff said, the woman can't turn down requests for service. Even though she may realize she already is overcommitted, such a person isn't able to weigh the demands of her family against outside activity, Ruff explained.

In his experience, addicts are seldom the first ones to realize they have a problem, partly because "they don't recognize when a habit turns into an addiction." But "just ask an addict's wife or children" and a different picture begins to emerge, Ruff said. Often family members approach him for help because they are suffering.

A workaholic's wife may complain that her husband is never available to her around the house or his children will comment their father is never home. Other times, Ruff said, an addiction is first recognized when a person begins to have trouble on the job or in relating to people around him.

In helping addicts, Ruff explained that the first step is to make individuals aware they do not have control over a particular area of their lives. The next step is to help individuals come to terms with what is controlling them.

Ruff admitted it is often difficult to get addicts to this point. But, he concluded, it is only when addicts admit they have a problem that they can confront their addiction and begin to deal with it.

### Resources

U.S. Catholic 1981 Pastoral Letter on Health and Health Care. In the letter, the bishops recognize the complexity of health care issues today and some of the problems facing Catholic hospitals and medical personnel. Published in the Dec. 3, 1981, issue of Origins, 1312 Mass. Ave. N.W., Washington, D.C. 20005. Single copy, \$3.

"Anxiety Nervosa," by Joan Donner. In the September 1982 issue of Marriage and Family Living. The author discusses her daughter's obsession with being thin and job—out the imperative need for seeking help before the disease advances too far. Marriage and Family Living, St. Meinrad Archabbey, St. Meinrad, IN 47357.

# Prophets are God's champions in world which forgets

by Fr. JOHN CASTELLOTT

The prophets occupy a unique place among people moved by the spirit of God. The words used to describe these unusual men throw some light on their precise nature and function.

Their most common designation in the Hebrew Bible is "nabi," which probably means "one called" by God. But called to what purpose?

The Jews who translated the Bible into Greek about 200 B.C. consistently rendered this word with one derived from the verb "prophanein," meaning "to speak for or in behalf of" someone.

Therefore, a prophet is one who speaks for or on behalf of God. A prophet is God's spokesman, his mouthpiece, the divinely selected champion of his cause.

The circumstances surrounding the call of Moses bring that out clearly. Moses said to the Lord, "If you please, Lord, I have never been eloquent, neither in the past, nor recently, nor now that you have spoken to your servant, but I am slow of speech and tongue." He insisted, "If you please, I ord, send someone else!"

Then the Lord became angry with Moses and said, "Have you not your brother, Aaron the Levite? I know that he is an eloquent speaker. Besides, he is now on his way to meet

you. . . . You are to speak to him then and put the words in his mouth; I will assist both you and him in speaking, and will teach the two of you what you are to do. He shall speak for the people for you; he shall be your spokesman, and you shall be as God to him." (Exodus 4:10, 13-16)

When people hear the word prophet today, chances are they think almost automatically of someone who predicts a future event. So spectacular was that element in the work of the prophets—that it was really incidental—that in the popular mind it overshadowed more basic elements.

The result: The notion of prophecy became restricted.

However, predicting the future was not the essence of biblical prophecy. Fundamentally, a prophet was a person with a God-inspired interpretation of human events. At times that message dealt with threats of future punishment or promises of future blessings. But it was the message itself that mattered, whether it concerned things past, present or yet to come.

In sum, the prophets were God's champions in a world all too prone to forget him. Let the

world say what it might, let men devise that that course of action, the prophets could stand fearlessly and say with supreme confidence:

"Thus says the Lord!"

The prophets may have been confident about their divine mission. But could the people be expected to accept them with a like confidence? After all, there were many impostors who claimed just as boldly that they spoke in the name of God. That confused the issue.

Still, one thing was certain: If they heralded a religion other than that of Yahweh, they obviously could not be true prophets of God. Again, many of those who boasted of a mandate from God revealed their true selves in various ways: by their eagerness to please, by always giving an answer that would tickle the popular fancy, by their selfishness or by conduct which left a great deal to be desired.

By and large the Israelites were able to distinguish the counterfeit from the true, course, their sixth sense was not foolproof; they often were duped. But then as now, it couldn't fool all of the people all of the time.

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## Discussion points and questions

1. What is your idea of an addiction?
2. Have you had any personal experience with addiction, perhaps with a friend or a family member? How did the addicted person affect you? Were you able to help the person?
3. Why do you think Dolores Leckey says we live in a society of many addictions? Do you agree?
4. What roadblocks to overcoming addictions does Mrs. Leckey identify?
5. What are two ways Blessed Marguerite D'Youville, founder of the Grey Nuns in Montreal, Quebec, Canada,

coped with the results of her husband's addiction?

6. From reading Katharine Bird's article, under what circumstances could a workaholic or a jogger be considered addicts?

7. Why is addiction harmful, according to social worker Daniel Roff in the interview with Ms. Bird?

8. Father John Castellott says the prophets are the mouthpieces of God. Is their job mainly to foretell the future?

9. After reading our series this week, how would you describe the problem of addiction?

## Addictions may be more (from page 9)

disease, a disease that is never cured but can be held in remission. Alertness and continued honesty with oneself are essential if recovery is to continue. One must be willing to make a searching and fearless personal inventory to discover the emotional chains that close us off from God and from one another.

A.A. sees excessive drinking as a symptom of deeper emotional sickness; the task is to get to the root of the problem and explore it. When explored, it can wither as the roots of trees do when exposed to light and air.

A basic A.A. text is "Twelve Steps and Twelve Traditions." It is a straightforward statement of religious and moral wisdom regarding human behavior.

The other side of the addiction coin is

freedom. And freedom needs to be exercised, it is to grow.

Putting freedom into action—making decisions and acting on them—calls for certain amount of knowledge and a certain degree of clarity. These are the elements of mature freedom. But they become clouded by addictions.

In exercising our freedom, we need to be able to look over available options, to see probable consequences of our choices and accept responsibility for those choices.

That whole process, however, is ringed by limitations of all kinds. One of the most serious limitations on our exercise of freedom is dictation in its many forms.

Is this a society of many addictions?

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DECEMBER 26, 1982  
Feast of the Holy Family (C)  
Sirach 3:24, 12-14  
Colossians 3:12-21  
Luke 2:41-52

## THE WORD

by PAUL KARNOWSKI

It should come as no surprise to us that more and more people are interested in genealogy. At a time when mobility is on the rise, in a society which has witnessed the death of the family business, in a country where independence and self-sufficiency are major virtues, we feel a need to be rooted. We need to know where we came from in order to know where we want to go. Genealogy, however remote and impersonal, connects us to the good old days of the pre-nuclear family.

But in our nostalgia for the good old days, we often forget that the good old days were not always all that good.

After all, it was the family who passed prejudice from one generation to another; it was the family who often stifled the creativity of its own members; it was the family who was too concerned with its own survival to see the suffering of those around them.

In our haste to mourn the decline of the family, we sometimes forget that family life, in and of itself, is not always a holy life. And before we canonize our ancestors, ourselves, or

any firm believer in family life, we must apply the criteria we find in today's readings.

In the second reading from the letter to the Colossians, St. Paul lists those qualities which are necessary for the formation of a holy family. He says we must clothe ourselves with heartfelt mercy, with kindness, humility, meekness, and patience. We must forgive whatever grievances we have against one another. And over all these virtues we must stand on love.

And in the gospel we learn that families must not be shortchanged or introverted. Although they did not fully understand the words, Mary and Joseph accepted the fact that their Son Jesus was to be shared with all men and women. They saw their son as the son of all, the brother to all.

On the feast of the Holy Family we trace family tree back to the family in Nazareth, discover there a man who calls all men women brother and sister. We discover Nazareth the same blood courses through the veins of all. Indeed, we are family. And we are called—all of us—to be a holy family.

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# Rahab's story offers lesson about judging others

by JANAN MANTERNACH

Rahab lived alone. Many men loved her, but she never married any of them.

She had a curious house. It was built into the city wall of Jericho. Men could come and go easily. Rahab was content, even though people in town looked down on her.

One afternoon Rahab heard a knock at her door. She opened it. Two men slipped inside quickly. They looked suspicious. They were foreigners.

She soon discovered that they were spies. The Israelite army had surrounded Jericho. They were planning to attack the city. Their leader, Joshua, sent the two spies to see where the city defenses were weakest.

There was another knock at the door. Rahab led the two spies up to the roof. She hid them under stalks of flax that were drying in the sun. Rahab ran downstairs to open the door.

It was a messenger from the king. "We know two Israelite spies came here. The king orders you to put them out."

Rahab answered calmly. "Yes, the men you speak of were here. They left just before the city gate was closed at dark. I have no idea where they are now."

The king's messenger left in search of the two spies. Rahab went back to the roof.

Rahab felt sure the Israelites would invade Jericho. She believed God was on their side, the God of heaven and earth.

"I know the Lord is with you," she told the spies. "We have heard how the Lord led you out of Egypt, through the waters of the Red Sea. Swear to me now in the name of the Lord. Promise that you will be kind to me and spare

me and my family, just as I am saving you now."

"We pledge our lives for yours," the two spies replied. "If you do not betray us now, we will show you kindness when the Lord gives us this land."

Rahab let them down through the window with a rope. "Go up into the hills and hide for three days."

The spies told her to give them a sign when the armies invaded. "The scarlet cord to your window. Gather your parents and whole family in your house. We will see that no one in the house is harmed."

Rahab said goodbye and wished them luck. She tied the scarlet cord on the window after they were gone.

Not long afterward the Israelites invaded Jericho. The two spies rushed into the battered city. They went immediately to Rahab's house in the wall.

There they found Rahab and her whole family. They led her and her family safely out of the burning city.

Because Rahab had spared the spies Joshua sent to Jericho, Joshua spared her and her family.

### Part 1: Let's Talk

**Activity:** This is a good story for families to use in reflecting on our human tendency to judge others. Sometimes, parents are concerned about the friends their children are choosing. Parents worry that a particular friend may be a bad influence. As a family, take time occasionally to talk about what a friend is. You might look carefully at what makes people good or bad for others. Try to keep the conversation non-judgmental and caring. Children can be helped in choosing friends by the wisdom and insights of adults and adults can grow in their perceptions if they draw upon the wisdom and insights of young people.

**Questions:** How did Rahab help the Israelites? What bargain did Rahab make with Joshua's spies? Why did Joshua spare Rahab and her family?

### Part 2: Parent and Teacher Notes

**Story Background:** This fascinating woman was not one of God's chosen people. She was a Canaanite. As the story begins she is not a believer in Israel's God. Rahab is a prostitute. Yet God uses her to help the Israelites take over the Promised Land. In the process she becomes a believer. Matthew's Gospel (1:5) lists Rahab as one of Jesus' ancestors and the New Testament Letter to the Hebrews (11:31) lists her among great men and women of Israel who lived by faith.

**Scripture and Us:** How do you think God looks at people who seem to be sinners? How would you feel about God choosing a prostitute as one of the ancestors of Jesus? The story of Rahab invites us to ponder the mystery of human nature and of God's choices.

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United Way

## THE QUESTION BOX

# What is the origin of the host?

by Msgr. R. T. BOSLER

**Q** When was the round, waferlike host used for the first time in the Mass and why? Jesus used bread at the Last Supper. I was recently in a Catholic Church where real bread cut into cubes was used in the Mass. Was this valid? Is there any possibility this may become common practice for Catholics?

**A** In the early church, people brought bread from their homes for the Mass. The Eucharistic bread was the same shape as table bread and was leavened.

It was not until the 11th century or later that bread for the Eucharist took the light round form we are accustomed to and was made from unleavened flour.

This probably resulted from a change in eucharistic devotion. Struggling against heretics denying the reality of Christ's presence in the sacrament, the church stressed the real presence of Jesus in his divinity.

The consecrated bread began to be

reserved in tabernacles for the adoration of the people. Unleavened bread was less likely to spoil.

People began to feel unworthy to receive communion. The Eucharist became an object of adoration; lost was its significance as spiritual food.

And almost lost was the relation between the Mass and the Last Supper. The table became the altar, the cup became the chalice, the dish became the paten. All the emphasis was on the Mass as a sacrifice. The consecrated bread became the victim—in Latin "hostia," hence, our English host.

Thus it's not surprising that the bread for Mass had to look and taste different from table bread.

The changes called for by Vatican Council II restored the proper balance between sacrifice and meal in the Mass.

We prefer now to refer to the "sacramental meal." We say people bring up the breads, rather than the hosts, in the offertory procession. We say they bring the cup, instead of the chalice, in the eucharistic prayer.

Directives from Rome require that we restore the sign value of the bread, the physical food that becomes spiritual food.

The General Introduction of the Roman

Missal states: "The nature of the sign demands that the material for the eucharistic celebration appear as actual food. The eucharistic bread, even though unleavened and traditional in form, should therefore be made in such a way that the priest can break it and distribute the parts to at least some of the faithful."

A later instruction amplifies this with: "The necessity for the sign to be genuine applies more to the color, taste and texture of the bread than to its shape."

It has not been easy to accomplish this with unleavened bread.

Several formulas have been created for round flat loaves of wheat bread without yeast, scored to be broken into small cubes. More likely this is what the church you visited was using. These breads are becoming quite common.

The Eastern churches, even those united to Rome, use leavened bread. It is forbidden, and therefore illicit, to use leavened bread in the Roman Church, but the Eucharist should still be valid if it were used.

If we would return to the use of leavened bread, for that's the only kind that feels, looks and tastes like bread for us.

Msgr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at 800 North Alabama, Indianapolis, IN 46204.

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# St. Barnabas Parish

Indianapolis, Indiana

Fr. John Sciarra, pastor

by JIM JACHIMIAK

"We can't get everybody inside on Sunday," says Father John Sciarra. "We have to sit them on the steps and up and down the aisles."

Father Sciarra is pastor of St. Barnabas parish in Indianapolis, which includes 1,300 families and is one of the largest parishes in the archdiocese. Working with him are Father Robert Klein, associate pastor, and Father Paul Dikany, part-time associate.

Because of overcrowding in the present church, attached to the parish school, a new church is to be built. "The plans are pretty well drawn up," Father Sciarra says. The parish debt has been paid off, a new parking lot has been completed, and "the only thing stopping us is money."

When formed in 1963, St. Barnabas included 100 families, formerly members of St. Mark's. "This was all cornfield here," Father Sciarra, the founding pastor, recalls. "Once the building started, it continued until just recently."

As a result, the community has changed. "Originally it was pretty much southsiders who just moved farther south," Father Sciarra says. "But now it's pretty diverse" in terms of background and age.

Tom Egold, parish council chairman, says, "Even though we're so large, I think we're considered a friendly parish."

Ed and Mary Stumph were charter members of the parish. "We've been in four parishes without moving," Ed Stumph says. They were originally members of St. Catherine, but as new parishes were formed became part of St. Roch, St. Mark and St. Barnabas.

WHEN ST. BARNABAS was established,

Mrs. Stumph remembers, "There was just a men's club and a ladies' club. Now we have about 40 different groups, I think." The Stumphs lead a leisure club, formed in 1979 for senior citizens. "It really is an active club," Mrs. Stumph says. "Any time Father needs anything done, we help him out." In addition, the club provides social activities for its more than 100 members.

A number of activities take place at St. Barnabas, but Franciscan Sister Diane Jamison, director of religious education, says, "The things we're most excited about are the coordinated programs between the parish and the school." They include sacramental programs and services for Advent and Lent.

Karen Oddi notes that such programs as the Rite of Christian Initiation of Adults (RCIA) have been implemented to educate the parish and "make it a very welcoming, hospitable place." She notes that the program is divided into areas of spiritual growth and family life. "We also seem to be a kind of catalyst parish for catechetical inservice programs on the south side."

Jim Wynans, president of the men's club, says, "I've been in this parish for four years and I get excited about the people. Everyone wants to help and that is a good feeling. It makes my job easier." He notes that "the men's club does a lot of things but primarily we work with Father." The organization helps with the parish picnic, coffee and doughnuts after two Masses, a program for newcomers, athletic programs and the CYO.

WOMEN IN Christian Service (WICS), the parish women's club, provides loans for the church building, supervises a blood draw and



plans a lunch with Santa for children in the parish. The group also plans spiritual programs for members.

A parent-teacher organization is a "financial and moral link" between parishioners and the school, says Linda Seal, principal. Enrollment in the school is 420 in eight grades. When the new church is built, Mrs. Seal hopes, a kindergarten will be added. There are also 262 students in the religious education program. "We try to make the programs the same for the kids' sake," she says.

Mrs. Oddi adds that "we're struggling, as everyone else is, with youth ministry." With the help of "many supportive adults and couples," the parish's youth council is becoming active.

Sister Jamison says, "One of the things I was amazed at when I came is that the school is definitely a parish center where a number of things go on—one of which is school."

St. Barnabas' parish council includes committees for athletics, community relations, finance, liturgy, maintenance and social activities, as well as an educational commission or board of education. "They oversee all of the parish programs," Father Sciarra says.

Egold says the council has "grown in maturity over the last couple of years." He adds, "Our attitude is, number one, to

represent the people, and number two, to support the parish and the priests." But there are also "so many behind the scenes people." He jokes that, "Basically, we do all of Father's work."

But Father Sciarra replies, "They do what Father tells them."

Egold notes that Benedictine Sister Harriet Woehler, pastoral associate, handles the parish's music program. A youth choir and professional musicians add variety to the program.

Mrs. Stumph calls a recently-organized funeral choir "one of the nicest things" the parish offers.

"Whatever goes on here goes so well that people find out about it," Mrs. Seal says. She adds, "There's just a positive approach here. Everyone tends to be on the positive side."

"The Encourager," a monthly parish newsletter written by Susan Lees, keeps the more than 4,000 parishioners at St. Barnabas informed.

A recent addition is the parish's evangelization committee, which is "working on reaching out to inactive Catholics," Mrs. Oddi says.

But, she notes, until the new church is built, "we don't have room for an active evangelization committee because we don't have room for more people."

GROWING PARISH—Officers of the leisure club at St. Barnabas parish, in upper photo, are, left to right, Joe Lang, Hope Koller, Mary Stumph and Ed Stumph. Parishioners and parish staff members in lower photo are, left to right, Jim Wynans, Tom Egold, Franciscan Sister Diane Jamison, Father John Sciarra, Karen Oddi and Linda Seal. (Photos by Jim Jachimiak)



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# Marguerite D'Youville an example for addicts, spouses

by CHRISTINE ALLEN

The life story of Marguerite D'Youville shows the way one woman coped with the difficulties that resulted from a husband's addiction to alcohol and gambling.

As Marguerite is Januaria, she was born in New France (Canada) in 1701. At the age of 11 she married Francois D'Youville, a merchant from Montreal who was secretly involved in trading alcohol with Indians for beaver skins.

D'Youville's exploits came to light when the Nipissing Indians made a formal protest to the governor of the colony saying "He always gets so drunk to the full value of his pelts."

Mrs. D'Youville's life was filled with suffering. During the next eight years she bore six children of whom only two survived. Then in 1706 her husband suddenly died leaving her with numerous debts.

Because she felt obliged to repay her husband's debts, she decided to begin by selling some of her possessions and by sewing, everything from army tents to ball gowns. Then she decided to invite an elderly woman into her home.

The shadow of her husband's illicit trade still followed her, however. A priest at the Cathedral of Notre Dame refused to serve her Communion because he believed that she too had been selling alcohol to the Indians.

Many local people believed the same rumor. When her home burned, tragically taking the life of a destitute woman, they said that it was God's retribution for the crime she had committed.

As time passed, Mrs. D'Youville gathered together a few women who wished to share in her work of caring for the poor. They collected money to bury the dead, visit the sick and look after the elderly. Local people referred to

them, derisively, as the "drunken sisters" or, in French, "les sœurs grises."

Mother D'Youville, however, persisted in her works of charity. When she eventually founded a religious order, she used the double meaning of the word "grises" in French—it means "drunken" and also the color gray—to call her order The Grey Nuns.

Eventually Mother D'Youville won the respect of her community, and was given control of the bankrupt General Hospital of Montreal. She opened the hospital to elderly men and women, prostitutes and anyone in need of a place to live.

Later, after discovering the body of a murdered baby left outdoors in the snow,

Mother D'Youville opened the first orphanage in North America.

In order to repay the old debts of the hospital and to become financially self-sufficient, the Grey Nuns developed an expertise in sewing and farming. This work went on despite two fires which nearly destroyed the hospital and convent.

Among those at the hospital were the wounded from the ongoing wars between the French and English, including Indians from the Iroquois, Montagnais, Huron and Algonquin nations.

Mother D'Youville decided to accept all the wounded, regardless of nationality, placing soldiers from opposing sides in separate sec-

tions of the hospital to avoid further bloodshed. She also had people fleeing capture in the basement.

Mother D'Youville died in 1771. Her decision to accept everyone who came to the Grey Nuns, without regard for financial status, nationality or reputation led to her being called "Mother of Universal Charity" at her beatification in 1969 by Pope John XXIII.

Today the Grey Nuns combine the traditional supports of soup kitchens and hostels with a first-rate modern counseling and therapeutic program. And the order seeks to help many women and men overcome destructive forms of addiction.

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## More theologians needed, pope says

VATICAN CITY—The church should train more priests to be theologians, Pope John Paul II told a group of French bishops Dec. 18.

Meeting in the Vatican with 11 bishops from central France who were making their official five-year visits in Rome, the pope said, "The fewer priests there are, the more the word of each one of them ought to be clear and clarifying, capable in a dark time of responding in the name of the church to the hopes of many."

"How is this possible," he added, "without qualified theologians?"

"The announcement of the faith cannot be separated from the church's reflection on the revelation which has been entrusted to it or from dialogue with the culture of each age," the pontiff told the bishops.

The progressive secularization of culture,

said the pope, also demands the development among the laity of "a deepening in the faith which is always more knowledgeable."

In their report to the pope the French bishops said that in their region the number of unbaptized infants had grown, Sunday Mass attendance had declined, and the number of clergymen had decreased while their average age had risen.

Pointing to positive developments in the church, the pope praised the surging interest in prayer groups, prayer communities and retreats. This development "warrants vigilance but is a grace which comes to sanctify the church," he said.

The pope referred approvingly to "a renewed taste for prayer, a prayer which is personal and communitarian" in the church.

Among "trends to be avoided in spiritual renewal," however, he warned against "giving too great a place to sentiment... a prejudicial confusion between emotion and spiritual experience."

"The desire for immediate efficacy... can make one forget the slow and silent maturation of the word of God in the heart of the believers," the pope commented.

"If it can happen that the Spirit sometimes makes an intrusion in a manner apparently unforeseen in the life of a man or a woman, causing a conversion," observed the pope, "nevertheless one should not forget the proximate and remote preparations which the Spirit generally makes use of and with which one ought to cooperate."

The pontiff said that such matters demand a discernment of spirits and that such a discernment concerns bishops first and then priests, who ought to be guarantors of the ecclesial character of each group of the faithful.

"Having affirmed this... we rejoice in knowing that prayer is recovering its chief position in the church," said the pope. "Without recourse to the Holy Spirit... how can the church develop its dynamism and its apostolic prudence?"

The discernment of spirits, the question of how to recognize what is an authentic expression of the action of the Holy Spirit in the Christian community and what is not, has been considered one of the thorniest problems in the exercise of pastoral authority in the church since apostolic times.

## Pope urges nuclear physicists to help stop arms race

VATICAN CITY—Nuclear weapons are "terrible instruments of death," said Pope John Paul II Dec. 18 in urging a halt to the arms race.

The pope, who several times during his four-year pontificate has asked an end to the nuclear arms race, repeated the plea at an audience for 200 nuclear physicists attending an international symposium in Rome sponsored by the Italian National Institute of Nuclear Physics.

The pontiff coupled his praise for scientific research with a warning.

"When one hears talk of nuclear and sub-nuclear energy, one cannot fail to think, alas, of the destructive effect of modern weapons. There is no doubt that they represent one of the most serious threats to humanity," he said.

"My predecessors and I have repeatedly drawn the attention of politicians and scientists to this grave danger, above all if leaders of government do not have the wisdom or the will to put the brakes on the production and the accumulation of such terrible instruments of death," he added.

The pope supported the peaceful uses of nuclear energy and the possibilities for the good of the human race that could result from their development.

The pope's talk to the scientists was the central event in his busy pre-Christmas week. On Dec. 18-19. Later on Dec. 18, in the

Vatican audience hall, he addressed 1,200 delegates to a convention of the Italian Christian Workers Movement being held in Rome. The 10-year-old Italian organization has 100,000 members who seek to provide mutual support in relating their religious values to their work.

"The world of work has need of Christ," the pope told the workers. "And as a pastor I feel a pressing responsibility to renew my appeal to the whole sphere of workers: Open the doors to Christ and to his saving power; throw open the door of your heart and of your intelligence to the message of Christ, which is the announcement of salvation, of liberation and of true human advancement."

On Dec. 19 about 20,000 pilgrims, including thousands of Roman school children, came to St. Peter's Square on a sunny but crisp Sunday morning to hear the pope's Angelus message.

Many of the children, carrying on a tradition which began with the present pope, brought figures of the Christ child to be blessed by the pope before being placed in Christmas cribs at home.

The pope told them: "I welcome you with all my heart, dear children. The feast of Christmas is your feast, because Christmas reminds us that God, the son of God, was made a child like you. God, the infinite one, has wished to become small."



FAIR FROM ROME—Sabah, left, and Shaista Amd from Afghanistan check out an ornament at a Christmas party sponsored by St. Louis Catholic Charities. The international tree was decorated with ornaments representing the countries of refugees attending the party. About 200 refugees from throughout the world have been resettled in the St. Louis area with the help of the archdiocesan refugee program. (NC photo)



# The Active List

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

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

## December 27

**Christmas Bidding**, a one-session program to prepare a mother-to-be for a Christmas delivery will be held between 7 and 8 p.m. at the St. Vincent Wellness Center, Carmel. Fee: \$10 per couple. Call 317-666-1007 for information.

A festive exhibit of work in hand, drawing, quilting, wearable art, painting and printing techniques by Carol Ward and Marilyn Price is now showing in Cordell Art Gallery, Reformed Preparatory School, 3801 W. 96th St., Indianapolis. The exhibit is open from 9 a.m. to 4 p.m. until Friday, Dec. 31.

## December 31

St. Mark parish, Indianapolis, will have a New Year's Eve dance from 7 p.m. to 1 a.m. for adults only. Tickets are \$15 per couple; \$7.50, single. (An anticipated New Year's Day Mass will be celebrated at 8 p.m.)

Tickets for the New Year's Eve dance at St. Roch School, 3603 S. Meridian, Indianapolis, are available by calling 784-7580 or 786-5182. Pre-sale tickets are \$23; \$14 at the door. The dance is from 7 p.m. to 1 a.m.

A New Year's Eve dinner and dance will be held at St. ...

3800 S. Holt Rd., Indianapolis. Admittance by reservation only. For more information call Marie, 346-0528, or Carla, 356-1447.

Bob Beckrich, 700 N. Meridian St., Indianapolis, will host a New Year's Eve party for members of the Catholic Widowed Organization. The party begins at 7 p.m. Make reservations by Dec. 28. Call Debra Connor, 754-0287.

The **Channel of Peace** Christmas Mass on New Year's Eve will replace the regular monthly Mass and will be celebrated at St. Joan of Arc Church, Indianapolis. The evening begins with fellowship at eight o'clock. For information call 344-0555.

## January 1, 2

A retreat for young adults is scheduled at Wood St. Francis Retreat Center in southern Indiana. For reservations call 812-623-8815.

## January 2-7

A directed retreat will be offered at the Beech Grove Benedictine Center, 1400 Southern Ave., Beech Grove. For details call 317-750-7581.

## January 4-27

A Successful Living class will be held on Tuesdays and Thursdays at ...

Alverna Retreat Center, 6140 Spring Mill Rd., Indianapolis, from 7:30 to 9:30 p.m. each session. Franciscan Fr. Justin Smith is the lecturer. Call 317-257-1329 for complete information.

## January 5

Open house will be held at Ritter High School, 3200 W. 30th St., Indianapolis, beginning at 7 p.m. The evening features tours, classroom demonstrations and scholarship prizes.

## Socials

**MONDAY**, St. Ann, 8:30 p.m.; Our Lady of Lourdes, 8:30 p.m.; St. Thomas, Fortville, 7 p.m. **TUESDAY**, K of C Pius X Council 482, 7 p.m.; Roncalli High School, 8:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 9 p.m.; St. Simon, 8:30 p.m. **WEDNESDAY**, St. Anthony, 8:30 p.m.; St. Bernadette school auditorium, 8:30 p.m.; St. Francis de Sales, 8:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 5-11 p.m. **THURSDAY**, St. Catherine parish hall, 8:30 p.m.; Holy Family K of C, 8:30 p.m.; Westlake K of C, 229 N. Country Club Road, St. Peter Claver Center, 3110 Sutherland Ave., 2 p.m. **FRIDAY**, St. Andrew parish hall, 8:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 8:30 p.m.; Holy Name, Hartman Hall, 8:30 p.m. **SATURDAY**, Cathedral High School, 1 p.m.; K of C Council 427, 1300 N. Oakview, 8:30 p.m. **SUNDAY**, Cardinal Ritter High School, 8 p.m.; St. Philip parish hall, 1 p.m.



**CARING PARENTS**—Archbishop O'Meara poses with two couples honored by St. Elizabeth's Home last week for their service to the home's Tender Loving Care program. Donald and Patricia Roti (left) have given 4,000 hours of service by caring for eight infants in the past five years. John and Patricia Wulfer (right) have given 6,000 hours of service in their care for 11 infants in the past five years. More than 200 years of service have been provided by 14 families in the past 18 years. The honors were awarded at St. Elizabeth's Home's annual Christmas dinner, at which Shirley R. Evans was also honored for her service as board president for the past two years. In addition, plaques were given to David Smith and Joseph Naughton, retiring board members. James W. Loughery is the new president of St. Elizabeth's board of directors. (Photo by Fr. Tom Widner)

## OBITUARIES

**† ARUNDALE**, Alberta, 37, St. Mary, Indianapolis, Dec. 18. Wife of Leo; mother of Lois and Michael and Lee P. McNulty.

**† MCNULTY**, Patrick, 32, St. Philip Neri, Indianapolis, Dec. 18. Father

of St. Ann Patrick, S.P., Mary C. Poore, Theresa (Polly) Zmola, Betty O'Connor, Patricia Marbaugh and Lee P. McNulty.

**† REUTER**, Julia, 88, St. Joseph, Shelbyville, Dec. 18. Mother of

Francis; Fr. Charles Reuter, Francis; Fr. Leon Reuter, Harold, Francis and Alfred Reuter, Mrs. Wilbur Hovig, Mrs. James Blatz, Mrs. Robert Miner and Mrs. Frank Schofield.

**† REUTER**, Leroy, 74, Assumption, Indianapolis, Dec. 18. Husband of Mary; father of Joseph Bridgewater; brother of Dorothy Draper, Mabel Bishop, William and Ernest Reuter.

## Funeral liturgy celebrated for two Providence sisters

**ST. MARY OF THE WOODS**—Funeral services for two Sisters of Providence were held in the Church of the Immaculate Conception here.

The funeral liturgy for Providence Sister Gertrude Ann Meyer, 78, was held on Dec. 13 and for Sister Mary Elvire Marc, 74, on Dec. 14.

The former Henrietta Meyer was born in Evansville. At the age of 19, she entered the Congregation of the Sisters of Providence and pronounced her first vows in 1926.

In her years of service as a teacher, she was assigned to schools in Illinois, Massachusetts, Washington, D.C. and Indiana. In the archdiocese she taught at Holy Trinity, New Albany; St. Philip Neri, St. John, St. Anthony, St. Joan of Arc and Holy Spirit, Indianapolis.

One sister, Providence Sister Anna Gertrude Meyer, and a nephew, William Griffin of Ontario, Canada, survive.

Sister Marc, a Ft. Wayne native,

entered the Sisters of Providence in 1931. She professed her first vows in 1933. She held a number of different assignments as teacher, secretary

in the education office and in the office of records at St. Mary of the Woods.

Nieces and nephews survive.

## Rites held for Sister Gansman

**OLDBURG**—The Mass of Christian Burial for Franciscan Sister Miriam Gansman was celebrated on Dec. 18 at the Sisters of St. Francis motherhouse here.

Sister Gansman, a native of Evansville, was born on June 19, 1903. She entered the Franciscan community in 1914.

An elementary school teacher for 36 years, she taught in schools in Ohio and Indiana including in the Indianapolis Archdiocese Holy Family, Oldenburg; St. Michael, Brookville; St. Ann, Hamburg; and St. Mary-of-the-Rock.

She is survived by one brother, Leonard, of Evansville.

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# 1982 marked (from 6)

agreement on the war and peace pastoral, but the document stirred animated debate on the floor of the meeting and in the press, and the White House again criticized it.

After four days of intensive discussion of the second draft of the letter, the bishops voted almost unanimously to hold an extraordinary meeting next May in Chicago to discuss and vote on a revised version.

While many bishops urged modifications of parts of the second draft, only Archbishop Philip M. Hannan of New Orleans called for discarding the whole document, and only 12 of the more than 200 assembled bishops registered "basic disagreement" with the document in an initial poll of their reactions to it. A large minority of bishops, however, indicated "major reservations" about the draft.

**IF THE MORAL** dimensions of possible nuclear war dominated religious concerns in 1982, the tragedy of actual wars and civil strife also played a major role, especially with the Falkland Islands crisis, the Israeli invasion of Lebanon, and the ongoing turmoil in Central America.

Catholic Church leaders, including Pope John Paul II and the U.S. bishops, expressed strong concern over Central America, where Nicaragua, El Salvador and Guatemala were in the spotlight.

On Aug. 4 the pope sent a letter to El Salvador's bishops condemning violence on both sides and urging the bishops to foster "the ministry of reconciliation."

Nicaraguan bishops confronted the leftist Sandinista government over press restrictions and the treatment of Indians, and the pope wrote a letter to the bishops warning against "popular churches" that align themselves with political causes.

In Guatemala the bishops called for investigations of Indian massacres.

The Catholic Church and other religious bodies in the United States continued their leadership role in working protection of human rights and peaceful resolution of the conflicts throughout Central America.

The warfare in May and June between Great Britain and Argentina over the Falklands almost forced Pope John Paul II to cancel a visit to Great Britain and, when he decided to go ahead with those plans, led him to add a sudden trip to Argentina to his schedule.

**AS THE WAR** loomed and actual fighting broke out, the pope repeatedly called for peace and a mediated solution to the South Atlantic conflict.

In Great Britain May 26-June 1 he repeatedly departed from his prepared texts to plead for an end to hostilities, and at Coventry he spoke passionately of peace to about 100,000 worshippers. "Today," he said, "the scale and the horror of modern warfare—whether

nuclear or not—makes it totally unacceptable as a means of settling differences between nations."

Less than two weeks later he was in Buenos Aires, urging Argentines to moderate their patriotic fervor by recognizing the patriotism of the other side as well, and to seek peaceful solutions to the conflicting claims of nations.

The Israeli invasion of Lebanon to root out strongholds of the Palestine Liberation Organization there, and events that followed, again found Pope John Paul embroiled in controversy.

As the fighting raged, with high civilian casualties, the pope repeatedly urged a restoration of peace. After the fighting was over and the PLO was ousted from Lebanon, the pope joined other religious leaders around the world in condemning a massacre of Palestinian refugees in West Beirut by Lebanese rightist forces practically under the noses of occupying Israeli troops.

**THE POPE'S MEETING** Sept. 15 with PLO leader Yasser Arafat at the Vatican provoked a storm of controversy, as top Israeli officials and Jewish organizations around the world protested that it constituted a papal blessing on terrorism. The Vatican and leading church spokesmen in other countries defended the meeting, saying it was not a blessing on Arafat or the PLO, but an expression of papal concern for the Palestinian people and for the rights of all parties in the Middle East conflict.

When an attack on a Rome synagogue the following month killed a two-year-old boy and injured 17 people, the pope denounced it as a "blood-chilling terrorist act" and a "criminal episode of anti-Semitic hatred," but the incident led Israeli officials and some Jewish leaders to renew assertions that the pope had encouraged anti-Semitism and terrorism by meeting with Arafat.

While the Falkland Islands war added unexpected controversy to Pope John Paul's visit to Great Britain, the first-ever papal visit to that country was also a historic one because of its ecumenical aspect.

At Canterbury's Christ Church Cathedral, the mother church of Anglicanism and the focal point in the 500-year-old rift between the Anglican and Catholic churches, the pope and Archbishop Robert Runcie of Canterbury, leader of the worldwide Anglican Communion, joined in common prayer and issued a common declaration announcing the establishment of a new commission mandated to recommend practical steps to full communion by the two churches after a review of the doctrinal differences between them.

**THE TRIP TO Great Britain** was the third of seven papal trips outside Italy in 1982. The others were to four African countries in

February, to Portugal in May, to Argentina in June, to Switzerland in June, to San Marino in August, and to Spain from Oct. 21 to Nov. 9.

But a trip the pope never made was significant this past year too—his hoped-for return to his native Poland in August to help celebrate the 900th anniversary of the arrival in that country of the icon of Our Lady of Czestochowa.

The postponement of the trip until 1983 was announced July 21 in separate statements by the Polish primate, Archbishop Joseph Glemp of Warsaw and Gniezno, and Poland's martial law leader, Gen. Wojciech Jaruzelski. Tensions under martial law in communist-ruled but overwhelmingly Catholic Poland were the reason for the postponement.

Those tensions were themselves the object of continuing international concern and church-state conflict within Poland throughout the year.

Repeatedly Pope John Paul and Polish church leaders called for an end to martial law, the release of Lech Walesa and other detained leaders of the independent labor union, Solidarity, and the restoration of freedoms to the Polish people, including recognition of a major role for Solidarity in the national dialogue needed for reconstruction of the country.

ON OCT. 10, two days after the Polish Parliament formally outlawed Solidarity and established restrictive new rules for the creation of any new unions, Pope John Paul, in the presence of representatives of the Polish government, lashed out angrily at the parliament's action. Speaking at the end of the canonization of a new Polish saint, Franciszek Father Maximilian Kolbe, the pope said the new law was a "violation of the fundamental rights of man and of society."

In November the Polish church and government formally agreed that the pope's postponed 1982 visit could begin next June 18, and a few days later Walesa was released. On Dec. 13, the anniversary of the imposition of martial law, Jaruzelski submitted to

parliament plans for the suspension of most martial law measures by the end of the year.

The assassination attempt on Pope John Paul that had topped religious news in 1981 brought new headlines in 1982 as Italian investigators in November and December arrested or sought the arrest of several Bulgarians and Turks on charges of complicity in the attempt to kill the pope.

The investigators' linkage of the convicted would-be assassin, Mehmet Ali Agca, with Bulgarian officials lent new credence to speculation by investigative journalists earlier in the year that the plot against the pope originated at the top levels of the Kremlin and was carried out by Agca under the direction of the Bulgarian secret police.

**EVENTS AND** controversies within the church also made news in 1982.

In November, Pope John Paul convened a special four-day assembly of the world's cardinals to discuss reform of the Vatican Curia, the church's central administration; the soon-to-be promulgated new code of canon law; the financial situation of the Holy See; and activities of the Vatican Congregation for Sacraments and Divine Worship and the pontifical commissions on the family and on culture.

The Nov. 23-26 meeting brought 97 of the world's 120 cardinals to Rome.

At its end, the Vatican published the full text of the report given to the cardinals by Vatican Secretary of State Cardinal Agostino Casaroli on another major controversy that had captured wide public attention during the year: the relationship between the Vatican bank, headed by U.S. Archbishop Paul Marcinkus, and Banco Ambrosiano, Italy's largest private bank prior to its collapse earlier in the year.

The report indicated that the trust the Vatican bank had placed in Banco Ambrosiano's president, Roberto Calvi, had been abused, but it denied assertions by Italian officials that the Vatican should be liable for \$1.2 billion of defaulted loans by the Ambrosiano.

At the end of the assembly Archbishop Marcinkus, the central church figure in widespread media speculation about the affair,

(See 1982 MARKED on page 19)

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ANDHAPPYNEWYEAR

## Cardinal assures those in military

**NEW YORK**—Noting recent publicity about the bishops' proposed pastoral on nuclear war, Cardinal Terrence Cooke of New York reassured Catholics in the armed forces that the church continues to appreciate their service to the cause of peace. The cardinal said that though such appreciation was "presumed" in the past, he felt it necessary this year to express it "clearly and directly." In his annual Christmas message, dated Dec. 7 and released Dec. 15, Cardinal Cooke, viceroy for all U.S. Catholics in military service, also emphasized that the draft version of the pastoral under consideration is not final.

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MRS. CLAUS—in Victorville, Calif., 3-year-old Shell Thompson asks Santa for a big present. Playing Santa is Doris Davis, who takes her role as seriously as she does coaching her Little League team. (NC photo from UPI)

## YOUTH CORNER

### Family is theme of essay contest

BALTIMORE—Leo H. Nuebling, chairman of the Youth Committee of the National Association of the Holy Name Society, has announced that the Society's annual Youth Essay Contest will be held Jan. 1-March 1. This year's theme is "What Family Life Means to Me."

The contest is open to all students in public, private and parochial schools from grades seven through 12. In the high school division (grades 9-12) prizes range from \$300 and a plaque for first place to award certificates for seventh through 10th-place winners. In the

junior high division, the range is from a \$100 savings bond for first place to certificates for the young writers who place seventh through 10th.

Essays must be 300-500 words in length, postmarked before March 1, 1983, and received by March 15. Contestants must mail their essays to: Leo H. Nuebling, National Youth Committee Chairman, NAHNS, 3314 Fleet St., Baltimore, Md. 21204.

News from the CYO: Father Quest and Search participants will meet for a Christmas Celebration on

Monday, Dec. 27 at 4 p.m. at the CYO Center. This will include a Mass, shared prayer and a pitch in supper. Later in the evening games will be played in the gym.

The Archdiocesan Youth Council will meet in New Albany on Tuesday, Dec. 28 to continue planning for the 1983 Archdiocesan CYO Convention. The convention will be held at Roncalli High School from April 15-17. The theme of the convention will be "The True but Silent Meaning of Life." Every high school youth in the Archdiocese of Indianapolis is welcome to attend.

## DORIS ANSWERS YOUTH

### Youths ask questions about compliments and dating

by DORIS H. PETERS

Dear 17-year-old Doreen:

In answer to your letter which you asked me not to print I suggest that there is one obvious mistake you are making. And that is in not facing the fellow. And also in acting like you don't see him. That's not only foolish but rude. And the guy is probably interpreting your action as disinterested. In addition, you may be overreacting to the fact that his friend told him you like him. So what? You do, don't you? So face up to it and speak to him when you see him. If the fellow doesn't answer then you'll know how he feels. But in the meantime communicate with him.

\*\*\*

Dear Doris: A lot of parents compliment me about basketball and volleyball. I'm beginning to believe in myself. People tell me to be proud of myself. In my class people always say how good they are, but when I say it they get mad and make fun of me. What can I do? I'm scared to say something to them.

Mary

Dear Mary:

It is good to have confidence in yourself and to be proud of your accomplishments. It makes you feel good to know that you are doing something well. But it is quite another thing to draw attention to yourself and your accomplishments—no matter how good you are. It is much better to let others discover them and compliment you.

It is enough to know that you do well. It is not necessary to let everyone else know. Not many people can do this without encouraging either laughter or bad feelings. So don't say anything. Accept the compliments you receive graciously saying only "thank you" or "thanks. I'm glad you think so."

And be sure to compliment the others. This will make you feel even better.

\*\*\*

Dear Doris:

I'm a sophomore and I'm interested in two guys—a freshman and a junior. I've liked the junior for a long time and have wanted to go out with

him since last year. I think he may be interested in me, but I'm not sure. I just started liking the freshman this year and I know that he is interested in me. But I think I've encouraged him without meaning to. Now that I realize that the freshman likes me I'm confused. I want to be available if the junior asks me out but I don't want to hurt the freshman's feelings by saying that I'm not interested anymore.

Confused

Dear Confused:

So far you are working on an assumption... they are both interested and will ask for a date. You can't count on an assumption. If you have nothing to do to accept the first one who asks you. And remember—one date does not mean a lifetime commitment! You may also want to accept the other when he asks. But do not tell anyone that you're not interested. If you don't want to go out with the freshman (if he asks you) offer a more charitable excuse—like being busy at home.



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### Kung supports pastoral papacy

LONDON—Father Hans Kung said on British television Dec. 13 that he affirms a "primacy of service, a pastoral primacy" of the pope, but he rejects "an absolutist papacy." Many Anglicans, Orthodox and Protestants could accept a pastoral papacy without imperial powers attached to it, said the Swiss-born theologian, a professor of ecumenical theology at the West German University of Tübingen. Father Kung, who is best known for his frequent clashes with the Vatican over issues of papal authority and infallibility, said, "What we need is not a Roman Empire. What we need is a Catholic commonwealth."

### the Saints ST. SABINUS

ACCORDING TO LEGEND, SABINUS WAS AN ITALIAN ROY, BUT EXACTLY WHERE IS UNCERTAIN. SINCE 800, CHRISTIANS IN THE SPOLETO AREA CLAIM HIM. SABINUS AND SEVERAL OF HIS CLERGY WERE ARRESTED DURING THE PERSECUTION OF CHRISTIANS UNDER EMPEROR VALENTIEN AND BROUGHT BEFORE VALENTIEN, GOVERNOR OF AFRICA. WHEN SABINUS SMASHED A STATUE OF JUPITER TO BITS, VALENTIEN ORDERED BOTH HIS HANDS CUT OFF AND TWO OF SABINUS' FINGERS. MARCELLUS AND COLPHERANTUS, TORTURED TO DEATH. SABINUS WAS RETURNED TO PRISON AND AFTER ENDURING THE BLIND SON OF SENATOR, A WOMAN HE CONVERTED SEVERAL OF HIS FELLOW PRISONERS AND THEN VALENTIEN ORDERED HIM LATER SUPPRESSED. WARDEN.

SABINUS WAS BEATEN TO DEATH BY SPOLETO AROUND THE YEAR 300, AND WAS BURIED A SAINTE DISTANCE AWAY. THE FEAST OF ST. SABINUS BISHOP AND MARTYR IS DEC. 30.



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# 1982 marked (from page 15)

denied rumors that he was going to resign. "We were not involved in any of Calvi's operations and I will defend our position in the end," he said.

POPE JOHN PAUL, surprised church and civil authorities when he ended the meeting of the cardinals by proclaiming 1983 as a special Holy Year to celebrate the 1,000th anniversary of the year of the redemption, when Christ died on the cross.

Normally Holy Years are celebrated every 25 years and the last one was in 1973. A Holy Year is customarily marked by special prayers and pilgrimages.

In ecumenical relations, a major event during the year was the publication in March of the final report of the Anglican-Roman Catholic International Commission, the product of 17 years' work by an international team of scholars appointed by the archbishop of Canterbury and the Vatican Secretariat for Christian Unity.

The report called for Catholics and Anglicans to reunite, out of obedience to God's will, with the bishop of Rome recognized as the "universal primate" of the church.

A month later, the Vatican Congregation for the Doctrine of the Faith praised the final report for "the quality of doctrinal rapprochement achieved," but sharply criticized

it as being ambiguous or inadequate on a number of key points and urged an extension of the commission's mandate to resolve those issues.

In the area of church concerns and public policy in the United States, the troubled economy, high unemployment and controversial government social policies were major issues for the Catholic Church and many other religious bodies. For the Catholic Church, the congressional ups and downs of the Hatch amendment and the Helms bill on abortion and of tuition tax credits were also significant issues.

President Reagan's \$75.4 billion budget, submitted to Congress Feb. 8, advocated a new round of cuts in social programs strongly backed by many Catholic organizations. It once again proposed a cut in postal subsidies, which would cause new financial problems for the religious press. It also proposed new cuts in student loans and grants, which could mean more difficulties for Catholic colleges trying to attract high school seniors.

Testifying Feb. 22 before congressional committees on behalf of Catholic agencies, Auxiliary Bishop Joseph M. Sullivan of Brooklyn called the cuts "difficult to justify morally."

In mid-summer, nine months after the Reagan administration's 1981 budget cutbacks took effect, church-supported self-help organizations reported that their emphasis on advocacy and service was, in many cases, taking a back seat to a fight for survival.

In a letter to the U.S. bishops in August, Bishop Mark J. Hurley of Santa Rosa, Calif.,

chairman of the U.S. Catholic Conference Committee on Social Development and World Peace, urged them to focus on the national "tragedy of unemployment" in 1982 Labor Day observances in their dioceses.

In August, as congressmen tried to wrap up legislative business and get out on their 1982 election campaigns, the scene changed almost daily on controversial abortion and tuition tax credit issues.

The Hatch amendment, which would restore constitutional power to the states and Congress to restrict or outlaw abortions, had received the public backing of the U.S. bishops at the end of 1981. Although some pro-life groups rejected it as too weak an amendment, others fought for it, seeing it as the most politically feasible way to stem legalized abortion and seeing in the outgoing Congress the best hope yet of constitutional action to reverse the 1973 abortion decisions of the Supreme Court.

The Hatch amendment vied for congressional attention with the Helms bill, an effort to remove abortion from the Supreme Court's purview and restore restrictive powers to the states by federal legislative action rather than by constitutional amendment. In the end, only the Helms bill reached the Senate floor for consideration, and it was defeated.

A similar fate met tuition tax credit legislation in the final days of Congress. The Reagan-backed effort to provide tax breaks to parents of students in private schools was supported by Catholic officials anxious to see an end to what they called an economic block to the parents' fundamental right to choose their children's education.

A major transition occurred in the church in the United States with the death on April 25 of Cardinal John Cody of Chicago and the appointment in July of Archbishop Joseph Ber-

nardin, head of the Cincinnati Archdiocese for 18 years, to succeed him.

The appointment confirmed the view of many that Archbishop Bernardin, a former general secretary and former president of the National Conference of Catholic Bishops and head of the committee drafting the bishops' controversial war and peace pastoral, was a major figure in emerging new leadership in the U.S. church. He was featured on the cover of Time magazine Nov. 29.

His appointment on July 16 came only four days after the U.S. attorney in Chicago announced that a federal grand jury probe into possible misuse of church funds controlled by Cardinal Cody had been called off with no indictments.

Among the notable Catholics who died during 1982 besides Cardinal Cody were Cardinal Giovanni Benelli of Florence, Italy, on Oct. 26; Cardinal Carlos Carmelo de Vasconcelos Motta of Aparecida, Brazil, the oldest member of the College of Cardinals, on Sept. 18; and Cardinal Pericle Felici on March 22.

U.S. bishops who died during the year included Bishop Romeo Blanchette, retired bishop of Joliet, Ill., on Jan. 10; Bishop Christopher Weldon, retired bishop of Springfield, Mass., on March 19; Bishop Peter Bartholome, retired bishop of St. Cloud, Minn., on June 17; Bishop Clarence Jansmann, retired bishop of Cleveland, on July 28; Bishop Stephen Donahue, retired auxiliary of New York, on Aug. 17; Bishop Aiden J. Bell, retired bishop of Sacramento, Calif., on Aug. 28; Bishop M. Joseph Green, former bishop of Reno, Nev., on Aug. 30; Bishop Joseph Sullivan of Baton Rouge, La., on Sept. 4; and Bishop Vincent McCauley, U.S.-born retired bishop of Fort Portal, Uganda, on Nov. 1.



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## VIEWING WITH ARNOLD

# '48 Hours' is new version of old genre

by AMER W. ARNOLD

About the best thing that can be said for "48 Hours" is that it goes by very quickly, in a kind of blur, in what seems like 30 minutes. But unfortunately, it is slow-motion—it must be the loudest, screechiest, unsmallest movie of 20-time, like "Starsky and Hutch" turned up so you can hear it while taking a shower or running a drill press.

This enterprise is the ultimate, or at least most recent, degradation of what used to be a respectable genre—the San Francisco cop movie. (The peak was probably reached in "Bullitt.") This may be an unpleasant surprise for the millions repelled by Clint Eastwood's "Dirty Harry" series formula, which was basically lousy-cop-chases-louder-killers. Incredibly, "48 Hours" out-dirties, out-dumbs and out-machos "Dirty Harry."

It uses America's three favorite dirty words instead of periods and commas; what it uses for semi-colons can't even be suggested. It offends women, blacks, Indians, cowboys and cops. When it runs out of ideas (which is all the time), it shoots, hits, crashes a car, or requires some struggling young actress to wander around in what used to be called the wilderness.

A new variation on the black-white buddy film, "48 Hours" is about a super-tough gorilla cop (Nick Nolte) who springs a convict via subterfuge for two days because he presumably has information that will help track down a couple of low-life cop killers. (The badkies are established early as "animals.")



NOLTE, a side of beef who talks mostly in basso growls and grunts, is particularly anxious to solve the case because the fugitives used hostages to force him to give up his gun. From now on, he is determined to be no more Mr. Nice Guy, and shoots through, over and around every civilian in California.

The convict is played by young black actor Eddie Murphy, the first of the second wave of "Saturday Night Live" TV alumni to hit the big screen. While the character is sympathetic and Murphy next to Nolte seems like Olivier, he is essentially portraying the stereotyped cool bad ghetto dude. The film's major running gag is Murphy's desperate need for sex after three years in the slammer, and his repeated frustrations.

The pairing of the black con and the neanderthal white cop is obviously an excuse for race-baiting on both sides, and includes a semi-comic brawl in which the two brutalize each other into a facsimile of sausage. It won't surprise you that the pair eventually become (wary) friends, and the fadeout sets the stage for future

collaboration in a sequel.

While there is no doubt that Murphy's role is of little help in improving the black image or providing a model for black youth, he is grateful to be working. As Variety reported last week, there were only nine films released in 1982—including this one—in which black males had leading parts. Richard Pryor had three of them.

THESE were zero leading roles for black females. This compares with 39 films starring blacks in 1971, and 40 in 1972. The free marketplace is obviously moving back to white supremacy.

Writer-director Walter Hill has long been expert at hard-nosed macho action films, like "Hard Times," "The Driver" and "The Warriors." He even did an early version of "48

Hours" a decade ago in "Hickey and Boggs," with Robert Culp and Bill Cosby.

But all of those contained at least some intelligence bordering on artiness. Sort of tough stuff for high IQ males. There is no pretense of that in "48 Hours," in which Hill seems anxious to prove his box-office score. It's a sad display of fallen character and abused talent.

Everybody in this movie is hostile. Even the cops are constantly screaming at, and grappling with, each other. (There is more reality and humanity in 10 minutes of "Hell Street Blues.") All the shooting is with 44's, which sound like cannon and do lots of damage. All the women are hostages and/or whores.

Hereo Nolte's stormy relationship with his girlfriend (Annette O'Toole, on very

briefly) sets the tone early. "You make me feel good, I make you feel good—what'll more do you want from a guy?"

While most of the action involves shootouts and chases through the S.F. streets, BART subways and Chinatown area, the big scene has Murphy pretending to be a cop and busting up a redneck country-western bar. It plays the obvious racial antagonism for laughs.

In times like these, "48 Hours" is the worst kind of sick film, exploiting the dark side of our tastes and fears for the fun of it. To paraphrase what Nolte says about cops and crooks, critics are grateful for rotten films like this or we wouldn't have jobs.

USCC rating: O, morally offensive.

## Movie ratings updated by USCC office

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

- A-I—general patronage;
- A-II—adults and adolescents;
- A-III—adults;
- A-IV—adults, with reservations;
- O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the + before the title.

Alphaville II	
The Sequel	O
The Amateur	A-III
Amis—de Ruse and Fall	O
The Antelope Hunter II	O
The Passion	O
Amis	A-I
Arthur, Arthur	A-III
Barbarians	A-III
Best Friends	A-III
The Best Little	O
Whorehouse in Texas	O
Blade Runner	O
The Boat	A-III
The Border	A-III
Bugs Bunny's Third	O
Movie—IML Rabbit Tales	A-I
Butterfly	O
Cat People	O
The Chosen	A-III
Conan the Barbarian	O
Concrete Jungle	O
Crocodile	O
Das Boot	A-III
Dead Men Don't	O
Wear Plaid	A-III
Death Trap	A-III
Diner	A-III
Endangered Species	A-III
The Escape Artist	A-III
K.P., the Extra	O
Verminator	A-I
Fast Times	O
at Ridgmont High	O
Fighting Back	O
Fires	A-III
First Blood	A-III
Five Days One Summer	A-III
48 Hours	O
Spill	A-III
Canth	A-III

Gods' All the Way	O
Grass II	A-III
Gregory's Girl	A-III
Halloween III: Season	O
of the Witch	O
Hanky Panky	A-III
Held's Song	A-I
Hey, Good Looking	O
Honky Tonk Man	O
I Love You	O
I, the Jury	O
If You Could See	A-III
What I Hear	A-III
I'm Dancing As Fast	O
As I Can	A-III
Jackson	A-III
Jinxed	O
Just	A-I
Lady Chatterley's Lover	O
The Last Unicorn	A-I
Le Beau Marriage	A-III
The Long Good Friday	A-IV
Lookin' To Get Out	A-III
Love Child	A-IV
Man of Iron	A-II
Mephitis	A-IV
A Midsummer Night's	O
Sex Comedy	A-III
The Misadventures	O
Monogamy	O
My Favorite Year	A-III
National Lampoon's	O
Cheer Remains	O
Night Shift	O
An Officer and	O
a Gentleman	O
On Golden Pond	A-III
One From the Heart	O
Personal Best	O
Plaf	A-III
The Pirate Movie	A-III
+ Platoon	A-IV
Poltergeist	O
Porky's	O
Private Lessons	O
Q	O
Quest for Fire	O
The Road Warrior	O
Rocky III	A-III
The See... of NIMH	A-I
The Secret	O
Policeman's Ball	A-III
The Smokey	O
Shout the Moon	A-III
Six Pack	A-III
Six Weeks	O
Sophie's Choice	A-III
Soup for One	O
Spill	A-III
Canth	A-III

### Star Trek II:

The Wrath of Khan	A-II
Still of the Night	A-III
The Story of	O
Christiane F.	A-IV
Summer Levers	O
Tempest	A-III
Tex	A-III
That Championship	O
Season	A-III
The Thing	O

### Things Are Tough

All Over	O
Tron	A-III
The Verdict	A-III
Victor Victoria	A-IV
Visiting Hours	O
The World According	O
To Garp	A-III
Wrong is Right	A-III
Yes, Giorgio	O
Young Doctors in Love	O

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