

the CRITERION

Pope's acts symbolize various themes of bishops' synod

by Sr. MARY ANN WALSH

VATICAN CITY (NC)—Three actions of Pope John Paul II during October—the mailing of letters to world leaders, the canonization of St. Leopold Mandic and the leading of the Stations of the Cross in front of St. Peter's Basilica—symbolized the sixth world Synod of Bishops.

The synod, which closed Oct. 29, stressed reconciliation among nations, a renewal of the sacrament of penance, and the need for persons to seek penance and conversion in their own lives.

The synod closed after a month of prayer and discussion on reconciliation and penance in the mission of the church. In the Oct. 29 final session, synod delegates heard from the pope, who had attended almost all synod sessions, but had said nothing after opening the synod with a speech Sept. 29.

"He just listened. He didn't even take notes" Cardinal Joseph Cordeiro of Karachi, Pakistan, said, evoking laughter and applause from delegates as he thanked the pope for his presence.

Cardinal Cordeiro, Cardinal Joseph Ratzinger, prefect of the Vatican Congregation for the Doctrine of the Faith, and Cardinal Timothy Manning of Los Angeles took turns presiding over the synod sessions.

In his closing address, the pope noted that synod delegates "expressed a vivid preoccupation for world peace" and said that he, in keeping with this concern, had sent personal messages to U.S. President Ronald Reagan and Soviet President Yuri Andropov urging disarmament.

"THE INTERNATIONAL situation is very tense and I am also very troubled," he said.

"The church must commit herself to use every means at her disposal to ward off the dangers which menace world security," he added.

"In these days I sent a pressing appeal to the presidents of the United States and of the Supreme Soviet of the Soviet Union, asking them not to turn away from negotiation as the only way" to reduce the arms race, "which keeps the whole of contemporary humanity in apprehension," the pope said.

The pope's action was in keeping with a

promise made by the entire synod, Oct. 27, in its message to the world.

"The church will work to heal the divisions and tensions of the world," the synod delegates said in the message which had been drafted by a five-member elected committee which included Archbishop John Roach of St. Paul-Minneapolis.

"We shall be tireless in the search for peace and disarmament and the reduction of tensions particularly between East and West. We have no political power but we can voice to the leaders of states the anxious longing of their people for a safer, more peaceful world," the message said.

The canonization of Father Leopold Mandic, a Capuchin monk, and many of the synod's 63 propositions emphasized another synod theme: the need for renewal of the sacrament of penance.

The pope had indicated that he decided to canonize St. Leopold Mandic on Oct. 16, in the midst of the synod, to highlight the role of the confessor in church life. The new saint was primarily known as a confessor and people used to wait in line for hours at his confessional.

At the canonization, where 45 cardinals and 160 bishops were among those in attendance, the pope said that the new saint's greatness was in his gift of hearing confessions.

A Vatican summary of the 63 propositions, which Archbishop Roach said were approved overwhelmingly by the synod, also acknowledged the importance of confession. The summary said that 16 propositions concern doctrinal themes and give "new impulse to a catechetical action." A further 13 are "dedicated to a detailed examination of the theme of the (See POPE'S ACTS on page 2)



TASTY TREAT—Sharon Timpe samples lollipop cookies she helped decorate to bring attention to the cookie decorating booth at the annual St. Roch Bazaar. The bazaar, one of many going on throughout the archdiocese this month, also features handcrafted gifts made by the men's club, holiday gifts and decorations, homemade sweets and baked goods, dried fruit and nuts. It will be held Saturday, Nov. 5, from 10 a.m. to 4 p.m. in St. Roch's school hall, 3600 S. Meridian, Indianapolis. For information about other parish bazaars, turn to the Active List on pages 17-19.

Charges against Hunthausen to be probed

by JERRY FILTEAU

WASHINGTON (NC)—The Vatican has named Archbishop James A. Hickey of Washington to conduct a formal investigation into complaints about Archbishop Raymond Hunthausen of Seattle.

Archbishop Hunthausen said the criticisms came from "reactionary elements within the church which seem bent on undoing the renewal begun in our church by the Second Vatican Council."

The archbishop is one of several U.S. bishops who have been targeted by conservative Catholics as the object of complaints to Rome.

Archbishop Hickey released a statement in Washington Oct. 26 announcing that he had been appointed by the Holy See to go to Seattle to "visit with Archbishop Hunthausen at length and to explore the views and opinions of informed members of the clergy, Religious and laity" so that the Holy See "may evaluate the criticisms and support the archbishop in his ministry."

Archbishop Hickey said he would make the visitation Nov. 2-8. He made no mention of specific issues involved in the investigation.

In Seattle Archbishop Hunthausen included the text of Archbishop Hickey's statement in a letter to the archdiocese that was slated for publication in the Oct. 28 issue of his archdiocesan newspaper, The Progress.

In the letter, in which he attributed most of the criticisms of himself and other bishops to "reactionary elements" in the church, Archbishop Hunthausen said that "many bishops these days are in the position of receiving criticism of the sort that calls into question the direction of their pastoral ministry, and, in some cases, actually hinders that ministry."

He said he welcomed the investigation "because I am convinced that our efforts here in this archdiocese are in keeping with the spirit and intent of the (Second Vatican) Council... It will be of benefit not only to this archdiocese but to the church in this country and beyond as it seeks to renew itself."

Archbishop Hunthausen, 62, has been a bishop for 21 years and head of the Seattle Archdiocese for nearly nine years.

He received national publicity two years ago for his outspoken opposition to U.S. nuclear weapons policy. He refused to pay half his federal income tax as a protest against U.S. military spending and was a leading protester against the Trident nuclear submarine base in Puget Sound near Seattle, which he compared to Auschwitz, the most notorious of the Nazi death camps in World War II.

But a source close to the case who asked not to be quoted on specifics said that Archbishop Hunthausen's stand on war and peace issues did not seem central to the criticisms the Vatican has been receiving.

In recent months Archbishop Hun-

thausen has been publicly criticized by some Catholic groups on the issues of abortion and homosexuality.

In June all seven members of his archdiocesan Respect Life Committee resigned in protest over what they called a lack of "support" and "moral leadership" from archdiocesan officials on opposition to abortion. Their letter of resignation said that "for three years our efforts have been frustrated by archdiocesan staff."

Looking Inside

Archbishop Edward O'Meara released a statement this week concerning the tax protest of Father Cos Raimon⁴ and the involvement of the Holy Cross Parish Council. Turn to page 4.

The first part of an occasional series of articles on death and burial in the Church begins with a feature on the death awareness movement today. Turn to page 5.

An ecumenical workshop on the Pastoral Letter of the American bishops took place at Christian Theological Seminary in Indianapolis last week. Read about it on page 9.

St. Pius Parish in Ripley County is the subject of this week's Parish Profile. Read page 14.

the CRITERION

Vol. XXIII, No. 5 — November 4, 1983
Indianapolis, Indiana

Claver award presented to teacher at St. Andrew's School

by MARGARET NELSON

On Oct. 23, Providence Sister Elizabeth Cecile Gardner of St. Andrew the Apostle Parish, Indianapolis, received the Certificate of Merit at the St. Peter Claver Fourth Degree Communion Breakfast. This is the top local Claver award given annually for outstanding service by an individual member.

As a sixth grade teacher at St. Andrew School, "Ster" has gone beyond her classroom duties to organize fund-raising carnivals and chili suppers and the annual Halloween party, designed to offer the children a fun evening while keeping them safely off the streets.

The Providence nun will celebrate her 35th anniversary next year. For years, she has taught folk dancing to the grade school children and taken them to perform at nursing homes, to local folk dance competition, the school open house and parish functions.

For nine years Sister has trained and scheduled servers for the Sunday and special Masses and organized an annual picnic for them at Eagle Creek Park. But her favorite work is planning school liturgies. Her enthusiasm draws the children into eager preparation for and participation in the Masses.

Sister Elizabeth Cecile organizes the

parish Christmas Eve service for children, covering every detail from the offertory procession to the music. The youthful participation has been a source of satisfaction for her. Young men and women have come back later to comment that her encouragement helped them overcome their fears of singing or speaking in front of large groups of people.

This love of Christ's Mass is carried into Sister's membership on the liturgy committee at St. Andrew's and its music planning subcommittee, her participation as a cantor, lector and choir member, and as a Eucharistic minister, in church and in the homes of the sick.

Many homes in the northeast Indianapolis area have been visited by this busy sister when residents were in need of food or clothing, for Sister Elizabeth Cecile is the mainstay of the parish St. Vincent de Paul chapter. Now she is deeply concerned with the larger numbers calling for help with few people to serve them.

Sister Elizabeth is a member of the parish spiritual life/evangelization committee and is ready to drive a parishioner to church or a parish event. And she always has time to offer an understanding ear or a word of encouragement to students, teachers, parents and those working with her on these many parish activities.

Though Sister does all of these good



TWO WINNERS—Clara Martin (left) received a certificate of service for St. Andrew's Parish from the Knights of St. Peter Claver recently, while Providence Sister Elizabeth Cecile Gardner (right) received a plaque honoring her as Good Neighbor of the Year. (Photo by Margaret Nelson)

works with no concern at all for recognition, her involvement becomes obvious to parishioners when they see her working at so many of the events they attend. Because of her tireless efforts and her cheerful attitude, she has little trouble enlisting help for money, prizes and time for her ventures. Her plaintive "I need to borrow your child" notes, sent-home from school with her students, outline her needs for school fund-raisers. The humor alone seems to elicit the cooperation of most parents who are privileged to receive these pleas from "SEC."

Sir Knight Andrew Johnson, chairman of the St. Peter Claver election committee, noted that Sister's contributions were most outstanding, especially in her service to youth. The plaque reads "for distinguished service and dedication to the order, church, parish and community." The award includes a \$50 savings bond.

The 560 Ladies and Knights of St. Peter Claver Fourth Degree are dedicated to these same goals.

Sister Elizabeth Cecile was selected as their best example this year. A record like hers would be hard to beat.

Pope's acts symbolize various themes (from 1)

celebration of the sacrament," added the summary.

The full texts of the propositions were submitted to the pope and not made public. They are expected to form the basis of a later document, which the pope said should "reflect the common thought of the synodal assembly and of the pope who presides over it ex officio."

THAT THE final 63 documents found overwhelming approval testified to the action of reconciliation within the synod itself, where varying views had been expressed on several issues, most notably, on the use of general absolution without prior individual confession of sins.

Strong arguments for more acceptance of general absolution, without prior or even any confession of sins, came from bishops of Third World countries who said that in many Third World countries one priest may serve thousands of people separated by hundreds of miles.

The four elected delegates from the United States joined the debate with a joint statement Oct. 4 in which they asked, "How can the obligation of subsequent confession of mortal sins that already have been forgiven through general absolution be shown to have grounds in human needs and

rights as well as in the structure of the sacrament of penance itself?"

They also asked: "Are danger of death and grave necessity the only times when the church wishes to authorize or may authorize use of general absolution in the church?"

Signing the joint statement were Cardinal Joseph Bernardin of Chicago, Archbishop Roach, Archbishop Patrick Flores of San Antonio, Texas, and Auxiliary Bishop Austin Vaughan of New York.

Cardinal Ratzinger addressed their questions Oct. 6 and said that a person must confess sins individually because "conversion cannot be only an interior matter" and said that priests cannot grant general absolution simply because of a large number of penitents.

Afterward, Cardinal Bernardin said at a press conference that although the statement carried "special weight" in light

of Cardinal Ratzinger's position as head of the doctrinal congregation, it did not end discussion.

At the same press conference, Archbishop Roach said that while Cardinal Ratzinger "pulled together a history of the rule and its practice," he did not address the pastoral questions raised in Third World areas such as Africa, where individual confession often is an impossibility for long periods of time because of the lack of priests and the long distances they have to travel.

The pope seemed to indicate in his closing speech, however, that the resolution of this debate and other doctrinal issues is now out of the synod's hands.

"The brief time at our disposal does not allow us to dwell any longer on the various questions which were dealt with in the synodal assembly" regarding the doctrinal and practical issues raised about penance

and reconciliation, the pope said. "The document in which, with God's help, all the richness of the elements which emerged during the synod will be gathered together, will see that these concepts are adequately deepened."

Debate on a lesser scale marked discussions regarding the relationship between a lessened sense of sin in the world and a lessened use of confession.

Bishop Vaughan blamed the lessened sense of sin for less frequent use of confession.

"Confessions have fallen off because of a diminished sense of need for redemption," he said Oct. 4. "Salvation seems assured to everyone and fear of going to hell has faded; even the synod documents seem to reflect this. We need a clear teaching on the possibility of losing our souls and on how we need the church for salvation."

Pope urges reconciliation, end to arms race

by Sr. MARY ANN WALSH

VATICAN CITY (NC)—Pope John Paul II, closing the month-long world Synod of Bishops on the theme of reconciliation, said Oct. 29 he had urged the Soviet Union and the United States to negotiate an end to the arms race.

The pope told synod delegates that he shared the concern for world peace that had marked their synod speeches.

"In these days," the pope said at the synod's 28th and final session, "I have sent a pressing appeal to the presidents of the United States and of the Supreme Soviet of the Soviet Union, asking them not to turn away from negotiation."

He said he had urged the U.S. and Soviet leaders "to put an end to the arms race, which keeps the whole of contemporary humanity in apprehension."

Pope John Paul said he was "very troubled" by what he described as a "very tense" international situation.

"The church must commit herself to use every means at her disposal to ward off the dangers which menace world security and solicit those responsible in the nations to

resolutely address themselves in the directions which lead toward a guaranteed and stable peace."

The pope also spoke of the existential importance of reconciliation and penance, saying that they "touch in a certain sense the roots of the Christian being in the contemporary world."

Citing the importance of penance in the life of the Christian, the pope stressed the need for fasting, alms and prayer as well as other daily forms of penance.

"Conversion to God, the turning to him," the pope explained, "is manifested not only through prayer, but also through 'detachment' and 'breaking away' from creatures (fasting), especially when they impede union with God. And parallel to this emerges the opening of man toward others (alms)."

After citing the need for reconciliation among nations and for a penitential attitude among peoples, the pope called for a "contemporary penitential catechesis."

In developing this catechesis, he indicated, "we, in the contemporary church, must always have before our eyes the profoundly personal character of this

sacrament, which does not exclude in any way the social dimension of sin and of penance. We must also keep before our eyes its central position in the entire economy of the work of salvation, its particular link with the paschal mystery of Christ and of the church."

The pope also referred to the possibilities of changes and improvements in synod procedures that had been discussed in preparation for the 1983 synod.

"The synod of bishops is a particularly precious manifestation of the episcopal collegiality of the church, and one of its most effective instruments," the pope said.

"Perhaps this instrument could also be improved. Perhaps collegial pastoral responsibility could be expressed in the synod more fully. Nonetheless, one must note that, in the form in which it exists and presently operates (in the year of our Lord 1983), it renders an enormous service to the church. This service is important from the point of view of the life of the church, of its self-realization. It is important from the point of view of our pastoral ministry, of our ministry which is precisely collegial ministry."



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THE CRITERION

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Parish council rejects IRS order to pay income tax

Pastor 'pleasantly surprised' with decision, not sure how IRS will respond

by JIM JACHIMIAK

The parish council at Holy Cross Parish in Indianapolis has voted not to comply with an Internal Revenue Service order to pay income tax withheld by its pastor.

The council's 10-3 decision, reached on Oct. 23, was announced to parishioners last Sunday. Two dissenting minority reports were also read to the congregation.

In August, the IRS issued the notice of levy against the salary of Father Cosmas Raimondi. The IRS sought payment of \$604.18, including taxes, penalties and interest.

Last year, while he was associate pastor at St. Thomas Aquinas Parish in Indianapolis, Father Raimondi had informed the IRS that he was withholding half of his federal income tax. He took the action to protest the nuclear arms race, military intervention in Central America and draft registration.

A letter, hand-delivered last Friday to IRS officer Michael J. Laibe in Indianapolis, also announced the decision. The letter discussed the legal and religious

dimensions of Father Raimondi's tax protest and the IRS action.

"Although we personally do not feel called to war tax resistance for ourselves," the letter said, "we do support the right of Father Raimondi to make that decision according to the dictates of his own conscience before God."

The letter also said that "from the legal standpoint, we have had serious questions from the beginning that the parish council was the appropriate body to address. We neither have the power to hire or fire Father Raimondi; nor do we have the power to disperse funds. Father Raimondi is self-employed and signs his own paychecks."

One council member issuing a minority report said that the council should pay the taxes "so we can turn our attention to the problems of the parish."

The second minority report was issued by two council members who felt that the IRS demand should be dealt with by Archbishop Edward T. O'Meara.

Father Raimondi said, "I am very pleasantly surprised and greatly edified at the power and responsibility of the council."

When he informed parishioners about the levy during Masses on Oct. 8 and 9, he said that he would abide by the parish council's decision.

"The discussion and the way it was handled have been almost a stunning thing for me," Father Raimondi said.

The council went through "a long process of discerning and questioning and dialoguing," he said. "It was a marvelous experience of church and of faith."

While three council members dissented, "they still feel very much a part of the council," Father Raimondi said. "It really showed me that they can disagree and work together as a church."

He noted that "a great majority" of parishioners agreed with the council's decision. "There were those who didn't agree but they were able to live with that. They were able to express it to me."

He hopes to "help those who disagree to become more comfortable with the situation. I am concerned about them as well as the others," he said.

Kathleen Wallace, president of the parish council, said, "It was a growthful experience for everybody on the council."

I'm sorry everybody could not have been involved in the discernment process. Had they been able to go through that, they would feel good about the decision."

When the decision was announced, she said, "I felt really supported." She added that there was applause after the majority decision was announced, as well as after each minority report.

"I think the whole thing has caused the council and all the parishioners to re-examine their values system, their part of a larger church and their part of America," Ms. Wallace said.

Without this experience, "I may not have had the opportunity to look that far."

Both Father Raimondi and Ms. Wallace said they have no indication what the next move by the IRS will be. "We're just taking it one step at a time," Ms. Wallace said.

Deborah Moore, a public affairs officer with the IRS in Indianapolis, said she can not comment on the case. "But," she said, "our process does continue until the tax is paid. We do have enforced collection procedures. They basically involve the seizure and sale of property."

Conference urges more lay involvement in church

by PAUL R. MCGINN

NOTRE DAME, Ind. (NC)—The institutional church must involve more lay Catholics in church affairs, a group of lay people advised the National Conference of Catholic Bishops' Committee on the Laity meeting at the University of Notre Dame.

More than 60 lay men and women and seven bishops were participants in the conference, "Work and Faith in Society: Catholic Perspectives." It was held Oct. 23-25.

Planned for two years, the conference was intended to give laymen a chance to explore the connections between their faith and careers in the world in the presence of the bishops' committee. Another goal was to suggest ways that the church might be helpful to lay people as they cope with the moral issues raised in their work.

Participants suggested that the "institutional church... define an expanded role for the laity," including more participation by both men and women as a "bridge between the church and secular society."

Topics discussed included women's roles in the church and in the workplace, the prospects of joint laity-clergy participation in decision making in the American church and stronger involvement of lay people at parish and diocesan levels.

To help develop a "community of conscience" in the church, participants said, clergymen and lay persons need to be

mutually supportive. They also suggested holding regular conferences to discuss the relationship between work and faith.

THE SMALL group recommendations—about 70 altogether—will be brought to the attention of the U.S. bishops and to other lay organizations and diocesan councils, according to Bishop Howard Hubbard of Albany, N.Y.

Father James Back, a campus minister and professor of theology at the University of Toledo, echoing the comments of others, said that "the church will lack credibility in the world as a whole until the voice of women is heard."

He said that because of the conference he was more aware of the "depth of pain some of the participants felt relative to the lack of support (for women) from the institutional church."

An ad hoc discussion group, chaired by Richard "Digger" Phelps, Notre Dame basketball coach, urged the U.S. bishops "to affirm the conscience of the people of the United States" by supporting a right of married couples to use artificial birth control.

The group noted what it called "a loss of respect for authority of the church" and added that it "appears to be a result of discrepancies between the institutionalized position of the church versus the perceived direction of the Spirit as sensed by the laity."

THE GROUP made several suggestions focusing mainly on family issues, such as calling on the church to "provide more training of the parish clergy and laity" to counsel separated, divorced and remarried Catholics, and providing "sex education for schools and homes and churches where lessons of responsible sexuality can be taught."

Phelps and his colleagues also suggested that where differences exist between the laity's positions on issues and the institutional church's position, the U.S. bishops should re-evaluate the institutional position, place it on the NCCB agenda if it involves an American bishops' decision, or, if coming from the Vatican, "establish a process to raise the issue with Rome."

The group urged that in all cases, laymen get "an explanation of the differences found and the processes used to address them."

Jesuit Father John Coleman, a theologian and sociologist at the Jesuit School of Theology, Berkeley, Calif., told conference members that the church should identify a ministry to "enable busy lay people committed to the secular

vocations to be consciously Christian" as they work to "transform this world."

Father Coleman noted that several pessimistic secular reports on the future, such as the 1963 Rand Report, seldom mention a role for religion in dealing with "problems which won't go away." He said that lay leaders can have a crucial role in bringing religious values to solving problems such as the widening gap between the developed and undeveloped countries, the use of natural resources, and the sources of food and energy.

Lay Catholics who work in secular jobs have a credibility that theologians lack, the Jesuit indicated.

Participants also discussed the connection between their faith and their careers:

"I'm proud to be a Catholic today," said Edward Valdez, an attorney from Fresno, Calif. "We should be the social conscience of the community," he said. Valdez also said there is a need to "make clergy part of the family," and to make the parish a

community where people can be strengthened and nourished.

Dr. Richard Fratianne, director of the burn center at Cleveland Metropolitan General Hospital, Case Western Reserve University, said that treating burn victims caused him to "find out what faith is about." He said that burn victims suffer a "loss of personal dignity" because their often-extensive scarring "causes them to feel unlovable."

In treating patients, he and his staff struggle to find ways to heal the inner person as well as the outer, he said. Faith taught him how to have "compassion without pity, and love without sentimentality," the doctor said. He said that he sees his work as a part of evangelization.

A physicist, Paul Kenny of Notre Dame, said people in the church must find ways of addressing issues connected with faith and work. He testified that he feels as if he works "in a vacuum, with no one to help me." He added there is little literature in the church on the topic.

Report cites manipulation of public opinion

NEW YORK (NC)—Efforts of governments to manipulate public opinion by covering up torture and killings in their countries while making political propaganda about such abuses elsewhere were criticized in Amnesty International's annual report.

Amnesty International, an independent human rights monitoring organization, released its 351-page report Oct. 25.

Many governments have used "deception, distortion and disinformation on human rights questions," the report said. They have jailed human rights activists, stifled information and used different standards in reacting to violations in different countries, Amnesty International added.

"Statements about human rights have been misused to make political propaganda," it said. Examples cited include reporting by Soviet news media on Poland; statements by U.S. officials on Central America; and the attention given in Britain to torture and "disappearances" in Argentina during the Falkland Islands conflict.

"The concealment of facts, the dissemination of half-truths or lies and other forms of manipulation of public opinion by governments must be challenged," the report said.

The organization stressed the need for

accurate, unbiased information and "a single, universal standard for the protection of rights everywhere, regardless of politics or nationality."

The report is for calendar year 1982 and contains entries for 117 countries.

Among the situations cited by Amnesty International are reports of prisoners having been tortured and executed in Afghanistan, 2,900 Guineans still unaccounted for after "disappearing" in prison camps more than six years ago, and political killings under successive governments in El Salvador and Guatemala.

The report contains information about a wave of trials of non-violent advocates of political reform in China, flogging of prisoners in Pakistan and continuing incidents of torture and execution in Iran.

The report makes no comparisons or rankings of countries' human rights records because of the difficulty of obtaining complete information and the impossibility of comparing types of repression and suffering, said a press release issued by the organization's U.S. headquarters in New York.

Any comparisons could be open to political misuse and could obscure the principle that violations of human rights must be confronted wherever they occur, the press release said.

Bishops urge voting on Tuesday

The bishops of the state of Indiana through the Indiana Catholic Conference are reminding Hoosiers "You Count!" but only if you vote in the November 8 elections.

The bishops have asked all "to help restore our elections as the vital and popular forum they can and must be if our nation is to address democratically the crucial issues of the coming decade."

The bishops see voter apathy "eroding the very foundations of American political life." Thus, while avoiding endorsing any specific candidate or political party, the Catholic leaders encourage citizens to "examine the positions of candidates on the full range of issues as well as the person's integrity, philosophy and performance."

Archbishop responds to IRS case against Holy Cross

During the past few months the Chancery of the Roman Catholic Archdiocese of Indianapolis as well as myself have received a number of requests to offer some comment on a situation existing in Holy Cross Parish in the City of Indianapolis.

For some time before his appointment as Pastor of Holy Cross, the Reverend Cosmas Raimondi had withheld from the Internal Revenue Service a part of the income tax due on his personal earnings. His stated reason for this action was to offer a protest against the armament policies of the Federal Government. Since coming to Holy Cross, Father Raimondi has continued this form of protest to the point where officials of the Internal Revenue Service have begun action to collect these delinquent taxes.

To appreciate this situation with some exactness, it should be stated that the IRS has always regarded Roman Catholic Clergy as "self-employed" persons, even though the individual priest receives a monthly check from Parish, Institution or Archdiocese as compensation for services rendered. For this reason, the income tax payments of a priest are never deducted by the paying agency, as is the case with the lay employees of the Church. The priest is personally responsible under law for filing his own income tax return together with the appropriate remittance. The situation at Holy Cross as well as Father Raimondi's personal situation are intelligible only if this is understood.

Permit me now an affirming word about Father Raimondi himself. He is a priest in good standing of the Archdiocese of Indianapolis. He is regarded by many as a man of genuine concern for the poor, keenly interested in social issues, and highly informed on current affairs. When he speaks of his conscience, the inviolability of that conscience must be respected as a basic human right, even by those who disagree with its conclusions or the methods by which he has reached them.

Certainly Father Raimondi is not the only United States citizen who has taken such an action. Few, however, receive public attention and evoke such heated response as he has. The reason for this clearly lies in the fact that he is a very public person in his Church, both because he is one of its ordained priests and because he holds pastoral responsibility as the head of one of its Parishes.

Next I would want to state that Father's awareness of his priesthood and his pastorate have prompted him to notify me in accurate detail of each step he and Holy Cross Parish have taken before they were taken. Also, Father and myself have had a number of personal conversations concerning the issue at hand. Surely all will understand that every such conversation of mine with a priest of the Archdiocese concerning his priestly life or ministry is held with the priest being able to presume my confidentiality.

From a legal point of view, it is evident that what is basically a personal issue between the citizen-taxpayer Cosmas Raimondi and the Internal Revenue Service is by no means resolved. Therefore I plead for temperance and wisdom in judgment on the part of my fellow citizens and my fellow Roman Catholics alike, and for prayer, love and understanding for all whose lives are personally being touched by this incident, among whom are the parishioners of Holy Cross Parish, Father Raimondi and myself.

A final thought. Whether you agree or disagree with the tactic Father Raimondi has elected to use, make no mistake that the Roman Catholic Church does regard the questions of armaments in general, nuclear arms in particular, national budgetary priorities and basic human rights as issues which religious leaders have a right to address. The reason for this lies in the human and moral dimensions of these issues. This is the message of the recent Pastoral Letter of the Catholic Bishops of the United States, "The Challenge of Peace: God's Promise and Our Response." I take this opportunity to offer you the witness of my renewed affirmation and personal ownership of this document.

You have the assurance of my profound gratitude for the attention and consideration you give to these words of mine.

Sincerely yours,

+ *Edward T. Chinea*

Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis

November 1, 1983

WASHINGTON NEWSLETTER

Lebanon has bishops' attention

by JIM LACKEY

WASHINGTON (NC)—When more than 200 U.S. Marines were massacred Oct. 23 in a terrorist bombing at their compound in Lebanon, the incident added one more complication to a foreign policy issue that has been a major concern of the U.S. bishops.

Though the bishops' views on nuclear weapons and Central America have received far more attention in recent years, they have called several times for an authentic peace in Lebanon as well.

As in Central America, where the U.S. bishops say they are acting in solidarity with the struggles of their fellow prelates, the U.S. bishops' concern for Lebanon is said to spring from a long history of collaboration between the U.S. church and the Lebanese bishops, particularly Cardinal Antoine-Pierre Khoraihe, Maronite patriarch of Antioch.

Pope John Paul II has also spoken frequently about Lebanon, once offering to go to Beirut if it would help the search for peace.

The collaboration between the U.S. and Lebanese bishops, led on the U.S. side chiefly by the recently deceased Cardinal Terence Cooke of New York, has led to several statements by the American prelates or their representatives analyzing the Lebanon situation. Cardinal Cooke and Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, for instance, were quick to condemn the Israeli invasion of Lebanon last year and to call for international attention to the needs of the Lebanese people.

BUT UNLIKE their criticisms of some aspects of U.S. policy on Central America or nuclear warfare, the U.S. bishops have been generally supportive of the Reagan administration's efforts in Lebanon. In an Oct. 20 letter to his fellow bishops that was overshadowed by the Marine massacre three days later, Archbishop Roach said U.S. policy "in recent weeks has been both courageous, restrained and helpful to the people of Lebanon."

That policy, seriously questioned after the deaths of the Marines, is in simplest

terms to act as peacekeepers so that an internal dialogue among the various Lebanese factions can proceed without pressures from outside forces.

In his letter to his fellow prelates Archbishop Roach called attention to the eight years of "almost continuous bloodshed and war" in Lebanon. While some of the causes of the crisis are internal, he said, many are external.

HE CITED Syria, saying its "plans and political ambitions" in Lebanon deserve condemnation equal to that which was leveled at Israel for its invasion last year. (Israel and the Palestine Liberation Organization have since pulled out of Beirut in what amounts to a first step in the effort to rid the country of all foreign forces.)

And the internal crises, Archbishop Roach also noted, do not simply stem from religious strife. "This is entirely too simple a definition of a problem which has cultural, historical, political and economic roots as well as religious factors," he said.

Despite all those factors Archbishop Roach also said Lebanon has an "extraordinary talent and capacity for recovery."

Other spokesmen for the bishops have made similar points in the past. In congressional testimony last year Father J. Bryan Hehir, director of the Office of International Justice and Peace for the U.S. Catholic Conference, public policy arm of the bishops, said that despite the complexity of Lebanese society the history of the nation has shown a predominantly successful pursuit of pluralism "in a context where pluralism is not easily or often maintained."

And Cardinal Cooke, after a 1980 fact-finding trip to Lebanon, said the Lebanese have a history of settling domestic disputes among themselves. If the external pressures that have caused most of the unrest within Lebanon could be relieved, he said, mutual respect among its diverse cultures and communities could flourish again.

U.S. officials have expressed similar reasons for keeping the Marines in Lebanon. Originally designed last year to ensure the orderly withdrawal of the Palestinians, the Marine presence has turned into an effort to maintain order while the Lebanese government attempts to settle its internal differences free from outside interference.



Pope stresses importance of church's magisterium

by Sr. MARY ANN WALSH

VATICAN CITY (NC)—In a talk to a group of U.S. bishops, Pope John Paul II stressed the importance of remaining faithful to the church's magisterium (teaching authority).

The pope, speaking to the bishops Oct. 22 as part of their ad limina visit, said that their teaching charism "is unique" and "it must be exercised personally and cannot be delegated."

Bishops are required to make ad limina visits every five years to report on the status of their dioceses.

"It is as a minister of God's word, acting in the power of the Holy Spirit and through the charism of his episcopal office, that the bishop manifests Christ to the world, makes Christ present in the community, and effectively communicates Christ to all who open wide their hearts," the pope said.

The pope also emphasized that each bishop exercises his charism only when he is in communion with the pope and the other bishops of the world.

Citing the documents of Vatican II, the pope said that "the council declares that

the episcopal office of teaching in the church is conferred by episcopal consecration and can be exercised only in hierarchical communion with the head and members of the college of bishops."

The pope added that the bishop's mission also includes defending the word of God "against whatever would compromise its purity and integrity."

If we understand the nature of the church, "we will not be surprised to find, in every generation of the church's life, including our own, not only sin, but some measure of error and falsehood," the pope said.

"A serene sense of realism and church history will, however, help us to exercise our role as authentic teachers of God's word without exaggerating or minimizing the existence of error and falsehood which our pastoral responsibility obliges us to identify and reject," he said.

The pope added that in looking at the development of the church's doctrine, bishops should realize that the "the present or 'current' teaching of the church does not admit of a development that is either a reversal or a contradiction."

The pope also recalled his words to the U.S. bishops when he met with them in Chicago in 1979 where he said that the entire body of the faithful share in the insights of faith.

"But these insights of faith and this 'sensus fidelium' are not independent of the magisterium of the church, which is an instrument of the same Holy Spirit and is assisted by him," he said. "It is only when the faithful have been nourished by the word of God, faithfully transmitted in its purity and integrity, that their own charisms are fully operative and fruitful."

The pope also discussed the role of theologians.

"Although in different ways, both bishops and theologians are called upon to guard the word of God, to study it more deeply, to explain it, to teach it, to defend it," he said.

"By their training and scholarship, and following their specific method," he said, "theologians are in a position to probe and illustrate the data of faith and in the interpretation that the magisterium gives of these data in doctrine and morals."

In their role of teaching theology, he added, "theologians are called upon to open the treasure of faith even wider and to inculcate respect for the magisterium, which in turn guarantees the interpretation of God's word."

the criterion

1400 North Meridian Street
P.O. Box 1410
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$11.00 per year
25¢ per copy

Second-Class Postage Paid
at Indianapolis, Ind.
ISSN 0574-4350

Most Rev. Edward T. O'Meara
publisher

Fr. Thomas C. Widner
editor-in-chief

Dennis R. Jones
general manager

Published weekly except last week
in July and December

Postmaster: Send address changes to The Criterion
P.O. Box 1410, Indianapolis, IN 46206



LIVING THE QUESTIONS

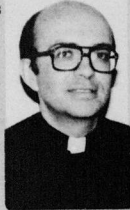
Parishes should consider sharing resources

by Fr. THOMAS C. WIDNER

Parish sharing is a term many of us in the Indianapolis area associate with revenues taxed on one parish toward assisting other parishes which might not be able to cover their high school support costs. Parish sharing was a mandated form of parishes helping one another which is no longer viable. The Archbishop's Annual Appeal has superseded it.

That we are members of one archdiocese and ultimately one church means that we have something in common. Oftentimes, however, our American sense of rugged individualism seems to prevail and instead of paying close attention to the Scriptures which remind us that the first Christians held all things in common, we demand self-sufficiency from our parishes. Integrity itself calls for this, but charity calls for assistance to the needy.

There have been many examples in the course of the archdiocese's history of some individuals making large donations of money to their parishes and to the archdiocese. There have also been instances of parishes helping one another by sponsoring a struggling home mission. One of the most celebrated examples of non-



mandated parish sharing is that employed by some parishes which supported some of these missions which are now parishes of the archdiocese.

In effect, one parish debt-free might take full fiscal responsibility for the building of a church for another parish. It was not uncommon. It may even be happening today. It was the idea of home missions. Catholics in one area were convinced of the need to spread the church to another area close at home. One can send one's money to the foreign missions but we also forget there were and continue to be home missions today. Today many of these home missions are no longer in rural areas but in our cities.

Which leads me into something that came across my desk this week. Father Cos Raimondi, pastor at Holy Cross, recently sent Father Al Ajamie, pastor at St. Mary's in Lanesville, a thank you note for a rather substantial contribution made to Holy Cross parish by the people of the Lanesville parish. While Lanesville certainly has its bills to pay, it quite obviously also recognizes the importance of sharing its blessings with parishes which have genuine needs.

It's not welfare. Many of our inner city parishes in particular are unable to maintain many of the services suburban and rural parishes are able to maintain much less reach out in evangelization to others. One of Archbishop O'Meara's goals has been for parishes to recognize their oneness with others and to set about the

work of the church as a unified body rather than parochial entities.

Father Cos gave half of St. Mary's donation to his St. Vincent de Paul account which funds a neighborhood food pantry. The other half was placed in the general parish fund. It's not going to solve all of Holy Cross's problems, but it shows that at least one other parish recognizes not only the need in Holy Cross parish but also the work of the Church in the parish. As Father Cos wrote to Father Ajamie, "I believe this is a fine example of the unity of our Catholic Church. This unity becomes real only when we begin to share the gifts that God has given us."

It's not the first time a parish has sent a donation of this sort to another parish. And it won't be the last. Many parishes in the archdiocese could do more of this. A number of parishes are struggling to preach the Gospel but lack financial resources. Hopefully, new structures like the deanery council being formed in Seymour deanery will occasion the need for a really concerned parish sharing.

In the meantime why doesn't your parish consider sharing its resources—financial and otherwise—with a parish lacking them? Inner city parishes should be considered. But so should entities like Bethany House in Terre Haute, the new emergency shelter in Indianapolis, the food pantry at Holy Cross . . . Certainly there are many needy groups in the archdiocese.

I hope that many parish councils consider ways of sharing their gifts with other parishes.

Emotional impact of death still needs to be explored

Dr. Kubler-Ross pioneered research in field of death and dying

by JOSEPH B. SANKOVICH

How are Catholics impacted by the Death Awareness Movement? Dr. Elisabeth Kubler-Ross, pioneer researcher and practitioner in this field, blazed a trail into this medical wasteland with her book "On Death and Dying." Kubler-Ross finds the division of man into quadrants—physical, intellectual, emotional, spiritual—helpful in her work with those who need to grieve, those who have sustained loss in some form and have a need to confront that reality.

Physical death happens when an organism ceases to function. From the early days of medicine, when bloodletting was seen as a cure for disease, we have seen major strides.

Alleviating pain, curing diseases, prolonging life by slowing down the deterioration of the body with a variety of preventive interventions (including transplanting organs and limbs) are major advances in the history of medicine. Still, we need to confront the reality of death without ever seeming to give up in defeat.

Our thoughts, the product of intellect, have the potential to live forever. We can search libraries for the thoughts of ancient scholars; we have no difficulty locating historical materials from a variety of cultures at various periods in their development. Given the evidence of audio, visual and computer technology, the fruits of our intellectual endeavors need not die with us, but rather continue and become building blocks upon which will hopefully be built a better world. Death will not destroy the collective fruits of our intellect provided we have shared that wealth with each other. And yet physical death of an individual signals the end of intellectual activity in a sphere where it can continue to be captured or retrieved.

EXPLORING THE emotional impact of death seems to have been relegated to back burner status. We know that handbook definitions of the normalcy of death continue to be challenged and altered as knowledge expands and case studies are formulated.

Unfortunately, in death and dying it has been most difficult to obtain objective data, for what researcher is able to detach himself or herself from the certainty of his or her own death? Unfortunately, too, in our society the growth of those who would take advantage of grieving individuals has

had a negative affect on research and study.

Out of this history and context emerged Dr. Kubler-Ross, Swiss-born and trained physician and psychiatrist. Working first in the medical and then in the psychiatric field, she has brought the vocabulary of terminality out of the closet and into the forefront of discussion. Coupled with the work of Dr. Cicely Saunders in England, pioneer in the restoration of the hospice concept, death and terminal illness are no longer realities which are not discussed. We have been launched into a whole new field of research and we are called upon to integrate the fruits of that research into our whole human personhood.

Old Testament writers referred to the "ruah," the life-force, the breath of God, in reference to the spiritual dimension of humankind. St. Thomas Aquinas talked about "soul" which sought to define the spiritual. The reality of the soul or life force forms the substructure of organized religion. That dimension of life force, of soul, somehow is meant to integrate and balance the physical, intellectual and emotional. It thrusts us into a totally new and deeper dimension. Because of the spiritual, we are certain of immortality. We recognize that the physical ceases, the intellectual halts its creative capacity on this earth, the emotional stops. Nonetheless the spiritual continues and thus adds a different dimension to the other quadrants.

The church stands as a sacrament, a sign of a deeper reality, divinity, and a challenge to model our lives upon the values of the divine. Among those realities is the certainty of life after death. That reality as announced in Old Testament times has been confirmed in the resurrection of Jesus Christ and the promise that one day we will share in that same resurrection. One need not search out the treatises of the various scholars and theologians for evidence. One need only ask that average faith-filled person in the pew, mourning the loss of a loved one, understand that belief in life after death is part and parcel of what it means to be a follower of Jesus Christ. Certainly the church needs to work with and to confirm that faith and to strengthen that hope in the variety of preaching opportunities made available to us.

The second mission of the church is to teach; each day we are called upon to struggle with the mass of intellectual information, combine that with the Scrip-

tures and tradition of our faith, and experience the gradual unfolding of revelation, integrating that into life in today's rapidly expanding technology. The teaching church is challenged. It is a dynamic reality, rooted in history and yet buffeted on all sides.

Certainly the church, to which man has continued to turn at times of death and sorrow, has much meaningful information to share on the matter of life, death and eternity. It would seem, however, that in an age where there are so many struggling for the attention of man in the physical, intellectual and emotional quadrants, the church will have to more aggressively fight for attention to the spiritual quadrant.

How will the church do this? Her third mission is to sanctify, to make holy. One can look at this positively or negatively. The negative approach focuses on guilt, negativity worthy of condemnation, with accompanying emphasis on sin, punishment, condemnation. On the positive side,

there is the opportunity of the ministering church to emphasize forgiveness, reconciliation, hope, eternal life, alignment and association with the divine. This is the positive, ongoing sharing in the life of the Spirit moving us toward afterlife together with our fellow travelers. The challenge of the church and its ministers is to walk a delicate balance between the two, holding out the hope of eternal life on the one hand and explaining the terms by which one will partake of that hope on the other.

But life does not end at the grave. The task of the church, from the time of Jesus forward, has been to study and integrate that reality with the way life has been lived through the ages.

In the next of this series of articles we will look at the various rites, customs, services, interventions that the church has at its disposal to minister to those who grieve.

(Sankovich is counseling director for Catholic Cemeteries of Indianapolis.)

Extension society to fund insert for newspapers

by NC NEWS SERVICE

The Catholic Church Extension Society has announced creation of a \$1 million grant fund for production and distribution of a new weekly religious education supplement for Catholic newspapers.

The supplement, Faith Today, will be produced by the National Catholic News Service. The first issue of the four-page pullout will be ready for distribution in participating newspapers in January. It will be provided to newspapers as plate-ready negatives for integration into their local press runs.

Announcement of creation of the grant fund was made at Extension headquarters in Chicago by Father Edward J. Slattery, Extension president.

Announcement of creation of the Faith Today supplement was made at NC headquarters in Washington by Richard W. Daw, NC director and editor in chief.

Faith Today "will enable the Extension Society to more efficiently fulfill one of its principal obligations to all American

Catholics—that of fostering religious education," Father Slattery said.

Father Slattery said that since its founding in 1905 Extension has been funding religious education in poor and isolated home mission areas.

"The new NC supplement will help us reach greater numbers of Catholics with highly professional religious education materials," he said. "It will help us to reach beyond the home missions to Catholics across the country."

A portion of the Extension grant will go to NC to create and produce Faith Today.

Daw said Faith Today will be assembled by NC staff from material produced for NC's Know Your Faith religious education series. NC will exercise all editorial responsibility. A two-column Extension advertisement will appear in each Faith Today edition.

In addition to being used in Faith Today, the KYF material will continue to be offered in its current form to newspapers which wish to compose their own religious education sections or publish the material in some other way.

Jesuit document released at close of congregation

by JOHN THAVIS

ROME (NC)—The Society of Jesus plans to maintain the "promotion of justice" as a key part of Jesuit work, but the religious order has seen "mistakes made in the pursuit of this mission," according to the final report of the society's 33rd general congregation.

Some mistakes gave rise to the danger of engaging in "a merely secular activism," said the report.

The document called for a greater sense of obedience to the pope, closer collaboration with local bishops and efforts to stem a decline in vocations.

A summary of the document was released Oct. 27, two days after the Jesuits ended their congregation that began Sept. 2.

The document was prepared by the more than 200 delegates attending the congregation, which sets policy for the 26,000-member society, the largest religious order in the Catholic Church.

The 52-page document, "Companions of Jesus Sent Into the World of Today," discussed reforms made during the order's two previous congregations, in 1965 and 1974, the summary said.

In 1974, the Jesuits identified the "service of faith and the promotion of justice" as the central focus for Jesuit apostolic work.

Since then, the summary said, "there have been certain mistakes made in the pursuit of this mission."

"At times an exaggerated preoccupation with one or another of its dimensions seemed to distort the true meaning of an integral evangelization, with the danger of collapsing into a false supernaturalism or, on the other hand, of being caught up in a merely secular activism," it said.

While approving the orientation of the previous congregations and calling the

experience since 1974 "a time of grace," the document cited the need to respect the "roles proper to priests and Religious and those more suitable for lay people."

Catholic teachings relegate partisan political activities to the laity and say the role of bishops and priests should be limited to providing the moral guidelines for political action.

The social justice issue has provoked controversy in recent years, especially in Latin America, where some Jesuits have

become involved with partisan political movements or have taken outspoken positions regarding specific governments.

Pope John Paul II has more than once expressed his concern that the Jesuits' commitment to justice be exercised within the framework of a priestly vocation.

Pope John Paul has also stressed the obedience Jesuits owe to the pope and the cooperation they owe to Vatican officials and bishops of the dioceses where they work.

The document "urges Jesuits to a more profound sense of obedience to and collaboration with the pope and local bishops," the summary said.

The report also noted the concern over a decline in vocations, and asked the society's 26,000 members to consider as a serious responsibility the promotion of vocations.

While citing improvements in general training for Jesuits, the document said there was a need for "continuing formation" in the life of Jesuits after their initial education was completed.

The report included changes made to encourage a sense of poverty among Jesuits in response to the calls of the church for greater solidarity with the poor.

International peace and justice are among the contemporary needs that call for dedicated work by Jesuits, it added.

The congregation's main task was the election of a successor to Father Pedro Arrupe, the superior general who resigned after suffering an incapacitating stroke.

On Sept. 13 the delegates elected Dutch Father Peter-Hans Kolvenbach, an expert on Eastern religions.

TO THE EDITOR—

In support of Father Cos

I have several reflections on your recent articles about the tax resistance of Father Cos Raimondi, pastor of Holy Cross. Many people may not agree with civil disobedience and perhaps disagree with other strategies to protest the nuclear arms build-up. I wish to affirm and support Father Cos' right to do this as a valid moral stand. So often we quibble over strategy or the way a person goes about doing something and fail to affirm his or her right to do so. Even though I have not chosen to take the same approach, I admire people such as Archbishop Hunthausen and Father Cos for their courageous moral stand. Their moral conviction is, as Father Cos put it, "I cannot pray for peace and pay for war." We need prophetic people who will put into practice in many different ways the principles of the U.S. bishops' Pastoral on Peace. Father Cos Raimondi's moral stand is one witness to people that the military buildup is a moral issue.

A final point: I find the legal advice given by the archdiocesan attorney im-

portant as information to consider, but I am concerned that we all remember that what is legal is not the same as what is moral as we have clearly seen with abortion. The norms for morality come from the Gospel, not civil law.

Fr. Marty Peter

Indianapolis

Feminists moving in wrong direction

Barbara McClintock getting the Nobel Prize for her work in medicine shows how far women still have to go and why so-called "feminists" are taking us in the wrong direction. McClintock had the intelligence and courage to think for herself, to go into a line of genetic research that conventional wisdom "knew" was wrong. The Nobel Prize vindicated her.

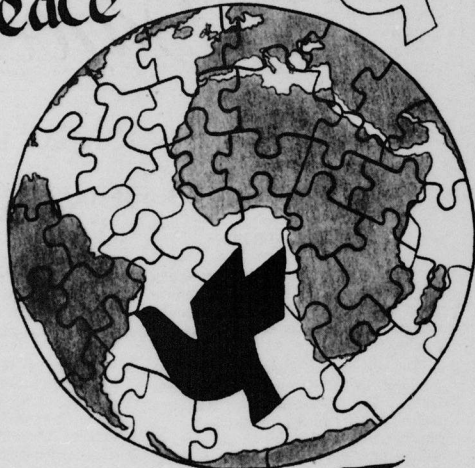
Today's woman can correctly complain about certain stereotypes of the past, but today's so-called "feminism" is nothing more than a demand that she change masters, and probably not for the better.

Instead of thinking for herself, she has to buy the entire "feminist" party line: Abortion is good! Housewives are stupid! The ERA is good, regardless of any bad effects it might have. On and on it goes and you are only a modern "feminist" if you once again stop thinking for yourself and buy the gospel and epistle according to St. Bella Abzug and the rest of the self-appointed leaders of the modern woman.

Susan Sassone
American Life Lobby

Stafford, Va.

If You Want
Peace



Work For
Justice

"As usual, young minds come up with varieties and unique interpretations of themes. This contest was not an exception. I was especially struck by the number who chose to relate peace and justice to the government.

"In both entry classes, I felt the students saw the need for change. The only way to bring this change about is by working for it. They did not expect it just to happen.

"Among the pictures I've chosen for the top choices, I've looked for the present-day teachings of the Church on Peace and Justice issues and found them reflected in the work of the children.

"Having school children become aware of the 'peace for justice' movement may make peace a reality."

—Comments of Judges
Poster Contest

1983 Campaign for
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Collection Sunday
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1st Place Winner—Poster Contest
Stacey Arbogast
Secunia High School

CORNUCOPIA

Be someone you're not

by CYNTHIA DEWES

Dressing up is a pleasure fondly recaptured from childhood by adults who justify their behavior by throwing costume parties on Halloween or wearing fancy clothes at weddings, openings of the opera season, charity balls, or while gambling in the fashionable casinos of Europe.

(Flashers, streakers or devotees of Frederick's also qualify, although dressing down might be the more appropriate name for their couture.)

Since most of us are involved only with the Halloween parties and (possibly) weddings, our opportunities to dress up are more limited. Here is where imagination and basicchutzpah enter in.

Homemade costumes are best, since they can be adapted to the personalities of the wearers. We once met a couple decked out as Barbie and Ken, and later discovered that the man's name was indeed Ken and the woman's personality was indeed Barbie.

Contrast is a good technique. Two hundred pound hairy men wearing jewelry and strategically padded dresses are popular for making humorous entrances at parties, although they must avoid stopping at gas stations or beer stores along the way.

Themes help. We were once present at a "Come as Someone You Wanted to Grow Up to Be" party. It was attended by a Roaring 20's college "boy" dressed in a raccoon coat, a gypsy, a railroad engineer, and a Hawaiian dancer, among others. Only the engineer had come close to growing up to be what he'd hoped—and HE had become quite another kind of engineer. The gypsy's true vocation is still in doubt.

Besides the fun it affords, dressing up is a great way to be someone we're not. This is especially true (even, you might say, therapeutic) if we've made the common adult mistake of embedding our lifestyles in stone. Witness the quiet lady, the den mother or humane society volunteer, who mischievously appears wearing a skintight

black satin dress cut down to there and up to here. Fantasy without threat.

Other masks and disguises come to mind. Men grow beards, pump iron, and wear ski boots in winter and tennis shorts in summer although they neither ski nor play tennis. They drive pickup trucks with gunracks behind the rear window when they don't know how to shoot and have no intention of hunting game.

Women bleach, color, or wig their heads, wear overblouses, slaver on makeup, paste plastic talons over their natural fingernails, and wear jogging suits for everything except exercising. They decorate their homes in Scandinavian modern when they are closet Early Americans.

It's too bad Halloween, weddings and the like come so seldom during the year. They sure make life easier.

vip's...

✓ OOPS! Apologies to Mr. and Mrs. Joseph H. JONAS, who will celebrate their 40th Wedding Anniversary at a Mass of Thanksgiving on Saturday, Nov. 5 at 8 a.m. in Little Flower Church. We misspelled their name last week.

✓ Mr. and Mrs. Jerry G. Schlangen will celebrate their 25th Wedding Anniversary on Saturday, Nov. 5 with a Mass at 12 noon in St. Thomas More Church, Mooresville. A reception will follow in the church social hall from 1 to 4 p.m. Jerry Schlangen and the former Mary Lou Hunter were married November 1, 1958, at St. Joseph's Church in Indianapolis. Hosts at the Open House will be the couple's four children, Jerry, Cathy, David and Steve.

U.S. Catholic schools lauded by pope

VATICAN CITY (NC)—Pope John Paul II praised the U.S. Catholic school system and the nuns who developed it during an Oct. 28 talk to U.S. bishops. "To women Religious is due a very special debt of gratitude for their particular contribution to the field of education," he said. "Their authentic apostolate was, and is, worthy of the greatest praise. It is an apostolate that requires much self-sacrifice." The bishops were making their five-year "ad limina" visits to Rome, which require each residential bishop in the world to report on the status of his diocese.

Priest sees no freedom

CHARLESTON, S.C. (NC)—The Grenadian people could not "determine their own freedom, especially when the military came to power" in that island nation, said a Cincinnati archdiocesan priest who was evacuated from the island Oct. 28. Father Carl J. Geers, 69, arrived at the military air transport base near Charleston after being rescued by U.S. Marines in St. George's, Grenada's capital city. He is the former pastor of Seven Dolors Parish in Monroe, Ohio, and had worked at the cathedral in Grenada and at a hospital. He was one of two U.S. priests doing missionary work on the Caribbean island.

House approves ban

WASHINGTON (NC)—For the fifth time since 1980 the House has approved a ban on most abortion coverage in the health insurance plans of federal employees. The measure, approved Oct. 27 as part of an \$11.9 billion annual appropriations bill for federal agencies, was sent to the Senate, which in the past has balked at the restriction. Originally sponsored by the late Rep. John Ashbrook (R-Ohio), the measure would permit abortion coverage for federal employees and their dependents only in cases where the life of the mother was endangered.

(Morris) Egbert of St. Vincent de Paul Parish, Bedford, will celebrate their 43th Wedding Anniversary from 2 to 5 p.m. on Sunday, Nov. 6 at their home, 1517 8th St. All relatives and friends are invited to attend.

check it out...

✓ Cordell Art Gallery at Brebeuf Preparatory School, 2801 W. 86th St., is featuring a retrospective of work including drawings, paintings and serigraphs by artist-in-residence Lynn Thomsen Bradshaw through Wednesday, Nov. 30. Exhibit viewing hours are 9 a.m. to 4 p.m.

✓ St. Vincent Wellness Centers will sponsor free carbon monoxide determination screenings at the Riverview/St. Vincent Center on Thursday, Nov. 10 from 4 to 7 p.m. in conjunction with The Great American Smokeout. The painless test determines the level of carbon monoxide poison in the blood.

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Archbishop O'Meara's Schedule Week of November 6

SUNDAY, November 6—Confirmation, St. Anthony Parish, Clarksville, Mass at 2 p.m. followed with a reception.

—Confirmation for the parishes of St. Mary-of-the-Knobs, Floyds Knobs, and Our Lady of Perpetual Help, New Albany, to be held at St. Mary-of-the-Knobs, Floyds Knobs, Mass at 7:30 p.m. followed with a reception.

MONDAY, November 7—Senate Age Group #8 gathering, St. Agnes Parish, Nashville, 3 p.m.

TUESDAY, November 8—Senate Age Group #3 gathering, Catholic Center, 1 p.m.

—Confirmation, St. Barnabas Parish, Mass at 7:30 p.m. followed with a reception.

WEDNESDAY, November 9—Conferral of the Ministry of Acolyte, Sacred Heart School of Theology, Hales Corner, Wisconsin, 4:30 p.m.

THURSDAY, November 10—Confirmation, St. Rose Parish, Knightstown, Mass at 7:30 p.m. followed with a reception.

SATURDAY, November 12—NCCB/USCC Administrative Committee/Board meeting, Washington, D.C.

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FAMILY TALK

Be patient with the elderly

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: My 81-year-old father came to live with us two years ago. My husband and I didn't want him to go to a nursing home, and we believed in family care. We knew it would be hard on us and on our three teens, but our idealism led us to overlook some of the difficulties.

I had no idea how hard it would be, how angry I'd feel for being used by him and put down at the same time. Then when I am not nice to him, I feel guilty.

He finds fault with everything and everyone. If my husband and I go out for an evening and put one of our teens in charge, he tattles on them, complaining they ignored him and would not do what he asked. I know this is not true, having seen them go out of their way to respond even to his most unreasonable demands.

Nothing satisfies him. No matter what I do for him, it is wrong or not enough. All day long he calls my name. He is capable of

going to the bathroom by himself, of dressing and undressing himself, and of getting in and out of bed by himself, but he wants us to help. I knew my father as a loving, generous, thoughtful man, not this selfish dependent person. I don't know how much more I can take.

Answer: You have described an all-too-common situation very well. Job asked the same question long ago: Why is there such pain and suffering in the world? Watching a beloved parent become an unpleasant and dependent person is very hard to accept.

Some old people remain spry and mentally alert until they die. Many others, however, are victims of Alzheimer's disease wherein the brain atrophies and loses functions and the personality changes that you describe occur. There is no known cure for Alzheimer's disease.

Some elderly persons who suffer the degeneration of Alzheimer's disease become gentle and more quiet. Most become irritable, forgetful, confused and

afraid. They focus on their physical complaints, hoping for some attention and response. Fearful of being helpless, they make an effort to take charge of their world by issuing commands to everyone around them.

The worst thing you can do with someone experiencing these personality changes is to argue with them. Even the arguing provides much-desired attention. Much better to respond as briefly as possible to their annoying behavior.

Once you have decided he is capable of performing certain tasks by himself, insist that he do so. "You can get yourself undressed, Dad. I'll be back in 10 minutes."

Then, leave the room abruptly. Do not argue.

Return in 10 minutes as promised with something more positive to share. Perhaps a bedtime snack. Or you and your husband and your father might watch the nightly news together. Maybe you can read some of the day's mail to him.

Ignore his demands and unreasonable requests. Find positive things to do and share together.

Finally, do not be so hard on yourself. You were right in the beginning. Family care is better than institutional care. You may be expecting too much of yourself, feeling that you are failing if you cannot return your father to the contented and kind man that he was. Accept him for what he is now and accept yourself as well for your patience in an unrewarding time.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 872; St. Joseph's College; Rensselaer, IN 47978.)

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NFP allows parents to talk about teenage sex

by NONA AGUILAR

The question of teen-age sex has become a big one. Most authorities agree that the dialogue between parents and their teenagers on sex is not all that it could be. But in my interviews with couples using Natural Family Planning, I have found that one of the unexpected benefits of using the method is that mothers and fathers have, at last, a meaningful way to talk to their children about sex.

A mother of four put this in focus for me. She had been on the Pill for over a decade after the couple's last baby was born. But from her late 30's on, the woman's doctor had been urging her to accept sterilization rather than continue taking oral contraceptives. She resisted the idea of being sterilized. Still, she knew it was becoming increasingly dangerous for her to stay on the Pill, given her age and the fact that she was a smoker. Finally, out of desperation, the couple decided to attend a Natural Family Planning information night.

They were hooked. Not only did the couple follow through and take a course of instruction, they later became a teaching couple. Still, it wasn't until the woman's 17-year-old son talked to her about having relations with his girlfriend that this mother felt that she really understood the value of NFP. Here's what she told me:

"I don't know what surprised me more when my son brought up the subject of having sex with his girlfriend: That he was considering it—or that he was telling me that he was considering it.

"But suddenly, I knew just how I felt about pre-marital sex: I wanted my son's first sexual intercourse to take place under circumstances of mutual love and total commitment. That's how his father and I had our first experience—on our wedding night."

The woman went on to say that there had been many difficulties communicating this ideal to her older children during the years that she and her husband were using contraceptives. "What could we tell our teen-agers?" She asked. "Should we have said: Don't have sex now—and then when you get married you can have all you want?" The couple knew that this wasn't a meaningful message.

But it was after the couple switched to Natural Family Planning that they had a meaningful message to communicate to their children. "That night I was able to say 'Honey, can't you have intercourse any

time you please. Look at me and Dad: We're married and even we can't have intercourse whenever we want.'"

There was something more: besides the parents' example of not having intercourse "whenever we want" the mother was also able to admit to her son that sometimes "holding off" was difficult. "But if we can do it," she told him, "Dad and I expect you to be able to hold off."

Another couple had a different experience. "When you are talking to teen-agers, you are hoping to offer them the ideal of chastity," the father told me. "It has been comparatively easy for us to talk to our teen-agers about chastity because for the past four and a half years we ourselves have been practicing marital chastity by using Natural Family Planning. It's easier talking to our kids about abstaining because we're in the same boat with them. There are times that we have to abstain—and our kids know it."

Other couples have told me that use of Natural Family Planning helped to deepen their understanding of sex and sexuality and its place within marriage. "When you live something yourself, it's easier to teach it to your children," another parent told me.

In a recent issue of Catholic Twin Circle, Mother Teresa was quoted as saying: "The sanctity of falling in love has been lost; only the passion is left."

Parents, help your children to appreciate the sanctity of falling in love. Begin with your own good example.

What is Natural Family Planning? New scientific breakthroughs make it possible for a couple to determine their fertile time with approximately 99 percent reliability. The couple that does not wish to conceive abstains during the fertile time.

How does the couple know if they are fertile? The couple charts changes in the woman's body that indicate whether or not conception is possible. There are three changes available for monitoring: the alteration in the cervical mucus secretions; the changes in the cervix itself; fluctuations in the woman's body temperature.

How reliable are the new methods? Method use-effectiveness has proven to be 99 percent as used by almost 500 couples over a three-year period.

How long is the abstinence? There is no general rule, of course, but 10 days is about average.

Where can I get more information? Contact Mrs. Valerie Dillon at the Archdiocesan Family Life Office, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206, 317-236-1596 for further information.

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Fr. James D. Barton, Archdiocesan Director

Lafayette bishop discusses pastoral at seminar

by JIM JACHIMIAC

The U.S. bishops' pastoral letter on war and peace is "a document of hope" and "not a document of doom," said the head of the committee responsible for study and implementation of the pastoral.

Bishop George A. Fulcher of Lafayette discussed the document during a seminar for pastors of all denominations and their staffs. The seminar, "Ethics in a Nuclear Age," was held Oct. 25 at Christian Theological Seminary (CTS) in Indianapolis. Bishop Fulcher served on the five-member editorial committee which drafted the pastoral and now chairs the follow-up committee on the document.

Responding to Bishop Fulcher's comments on the document were Episcopal Bishop Edward W. Jones of Indianapolis and Rabbi Dennis C. Sasso of Congregation Beth-El Zedeck in Indianapolis.

Bishop Fulcher called the pastoral "a breakthrough for the Catholic bishops of the United States." He added that it is "an instrument by which the bishops are trying to provide background for Catholic people to accept moral responsibility in a nuclear age."

Critics of the document have said the bishops had no right to enter into the area of policy formation. But Bishop Fulcher said, "We are a nation of lobbyists. Everybody lobbies for things and peace should be one of them." The church should not be limited to reacting to events, he added.

A CONSIDERABLE amount of research was conducted before the final version of the pastoral was released, Bishop Fulcher noted. "If anyone says there wasn't enough consultation on this document, I'm going to hit them right in the mouth," he quipped.

Newspaper is dropped by archdiocese

SAN FRANCISCO (NC)—The Monitor, the 125-year-old weekly newspaper of the Archdiocese of San Francisco, will cease publication within the next year and be replaced by a new monthly publication and a newsletter for archdiocesan leaders, Archbishop John R. Quinn announced Oct. 19. The archbishop, at a press conference, also announced that Raymond Doyle, a former communications professor and university dean, has been selected as director of a reorganized archdiocesan communications department. Archbishop Quinn said the overhaul of the communications programs followed a comprehensive review of The Monitor.

"It is not a rubber stamp kind of thing where you have somebody put the text together and say, 'well, that looks good to me.'"

When the editorial committee was convened in 1981 by Cardinal Joseph Bernardin, at that time archbishop of Cincinnati, "we came to the very quick decision that we had to be educated ourselves." During the first year, the committee met 14 times and "did nothing but listen."

The first draft of the pastoral was released in March, 1982.

More than 400 written responses were made to the initial draft. A second draft was prepared for the National Conference of Catholic Bishops' meeting last November. Despite charges that the bishops timed the meeting to coincide with last year's election, Bishop Fulcher said, the meeting is held in November every year.

"But," he said, "the administration took exception to some parts of the document." Response from the Reagan administration included a letter from William Clark, then security advisor.

"WE WERE happy to receive that input," Bishop Fulcher said, "although somewhat amused to first hear about it in the New York Times."

Following the November meeting, Cardinal Bernardin and others went to Rome to meet with representatives of the Vatican and NATO countries. Their purpose was "not to veto what we would say or dictate to us," but to offer their input, Bishop Fulcher said.

Some changes in wording of the pastoral resulted.

At a special meeting of the bishops in Chicago on May 2 and 3, the pastoral approved by a vote of 238 to 9. Ballots were unsigned to insure "a truly honest vote," Bishop Fulcher pointed out.

He said that the final version of the pastoral distinguishes between three levels of authority, which is "somewhat new for ecclesiastical documents." All three levels are dealt with because "we could not speak with equal competence and authority on all levels."

The three levels involve universal moral principles, conclusions drawn from those principles, and policy or technical judgments.

One universal moral principle, for example, is that direct destruction of non-combatants should be forbidden. A conclusion drawn from that principle is that targeting of certain military areas could result in deaths of non-combatants. From

that conclusion, policy judgments are made.

"We feel we have the right to make judgments," Bishop Fulcher said. "We feel that they came naturally out of the discussion. He noted that the judgments which were made were based on documents of the Second Vatican Council or statements by popes.

In his reply, Bishop Jones called the pastoral "a challenging of people in the formation of conscience." He sees the document and the process which Bishop Fulcher outlined as "a model for pastoral letters."

Bishop Jones commended the bishops for thorough research and "a balanced point of view."

SEVERAL questions emerge from the document, he said.

First, "is it possible to think of an ecumenical document" on the subject? He envisions a similar pastoral, developed by representatives of various Christian and Jewish groups, using the Catholic document as a model.

His second and "most oppressing question" is how to address public policy in such a document.

He also questioned whether a distinction can be made between nuclear and conventional war. Because of the tendency of war to escalate from one level to the other, Bishop Jones believes, no distinction can be made. He adds that the religious community should address that issue.

Rabbi Sasso, who attended a Catholic school while living in Panama, noted that

"the document remains faithful to the best of what is taken from Catholic tradition." But at the same time, much of the pastoral "could have come from Jewish scriptures."

The document signifies "a new stage in the moral consciousness of America," Rabbi Sasso said.

The use of reason is essential to the pastoral, he said. "We can not be just emotional about a subject such as this." The pastoral is "grounded on the principles of faith" and "reconciliation with God and with fellow human beings."

"The document of the Catholic bishops has made the universality of the issue more plain," Rabbi Sasso continued.

But, he said, "there is not universal agreement with the ideals that are upheld in the document." He noted that there are times when a nation would not be justified in failing to use its power.

"The human capacity for evil has exponentially increased. We can not unlearn what we know, and we would not want to because there is good there." The important thing, he said, is to use that knowledge "for the betterment of life rather than destruction."

Small groups were formed to discuss how to use the pastoral at the local level.

Suggestions included inviting speakers with various perspectives on the issue of peace, implementing programs in parochial schools, introducing the issue of nonviolence.

The workshop was sponsored by Indiana Clergy for Nuclear Disarmament and the continuing education office of CTS.



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Global Awareness Day is inside look at Third World nations

by SUSAN M. MICINSKI

Participants at the Association of the Religious of the Indianapolis Archdiocese (ARIA) sponsored Global Awareness Day, held last Saturday at Marian College, had the chance to see other countries in a little different light, thanks to Maryknoll Sister Angela Brennan, the day's keynote speaker.

In her mission education for justice and peace program, Sister Brennan, whose mission assignments have taken her to Hawaii and the Marshall Islands in the central Pacific, plus Northern Ireland, conducted a special simulation exercise.

For the exercise, participants were based on an island colonized by a European country, but that had recently gained its independence. The country's economy was dominated by three foreign companies; an open pit mining operation, a citrus and a tourist-related company. Conference attendees broke into groups representing the foreign companies, the government and the nationals.

In addition, there was a bank, whose parent bank was foreign, as well as the church, which was sensitive to the nationals and their problems.

According to the Maryknoll sister, the thrust of the exercise was to show the

"complexity and controls foreign investors exert over the economy of a neo-colonial situation." In such a situation, the "government usually cooperates with the foreign big businesses for the gains of those in power, but at the expense of the local people." The simulation also helped to "bring out the exploitation of natural resources and the powerlessness of the natural citizens, as opposed to those who have money," explained Sister Brennan.

THE PEOPLE taking part in the simulation were able to experience much of the same "frustration and manipulation experienced by people in Third World countries, whose lives are often adversely affected by powerful, foreign companies and greedy government officials," stated Sister Brennan. They were also given support for the old "rich get richer, poor get poorer and the powerful stay powerful" rule.

Sister Brennan, who presents similar programs of this nature throughout the country, explained that getting preferential treatment for the poor is a top priority of her order. "Too often," she stated, "when we look at other countries we judge them by our standards which is not really valid. It was my objective to globalize the perspective of program participants."

In order to accomplish this, she declared, "we almost need to get in the

moccasins of someone else and walk a few steps." Practically speaking, "we need to learn more about the political systems of other countries, and keep their cultural differences in mind. Then we would be more open to other possible alternatives."

Ultimately, everything Sister Angela said was leading up to her major point—"that we, as U.S. citizens, should question some policies of our country as well as those of U.S.-based countries having foreign operations, that could be for our (the United States') good, but that could be detrimental to people in Third World countries."

"THAT'S WHY it's important for us (the United States) to maintain a presence in the Philippines where nuclear testing has been conducted in the past. Right now, the U.S., the U.S.S.R., China and France are all contesting for nuclear disposal rights in water around the Marshall Islands where I formerly taught seventh grade and senior religion." The whole idea of using these waters as a nuclear waste dump is especially bad "since fish is the chief source of protein for these people," stated Sister Brennan.

Originally from Ireland, Sister Angela came to the U.S. in 1954 and worked as a bookkeeper at the Chase Manhattan Bank in New York. "But I always knew I wanted to enter a worldwide mission service," she

said. A naturalized citizen since 1960, the Irish native explained she found an attractiveness to "the simplicity of life in the Marshall Islands. Very few homes have electricity, yet the people are still happy."

The Maryknoll sister, who works out of her order's district headquarters in Chicago, stated she and other sisters present such programs because "we feel we owe American Catholics a feedback for their generosity which gives us the privilege of doing mission work. We call this 'reverse evangelization.' By doing this sharing, we hope to promote greater understanding and appreciation of these diverse cultures."

The mission educator, who will be going to Latin America in 1984, also stated that the order prefers to have these programs given to adults. "This way, these adult leaders could possibly incorporate elements of the program in some church, community action or ecumenical organization."

Sister Brennan, who derives great satisfaction from her ministry, providing support, healing and hope where none previously existed, encourages people interested in learning more about the Maryknoll Sisters or about making a contribution, to write to Maryknoll Sisters, 2926 Rose St., Franklin Park, IL 60131 or call 312-451-9261.

Chicago gets four auxiliary bishops

WASHINGTON (NC)—Pope John Paul II has named a young black priest and clergymen of Irish, Czech and Hispanic backgrounds to be auxiliary bishops of Chicago.

The four are Fathers Wilton Gregory, 35, faculty member, St. Mary of the Lake Seminary, Mundelein, Ill.; Placido Rodriguez, 43, pastor of Our Lady of Fatima Parish, Perth Amboy, N.J.; Timothy J. Lyne, 64, rector of Holy Name Cathedral, Chicago; and John Vlazny, 46, rector of Niles College Seminary at Loyola University, Niles, Ill.

Bishop-designate Gregory, who is black, will become the youngest Catholic bishop in the country.

Archbishop Pío Laghi, apostolic delegate in the United States, announced the appointments on Oct. 31 in Washington.

The four will assist Cardinal Joseph Bernardin and Chicago's two current auxiliaries—Bishops Alfred Abramowicz, 64, of Polish descent, and Nevin Hayes, 61, an Irish-American—administer the second largest U.S. archdiocese. Cardinal Bernardin is of Italian ancestry.

ACLU opposes adolescent pregnancy program

WASHINGTON (NC)—The federal government's adolescent pregnancy program violates the separation of church and state by promoting religious views, the American Civil Liberties Union said in a lawsuit filed Oct. 26. Three United Methodist ministers and a Jewish organization were among seven plaintiffs

in the suit filed in U.S. District Court in Washington against the 1981 Adolescent Family Life Act. The suit cited several religious organizations as recipients of adolescent pregnancy and sexuality program grants, including several Catholic agencies and Brigham Young University, operated by the Mormon Church.

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Pleasure comes from the small things

*As enjoyment of ordinary grows,
so does love of God*

by DOLORES LECKEY

Barbara Pym, the late English novelist, often portrayed her characters through descriptions of their preferences and pleasures.

She writes, for example, of a woman anthropologist who delights in tea that has become "dark and stewed."

A village vicar walks early in the morning because he so likes the air at that time of day.

An elderly woman finds Vespers without music most enjoyable; the silence soothes her.

The people in Ms. Pym's fictional world intrigue me because they seem to know so clearly and definitely which small things give them pleasure and which do not. They have insights about themselves. It makes me pause and consider the variety of life's experiences which I find pleasing. For example:

—Late afternoon and early evening skies always have moved me. The light at that time of day makes me feel secure somehow.

—Oceans, rivers and streams always relax my mind and body.

—Leafless trees set like black webs against gray winter skies delight me, and so do birds, all kinds of birds, in flight or feeding, silent or full of song.

As I grow older I'm discovering some new pleasures. For many years, even though I had formally studied piano, I didn't listen to music for the pleasure of the music. It was always background for some other activity.

Now, after a long time, I have resumed piano lessons. The surprising thing is that as I learn about Bach's gift for balance and the intricacies of Schubert's melodies, I find I also listen to music in a different way. It's like hearing for the first time.

The same can be said for color. I now see shades and hues that formerly were indistinguishable by me. It's a source of real pleasure.

The pleasures I speak of are woven into one's life. These are not the pleasures of hedonism, a philosophy that claims pleasure as the principle reason for any human action.

Enjoyment of nature, delight in scientific discovery and art, fun in human relationships: They all have a place in Christian life.

There is also place for coming to know what really does give us pleasure and what we really want in life, like the characters in Ms. Pym's books.

Being honest about our desires—about what we want in life—helps us to understand who we really are and God.

One of the recurring questions in the Gospel is this question by Jesus: "What do you want?" The question reaches deep into us.

St. Thomas Aquinas taught that men and women want and seek that which they perceive as good. In other words, they act in ways that seem to them to satisfy their desire for happiness.

But why do people try to scale Mt. Everest? Or raft up the Colorado River? Certainly their sense of accomplishment is satisfying to them. Success in these adventures is a cause of pleasure.

This spirit of adventure seems ap-

propriate in the Christian view of the world, provided that conquering nature, or even outer space, is not seen as the way to discover life's entire meaning.

Long ago St. Augustine cautioned that "Men go forth and admire lofty mountains and broad seas and roaring torrents and the ocean and, of course, the stars, and forget their own selves while doing so."

We do need to be aware that the journey outward to pleasurable discovery can deflect us from the inner journey to self-understanding.

There is a tradition in Christianity among contemplatives that casts light on the Christian view of pleasure. Contemplatives like St. John of the Cross, Angela of Foligno and even St. Paul were people conscious of their unity with God, with other men and women and, indeed, with all creation. It's clear that they experienced pleasure through their sense of unity with the ordinary things in life.

For the contemplatives, this unity with creation—and the enjoyment of it—became a path to God.

It is interesting to think that as our enjoyment of the ordinary grows, so will our love of God.

It is interesting, too, that if we reflect on what we really enjoy in life—what we really want—we may deepen our sense of gratitude for all the moments of grace that are ours.

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ADVENTURE SUCCESSFUL—Two couples obviously are enjoying themselves as they try their hand at white water rafting on the Gauley River near Swiss, West Va. Why do people try to scale Mt. Everest or raft up the Colorado River? Certainly their sense of accomplishment is satisfying to them. Success in these adventures is a cause of pleasure. (NC photo from UPI)

Pleasure is often a change of pace

Taking time for the present lets us see new dimension

by DAVID GIBSON

My 7-year-old second-grader was running errands with me one Saturday a few weeks after the school year began. I was happy she had come along. But during the afternoon there were moments when I wished she would stop asking me to buy her everything she saw in the stores.

I kept reminding her that the things she wanted to buy were not things she needed. After a while she let up on her stream of requests.

Our last stop that afternoon took us into a large store. It was not long before my daughter again asked me to buy her something. But I was surprised at what she requested: a book she could read herself.

This time I quickly agreed, for I knew she needed it. Her reading skills had progressed over the last year, but slowly, and she hadn't seemed enthused about reading for herself.

In the store, she took a long time to make her selection, finally choosing an amusing Dr. Seuss book. Then we started home.

As we were driving along, part of my attention was suddenly caught by the sounds of my daughter's voice reading her book aloud. I was surprised, for she was clipping right along, sounding out words I thought she would need help with and, obviously, enjoying it all.

It would be short of the mark to say I was pleased. I was thrilled. By the time we had traveled the eight miles to our house, she had read much of her book.

That night she asked if she could read the book to our family. When she finished, I realized that a new side of our child was now coming into view.

Many parents try to be patient and helpful, but have to wait for a child's natural developmental processes to get going in some area or other. Surely they will understand why my wife and I will remember the reading of this book for a long time. Other important tasks and concerns temporarily moved out of our minds and we focused on what she was doing.

It was a moment of real pleasure.

I tell this story because I think it reveals some important elements of many events that give us pleasure.

Often the pleasurable moment represents a sort of change of pace for us. Large parts of our lives are given over to preoccupations with the future: planning how we will accomplish future work goals, how we will meet future educational expenses, what we will be doing next week or next month. But in many pleasurable moments, our attention is captured by what is happening right now.

Pleasure often develops when we take time for the present moment. Then we may get pleasure from clearly seeing a new dimension in the personality of someone close to us. And we may feel refreshed as we allow important concerns about the future to move aside temporarily.

These are the kinds of moments, too, that we wish would last a long time. To be honest, I don't like to have anyone read

aloud to me. But when my daughter read her Dr. Seuss book, it could have gone on forever. I was delighted at her accomplishment, of course. But I was more pleased with her own delight in herself.

These moments of pleasure create memories. They are moments we cherish because they were turning points, or fun times, or because we felt restored and uplifted by them.

Of course, many definitions of pleasure could be offered. Some would encourage us to seek pleasure by closing ourselves off and pursuing self-interest in the narrowest sense.

On the other hand, there is real pleasure that comes from work and from a focus on the future.

But there is another kind of pleasure. It is the kind that often is experienced as a gift: like the gift of an afternoon with a child.

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GOD in the human situation

This Week in Focus

The pursuit of some pleasure in life is almost everyone's pursuit. But what light does the Christian message cast on this pursuit? Can God be found in life's little pleasures?

Dolores Leckey tells of an English novelist who often portrayed characters through descriptions of what gave them pleasure. Intriguing to Mrs. Leckey is that these characters knew so well what gave them pleasure; they knew what they wanted. If we are honest about what we want, we are likely to find pleasure in many of life's ordinary events, Mrs. Leckey suggests. It will then become easier for us to be grateful for God's gifts. Mrs. Leckey is executive secretary of the U.S. bishops' Laity Secretariat.

Katharine Bird interviews an Irish

theologian about Christian views of pleasure. The theologian thinks Christians are meant to celebrate creation. And he points to the fact that the sacraments are, themselves, real celebrations. Ms. Bird is associate editor of the Know Your Faith series.

David Gibson tells the story of a thrilling event that was a source of pleasure in his family. The events that produce pleasure often turn our attention to the present moment, he writes, and to the presence of others who matter to us. Gibson says pleasurable times in life are often the stuff memories are made of.

Father John Castellet examines scriptural perspectives on pleasure. He thinks Jesus must have been quite an enjoyable guest to have in one's home.

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Resources

"Jesus Put on a Happy Face," by Cal Samra. St. Anthony Messenger, September 1983. This author thinks, from some hints in the New Testament, that Jesus had a fine sense of humor. He says that most paintings and other art works portray a serious and suffering Lord. Still, Samra says, Jesus surely shared our wide range of emotions. (St. Anthony Messenger, 1615 Republic St., Cincinnati, Ohio 45210. Single issue, \$1.25.)

Activities with others help us in our development

by KATHARINE BIRD

Fourteen-year-old Maureen often felt lost in the shuffle. Somewhat shy, her more gregarious brothers and sisters usually overpowered her quiet comments with their boisterous conversation. The middle child in the family, she sometimes felt overlooked by her busy parents.

Then her recently widowed grandmother moved into Maureen's home. Over the weeks and months that followed, the two naturally were thrown into continual contact with each other.

Under her grandmother's expert tutelage, Maureen learned to sew. Together the two spent many enjoyable hours putting together a new wardrobe for Maureen. Other times they went for long walks together.

Sensing her grandmother's interest, the young girl began to open up, confiding her school worries and her fears about making friends to the older woman. The grandmother, too, talked about herself, filling the young girl in on family stories.

As time passed, the two became great friends, rejoicing in the pleasure of each other's company. Gradually the experience transformed them. The grieving grand-

mother found a new reason for living and the lonely girl found security in the knowledge that she was special to her grandmother.

That story brings home a basic fact about pleasure in our lives: Enjoyable activities with others often are linked to our development as human beings.

What is the role of pleasure in life? I spoke with an Irish theologian, Father Enda McDonagh, about the very important place of enjoyment and pleasure in the lives of Christians. He explained that it's "part of the human condition to experience joy" because God created us as physical beings with emotions and feelings.

He thinks pleasure is a God-given reality that "awakens us, and motivates us to help others and ourselves develop."

Father McDonagh is a professor of moral theology at St. Patrick's College, Maynooth, Ireland. Recently he visited Canada and the United States during a lecture tour.

In my interview with him, he explained that he associates pleasure with two words: "celebration" and "joy."

He pointed out that people relish celebrations. Celebrations allow us to rejoice with others in "the gifts of creation

and to recognize humans are valuable and called toward a certain kind of fulfillment" in God's plan, he remarked.

He noted that everyone has some experience of pleasure, whether it is simply enjoying a well-prepared meal, the intimacy of sexual union, or suddenly encountering a long-lost friend.

But, the Irish theologian cautioned, for Christians, joy shouldn't be a goal in itself. If it is, the search can be "misleading and self-defeating." He continued, "If we want others to feel good, to have joy, we often find joy" for ourselves too. Happiness frequently comes as a byproduct of service, he said.

One area where Christians can expect to find joy is in the liturgy. In planning liturgies, Father McDonagh indicated he keeps a number of points in mind.

"I want people to experience something of the celebratory character of the ritual, to be drawn into a community celebration," he said. For the liturgy is intended to strengthen our awareness of being "united

with God and with each other," the priest remarked.

It deepens "our awareness that in the death and resurrection of Jesus Christ we enjoy" a particular relationship as children of God and as brothers and sisters to each other.

That "kind of awareness has to be given expression in the liturgy," Father McDonagh asserted. When it is, Christians are helped to "rejoice in what they have been given and to renew their sense of value and hope for themselves."

But liturgies have another dimension as well. The sharing of the bread and wine carries certain ramifications for the future, Father McDonagh said.

—The liturgy reminds us of our need to carry the sense of fellowship outside the celebration into service wherever people are needy.

—And the liturgy reminds Christians that they are intended for a future happiness with God.

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God wants us to enjoy life, as Jesus himself did

by Fr. JOHN CASTELOT

The Old Testament author of Ecclesiastes posed as "David's son, king in Jerusalem." (1:1) In the guise of the fabulously wealthy, wise and pleasure-loving Solomon, the author set out to find perfect happiness.

It ended in frustration. He drew the dismal conclusion: "Vanity of vanities! All things are vanity!" Hard work, wisdom, mirth, sensual enjoyments all turned out to be emptiness (vanity) compounded.

However, while the pursuit of pleasure as the key to happiness proved to be "a chase after wind," (1:14) the author of Ecclesiastes still had to concede it was good to be alive and that God intended the enjoyment of life's simple pleasures:

"Go, eat your bread with joy and drink your wine with a merry heart, because it is now that God favors your works. At all times let your garments be white and spare not the perfume for your head. Enjoy life with the wife whom you love, all the days of the fleeting life that is granted you under the sun." (9:7-9)

In other words, pleasure as an end in itself—the key to perfect happiness—is an illusion. People who knock themselves out in its pursuit are doomed to disappointment and unhappiness. But the simple pleasures of life—and they are innumerable—are meant to be enjoyed.

In fact, they are indispensable. Without them life is unbearable and people can never become fully what they are meant to be. Laughing is as much a part of being human as is crying.

Jesus himself enjoyed life. Unfortunately, the Gospels, not being

biographies of Jesus in the modern sense of the term, tell us little about his psychological states. Rarely, if ever, do they mention the facial expressions that accompanied his words. But this is only because no one remembered this sort of thing. And so we don't know whether Jesus said this or that with a smile or a grin or whether he laughed.

When he gently chided Martha for being "anxious and upset about many things," (Luke 10:41) chances are he did so with big grin. On that occasion he was a dinner guest at the home of his good friends and gracious dinner guest is not a sourpuss.

In fact, Jesus was often a dinner guest, especially as Luke portrayed him. As on scholar remarks, "Like his party-giving Father, he loved a social hour and it is fair to assume that if he could 'let loose' with spirit-filled ecstatic prayer he did not recline with his friends in the somber mood so often associated with him in the long history of religious pictorial representation. People of that stripe are not invite back!"

Tax collectors and sinners must have been pretty jolly table companions. If Jesus so strongly attracted all sorts of people men, women and children, he must have been an enjoyable guest, to say the least.

Legitimate pleasures and their enjoyment are part of our Christian lives. A gloomy Christian is a contradiction.

It is only when pleasures turn into "pleasure," a good to be pursued at all costs, that the Word of God is stifled in people's hearts "and they do not mature." (Luke 8:14)

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A REASON FOR LIVING—As time passed the grandmother and the girl became great friends, rejoicing in the pleasure of each other's company. Gradually the experience transformed them. The grieving grandmother found a new reason for living and the lonely girl found security in the knowledge that she was special to her grandmother. (NC photo by Dwight Cendrowski)



CARING—Mary went to Jesus and told him the wedding party had run out of wine. She knew how her son cared for people and felt sure he would do something to help. (NC sketch by Beryl E. Newman)

THE QUESTION BOX

Why do we see different levels of sin?

by Msgr. R.T. BOSLER

Q Where in the New Testament is there reference to sin as mortal or venial? Protestants don't know anything about this distinction. How come we Catholics do? It seems to me a person either sins or doesn't sin.

A Protestants may not use the same words, but they also recognize that one sin differs from another in seriousness.

Jesus made a distinction between the gravity of sins. To Pontius Pilate, he said, "He who handed me over to you is guilty of a greater sin." (John 19:11)

And when he taught the disciples how to pray, Jesus instructed them to pray not only for their daily bread but also that their trespasses (sins) be forgiven as they forgave those who trespass against them.

Surely the daily trespasses are not to be considered the same as sins of murder.

The distinction between mortal and venial sins seems to me essential for keeping the proper attitude toward the evil of sin.

If stealing a pack of cigarettes at the checkout counter of a supermarket is the same as robbing a bank out of \$100,000, then serious sin will seem so common that no one will worry about it.

I suspect that the difficulty you and others have with the distinction between sins arises from the fact that the world sins, but sin is used in two different senses when applied to mortal and venial.

Sin, strictly speaking, is a deliberate action by which persons turn completely away from God and freely choose to do what they want instead of what God wants in a serious matter. It is unfaithfulness, adultery against God,

idolatry by which one places a creature before the Creator.

That is what Catholics call mortal sin. If that is what you mean by sin, then I agree with you that "a person either sins or he doesn't sin."

But there are times—usually, in fact—when the action is not fully deliberate, or when there is no clear intention of offending God in a serious manner, though there is a failure to love God or neighbor as one should.

What do you call this? Traditionally in the church these actions have been called venial or easily forgiven sins—the daily trespasses we ask forgiveness for in the Lord's Prayer.

They are not sins in the same sense we use the word in reference to mortal sin, any more than harsh words between husband and wife are the same as adultery.

Another cause of confusion about our Catholic distinction of sins was the multiplication of mortal sins.

Every failure to observe some serious obligation, such as Mass on Sunday or abstention from meat on Friday, was considered a mortal sin. The same was said for every act of impurity or for every theft over \$50.

All the emphasis was placed upon the action committed and little attention paid to the circumstances of the act, or the intentions or weaknesses of the person responsible. To miss Mass, therefore, was considered as worthy of eternal punishment as to commit murder.

There is a consensus growing among Catholic theologians today that the act of mortal sin is the result and expression of a spiritual deterioration brought on gradually by serious offenses. They have concluded that mortal sins are much rarer than commonly believed in the past.

Judging by the great decrease in the number of confessions, it would seem the Catholic faithful agree with them.

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

Children's Story Hour

by JANAAN MANTERNACH

It was a beautiful wedding. The party afterward was full of fun.

The bride and groom led the dancing. The music was lively. Soon almost everyone was dancing and singing, clapping their hands and whirling around. Even the children danced. It was a great party.

There was plenty of food, and for a while, plenty of wine. The wedding guests enjoyed the special treats.

The guests loved the fine wine. Until it ran out and there was no more.

Jesus' mother, Mary, was one of the first to notice that there was no wine left. The party was still young. Mary knew that the bride and groom would be very embarrassed when they saw that there was no more wine.

So Mary went over to her son. "Jesus," she said to him, "they are out of wine." She had no idea what Jesus might do, but she knew how he cared about people. She felt sure her son would do something to help.

But Jesus' answer surprised her for a moment. "That is not my concern, mother," he answered. "My hour has not yet come."

Mary was not sure just what Jesus meant. But she still felt sure that he would do something to help the bride and groom. So she walked over to the waiters and said, "Do whatever Jesus tells you to do."

A few minutes later Jesus went over to some servants standing by six large stone water jars.

"Fill these jars with water," Jesus told the servants. They filled them up to the brim.

"Now pour some out and take it to the head waiter," Jesus told the servants. They poured out a glass full of water and took it to the head waiter.

When the head waiter tasted what the servants brought, he tasted wine, not water. In fact it was excellent wine, better than the wine they had earlier in the party. He could not figure out where the wine came from. But the servants knew.

The head waiter took some of the wine to the groom. He tasted it and also was surprised at how good it was.

"People usually serve the best wine first," the head waiter chided the groom. "Then after the guests have had some, they serve ordinary wine. But you have kept the best wine until now."

The groom did not answer. He did not know where the wine came from. Everyone enjoyed it. But most guests did not know where the excellent wine came from.

Mary knew. So did Jesus' closest friends. They were amazed at what Jesus

did. They began to believe that Jesus was very special.

They believed Jesus was sent by God.

Questions:

1. What was Mary worried about at the beginning of the story?
2. What did Jesus do?
3. In the Mass, when is wine used?
4. Because of the Mass, what might wine symbolize?

Children's Reading Corner

"Harlequin and the Coat of Many Colors" is a love story much like the wine and wedding story of the Gospel. It is a story in which:

—There is a real need in the community;

—Those who notice the need find a way to provide what is needed. They bring about great happiness.

Harlequin is a child in a very poor family. He doesn't have a costume to wear to the carnival. Gradually the other children realize this. They do something about it.

The children cut pieces of cloth from their own jackets and dresses. Harlequin's mother makes the pieces into a wonderful costume.

One value of this story lies in the awareness it gives the reader that children have unusual resources to act unselfishly.

Discussion Points and Questions

1. Dolores Leckey suggests that in knowing what ordinary things give us pleasure, we come to know who we are before God. What does she mean?
2. What are two pleasures Mrs. Leckey finds in her life? What do these reveal about her?
3. What is the place of pleasure in the Christian life, according to Mrs. Leckey?
4. David Gibson tells a revealing story about an experience he had with his daughter. What was the source of pleasure he tells about?
5. Katharine Bird interviews Irish Father Enda McDonagh. Why does the theologian think that pleasure can motivate people? Do you agree?
6. In Ms. Bird's article, what does Father McDonagh keep in mind in planning liturgies?
7. Father John Castelot says Jesus find much enjoyment in life. What is an example?
8. Our writers suggest that pleasure can play a constructive role in the Christian life. Why is that so?

THE WORD

by PAUL KARNOWSKI

It is said that most anything can be proven from the pages of scripture. And it's true. How else can we explain a confrontation between two Bible-toting opponents. For hours at a time they sling quotes and excerpts from both Testaments, four gospels, and all 12 prophets. And as they sling, they grow more self-righteous and belligerent as they go. But the most amazing thing of all occurs when they quit. Both opponents get up to go, each thinking that he is right. Each thinks he has proved his point with the scriptures.

We encounter a similar situation in today's gospel. The Sadducees were a group of Jews who did not believe in a resurrection of the dead. They approach Jesus in today's gospel and they're ready to talk scripture. They insist that there is no resurrection because it is not mentioned in the law of Moses.

Jesus refutes them by referring to the book of Exodus. The Lord says, "Moses in the passage about the bush showed that the

NOVEMBER 6, 1983
32nd Sunday in Ordinary Time (C)

Maccabees 7: 1-2, 9-14
Thessalonians 2: 16-3: 5
Luke 20: 27-38

dead rise again when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead but of the living."

It's not the most overpowering argument ever offered. And it's doubtful that the Sadducees walked away convinced of their error.

As is the case with many of the tenets of our faith, the resurrection of the dead cannot really be proven. It is something that needs demonstration, not proof. We are surrounded by demonstrations of the resurrection in the natural world. We are witness to butterflies emerging from cocoons, witness to the sunrise every morning, and witness to the return of spring every year. These things do not prove the resurrection, they only demonstrate it. They are partial reflections of a larger truth.

The truest reflection, the most perfect demonstration of the resurrection is in the gospels. They do not prove the existence of the resurrection, they testify to it.

St. Pius Parish

Ripley County, Indiana

Fr. John Minta, administrator

by JIM JACHIMIAK

Lay Catholics dissatisfied with their old parish founded St. Pius Parish in Ripley County in 1859, and the role of the laity has been important in the parish ever since.

In 124 years, St. Pius has never had a resident pastor. It was served originally from St. Nicholas Parish near Sunman, and then from St. Charles Borromeo Parish in Milan. In July, St. Charles and St. Pius were placed in a newly-formed cluster which also includes St. John the Baptist, Osgood, and St. Magdalen, New Marion.

Father Robert Ullrich, associate pastor of the four parishes, is primarily responsible for St. Pius and St. Charles. Father John Minta is pastor in Osgood and administrator of the other three parishes.

A parish council works with the pastoral staff at St. Pius. A parish history compiled earlier this year notes that the 151-member parish has had elected trustees "as long as memory serves."

The altar society at St. Pius shares in the decision-making. In addition, altar society members handle church cleaning and decoration, and the annual parish picnic.

Because of its ties to St. Charles Parish, St. Pius participates in religious education programs based in Milan. Rosalie Calhoun was chosen to represent St. Pius on the board of education at St. Charles, formed in 1981.

The Milan parish also provides an organist for St. Pius. When a choir was organized at St. Pius but the parish had no organist, Ruth Lengerich of St. Charles volunteered to take the job. According to Stephanie Collins, the choir "really added to the services." Jon Tekulve's guitar also enhances the parish music program.

While the laity has handled administration and maintenance of the parish in the past, Tekulve points out that lay involvement in the liturgy and parish activities is also increasing. "Father Ullrich is trying to get everybody involved," he says.

The major social activity at St. Pius is an annual parish festival. The early picnics, beginning in 1930, were held under a tent. In 1937, the first parish hall was built, to house the festival and other activities.

That hall was demolished last year. Tekulve notes that a new one was com-

pleted earlier this year at a cost of about \$29,000. It will be used for the parish festival, wedding receptions and other social activities, and will be available for rent in the future.

While parishioners at St. Pius have one of the newest parish halls in the archdiocese, they also have one of the earliest churches. Mrs. Collins notes that St. Pius is one of the oldest parishes in the archdiocese still worshipping in its original church building.

Construction of the church began in 1854, when 17 families dissatisfied with St. Nicholas Parish decided to form their own parish. The building was consecrated by Bishop Maurice de St. Palais five years later, and the pastor from St. Nicholas was given charge of the mission.

Before land was purchased for the church, however, Catholics in the area had bought a separate piece of property for a school. The three-acre plot for the school was purchased in 1852, but the building was not completed until 1860. The school operated for 20 years, staffed only by lay teachers from the parish.

The church is located at the intersection of two county roads, and the school stood across the road from the church, to the north. Today, the parish hall and picnic grounds are located on that three acres.

Despite a tornado which passed through the area in 1978, only minor changes have been made in the church building since 1859. Robert Volz says several windows in the church were broken by the tornado, but the building suffered no other damage.

The church once had an 80-foot steeple, which was rebuilt after the bell fell and nearly hit a parishioner who was ringing it. In 1941, a partial basement was built to accommodate two furnaces. The front entrance to the church was added between 1944 and 1948.

Parish records state that Bishop Joseph Chartrand ordered the church closed from 1926 to 1928 because of a disagreement over the control of funds. Parishioners attended Mass in Milan during those two years.

In 1948, when Father Bernard Burgert arrived as Milan's first pastor, he was given responsibility for St. Pius. Others who served the parish from Milan were Fathers Anthony Conway, John Kramer, William Blackwell and Charles Berkemeier.



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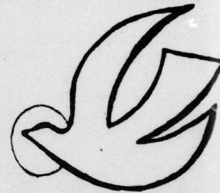


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LEADERSHIP—Lay men and women have assumed leadership roles in St. Pius Parish in Ripley County for many years. Pictured left to right are parish council members (front) Robert Volz, Father Robert Ullrich, Kathy Tekulve and Marie Elsert; (rear) Stephanie Collins, Jon Tekulve and Jerry Volz. (Photos by Jim Jachimik)

PULL LEVER "B"

JOHN J. SULLIVAN

and the DEMOCRAT TEAM



Front Row (Left to Right): Carolyn (Padgett) Bryant, Assumption Parish, At-Large Candidate; June Murray, At-Large Candidate; John J. Sullivan, St. Pius Parish, Mayoral Candidate; Maxine Arnett, At-Large Candidate; Creola Lee, At-Large Candidate; Back Row (Left to Right): Jerry Dunlevy, St. Gabriel Parish, District 8; Bernadette Price, St. Catherine Parish,

District 23; Paul F. Page, St. Catherine Parish, District 20; Carolyn Flynn Fay, St. Thomas Parish, District 2; Gary L. Brewer, District 12; Kevin Murray, St. Philip Neri, District 15; Janet L. Barnard, District 14 and Paul E. Morgan, St. Michael Parish, District 17. (Not present for the picture was David Page, Holy Rosary Parish, District 21). (Photo by Jack Price)

VOTE THE DEMOCRAT TEAM

JOHN J. SULLIVAN

ST. PIUS X PARISH
MAYORAL CANDIDATE

CAROLYN FLYNN FAY
ST. THOMAS PARISH
DISTRICT 2

JERRY DUNLEVY
ST. GABRIEL PARISH
DISTRICT 8

GARY L. BREWER
DISTRICT 12

JANET L. BARNARD
DISTRICT 14

KEVIN MURRAY
ST. PHILIP NERI PARISH
DISTRICT 15

PAUL E. MORGAN
ST. MICHAEL PARISH
DISTRICT 17

PAUL F. PAGE
ST. CATHERINE PARISH
DISTRICT 20

DAVID PAGE
HOLY ROSARY PARISH
DISTRICT 21

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DISTRICT 23

MAXINE ARNETT
AT-LARGE CANDIDATE

CAROLYN (PADGETT) BRYANT
AT-LARGE CANDIDATE

CREOLA LEE
AT-LARGE CANDIDATE

JUNE MURRAY
AT-LARGE CANDIDATE

"It is Time for a Positive Change — Pull Lever B"

YOUTH CORNER

New Albany minister enjoys retreats

by SUSAN M. MICINSKI

Jerry Finn is no newcomer to the field of youth ministry in New Albany. He has worked with the CYO there the past 14 years, and for the past three years has been the director of spirituality for the deanery. Earlier this year he was named deanery coordinator of youth ministry—a job he is enjoying very much. One integral part of his job is being responsible for retreat programs—many of which are held at and conducted as a team effort with Mt. St. Francis Retreat Center.

Finn, who is from New Albany, but grew up on a farm in Starlight, stated that "there has been a really neat working relationship between the deanery religious education center and the Mount. The programs have been continually growing,

and the kids love the setting of natural beauty and the close, warm, friendly atmosphere that exists there."

This New Albany native sees retreats as being highly beneficial to youths. "Because of the openness and trust found at retreats, the youths are more likely to open up and share their feelings. It seems like a prime opportunity to deal with such issues as suicide, loneliness, sexuality, drugs, peer pressure and other key youth issues."

Although retreats are often directed to the broad category of youth, there is a wide range of levels and programs available. "We have something from junior high to adults," declared Finn. According to the deanery coordinator of youth ministry, the retreat program for junior high

students is highly flexible and often occurs in parishes. Freshmen in high school have a two-day overnight retreat dealing with our values and how they are affected by what happens around us; our music and what it says to us.

"We even videotape parts

of the retreat to be shown at its close," explained the deanery coordinator of youth ministry. "We try to take the media that affects kids and turn it into a fun-filled, exciting experience for them."

The sophomore retreat program, also a two-day

overnight experience, is based on Leo Tolstoy's book, "Martin the Cobbler." The thrust of this retreat is the "gifts we have and how we share them with other people, and that God is made known to us through the people around us," Finn stated.

"The challenge then is for the youth to become involved in the church, and then through their faith really comes alive."

A three-day program, the junior retreat focuses on relationships and self-esteem. "It challenges us to go beyond ourselves and to reach out to other people," he said. "It also helps us find ways to make an impact on what happens around us."

The program for seniors, a four-day Christian Awakening Retreat, is directed at "who are you and (See YOUTH on page 20)

DORIS ANSWERS YOUTH

Reader seeks way out of life

Dear Doris:

I am a 17 year-old girl. I am pretty and I come from a well-to-do family.

My problem is that I don't have a boyfriend, or even a friend. I am tired of being hurt by people and getting my heart broken. I am tired of falling in love with a guy and then getting dumped. I know I

have a lot ahead of me in my life but I can't live without sharing it with someone.

I want to commit suicide. The only thing that is stopping me is knowing that it is one sin that God never forgives. I don't want to live anymore. I want a way out of life. Please help me.

Giving Up

Dear Giving Up:

I can't help you—you have to help yourself.

You mention God. Remember always that God loves you no matter what, so you do have a friend.

Also remember that God wants you to love yourself. He made a special person and gave you a wonderful gift—life. Don't just throw that gift away—appreciate it, treasure it, enjoy it.

There will be nothing to share if you find a way out of life.

You don't need others to tell you you are O.K. You are O.K., and your opinion is the only one that counts.

As for sharing your life. That is fine but sharing should not be what makes life enjoyable. You should enjoy first and then if you share great, and if you don't it doesn't matter because you are still enjoying.

Boys are fun but they are like dessert, a pleasant addition to the meal but not necessary to feed the person.

Dear Doris:

I have this big problem.

There is this girl who I like. When I started to like her I called her up and asked her out but I said I was someone else because I was too nervous to tell her the truth.

I called her back once again and this time I said my real name. She said she'd call me back and it took about two weeks. When she did call I knew it wasn't her but she said it was.

Sometime later, at a party, she came up to me and said that she would appreciate it if I would never call her again.

What should I do, it doesn't make sense to me.

J.

Dear J.:

It made sense to her. I'd be willing to bet she knew it was you all along.

Perhaps she is just giving you a bit of your own medicine.

She probably wants nothing to do with someone she doesn't feel she can trust and being dishonest with her you have not given her much reason to trust you.

(Send your questions to: Dear Doris, c/o The Criterion, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206.)

Sponsor a Child for Only \$10 a Month.

At last! Here is a \$10 sponsorship program for Americans who are unable to send \$16, \$18, or \$22 a month to help a needy child.

And yet, this is a full sponsorship program because for \$10 a month you will receive:

- ...a photograph of the child you are helping.
- ...a special sponsorship folder with the case history of the child.
- ...a description of the country where your child lives.
- ...a quarterly progress report about your child's community from the field worker.

And you will receive at least two personal letters a year from your child.

All this for only \$10 a month?

Yes—because the Holy Land Christian Mission International believes that many Americans would like to help a needy child. And so we searched for ways to reduce the cost—without reducing the help that goes to the child you sponsor.

For example, unlike some of the other organizations, your child does not write each month, but two letters a year from your child keeps you in contact and, of course, you can write to the child just as often as you wish.

Also, to keep down administrative costs, we do not offer the so-called "trial child" that the other organizations mail to prospective sponsors before the sponsors send any money.

We do not feel that it is fair to the child for a sponsor to decide whether or not to help a child based on a child's photograph or the case history.

Every child who comes to Mission International for help is equally needy!

And to minimize overseas costs, our field workers are citizens of the countries where they serve. Many volunteer their time, working directly with families, orphanages, and schools.

You can make a difference!

\$10 a month may not seem like much help to many Americans, but to a poor family living on an income of \$1.50 or \$2.00 a day, your sponsorship can help make all the difference in the world.

Will you sponsor a child? Your \$10 a month will help provide so much:

- ...emergency food, clothing and medical care.
- ...a chance to attend school.
- ...help for the child's family and community, with counseling on housing, agriculture, nutrition, and other vital areas to help them become self-sufficient.

A child needs your love!

Here is how you can sponsor a child for only \$10 a month immediately:

1. Fill out the coupon and tell us if you want to sponsor a boy or a girl, and check the country of your choice.
2. Or mark the "emergency list" box and we will assign a child to you that most urgently needs to have a sponsor.
3. Send your \$10 in right now and this will eliminate the cost of a "trial child."

Then, in just a few days you will receive your child's name, photograph, and case history.

May we hear from you? We believe that our sponsorship program protects the dignity of the child and the family and at the same time provides Americans with a positive and beautiful way to help a needy youngster.



3-year-old Michelle was abandoned by her father. Soon after, her mother was forced to leave her in order to find work. She now lives with her grandmother in a hut with dirt floors and a grass roof.

Holy Land Christian Mission International
Attn: Joseph Gripkey, President
2000 East Red Bridge Road
Box 55, Kansas City, Missouri 64141

- ☐ Yes, I wish to sponsor a child. Enclosed is my first payment of \$10. Please assign me a ☐ Boy ☐ Girl
Country preference: ☐ India ☐ The Philippines ☐ Chile
☐ Honduras ☐ Colombia ☐ Guatemala ☐ Thailand
☐ Africa ☐ The Holy Land ☐ Dominican Republic

☐ OR, choose a child that needs my help from your EMERGENCY LIST.

- ☐ Please send me more information about sponsoring a child.
☐ I can't sponsor a child now, but wish to make a contribution of _____

NAME _____

ADDRESS _____

CITY _____

STATE _____

ZIP _____

Registered: U.S.A.I.D. Advisory Committee on Voluntary Foreign Aid. Charter Member: Evangelical Council for Financial Accountability. Our annual financial report is readily available upon request. Please make your check payable to Mission International. Your sponsorship gifts are tax deductible.

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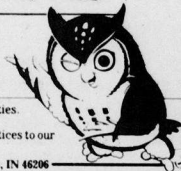
...love, life, care, and
concern to the opportunity to
grow and develop

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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 offices by Friday prior to the week of publication.

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

November 4

The Monthly Charismatic Mass celebrated by Fr. William Pappano will be held in St. Malachy Church, Brownsburg, beginning with a Soup and Bread Supper at 6 p.m. followed by Prayer, Praise and Mass at 7:30 p.m.

November 4-5

Our Lady of Lourdes Church will hold their annual Fall Festival from 5 p.m. to midnight. Dinner catered by Peachey's served from 5 to 9 each night.

St. Augustine Home for the Aged will sponsor their Annual Christmas Bazaar from 10 a.m. to 4 p.m. Handmade items, quilts, toys.

November 4-6

A General Retreat will be conducted by Franciscan Father John Ostidiek at Alverna Retreat Center, 8140 Spring Mill Rd.

November 5

Holy Rosary Church, Seelyville, will celebrate its 75th Anniversary at a Mass with the Archbishop at 5 p.m. followed by Dinner at the Boys Club at 6:30 p.m.

St. Mary's Circle Daughters of Isabella in Greensburg will hold their annual Smorgasbord from 5 to 8 p.m. at the K of C Hall. Tickets are \$4 for adults and 10 cents per year for children aged 12 and under.

A free "Lay Leadership Conference: A Journey Begun" for persons interested in being active in parish life will be held at the Deary Religious Education Center, 2331 Ohio Blvd., Terre Haute, from 9 a.m. to 4 p.m. Advance registration appreciated. Call 812-232-9400.

St. John Academy Class of '53 will sponsor a 30th Anniversary gathering beginning with 5:15 p.m. Mass at Holy Cross Church followed by a covered-dish dinner in Holy Cross Hall. \$3 fee. Call Beverly Kastner-McGovern 887-0004 for more information.

The regular monthly meeting of the Fifth Wheeler Club will be held at the Catholic Center, 1400 N. Meridian St., at 8 p.m. Reservations will be taken for the Nov. 19 trip to Churchill Downs. Call Theresa 882-5377 or Betty 784-3239 for information.

Martin Center College will present a free "Art Show and Auction" at St. Peter Claver Center, 3110 Sutherland Ave. Preview at 6:30 p.m., auction at 7 p.m. Proceeds to College Scholarship Fund. Call Bob Treadwell 923-5349 for more information.

A Regional Workshop on the Revised Code of Canon Law will be held at Mt. St. Francis for the Tell City-New Albany Deaneries.

St. Philip Neri will sponsor an Alumni Reunion Dance for persons 21 and over from 9 p.m. to 1 a.m. Tickets are \$10 per couple or \$8 advance. Live music by Indy 5 with alumnus Disc Jockey Jim Karres. Call 632-5125 for reservations.

Little Flower Church women will hold their Annual Christmas Boutique from 10 a.m. to 7 p.m. in the school cafeteria, 13th and Bosart Ave. Nursery available for 50 cents/hour. Handmade items, TV and Nativty Scene raffles.

A 50's Dance for adults sponsored by the Indianapolis Cursillo Center will be held at St. Luke's gym, 75th and Illinois, at 8

p.m. Call 255-4686 or 259-8061 for information.

Chatard High School Music Boosters will sponsor their annual Flea Market and Boutique in the school cafeteria from 9 a.m. to 5 p.m. Collectibles, handcrafted items, chili dinner, baked goods.

The St. Vincent de Paul "Leprechauns" will hold a 50's Dance in the K of C Hall, 22nd and "M" Sts., Bedford, from 9 p.m. to 1 a.m. \$8 per couple, \$4 single. Snacks provided. John Miskuf D.J.

A Las Vegas Night to benefit the athletic program at St. Simon School will be sponsored by the St. Simon Athletic Booster Club, from 8 p.m. to 2 a.m. Free draft beer and door prizes; admission \$1.

November 5-6

St. Agnes Church, Nashville, will hold a Holiday Bazaar featuring attic treasures, handcrafted items, Christmas decorations, homebaked goods, and an Art Show by Neil and Lillian Dunnigan.

November 6

St. Francis Xavier Church, located at the junction of Hwy. 31 and 160 in Henryville, will hold a Smorgasbord and Quilt Raffle from 11 a.m. to 2 p.m. Adults \$3.75, children 20 cents per year of age through 12.

A Fall Festival will be presented by St. Patrick Church/St. Patrick School Club, 1809 Poplar St., Terre Haute, from 12:30 to 5:30 p.m. Games, spaghetti dinner, Country Store.

St. Thomas Aquinas Singles will meet after 10 a.m. Mass for Brunch at Ralf's, 9401 N.

Meridian St. Call Sarah 251-2914 for reservations.

Holy Rosary Church, 600 S. East St., presents its Famous Italian Fiesta from 1 to 6 p.m. Food prepared by David Page of LaScala, and parish ladies. Adults \$3.50, kids under 12 \$2.

The Academy of the Immaculate Conception, Oldenburg, will hold its annual Open House, with public tours from 1 to 4 p.m. followed by a student production of "The Velveteen Rabbit" at 4:15 p.m. Call Sister Jean Marie Cleveland, principal, at 812-934-2475 for information.

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5:45 p.m. at St. John of Arc Church, 4200 N. Central Ave.

The first of three free classes on "Wisdom Literature of the Bible" will be held at Little Flower Church rectory, 4720 E. 13th St., at 10 a.m.

St. John's Festival of Arts begins its season with a free concert by the Christ Church Cathedral Choir of Men and Boys at 4:30 p.m. in St. John's Church, 126 W. Georgia St.

The Adult Catechetical Team of St. Joe Hill Parish, Sellersburg, offers the first of three programs "Speaking on Vatican II" by Msgr. Raymond Bosler from 7:30 to 9:30 p.m. in the parish hall activity room.

St. Martin's Church, Siberia, will sponsor a Turkey and Ham Shoot at 11 a.m. at the parish hall. Quilts, games, Country Store.

St. Catherine Altar Society will hold a Card Party at 2 p.m. Chicken Noodle Dinner from 12 noon to 1:30 p.m. \$2.50.

November 7

The Northside meeting of Separated, Divorced and Remarried Catholics will be held at St. Thomas Aquinas Parish Center at 7:30 p.m. Topic is "Trust." Call Jan Mills 259-4422 or Sara Walker 259-8140 for information.

A Support Gathering for Greensburg Separated, Divorced and Remarried Catholics will be held at St. Mary's Church at 7:30 p.m.

The Auxiliary of the Beech Grove Benedictine Center will

(Continued on next page)

You are cordially invited to
CELEBRATE LIFE
 at the 4th Annual
PRO-LIFE BENEFIT DINNER/DANCE
Saturday, November 12, 1983

HYATT REGENCY
 Social Hour — 6:00 PM Dinner — 7:00 PM
\$22.50 PER PERSON
 Sponsored by: Right to Life of Indianapolis, Inc.; Saint Gerard Guild

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Name _____ MAIL TO:
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 City & Zip _____ Mrs. Bernard G. Brissman
 Phone: _____ 8062 Claridge Road
 Indianapolis, IN 46260
 Phone: 317-251-8062

CHECK ENCLOSED FOR THE AMOUNT OF (\$22.50 per person) \$

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Anyone can goof up — even a nuclear missile technician. American or Russian. That's why nuclear war is a growing danger in today's tension-ridden world.

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of the 14 nuclear weapons agreements they've signed.† To help prevent cheating, each side watches the other with high-powered sensors and satellites (*ours can read a license plate in Moscow*). Of course, the Freeze won't solve everything; but it would be a strong first step toward a safer tomorrow.

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☐ Basic Membership: \$15. Enclosed.
☐ Supporting Member: \$25. & Up.
☐ Silver Award Member: \$100. & Up.
☐ I cannot afford \$15., but want to be a basic member and enclose \$ _____

☐ Sustaining Member: \$50. & Up.
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THE ACTIVE LIST

hold its monthly meeting at 1 p.m. at the Center. New members invited.

The Ave Maria Guild will meet at 12:30 p.m. following dessert, in St. Paul Hermitage, 501 N. 17th Ave., Beech Grove.

Admission \$2. Free ham sandwiches.

be held at St. Mary's, Greensburg, for the Batesville-Connersville Deaneries.

St. Thomas Aquinas Singles will go on a hayride at Eagle Creek Park at 6 p.m. Call Sarah 251-2914 for information.

November 7-8

St. Francis Hospital Auxiliary will hold a Holiday Bazaar and Raffle between 10 a.m. and 7 p.m. in the hospital auditorium. Handmade items, cash and quilt raffle.

November 8

Eastside and Southside groups of Separated, Divorced and Remarried Catholics will meet at the Beech Grove Benedictine Center at 7:30 p.m. Topic is "Stress." For more information call Delores Gibson 881-3997 or Jane Gilliam 359-8608.

Fr. Jeff Godecker's IUPUI series on The Spirit of Thomas Merton continues on the subject "The World of Prayer and Contemplation" from 7:30 to 9:30 p.m.

Focus on the Family Film Series continues at St. Mark Church, 6047 S. East St., with the film "Preparing for Adolescence: Peer Pressure and Sexuality" at 7:30 p.m.

Baby and Me II infant development program continues at St. Vincent Wellness Center in Carmel from 2 to 2:45 p.m.

The Children of Divorce Program sponsored by Catholic Social Services continues at the Catholic Center, 1400 N. Meridian St., from 7 to 9 p.m.

November 9

The second quarterly meeting of the A.C.C.W. will be held in the Catholic Center, 1400 N. Meridian, beginning with registration at 9:30 a.m. Brown bag lunch permissible.

St. Mark's Parish, Edgewood Ave. and U.S. 31 S., will hold a Card Party and Luncheon beginning at 11:30 a.m. Men welcome.

The first of two sessions on "Scripture in the Life of the Church" presented by Fr. Frank Bryan will be held at Our Lady of the Greenwood Church, Greenwood, from 7:30 to 9 p.m. in Madonna Hall. Call 888-2861 for information.

November 10

The Married Women's Growth Group sponsored by Catholic Social Services will meet at St. Luke Catholic Church from 9 to 11 a.m.

St. Thomas Aquinas Singles plan a Happy Hour at 5:30 p.m. at Midway Motor Inn, 1-465 and Crawfordsville Rd. Call Jenien 299-0502 for information.

November 11

The Home School Association of St. Philip Neri Church will hold a Monte Carlo Night from 7 to 11 p.m. in the community room.

November 11-12

The Knights of Columbus, 511 E. Thompson Rd., will present a Dinner-Theater Program to benefit the Retinitis Pigmentosa Foundation. A buffet dinner will be served at 7 p.m. followed by the play "Never Too Late" at 8 p.m. For tickets at \$8.50 per person call Mary Henry 881-8818.

November 11-13

A Women's Weekend Retreat on the theme "Persons are Gifts" will be conducted by Dominican Father George Nintemann at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

A Marriage Encounter Weekend will be held at Kordes Enrichment Center, Ferdinand, beginning at 7:30 p.m. Friday and ending at 5 p.m. Sunday. Call 812-367-2777 for information.

Franciscan Father John Ostidic will lead a Men's Retreat at Alvena Retreat Center, 8140 Spring Mill Rd.

November 12

A Regional Workshop on the Revised Code of Canon Law will

The Annual Dinner Dance sponsored by Right-to-Life of Indianapolis and the St. Gerard Guild will be held at the Hyatt Regency Hotel downtown beginning with cocktail hour at 6 p.m. followed by dinner at 7 p.m. and dancing from 9 p.m. to midnight. Dr. Bernard N. Nathanson is guest speaker.

The Altar Society of St. Malachy Church, Brownsburg, will hold a Christmas Bazaar in Noll Hall from 9 a.m. to 5 p.m. Santa will be present from 10 a.m. to 2 p.m. Lunch menu served.

November 12-13

The St. Rose Society of St. Rose Parish, Knightstown, will hold a Country Holiday Bazaar in the church basement from 8:30 a.m. to 3 p.m. on Saturday and from 11 a.m. to 3 p.m. on Sunday. Turkey and ham dinners will be served. Adults \$4, children aged 12 and under, \$2.25.

A Holiday Craft Bazaar will be held at St. Michael's Church, Greenfield, from 8 a.m. to 8 p.m. Saturday and from 8:30 a.m. to 1 p.m. on Sunday. Featured are



"I PUT IT THERE WHEN NEWS AROUND THE WORLD STARTED TO WORSEN"

"To Grandma's for the Holidays" booths.

Holy Trinity Church, 902 N. Holmes, will hold a Holiday Bazaar from 11 a.m. to 7 p.m. on Saturday and from noon to 5 p.m. on Sunday. Short orders and homemade soup featured on Saturday; smorgasbord on Sunday.

The first of two weekend productions of Shakespeare's "Henry IV" will be performed at 2 p.m. in St. Bede Theater at St. Meinrad Seminary, with co-director Benedictine Father Gavin Barnes appearing as Henry IV. Tickets at \$2 for adults, \$1.25 for students and \$1 for senior citizens and groups of 10 or

OCe and APARE sponsor workshop on pastoral

The Office of Catholic Education and the Association of Parish Administrators of Religious Education (APARE) will co-sponsor a workshop for all catechetical leaders on the U.S. Bishops' Pastoral on War and Peace. Titled "Branching Out" the workshop will be offered on Wednesday, Nov. 9 at 10 a.m. It will be held at North Christian Church in Columbus, 812-372-1531.

Bob Melevin, president of APARE and co-planner of "Branching Out," stated that the workshop is "designed to help catechetical leaders become acquainted with the pastoral, and how it can be implemented in educational programs in the parish."

The facilitators for "Branching Out" will be Philip Field and Sister of Charity of Nazareth, Ky., Caroline Booth Field, who are both from a center by the same name in Evansville.

Field, who has an M.A. in public service, has done advanced studies in theology and has served on the Priests' Senate Committee in the Diocese of Evansville for the past seven years. He was also a delegate to the Call for

Action Conference in Detroit, and has served on the National Board of Clergy and Laity Concerned Hunger Task Force. In addition, Field is a member of Common Cause, Bread for the World and Fellowship of Reconciliation.

Sister Booth Field has an M.A. in religious studies, and has done pastoral work in Mississippi, Kentucky and Central America. A member of the Forty Day Peace

Committee, Paddle Wheel Alliance and Network, Sister Booth Field will present a series of lesson plans she has developed for Evansville diocesan schools at the workshop.

The cost of the workshop is \$8 for APARE members, \$10 for non-members and \$25 for three or more people from a parish. Those planning to attend should call Marji Venneman at the OCE 317-236-1448.

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12:00 Noon to 5:00 PM

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With Disc Jockey Jim Karres
(Our Own Alumnus)

Beer, Mixed Drinks & Food
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Tickets: \$10.00 per couple (Advance — \$8.00)

21 and Over Please

For Advance
Reservation Call: 317-632-5125

Rev. Gerald Kirkhoff, pastor

THE ACTIVE LIST

more, will be available at the door.

November 13

The annual Chatard High School Spaghetti Dinner will be served in the school cafeteria from 4 until 7 p.m. Adults \$4, children \$1.50.

Msgr. Raymond Bosler continues "Speaking on Vatican II" at St. Joe Hill parish hall activity room, Sellersburg, from 7:30 to 9:30 p.m. under the sponsorship of the Adult Catechetical Team.

A Dinner for Church Leaders, sponsored by the Near Eastside Church x Community Ministry Project, will be held at St. Matthew Lutheran Church from 5:30 to 8 p.m. Bring your own table service and covered dish.

The adult members of St. Simon's Cub Scout Pack #488 will appear in the melodrama "Shoot Out at Hole-in-the-Wall" in Feltman Hall at 2 and 7:30 p.m. Admission \$1 for adults, a recyclable toy for children. Proceeds to St. Vincent de Paul. For tickets call Bonnie Bell 897-4314.

St. Joseph Altar Society's Fall Bazaar will be held from noon to 5 p.m. Turkey dinner served until 3 p.m.

St. Vincent de Paul Eighth

Graders will hold a "Super Special Breakfast" in the school cafeteria, 903 18th St., Bedford, after 8 and 10 a.m. Masses to raise money for a Washington, D.C. trip. Nominal admission fee.

St. Pius HSO offers a Pancake Breakfast from 8:30 a.m. to 1:30 p.m. in Msgr. Ross Hall, 7200 Sarto Dr. Adults \$2.25, students 1st through 8th grades \$1.50, preschoolers \$1.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette School auditorium, 5:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



LIFESAVERS—St. Patrick, Terre Haute, first graders Chris Morgan and Anjie Anderson use teamwork to construct a "Lifesaver" airplane. Mary King's class is building candy airplanes for sale at the school's fall festival to be held Sunday, Nov. 6. Grades K through 8 are crafting items for sale in the "country store."

CHRISTMAS BAZAAR

Saturday, Nov. 12

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Santa — 10 AM to 2 PM

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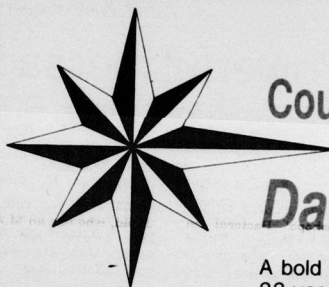
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- Nov. 29, Dec. 6, 13 Advent Talks on Peace, Justice, Hope
Fr. John Schoettlekotte; Gwen Goss, OSB
- Jan. 2-6 Directed Retreat
Gwen Goss, OSB; Beth Ann Hughes; Robert Nogosek, CSC
- Jan. 11 A Day of Reflection for the Unemployed
Fr. Jim Byrne; The BGBC Staff
- Jan. 14 The Dynamics of Prayer
Gwen Goss, OSB
- Jan. 18 When Communities Become Destructive —
A Workshop for Parish Staffs
Tim Fallon
- Jan. 21 Leading Small Groups
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Youth corner (from 16)

what are the things that have affected you; and how has God called you that maybe you weren't aware of," explained Finn. "It helps bring the faith to life." Originally designed for seniors attending public schools who weren't afforded the same retreat opportunities available to parochial school students, the program was then offered to those in parochial schools to help each group realize they were all members of the same family, namely the Catholic Church.

According to the deanery coordinator of youth ministry, "we're doing each program twice this year, and chances are that we'll have to add even more because the number of participants keeps growing."

Finn attributes this ever increasing interest in retreats to the youth. "I've found that our best promotion is the kids who have been on retreats, and them telling their friends what neat experiences they've had."

Although working on the retreat programs is only one facet of Finn's job, "it continually challenges me to grow as well as rejuvenates me," exclaimed the deanery coordinator. "The love I see in these kids at the retreats is a continual reinforcement of God working in my life and in the world, and that's what

makes it all worthwhile."

The drama department of the Academy of the Immaculate Conception in Oldenburg will present "The Velveteen Rabbit" in the school auditorium on Sunday, Nov. 6 at 4:15 p.m.

A children's play is an annual tradition at the Academy, and this performance is a highlight of the Open House at the school that day. On Nov. 7 and 8, the play will travel to grade school audiences in Oldenburg, Batesville, Greensburg, Shelbyville and Harrison, Ohio.

Tickets may be purchased at the door at \$1.50 for adults, \$1 for students and 75 cents for children under 12.

The Roncalli Marching Rebels will perform at the halftime show of the Indiana Central-Butler football game on Saturday, Nov. 12. This performance will conclude the school's fall schedule. Everyone is welcome to attend.

Cathedral High School will be having a Grandparent's Day on Thursday, Nov. 10. On this day students can invite their grandparents to school for a half-day to attend two classes with their grandchild, and have lunch and attend a religious service together. All students are encouraged to participate.

Secunia High School will host a Career Day for juniors and seniors on Nov. 10. Students will sign up for areas they have interests in, and then have the opportunity to listen to a presentation from a professional in that field.

Any alumni or other interested professional willing to make a presentation for Career Day should contact Sister Lavonne Long or Ott Hurrell at Secunia, 356-6377.

CYO will offer a Search for Christian Maturity, a weekend experience in dynamic Christian living, from Nov. 11 to 13 for juniors and seniors in high school. The program begins at 7 p.m. on Friday and continues until noon Sunday.

Search offers youth a deeper insight into the meaning of Christianity as a way of life—Christ's life—to be lived in today's world. A youth-to-youth approach, 10 of the 12 team members are young persons who have made their own Search.

All Search retreats are held at the CYO Office (Vocations Center), and participants should bring a sleeping bag or sheets and casual clothes and dress clothes for the closing Mass. The retreat costs \$20. For further information contact the CYO at 580 Stevens St., Indianapolis, IN 46203, 317-632-9311.



TUNED IN—A teen-ager watches a rock singer on a cable television program. Rock 'n' roll carries powerful messages for youth, both positive and negative, says Butch Ekstrom, religious education director for the New Orleans Archdiocese. He suggests that parents and teens discuss openly the messages delivered in songs. (NC photo by Frank Methe)

Powerful messages seen in rock music

NEW ORLEANS—Rock 'n' roll music carries powerful messages to today's young listeners, both positive and negative, according to Butch Ekstrom, religious education director of the Diocese of New Orleans.

Ekstrom, who has expressed his opinions on rock 'n' roll both in writing and talks on the subject, suggested that parents and teen-agers discuss openly the messages delivered in songs.

Rock 'n' roll, said Ekstrom, can sometimes provide an escape for teen-agers who blare it through headphones to tune out distractions.

"If you play it loud it helps you to screen out all the things that are bothering you," Ekstrom said.

He said rock 'n' roll perpetuates the myth "that it's possible to live a life of fun, immortality and leisure."

Christian Schools Brother

Bill Parson, a teacher at St. Paul's School in Covington, La., said that often rock music communicates "questionable values," but is not all bad.

"Some music is absolutely mindless, but some rock is quite exciting and interesting," Brother Parson said. "I don't think rock should be singled out of the culture in which it exists."

Ekstrom puts the rock industry into the perspective of a power triangle.

In one corner there are young people with time on their hands; in another is money in teen-agers' pockets.

The third point is the somewhat cynical attitude among producers and packagers to "give the people what they want, no matter what that might be; or even worse, give the people what we (producers and packagers) want them to have."

Examples of this "even worse" attitude that Ekstrom gave were the basically anti-Christian images that behind-the-scenes people have helped to develop for Ozzy Osborn, Iron Maiden, Judas Priest, Blondie and Olivia Newton John.

Olivia Newton John, who used to be portrayed as "the rather innocent, demure young lady" has had her image changed by agents and the record company to one that's "plainly more marketable to the buying public," Ekstrom said.

Now she's portrayed as a physical and sexual woman whose songs can be filled with suggestive lyrics and can be seen as counter to gospel values, he said.

Teen-agers interviewed by the Clarion Herald, New Orleans Archdiocesan newspaper, agreed that music conveys both positive and negative images.

"Some songs tell real stories," said Brother Martin High School senior Paul Laurent. "A few songs like Men at Work's 'It's a Mistake' tell us the world is a fragile place and we can make a difference. I think these kinds of songs give teen-agers a positive outlook."

"Apathy, that's what a lot of songs convey," Brother Martin student council president Bubby Burns said. "Some teen-agers really don't care about things. They take life one day at a time and don't plan for the future."

Whether positive or negative, rock 'n' roll images now come alive on television video rock programs.

James Breig, editor of The Evangelist, Albany, N.Y., diocesan newspaper, said in the Aug. 18 issue that the content of some of the rock videos "is enough to make a parent call the hardware store for handcuff prices to ensure that little Billy remains in his bedroom."

Ekstrom said parents should be concerned with their children's viewing habits when it comes to rock videos, but that censorship is not the answer.

Parents should become critically informed and be open to dialogue with their children about the messages delivered in the songs, Ekstrom said.

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Lifesigns

Sunday, Nov. 6, the new and exciting "Lifesigns," the radio show for youth, will feature "Partying" with St. Thomas Aquinas youth of Indianapolis. The program is aired at 11:35 a.m. on WICR 88.7 FM.

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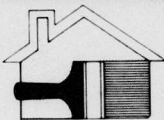
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IN THE MEDIA

Mr. Rogers' secrets revealed

by JAMES BREIG

Mr. McFeely, via Speedy Delivery, has brought me a very interesting package, neighbors.

I now excuse from reading further anyone who does not understand my first sentence. On second thought, you can stick around if you want, but you have to change into your sneakers and sweater.

Actually, most of you do know what I am talking about. I'm making references to the unique style of "Mister Rogers' Neighborhood," seen on PBS. The children's show has been running on public TV for 30 years and consists now mainly of reruns of previous episodes. But, a few times a year, Fred Rogers, the host, inserts some new material.

And that's why Mr. McFeely had to bring me a special package. Mr. McFeely, as youngsters and parents know, is the mailman in the neighborhood, known for his "speedy delivery" service. He is played by David Newell, who doubles as the program's press representative. So I really did get a package from Mr. McFeely.

Inside were smuggled documents, which I am going to share with you. He sent me the scripts for the Nov. 7-11 programs, when the series will focus on conflict. I wanted to get a sneak preview of the shows because it had been reported in TV Guide that Mister Rogers would be talking about nuclear war.

HOW WOULD he deal with such a serious, complicated and scary topic, I wondered, when he has to communicate

with preschoolers and early-schoolers?

It turns out Mister Rogers knows what he is doing. That's how he has lasted three decades in dealing with children's feelings, curiosity, sense of wonder, self-esteem and confidence. He knows, from reports of studies by sociologists, that children are frightened by talk of missiles, bombs and war. They inevitably hear about them from their parents, older siblings and television.

"Little children," he said,

"know that disagreements can lead to fighting. They have their own strong feelings of anger and sadness to learn to control. They need to see that there are alternatives to conflict and that, when there has been a disagreement, conflict can be resolved through talking about the problem. These new programs are intended to help children master their emotions and direct their energies in positive ways."

Lack of communication and misunderstanding are two central ideas in the week's worth of programs. Mister Rogers explains to children that conflict often arises when people fail to say what they mean or when other people mistake what is being said through listening incorrectly or failing to find out the facts or adding two and two but somehow coming up with five.

HE MAKES his points in the program (and here I go, quoting from my secret documents) mainly through the Land of Make-Believe, where the puppets are in uproar. A nearby country has begun to take delivery of millions of "parts" and the puppets begin to theorize why so many items are needed.

King Friday XIII, never known for his command of the virtue of wisdom and given to flying off the handle

on occasion, examines a part and decides, "This could be part of a bomb."

While the puppets speak of war, its dangers and how to avoid fighting, they also begin preparing for battle, sending spies to the neighboring land and diverting money to build their own weapons.

In contrast, Mister Rogers calms children's fears about airplanes dropping bombs by showing a film of a food airlift. Seeing life-giving food falling from a plane must be a calming image after so many scenes of warfare have been shown to kids via TV.

As the week proceeds, the puppets begin to live on rumors and worry. An expert analyzes the part and decides "it might be part of a bomb." So the king orders that a million bombs be built as protection. Sacrificed in the process is the record player the school needs. An army is

raised; drills commence; civil defense projects get underway.

Wondering if the rumors are true, a trio of the make-believe characters sets out to the neighboring land to find out what's going on.

What is going on? I'm not that much of a rat. You'll never find out from me. You'll just have to tune in with a child and find out for yourself. You can even watch without a kid, if you want. I won't tell on you.

I'll just say this about the ending: Mr. Rogers once again shows why he is the master of talking to little children and explaining our complex world to them in a way they can understand.

Thanks, Mr. McFeely, for the scripts (which, of course, I had permission to quote from and to use; I don't want you to start rumors about me).



Film ratings

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.

All the Right Moves.....	O
Baby, It's You.....	O
Bad Boys.....	O
Best Friends.....	A-III
Betrayal.....	A-II
Beyond the Limit.....	O
The Big Chill.....	A-III
The Black Stallion.....	O
Returns.....	A-I
Blue Thunder.....	O
Brainstorm.....	A-III
Breathless.....	O
Britannia Hospital.....	O
Class.....	O
Concrete Jungle.....	O
Cross Creek.....	A-II
Cujo.....	A-III
Daniel.....	A-III
The Dark Crystal.....	A-I
Dead Zone.....	A-III
Deal of the Century.....	A-III
Divas.....	A-III
Doctor Detroit.....	O
The Draughtsman's Contract.....	O
Easy Money.....	O
Eddie and the Cruisers.....	A-II
Educating Rita.....	A-III
Endangered Species.....	A-III
Enigma.....	A-III
Exposed.....	O
Final Option.....	A-III
First Blood.....	A-III
Five Days One Summer.....	A-II
Flashdance.....	O
The Flight of the Eagle.....	A-II
48 Hours.....	O
Frances.....	A-IV
* Gandhi.....	A-II
Go! All the Way.....	O
The Golden Seal.....	A-II
The Grey Fox.....	A-III
Hammert.....	A-II
Heart Like a Wheel.....	A-I
Heidi's Song.....	A-I
Hercules.....	A-II
High Road to China.....	A-II
The Hunger.....	O
Independence Day.....	A-III
Jaws 3-D.....	A-III
The Jupiter Menace.....	A-II
The King of Comedy.....	A-II
Krull.....	A-II
Liana.....	O
Local Hero.....	A-II
Lone Wolf McQuade.....	A-III
The Lonely Lady.....	O
Lookin' To Get Out.....	A-III
The Man From.....	O
Snowy River.....	A-II
The Man Who.....	O
Wasn't There.....	O
The Man With Two Brains.....	O
Man, Woman and Child.....	A-III
Max Dugan Returns.....	A-II
Merry Christmas.....	O
Mr. Lawrence.....	A-IV
Mr. Mom.....	A-II
Monsignor.....	O
Monty Python's.....	O
The Meaning of Life.....	O
Never Say Never.....	O
Again.....	O
National Lampoon's.....	O
Vacation.....	A-III
Never Cry Wolf.....	A-II
The Night of.....	O
Shooting Stars.....	A-II
Octopussy.....	A-III
The Outsiders.....	A-III

The Pirates of Penzance.....	A-I
Porky's II.....	O
The Next Day.....	O
The Prodigal.....	A-II
Psycho II.....	O
Return of the Jedi.....	A-II
The Return of.....	O
Martin Guerre.....	A-III
Revenge of the Ninja.....	O
The Right Stuff.....	A-III
Risky Business.....	O
Romantic Comedy.....	A-II
Rumble Fish.....	O
The Sender.....	O
Smokey and the Bandit.....	O
Part 3.....	O
Something Wicked.....	A-II
This Way Comes.....	A-II
Spacehunter: Adventures in the Forbidden Zone.....	A-II
Split Image.....	A-III
Starstruck.....	A-III
Staying Alive.....	A-III
Still of the Night.....	A-II
The Sting II.....	A-III
Strange Brew.....	A-III
Strange Invaders.....	A-II
Stroker Ace.....	A-III
Superman III.....	A-II
The Survivors.....	A-III
Table for Five.....	A-III
Ten to Midnight.....	O
Tender Mercies.....	A-II
They Don't Wear.....	O
Black Tie.....	A-IV
Threshold.....	A-II
Tootsie.....	A-III
Tough Enough.....	A-III
Trading Places.....	O
The Trail of the.....	O
Pink Panther.....	A-III
The Treasure of.....	O
The Four Crowns.....	A-II
Twilight Zone.....	A-II
Twilight Time.....	A-II
Under Fire.....	A-III
Valley Girl.....	O
Videodrome.....	O
Vigilante.....	O
War Games.....	A-II
Without a Trace.....	A-II
The Year of.....	O
Living Dangerously.....	A-III
Yellowbeard.....	A-III
Zelig.....	A-II



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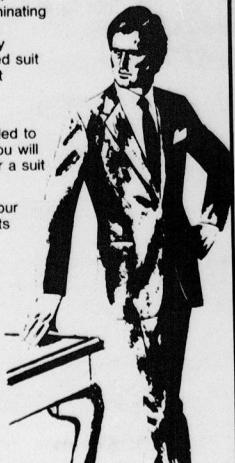
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† **EVESELAG, Anita**, 34, St. Mary of the Knobs, Floyd Knobs, October 21. Daughter of Mr. and Mrs. William; sister of Janet Boylen and Bruce; granddaughter of Iona Lentz.

† **CRAWFORD, Peter, Sr.**, 57, St. Paul, Tell City, October 18. Husband of Clara; father of April Longest, Daria, Debra Magnus, Peter, Jr., and David; son of Mary E.; brother of seven; grandfather of five.

† **FANGMAN, Amella**, 73, Little Flower, Indianapolis, October 25. Mother of Paul and John.

† **GAMBRILL, Lloyd B.**, "Bernie", 50, St. Paul, Sellersburg, October 24. Husband of Joyce; father of Donna Schweitzer and Douglas; son of Mr. and Mrs. Lloyd; grandfather of one.

† **HENRY, Charles "Bud"**, 78, Sacred Heart, Jeffersonville, October 24. Father of Lloyd, Charles and David.

† **HOLDEN, Mayme**, 85, St. Lawrence, Lawrenceburg, October 24. Aunt of Maye Nowlin.

† **JENKINS, Emma**, 48, St. Mary, Rushville, October 27. Wife of Robert; mother of Robert, John, Bobby, Joe, Gary, Caroline Allison, Sandy Paxson, Tammy, Audrey and Angela; sister of two.

† **KELLY, Joseph**, 65, Little Flower, Indianapolis, October 22. Husband of Rosemary; father of Michael, Kevin, Joseph, Mary Efrogmon, Anette Smith, Martha Kelly and Alice McLaugh.

† **MULFLUR, Katherine Ann "Katy"**, 22, Sacred Heart, Jeffersonville, October 22. Daughter of Mr. and Mrs. Joseph; sister of Joseph, Thomas, Mark, Janet, Mandy, Molly and Patty Smith;

granddaughter of Mr. and Mrs. Thomas Doolin and Mr. and Mrs. Walter Mulflur.

† **NOLOT, Leonard L.**, 61, St. Mary's, New Albany, October 16. Son of Thelma; brother of Arthur, Vern, Floyd, Bernard and Mary Sauerberger.

† **SCHAEFER, Carl J.**, 59, St. Paul, Tell City, October 22. Husband of Pearl; father of Judy Ashby, Jane Smith, Mike, June, Neil and David; son of Bernard; brother of eight.

† **SCHAEFER, Robert**, 65, St. Martin, Martinsville, October 23. Husband of Fairy; father of Vicki Head; grandfather of four; great grandfather of one; brother of Mildred Hurd and Pauline.

† **WAGNER, Bernard D.**, 56, Holy Spirit, Indianapolis, October 20. Husband of Norma; father of Greg, Allen, Kenneth, Kevin, Donnie, Tim, Susie Richardson, Jeanie Lane and Mary Ann; grandfather of seven; brother of Clarence, Charles, Edith Burch, Marie Williams and Marcella Doyle.

† **WEAVER, Joseph**, 55, Our Lady of Lourdes, Indianapolis, October 24. Husband of Mary Lee.

† **WILLEN, Marie Ann**, 81, St. Lawrence, Lawrenceburg, October 23. Wife of Bernard; mother of Audrey Luhrsens, Joan Greive, Wanda Green and Jackie Joynston; sister of Alvin and Virgil Fischesser, Olivia Rakel, Shirley Brunck, Esther Kelly and Sister Mary Donald.

† **ZAPPIA, Joseph F.**, 58, Holy Spirit, Indianapolis, October 17. Husband of Elizabeth; father of Geraldine, Anthony and Joan; brother of Theresa Schimmizzi, Dominic and Rocco.

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VIEWING WITH ARNOLD

Little wrong with 'Right Stuff'

by JAMES W. ARNOLD

"Are any of you regular churchgoers?"

—Press conference question, in "The Right Stuff"

The patriotic military hero returns to the movies in "The Right Stuff," after a few years in disguise as Luke Skywalker or Indiana Jones chasing Darth Vader or the Lost Ark around distant precincts of the globe and galaxy.

"Stuff" is, of course, the publicity-blitzed, three-plus-hour movie about the original seven Mercury astronauts who helped America on its way to the moon in the first decade after the traumatic 1957 launch of the Soviet sputnik. (After the three-hour "Gandhi," it is now apparently established that movies about heroes be very long. Well, epic poems can't be written on the back of an envelope.)

One cannot tell yet if there is really a trend, since the appearance of "Stuff" right now is only a fortuitous accident. Tom Wolfe, after all, wrote his original Rolling Stone pieces on the astronauts 10 years ago, and the change into a book and then a film consumed most of the cynical, anti-heroic period since then. It may be that the glorification of the spacemen awaited only a gifted legend-maker in a popular medium. If so, writer-director Philip Kaufman's big, stirring, spectacular—and happily, also sensitive and poetic—film ought to do it.

The impressive thing is that somehow Kaufman has been able to do pretty much what Wolfe did—tell a story that is essentially true with tongue-firmly-in-cheek, but without making too much fun of the central figures, the men and their wives, and of course, the indomitable breed of test pilots that spawned them. The film is not a documentary, or even docudrama, but a wry, at times poignant interpretation of how these pilots became genuine heroes despite all the phoniness and media

manipulation connected with the space program.

ALL THE astronauts come across as nice American guys, and the four who are spotlighted—Glenn, Shepard, Cooper, Grissom—as distinct but equally sympathetic individuals. They are heroic in the classic sense, for sacrifice, extraordinary achievement and courage under stress.

The film's surest contribution is to remind us just how brave they were in those

early days when launches were primitive and dangerously iffy. In recent real life, and especially in sci-fi movies, space technology always seems so perfect as to be (yawn) boring.

The other heroes in the movie—undoubtedly Kaufman's real heroes—are the generations of test pilots, anonymous and many of them dead, who made it all possible. As represented chiefly by the character of Chuck Yeager, the first American to break the sound barrier, they were not selected as astronauts for reasons that seemed arbitrary—no college degree, security problems, "being a little too independent."

The most wonderful passages in "The Right Stuff" have to do with Yeager, played by lean, intelligent Sam Shepard, whether he's flying after the "demon" in the sky who haunts the borders of human capability, or riding his horse over the desert in a lyrical attempt to link him with cowboy and frontiersman. The hands-down best sequence is the portrayal of the famous Houston Astrodome barbecue honoring the astronauts after Glenn's unprecedented orbits.

IT'S FULL of color and Texas humor, but turns poignant after Cooper (Dennis Quaid) is asked to name the best pilot he's ever known, and later each of the men makes eye contact with the others. Kaufman cuts from a graceful backlit Sally Rand fan dance (set to Debussy's music) to a daring, stunningly edited, near-fatal effort by Yeager to break another altitude record.



SPACE HERO—Ed Harris as astronaut John Glenn waves to the cheering crowd during a New York ticker tape parade after he became the first person to orbit the earth three times, on Feb. 20, 1962, in "The Right Stuff." Riding with him is Mary Jo Deschanel as Annie Glenn and Donald Moffat as Vice President Lyndon B. Johnson. Based on Tom Wolfe's bestseller, "The Right Stuff" delves into the lives of America's space pioneers from Chuck Yeager, the first man to break the sound barrier, to the seven Mercury astronauts. (NC photo)

Nearly all the other people in the film—politicians (especially LBJ, who is treated outrageously), the media, scientists, the adoring public, government spokesmen and flunkies—are handled with affectionate comic irreverence. Except for the wives, of course, who are laudably real and unglamorized in their traditional role as supporters and worriers.

The central relationship is between the Coopers (Pamela Reed), but there are touching moments also for the ill-fated Grissoms and the Glenns (Annie's stuttering problem is done with genuine delicacy). As spunky Glennis Yeager, Barbara Hershey has a moving speech about how women get no training to be "the fearless wives of test pilots."

All of these people are presented as admirably loyal and morally straight, although Glenn (Ed Harris) and Shepard (Scott Glenn) have a heated argument about the groupies at Cocoa Beach. Bathroom humor is used often because it was

relevant and gives the movie a "risqué" edge it otherwise lacks.

"Stuff" is, in fact, very much an old Hollywood genre test pilot movie (camaraderie, competition, anxious waiting women), with some significant improvements: the physical regimen is treated with wit and humor, the details are historical, and the special effects and photography (by Caleb Deschanel of "The Black Stallion") are magnificent.

The experience of "being there" is very close during test flights and cruises, and a mystical quality is added by the imaginative visuals of Jordan Belson and the odd

sequence of the "fireflies" Glenn saw on his memorable trip.

While Glenn's political career will undoubtedly be helped by this reminder of his youthful heroism, the film doesn't elevate him above the others. What it does make clear is that Americans respond to certain heroic qualities more than others. Shepard, Cooper and Yeager are marvelous in their ways, but could never be president.

No, Glenn is not "the right stuff." But he is a movie hero—gallant, open, uncomplicated—who has clearly now found the right medium.

USCC rating: A-III, adults.

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