

the CRITERION

Legal service funding termed OK

Word from the Indiana Catholic Conference is that the Legal Services Council has been funded, but other national issues still need attention.

This was the message sent to 1600 Networkers who are part of the Conference's effort to bring moral considerations to public policy decisions. The ICC Network program is a parish based organization headed in the Indianapolis archdiocese by Charles J. Schisla. The continuance of LSC (parent agency of Legal Services Organization) was one of five issues addressed by ICC in October.

Funding for LSO, which provides legal service to the poor, was in jeopardy because of budget cuts and opposition from President Reagan. It was reauthorized by the Senate in mid-November at a 25 percent decrease in funding level. The House had earlier approved the same funding.

The decrease will mean fewer services, particularly in rural areas. Ken Falk of Legal Services Organization of Indiana, recently told representatives of school, anti-poverty and community groups "... the problem is we have less funds and more poor people."

Four other issues are still pending, and warrant attention from concerned Catholics according to M. Desmond Ryan, Executive Director of ICC.

THE VOTING RIGHTS Act (S895), seen as one of the most important civil rights laws ever passed by Congress, is due to expire next year. United States Catholic Conference and other civil rights advocates have urged Congress to extend the Act without any damaging amendments. In early October, the House voted overwhelmingly to extend the current Act.

Both Indiana Senators have indicated support for the Voting Rights Act.

A second issue, the Hatch Human Life Amendment was endorsed by the U.S. bishops in testimony before the Subcommittee on the Constitution and further affirmed by the 250 bishops at their annual meeting in Washington, D.C. This is the first time they have endorsed specific legislation to end abortion-on-demand.

According to Senator Orrin Hatch, the Amendment could go before the Senate in February.

A third ICC-supported issue, Tuition Tax Credit, was given a boost when President Reagan reaffirmed his support in a telegram to the Chief Administrators of Catholic Education at their annual meeting in Anaheim, California.

Because of the budget pressures, the administration will delay initiating any effort until later in the 97th Congress.

Indiana Senators support tuition tax credit (S55). The decision is more complex in the House of Representatives because several bills have been introduced, some very different from the Senate version.

Most of the Indiana representatives indicate they are delaying taking a position on the



ADOPTED GRANDDAD—Heather Bradley, a member of the kindergarten class at Immaculate Conception School in Tulsa, Okla., seems content with her newly "adopted" grandfather, Walter Smith. A kindergarten teacher, Mrs. Cathe Kehe, with the help of school and parish staff, organized the project to bring the children closer to elderly residents in the neighborhood by having each child "adopt" a grandparent. (NC photo by Paul Joly)

see the final bill and gauge its impact and the response of their constituents.

On the Indiana scene, a nursing home reform bill (SB 60) was introduced on the opening day of the Indiana Legislature, by Senator James R. Abraham. The intent is to improve patient care by strengthening regulations and enforcement of those regulations. The bill is similar to HB 1760, defeated in last year's legislature, due largely

to strong opposition from the nursing home industry.

ICC has been involved with the workings of the Study Committee on Retirement and Nursing Homes which drafted SB 60. Under pressure from Abraham, the writing of the bill was preceded by weeks of intensive negotiations between the Health Care Association (nursing home industry) and reform advocates.

Missing nuns return home to U.S.

GRAND RAPIDS, Mich. (NC)—After returning to the United States Dominican Sisters Jean Reimer and Helen Lavalley thanked those who had worked for their Nov. 23 release after they had been kidnapped in Guatemala. But they refused to say who kidnapped them, indicating this would jeopardize people still in the Central American country.

The nuns were held captive for five days. The U.S. missionaries arrived safely Thanksgiving Day (Nov. 26) at the Dominican motherhouse in Grand Rapids and looked well, according to a spokeswoman for their community.

In a joint statement the two nuns said they were among four people kidnapped Nov. 19 after they left a pastoral meeting at the diocesan center in Panajachel, Solola department. The other two were Guatemalans, Father Jose Velasquez and seminarian Felix Argueta. Both reportedly were also released and went to the home of Bishop Angelico Melotto of Solola.

"We are sorry we cannot share more detail or answer questions related to this experience, but we fear for the safety of the people in Guatemala," Sisters Reimer and Lavalley said.

Yet they hinted at their ordeal. They also expressed gratitude at the "pressure" placed on the Guatemalan government by the local church and by friends in the United States to obtain their release.

"We (four) were on our way to (the parishes of) Jecodapa and Acatanango to celebrate Mass in one of the coffee plantations when we were taken and held captive for five days. We were treated reasonably well and released near the town of San Felipe Retalhuleu in the afternoon of Nov. 23," their statement said.

"We notified Bishop Melotto who in turn (See MISSING NUNS on page 2)

the CRITERION

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Ugandan seeks acceptance in new home

by RUTH ANN HANLEY
(Last of a series)

"When I was in my own country I could not understand, but now I can appreciate the happiness of American priests meeting their own countrymen."

The strains of homesickness are still apparent in the speech of Emmanuel Kiwanuka, political refugee, who left his homeland of Uganda in 1974, and is still searching for the warmth and acceptance he knew there. Though he has a wife and two children living here with him, the unsettling happenings in his homeland, the contrast between the beautiful, peaceful prosperous country he knew and the turmoil now can never be far from his thoughts.

Kiwanuka's Uganda, a British colony until 1960, has undergone traumatic changes under recent native-born rulers.

Kiwanuka estimates that since 1969, because of persecution and turmoil, two million persons have left Uganda "running for their lives." They have gone to other African countries, to the United Kingdom, to America.

Missing nuns (from 1)

notified the papal nunciature and the American embassy in Guatemala City," they said.

The vicar general of Solola Diocese, Msgr. Restituto Alonso, and a representative of the U.S. embassy accompanied them to the capital of Guatemala City, where they remained at the nunciature until their departure early Thanksgiving Day for the United States.

Sisters Reimer, 52, and Lavalley, 70, also thanked the people in the United States "who took our cause in their prayers and pressured for action; our families and our community, who stood vigil by the phone and whose faith and hope sustained them while waiting for further confirmation of our safety; for the many missionaries whose own past and present experience brought compassion and comprehension to our case."

After the abduction of the two nuns, the priest and the seminarian, witnesses reported seeing the four in a military vehicle Nov. 20. They said that Father Velasquez, a Catechist Indian, had his hands tied behind his back.

Sister Reimer is from Saginaw, Mich., and had spent 11 years in Guatemala. Sister Lavalley, who began working in Guatemala with Sister Reimer a year ago, is from Marinette, Wis.

Kiwanuka feels that in most African countries, leaders do not understand democracy. They hold onto power even if the electorate desires otherwise. In his country, as in many others, people are fleeing, looking for asylum.

Poul Hartling, U.N. High Commissioner for Refugees, though not attributing the mass exodus from different countries to politics, admits that "Africa is a continent of refugee problems."

"Twelve percent of the world population is in Africa with 60 percent of its refugees," Hartling says. He points out that Somalia, "with 1.3 million refugees in the camp areas only, continues to face massive problems caused by this influx." Assistance from the international community has met basic food needs, "but a minimum of 283,000 tons of food will be needed in 1981 at a cost of \$174.5 million."

"AFRICANS," he says, "are extending hospitality from an empty table."

Kiwanuka's father, Benedict K.M. Kiwanuka, was the first elected Prime Minister of Uganda. For two years he governed the country which had been formed from five kingdoms. Though he had Moslem and Protestant, as well as Catholic ministers, his party—by association—became identified as the Party of the Pope. "My father was a friend of John Kennedy and Pope John XXIII," explains Kiwanuka. "Cardinals and bishops were welcome visitors at our house." But he believes "it was kind of a mistake that the party became thus identified."

Kiwanuka claims that his father tried to help his people. Observing that six "middle men" were raking in profits from coffee produced by farmers, he set out to eliminate them so the farmers would reap the profit. But his enemies said he was replacing them with his own people.

Because of their discontent, he agreed to elections.

"Friends told my father he should never do that," says Kiwanuka.

The new prime minister, Obote, detained Kiwanuka's father. He put one-fourth of the opposition into prison.

And according to Kiwanuka, the people prayed to be delivered. In times of trouble, he comments, "whenever there is persecution, people move to Christianity. They filled the churches."

In 1971, Idi Amin pulled a coup. Kiwanuka's father was released from prison, and Kiwanuka says "the people rejoiced and gave thanks."

BUT THE JOY was short lived because Amin "put no one in prison. His idea was to kill

the opposition. No one could ever tame him. He cut his wife in pieces because he thought she was unfaithful, and when he had put her into a box he called his sons and daughters to come and see."

Kiwanuka's mother, who had 10 children, begged her husband to leave. "What will you do when they come for you?" she asked.

Kiwanuka recalls, "I didn't know my daddy very well. He was a rich man with two mansions. He didn't pick himself to lead the party, but every day at 6 (o'clock) he would get up and go to work except on Sunday when he went to Mass first. He would answer my mother: 'We will do what we can.' He thought he would seem a coward to leave. When the people moaned under Obote, and then under Amin, he said it is like Christ said 'if you come looking for me you will not find me.'"

When the first prime minister was finally tortured and killed, his son Emmanuel was in the seminary. It was a place of comparative safety as more than half the country was Catholic, another large part Protestant. Amin's Moslems were in the minority. "They would kill priests," says Kiwanuka, "but not the bishops."

Nor did they have trouble with the first prime minister. His son recalls, "They took him from his office to the torturing place, and people who saw him tortured wouldn't talk about it."

In that tense time, the younger Kiwanuka seemed next in line for arrest, so in 1974 he and 10 other young men were sent to the U.S. They arrived at St. Maur's Seminary in Indianapolis.

KIWANUKA LATER transferred to another seminary in Illinois, but subsequently left because his fellow seminarians, "thought I wanted to be a bishop."

The bishop from Uganda subsequently sent him \$500 realizing he was in a strange country and would be in need of funds. He met and married Deodata Nakawoya, who had been studying for Religious life.

Not long after Kiwanuka left Uganda, Amin and his mercenaries were overthrown, this time by Obote again. According to the couple, "life is worse there now than ever."

Whereas before there was much indiscriminate killing, today many are thrown into prison. "The reason it is worse," says Mrs. Kiwanuka, "is that if there is nothing to eat at home, what will they eat in jail?"

She says life has deteriorated to the point that "people on farms are giving up because they know if they grow crops or raise animals someone will come and snatch it up."

"We had good colleges," she claims, "but now most students go to class one day and not the next. They can't get books because the



SEEKING COMMUNITY—Despite a sincere gratitude for the blessings in America, Emmanuel Kiwanuka says it is difficult to adapt to his new country's customs and attitudes. He is pictured here with his wife Deodata (seated with their daughter Mary Maxine), son Benedict, and Deodata's sister Immaculate Nakawoya. (Photo by Ruth Ann Hanley)

money is so low in volume, they can't afford them. We had a lot of teachers from the outside, and now none come as they are scared for their lives."

Her husband remembers that Uganda "had the highest quality of coffee for export." Roads built by Italians, Germans, American and British linked the cities. But now Kiwanuka says "after the tanks go over them, it is hard to be sure where there was a road."

IN HIS VIEW today, "nobody knows who is going to kill who. Anybody can kill anybody. The children come home and say 'I saw so many dead bodies on the way.'"

"What kind of human beings will the children become watching this?" he asks.

The Kiwanukas say the people in Uganda now live with "the constant regret. They thought we have got the freedom back as Amin and then Obote took control."

But Kiwanuka insists they "can be killed like chickens because they are not going to move away... the people's hope lies in the fact that they have a kind of braveness, a gift that makes both Catholics and Protestants stand for their beliefs."

He is proud of the Martyrs of Uganda which were awarded sainthood and are a constant blessing and inspiration for the people.

Mrs. Kiwanuka's sister Immaculate is here now, seeking an education, and experiencing the difficulty of obtaining work.

She speaks with an English accent and feels too the alienation in this country where there are few people of common background.

For freedoms, says Kiwanuka, "America is the greatest country. But its streets are not lined with gold as they think back home." And it isn't easy for him to feel welcome.

"Back home," he says, "we treated foreigners well, they were welcome all the time and we shared."

Here he finds people often too busy to let newcomers into their lives.

It makes the Kiwanukas think of home, seething now with danger and turmoil, but at one time a place of order and peace which as Mrs. Kiwanuka says was "like a vacation all the time, never cold and never too warm."



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Father Joseph Grothaus dies

Archbishop Edward T. O'Meara was chief celebrant at a funeral Mass for Father Joseph G. Grothaus Monday, Nov. 30, in St. Andrew Church, Richmond.

After the liturgy concelebrated by brother priests, Father Grothaus was buried in the family plot of St. Andrew Church.

The 78-year-old retired priest was born in Richmond, April 20. He attended St. Andrew school there through the 8th grade and then St. Meinrad high school. He was ordained at St. Meinrad, June 7, 1927. He has served as pastor of Holy Spirit and Holy Angels Parishes in Indianapolis, and St. Mary-of-the-Rock Parish, St. Mary-of-the-Rock. He was associate pastor of St. Joan of Arc Parish, Indianapolis, Holy Trinity Parish, Evansville, and St. Andrew Parish, Richmond.

Father Grothaus retired from the active ministry in 1973. There are no immediate survivors.



Father Joseph Grothaus

Church told it needs to consider homosexuals in ministry

WASHINGTON (NC)—Catholic dioceses and religious orders need to consider how to deal with candidates for the priesthood or the religious life who acknowledge a homosexual orientation, speakers at a symposium on "Homosexuality and the Catholic Church" agreed.

Dioceses and religious orders should also seek ways of providing support to priests, religious brothers and sisters who are homosexual in orientation but who strive to live a celibate life, the speakers said.

The symposium, sponsored by New Ways Ministry, was held Nov. 20-22 at the Quality Inn on Capitol Hill and drew 180 participants, most of whom were members of religious orders. About half the participants were major superiors of their orders or were involved in the recruitment and training of new members, according to the organizers.

In a talk on "Homosexuality, Celibacy, Religious Life and Ordination," Salvatorian Father Robert Nugent, co-director of New Ways Ministry, said, "there do seem to be indications that increasing numbers of self-acknowledged homosexual males are seeking admission to seminaries and religious orders; I am not sure if a parallel situation exists among women's groups."

"ONE ISSUE THIS development has raised," Father Nugent said, "is that of the admission policies of seminaries and communities regarding self-acknowledged homosexual applicants and formation policies for homosexual candidates. Should a diocese or order have spelled out rather clearly, at least to themselves, a clear policy on the admission and formation principles for gay men and lesbian women who are honest and open about their sexual identity? I am not speaking of those who are repressed, confused or pretending."

Father Nugent raised the questions of who is involved in making such policies, on what grounds they are made and how they are to be publicized and implemented.

The priest said current policies of religious orders range from acceptance of homosexually oriented applicants if they seem motivated to live a celibate life, to rejection of celibate homosexual candidates on the grounds that they would find the religious life too demanding.

Father Nugent noted that a committee of the bishops of New England last year in a document on vocations and priestly formation opposed admitting to seminaries men who seem "unable to come to heterosexual maturity."

IN A RESPONSE TO Father Nugent's talk, Brother Cornelius Hubbuch, provincial of the

American Central Province of the Xaverian Brothers and secretary-treasurer of the Conference of Major Superiors of Men, said:

"Concerning admissions policies, I believe that no individual should automatically be excluded from entering religious life because of his/her homosexuality. What is important is now this person has integrated his/her sexuality and if he/she shows signs of a maturity that would indicate this person could make a realistic attempt at living a fulfilled and loving life as a celibate."

Brother Hubbuch added: "I believe that as homosexuality is dealt with more honestly and openly, there will be more homosexual people who are well adjusted and who have come to terms with their homosexuality. I also believe that we already have homosexual Religious

who have been living loving lives as celibates for many years."

He recommended that Religious men and women "sponsor a major study on celibacy in the light of our new focus on celibacy as calling us to a way of loving, and not of avoiding love."

Another speaker, Father Charles Curran, professor of moral theology at the Catholic University of America, summarized and assessed positions on homosexuality held by moralists. These ranged from the traditional view that, while homosexual orientation is morally neutral, genital homosexual acts are objectively bad to the view that homosexual and heterosexual lifestyles have equal moral validity.

Presenting his own position, Father Curran said: "I maintain that the normative ideal is

heterosexuality, but, because some people, through no fault of their own, are homosexual, homosexual actions in a committed relationship striving for permanency can be objectively good."

The symposium was held in the Washington Archdiocese without the approval of Archbishop James Hickey. He said that from talking to the planners of the meeting and reading their materials in advance he "found their position ambiguous and unclear with regard to the morality of homosexual activity."

The meeting site became controversial when the National 4-H Center would not accept the symposium. The organizers took the center to court which will issue an opinion in December.

Maryknoll nuns' murders still unsolved

by JAIME FONSECA

In the evening of Dec. 2, 1980, four U.S. women missionaries were kidnapped and later brutally executed along a country road northeast of San Salvador, El Salvador.

They were Maryknoll Sisters Ita Ford and Maura Clarke, Ursuline Sister Dorothy Kazel, and lay missionary Jean Donovan.

The general feeling of church sources in El Salvador is that the murders were committed by security forces. A year later the Salvadoran government has not placed charges against anyone although it is holding six suspects, believed to be members of the security forces.

The murders stunned the religious community in the United States and El Salvador, and many still ask why it happened.

Critics of the missionaries answer that the women became engulfed in the turbulent politics of the Central American nation. Those who knew them well say they died because they lived the Gospel and loved and helped the poor.

"Living with the poor, however painful and terrifying, gave meaning to their lives. It is as simple and profound as that," writes Maryknoll Sister Judith M. Noone in a memorial booklet, "The Same Fate as the Poor."

"THEY WERE INSPIRED and enlivened by the willingness of the poor to die so that their children could live, by their sensitivity to the tangible presence of God in their struggle against oppression," the booklet says.

Sister Ford and Sister Carla Piette, also a Maryknoll nun, had come to El Salvador from Chile, and Sister Clarke from Nicaragua in response to a call for help by other nuns in 1979,

who saw a growing number of victims of political violence needing pastoral comfort and relief.

Shortly after her arrival in the spring of 1980 Sister Piette wrote that in tiny El Salvador "everything is small, compact and colorful except the violence, revenge and extremes of poverty and wealth." She died in August 1980 during a flash flood as she drove refugees back to their hometown.

Sister Kazel, a member for five years of the Cleveland diocesan mission team in El Salvador, wrote to her friends a few days before her death: "This is a country writhing in pain, that faces daily the loss of so many of its people, yet it waits and hopes and yearns for peace . . . Pray for us and the Lord's little people who continue struggling to survive, to make it alive through another day."

MISS DONOVAN, a Cleveland accountant before spending two years with Sister Kazel, told friends that "I just want to help people, and love it."

By the middle of 1980 the armed conflict had worsened and Salvadorans urgently needed pastoral programs for people displaced by the fighting. The Archdiocese of San Salvador where the four women worked was establishing emergency committees to prepare for what church leaders termed a war and famine situation. Since early 1980 peasants had been leaving their small settlements and had not been planting their crops. They had suffered at

the hands of the guerrillas, but most said they were displaced by government military operations of search, seizure and slaughter.

One of the hardest hit areas was the department of Chalatenango in northern El Salvador along the Honduran border. The guerrillas used the area for training, prompting the military to raid the area frequently. By mid-1980 between 4,000 and 6,000 displaced persons needed aid.

The church emergency committees in the department established centers, found homes for people, provided food and medicines, and provided first aid services in 26 parishes in Chalatenango. Sisters Ford and Piette went to Chalatenango and led one committee.

"Political confrontation has so accelerated that the most urgent need is to prepare the church to respond to the emergency," Sister Ford wrote in an appeal for funds.

The committee estimated that about 8,000 people would need care at an average monthly cost of \$14 per capita by the end of 1981.

On Dec. 1, 1980 Sisters Ford and Clarke were at a regional Maryknoll meeting in Managua, Nicaragua. At the meeting Sister Ford read a quote from Archbishop Oscar Romero of San Salvador, who had been assassinated the previous March. The quote said:

"Christ invites us not to fear persecution because, believe me brothers and sisters, one who is committed to the poor must meet the same fate as the poor: to disappear, to be captive, to be tortured, and to be found dead."

CHD applications now available

WASHINGTON (NC)—Applications for 1982 funds from the Campaign for Human Development (CHD), the U.S. Catholic Church's domestic anti-poverty program, are now available from the CHD national office and local directors in the dioceses, the U.S. Catholic Conference announced Dec. 1.

Deadline for submitting the completed applications and related material is Jan. 31, but groups applying are encouraged to use a pre-application form (also available from CHD) before final applications are filed, said Father Marvin Mottet, CHD executive director.

CHD, founded by the U.S. bishops in 1970, makes grants to self-help projects of poor and disadvantaged people and conducts a year-around justice education program.

In the last decade, CHD has assisted nearly 1,700 self-help projects.

According to CHD criteria for funding, the

project must:

—Benefit the poor; the majority of those benefitting from the project must be members of the low-income community.

—Be self-help projects of poor and oppressed people; the projects must be directed by the low-income people themselves.

—Aim to bring about institutional change by attacking the causes of poverty, including unjust policies, laws or systems which tend to keep people poor.

The potential for becoming self-supporting at the conclusion of the CHD funding also enhances a project's chances of receiving CHD assistance.

Funding booklets, which include the pre-application form, criteria, guidelines and application forms, are available from Grace Hayes at the local CHD office, 1401 South Mickle Ave., Indianapolis, Ind. 46241, 317-247-0831.



CALVARY IN STEEL—In a scene reminiscent of the first Good Friday, workmen erect the steel frame of the new city-county-state office building in downtown Toledo, Ohio. (NC photo by Tom Kelly)

EDITORIALS

Tragedy of the unknown

It is ironic that the most ordinary events sometimes become the most tragic. James Grimes was apparently double parking as his wife was to conduct business in the Monument Circle branch of American Fletcher National Bank. Patrolman Dennis Cress was checking traffic on the Circle from his police jeep. What ensued is not at all clear even from published newspaper reports. The result, however, was that Grimes was shot to death allegedly in self-defense according to Cress who feared that Grimes was going to run him down after being out of his patrol jeep.

This week the Indianapolis Police Firearms Review Board decided Cress acted in self-defense in shooting Grimes. Nevertheless, the death was shocking and tragic. Cress may have been "in compliance with departmental regulations governing the use of deadly force" but human life is not so easily forgotten as an administrative decision may try to insist.

The police department has admitted using a double standard in citing traffic violations on the Circle. Grimes' death is outrageous in lieu of this double standard. The review board's decision cannot sweep away the outrage that simply. If specific parking regulations exist on the Circle, the law should be enforced for all, not just for some.

Cress may indeed have observed the letter of the law in handling the incident. But what of the human questions? Accusations were made that the incident might not have been so hostile had Grimes been white instead of black. Mrs. Grimes spoke of the confusion both she and her husband experienced at the time of the event. How much of what took place resulted from the human tensions evident in the exchange of two strangers, one in authority, the other under authority? How much had to do with unexpressed fear, impatience, and the inability of two human beings to understand one another in what should have been a minor human confrontation?

Marion county prosecutor Steven Goldsmith has wisely called for an impartial investigation by the FBI. But investigations cannot bring James Grimes back to life. They may clarify events. For the general public clarification could go a long way toward allaying prejudices, fears and hostility. Neither newspaper nor televised news reports have done a very good job of that.

It makes no sense that Grimes would be told to move his car when others on the Circle are not. It makes no sense that a policeman could be calling for assistance on his radio at the same time he is struggling with the driver for control of a moving car. It makes no sense ultimately that a man is killed for a parking violation.

The first justice required is a thorough public disclosure of what happened. A second is for Mayor Hudnut and the City-Council to not only take seriously the recommendations of the Public Safety Director for a uniform parking policy on the Circle but to put them into practice.—TCW

Change of rules lessens confusion

Among the work of the American bishops during their annual meeting in Washington recently was a change of rules they set for themselves. The rules cover public statements made by national agencies of the bishops. They go a long way toward clarifying statements made by the NCCB (National Conference of Catholic Bishops) and the USCC (United States Catholic Conference).

In the future public statements by committees of the USCC will have to be approved for publication by a majority of the USCC Administrative Board before publication. The board is the USCC's highest policy body after the bishops as a whole. Previously the board only had to be informed beforehand of the "basic thrust of the statement and its principal points."

Some bishops complained that statements made by USCC departments were often misunderstood by the general public as being position statements approved by the whole American hierarchy. To clarify this the bishops are now requiring an NCCB or USCC statement or publication to have a preface signed by the general secretary (currently Bishop Thomas Kelly) "that will clearly distinguish the statement's origin and authority from the approval of its text. The preface will also explicitly identify the person or persons who officially approved the statement's text and are accountable for it."

Clarifying language was inserted pointing out that because they are statements by departmental committees, not all bishops are therefore committed to a position. The statements offer guidance for assessing subjects they treat.

The NCCB is the canonical organization of the American bishops and is responsible nationally for liturgy, ecumenism, doctrine and pastoral life and church discipline in the U.S. and relations between the U.S. bishops and Rome.

The USCC serves as the civil or social action organization of the American hierarchy and acts for the bishops on a wide range of national and international social, legal, political and governmental issues, reflecting Catholic involvement in public affairs.

Both old and new rules say statements by USCC department committees must be approved by two-thirds of the committee members before they can be published. They then used to only have to be approved by the USCC general secretary instead of the Administrative Board.

The new rules should mean less confusion as to what the American hierarchy is teaching and what it is reflecting.—TCW

WASHINGTON NEWSLETTER

Bishops share concern for Latinos

by JIM LACKEY

WASHINGTON (NC)—The U.S. bishops' approval of a new statement on Central America Nov. 19 came against a backdrop of renewed concern in Washington over the future of U.S. policy in the region.



Only a week before the bishops debated their statement Salvadoran officials were denying assertions by Secretary of State Alexander M. Haig Jr. that the civil war in El Salvador had reached a stalemate which might require action from the United States.

There also were reports that U.S. action may be imminent on Nicaragua, which some officials reportedly fear will become "another Cuba."

Those most recent developments added new complexity to what some bishops said during their debate is an already complex situation.

Part of the complexity confronting the U.S. bishops in their new statement is that the three countries on which the statement focuses—El Salvador, Nicaragua, and Guatemala—are almost totally dissimilar in their current political situation. The dissimilarity prompted Bishop Mark J. Hurley of Santa Rosa, Calif., to describe Guatemala as "pre-revolutionary," El Salvador as in the middle of revolution, and Nicaragua as in a state of "post-revolution."

Thus the bishops' statement, while expressing overall opposition to arms for the region, had to address each country separately.

PROBABLY the biggest rift among the bishops came over the section on Nicaragua, where the statement notes that the agony of war "is now a memory." While expressing concern that the United States not attempt to isolate Nicaragua in its efforts to rebuild its economy, the statement also indicated that the bishops were worried about "increasing restrictions on human rights" by the victorious Sandinistas and the possibility that the nation's religious character might not be preserved in the current rebuilding effort.

That expression of concern seemed to satisfy most bishops. But Archbishop Philip M. Hannan of New Orleans warned that nuns already have had to flee their schools in Nicaragua because of government restrictions and said he feared the country may turn out like Cuba, where dictator Fidel Castro initially was welcomed as an agrarian reformer.

Bishop Nicholas D'Antonio, an American bishop who served in Honduras but was forced to return to the United States, defended the Nicaraguan government. He said the new government has made great strides in educating the people and that many reports of rights violations are exaggerated or are the result of misunderstandings.

The U.S. government, meanwhile, is contending that Nicaragua is looking more and more like Cuba both in its build-up of its military forces and its recent arrests of government critics. Haig also has been warning that there is evidence that Soviet-built Mig fighter planes are being shipped to Cuba for eventual transport to Nicaragua.

ON EL SALVADOR the bishops said little more than they have been saying over the past



several months. They opposed all military aid to all sides of the conflict, but especially aid from the United States. They endorsed a political solution to the conflict and urged the United States to play a "creative role" in bringing that solution about. And they urged a halt in deportations of Salvadorans who are now waiting out the violence in the United States.

There too the United States reportedly has been considering new action in its continued attempts to preserve the embattled government of President Jose Napoleon Duarte. One proposal, put forth by Salvadoran officials, is to erect a naval blockade in the Pacific waters which wash El Salvador's and Nicaragua's shores so supplies from Nicaragua intended for Salvadoran guerrillas can be halted.

Guatemala presents a somewhat different challenge for the church and U.S. policy. Since, as Bishop Hurley noted, the political situation is pre-revolutionary, the country hasn't needed a large infusion of U.S. military aid nor has it been the subject of as much day-to-day U.S. attention as has El Salvador and Nicaragua.

But the murder last summer of an American priest, Father Stanley Rother, and the brief disappearance just before Thanksgiving of two American nuns has helped highlight the concern among church groups and others about the escalating violence there.

There too the U.S. bishops urged a "creative political vision" and an emphasis on basic human needs rather than the provision of military hardware "in a situation already ridden with violence."

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LIVING THE QUESTIONS

Freshness of Advent couples itself with yearnings

by Fr. THOMAS C. WIDNER

First week of Advent: reflections. Each year at this time I think of myself starting over. Advent is a beginning. All the good habits I put aside long ago can start again. All the disciplines I want to make a part of my life can be resurrected. Advent is a preparation for birth in that it denotes a period of anticipating something better.

The liturgical books tell us Advent is all about waiting. Not in the gloomy sense in which I sit around and meditate on all the miserable aspects of my life, but in the sense in which I struggle to purge myself of the misery I cause myself. Waiting during Advent does not mean sitting around doing nothing. Waiting means learning from the opportunity that change offers.

The opportunity to change is the opportunity to free myself from sin. It is unrealistic to think I will rid myself of all my attachment to temptation or that I will reach the point of never sinning again. I doubt that will happen until I die. But it is real to imagine I could deepen my closeness to God so that temptation is not a worry or a frustration or the focus of my life. If I am concerned that I will sin, I cannot be that fixed on the Lord.

SO ADVENT IS A TIME of remembering that a whole nation of people lived for years without ever seeing their

dreams fulfilled. And many of them didn't even understand the dream. The Jews waited for the Messiah. They expected all their pain of oppression to be taken away. But few of them ever expected the Jesus who arrived.

Advent is a time of preparation—for me to prepare for the Jesus who did arrive. Not the baby Jesus in the crib who is cute to behold. But the Jesus who fulfills all my expectations of what my life could be about—someone who has involved himself fully in the helplessness of human living.

I spoke of Advent as a time in which I can purge myself of the misery I cause myself. Misery sits in my life because I allow it to. Like the common cold which remains in my body because I won't take precautions to get rid of it, like the cloud over the character in *Li'l Abner* he takes wherever he goes—my misery is my own. If I want to be rid of it, I have to do something about it.

Two events this past week particularly helped me to look at Advent as a time to once again persistently do something about my life. The events involved taking a trip out of town during the Thanksgiving holiday.

ONE WAS SPENDING SOME time with a friend whom I see perhaps two or three times a year at most, a priest in another diocese for whom I have had deep respect and admiration ever since I was in the seminary. This visit was different, however, for we spoke quite openly with one another about our prayer lives, our work and the things that are important to us in our priesthood.

This should not seem all that startling for those topics should

seem natural to clergymen. But it was the quality of the visit that gave me new life. It was an unexpected time in which our visit centered not only on what we were doing as priests but the very feelings we have about ourselves and one another in our work. I was reminded that I must continue to learn to trust myself as well as make greater efforts to deepen my prayer life.

The other event occurred on the same visit. A classmate died in a drowning accident this past summer, a good friend whose death still leaves me open-mouthed. I went to see his best friend, also a priest, who was with him at the time of the drowning. I was able to learn at last what happened. I visited the as yet unmarked grave and was able to make some sense of the loss. I understand more now but the sadness which remains is greater.

Thus I am carrying two different sides of Advent with me. There is a freshness to the season, a newness which brings hope and encouragement to all I am. But there is also a yearning for understanding how there can be such pain in living. The freshness says that change is possible, that grace does take hold. The yearning recognizes the waiting and preparation which must occur before there is change.

The birth of Christ signified a kind of appreciation for all that is human. It signified salvation, to be sure, but salvation is found not by running away from all that is real and alive, but by running toward it. Salvation means living as humanly as possible. It means learning to love and to be loved. Birth is, after all, the result of love. Advent freshness and waiting, it seems to me, is preparing for love that is totally satisfying.



TO THE EDITOR

Merry Xmas, not Xplotosmas, to all!

At this time of the year, we see in stores and in advertisements the seasonal salutation "Merry Christmas." Too, we see "Xmas"

Journalists have noble mission

I am writing to let you know how much I appreciated the write up you had about me (10/9/81).

St. Pope Pius X, during one audience grasped the pen protruding from a journalist's coat pocket and placed a special blessing on it with this explanation—"No one has a nobler mission than a journalist in the world today. I bless your symbol of office. My predecessors consecrated swords and shields of Christian warriors. I choose rather to bestow blessings upon the Christian journalist's pen."

The Criterion staff is doing a wonderful job for peace.

Elizabeth Boesing

Floyds Knobs

Three priests congratulated

Congratulations to Fathers Kim Wolf, Pat Doyle and Jerry Kirkhoff, as well as the other leaders for the fine job they did at the recent retreat given to Ritter High School students Nov. 17-20 at Vocational Center. It is our hope as parents, that every boy will take advantage of these three days of soul-searching and spirituality, when offered at their school. For our son, John, it was indeed a highlight of his life and an enriching, memorable experience.

Mrs. Janice Polak

Indianapolis

inserted rather than the proper "Christmas." This ever, or should, incense Christians, especially Catholics; for, the word "Christmas" is derived from the two words "Christ" and "Mass." Therefore, we are aroused by the deletion of Christ from the word "Christmas."

However, should we interpret the "X" not as a substitution for "Christ," but as a Greek abbreviation, "Xmas" becomes not offensive at all! We can think the "X" is used rather than the Greek written word for "Christos"—(Christ)—"Xplotos." So, let us all envision "Xmas" as being used rather than "Xplotosmas" and the "Xmas" becomes acceptable to us.

We might even compliment the user on his bilingual ability!

Clarence J. Walker

Waveland

Church's position embarrasses reader

I am writing in response to Msgr. Bosler's articles on Catholics becoming Masons. (Question Box, November 13th)

I, for one, find the church's opposition to the Masons a source of embarrassment. Many of my closest friends are Masons. Granted I know nothing of masonry in foreign countries, but their many acts of charity in the United States are outstanding.

Although no member of my family has ever been a Mason, the Educational Foundation of

the Masonic Lodge has granted my Catholic son a low interest loan to complete his senior year at a Catholic University (Notre Dame). As a widow with five sons to educate I am indeed grateful.

I feel like the church's opposition is something we would all like to see "swept under the rug" and rightfully so.

Mrs. Lucille Ogden

Madison

Thank you for coverage, says SVDP

I wish to sincerely thank you for the coverage you gave to the problems we were having in helping the poor with needed items for their homes. The coincidental TV coverage along with your article has enabled us to take care of that family and many others.

On Saturday, November 21, we had to use six trucks to handle the big increase in items being donated.

Ray Benjamin
Chairman, Funding Comm.
St. Vincent de Paul Society

Indianapolis

Why are anti-abortionists 'bad guys'?

After reading about Mrs. Linda Short, new administrative assistant for the Indiana Catholic Conference, in the Indianapolis News (10/31/81) I felt a few comments were necessary.

Why are we so-called "anti-abortionists" treated like "bad guys"—mainly by members of the Catholic Church? I can understand the feeling of the NOW group (whose prime purpose was to legalize abortion).

Mrs. Short, have you ever worked to stamp out the killing of millions of unborn children? Why not? Don't you think it's wrong to kill the most defenseless of all God's creatures? No doubt your answer is that you are too busy with other issues which you consider more important.

That is exactly why we "anti-abortionists" don't put in a lot of time on other issues—we don't have time, even though we feel they are important. Up to now we have had a minimum of assistance from the ICC.

As far as one issue voting, how else do we change the world? Farmers, Union men,

everyone, votes one issue.

Mrs. Short says that a candidate may have done "other wonderful things." If he is a true Christian, why can he not include the protection of the unborn in his list of "wonderful things"?

I say it is about time someone in the ICC was concerned about abortion. Apparently Mrs. Short isn't. "Pro-lifers" need help—not slurs.

Mary Collins

Indianapolis

Letter favorable

We the Fifth Wheelers, want to thank you for using our letter.

I have had over 25 calls and several letters, all very favorable.

Theresa Walters

Indianapolis

Bishops request consecration

WASHINGTON (NC)—Following a request by Cardinal John Carberry, retired archbishop of St. Louis, the U.S. bishops have asked Pope John Paul II to consecrate the world and especially Russia to the Immaculate Heart of Mary.

The action took place during an executive session of the bishops' annual meeting in Washington Nov. 16-19 and was announced Nov. 30.

The bishops' request to the pope was transmitted by letter by Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops.

The consecration of the people of Russia to Our Lady under the title of her Immaculate Heart is one of the requests made by the Blessed Virgin during a series six apparitions in 1917 to three children near Fatima, Portugal.

'Good guys' at Rushville reinforce Christian values with the positive

by VALERIE R. DILLON

They don't ride white horses nor wear shining armor. They aren't just guys, but often girls. They are the designated "Good Guys" of St. Mary School in Rushville.

"Good Guys" is an "accentuate the positive" program which Principal Donald E. Burkhardt calls "an excellent avenue for reinforcing good Christian values," and which revolves around the perceptions of St. Mary's students.

Each week of the 36-week school year, students in each of the school's six grades nominate one candidate from that grade for "Good Guy of the Week." Nominations from the children must be accompanied by reasons why the candidate is the nominee from that class. All six candidates then are reviewed by faculty and administration and one is picked as school-wide "Good Guy of the Week."

Pictures are placed on a poster in the lower hall, so that by the end of the year, there will be 36 "Good Guys" on display. At year's end, one student will be named "Good Guy of the Year."

What kind of kids get the vote as "good guys" from their peers? Reasons run the gamut from "she plays with me all week," to "he's a leader," to "she's never bossy," to "he believes in Jesus." The "Good Guys" most often are cited for being helpful to others, working hard in class, being kind to classmates and being friendly.

Second grader David Saxon was characterized as "very kind, a little Christian." Matthew Grimes' classmates saw him as "working harder than anyone else." Cathy Tragesser, a fifth grader, was named for her leadership and scholarship. Second grade students praised Joshua Burkhardt because he worked hard to please his teacher and other children. Lori Webster, third grade, was picked

for being a leader and being "the quickest to get things done." And sixth grader Mary Durbin is considered one of St. Mary's "most loving" people.

For several weeks, one classroom didn't nominate anyone at all.

How did "Good Guy of the Week" get started? Burkhardt explains the idea came from a freshman orientation program at a local high school eight years ago when a student speaker extolled the virtues of the student body, adding, "The bad guys don't run this school; the good guys do."

This statement so impressed Burkhardt that he used it at St. Mary and later developed a way to emphasize the concept. The Good Guy program began several years ago, was stopped for a while, and was reactivated this year.

Don't the girls mind the phrase "good guy"? Burkhardt says no and denies it's a chauvinistic term. Instead he sees it as one which indicates "goodness, hard work, discipline, following rules, kindness, humility—all of which we recognize as Christian virtues."

According to the principal, even children who have problems themselves in some areas, "recognize and commend others who set fine examples for all."

"It's a practicing kind of thing, not textbook learning. Kids look at what other kids do and see good things." He especially hopes that as the sixth graders move behind grade school into junior high, this will become part of their approach, that they will choose friends among their peer group whom they can emulate.

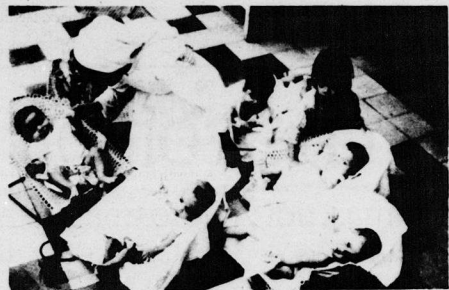
"I like the program," he declares. "It is positive and helps all of us examine good Christian values with an eye toward incorporating them into our personal lives."

"Bless all the 'Good Guys' everywhere."

YOU A GOOD GUY ?



WINNERS ALL—Their smiles tell the story: Their classmates see them as Good Guys. Sharing in a communal handshake are (left to right) Joshua Burkhardt, Lori Webster, Cathy Tragesser, Mary Durbin, Matthew Grimes and David Saxon. (Photos by Valerie Dillon)



"The poor—what they need is a cuddle, with someone telling them they are loved." —Mother Teresa

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Diocesan Director

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He is good in sports
He's nice
He believes in Jesus
He's helpful
He's a nice friend to have

ALL AROUND GOOD GUY—That's the designation his classmates gave to Vincent Meo, who won the praise of his classmates for all sorts of virtues.

High schools finding practical uses for AAA funding

by RUTH ANN HANLEY

When a high school principal dreams of a replacement item, it's got to have all the features of the current one and a few new benefits to boot.

At Seccina High School in Indianapolis, Principal Raymond Riley has been troubled for some time by gym bleachers that are "too old and unsafe." Every summer, money which could profitably be used elsewhere, is earmarked for repair and replacement.

Now he's thinking of new, electronically-operated bleachers, a dream that can come true because of capitol improvement money awarded through the Archbishop's Annual Appeal.

AAA funds will not pay the full cost of the new bleachers. Students and parents and the East deanery board also will help.

The new plastic seats that Riley has planned will be molded "so that nothing can fall down between." Since they will be moved electrically, students and faculty—as well as the seats themselves—will no longer bear the rigors of setting up and taking down. They will be quieter for liturgies held in the gym. (On the old chairs, Riley says "anyone who moved would create a disturbance.")

And down the road, at graduation he sees the archdiocesan gift contributing to a nicer send-off for students and their families. For the first time aisles and seats will be numbered.

Under the AAA plan, all diocesan high schools and two district religious education centers receive money earmarked for "Catholic secondary education and deanery religious education centers."

Each high school receives an initial \$15,000 for capital improvement. Besides this base amount, it also receives a per capita amount for each student. The deanery religious education centers in Terre Haute and New Albany each receive \$10,000.

How to best use that money is a question that is being settled on an individual basis. At Seccina, new bleachers were the best answer. At Chatard High School, principal Lawrence Bowman reports they've already spent \$17,000 on a new roof for the annex, thermostat repair and boiler repair.

Boiler problems must be contagious, for at Roncalli High School, the boiler was retubed for \$7,000. That was done before funds were available, but Principal Bernard Dever stresses that it "wasn't a programmed or budgeted expense." There's still the problem with a roof that is constantly being repaired. And with buildings more than 20 years old, he's sure he'll "find enough necessities to take care of the school's allotment."

At Ritter High School, Frank C. Velikan says they haven't a plan for spending the money yet, but he knows of a couple of major items moving toward obsolescence. Ritter's P.A. system is outdated. The lock system is wearing out. The boiler has already had

repairs and the parking lot has been resurfaced, but Velikan admits "it is a comfort to know the money is there when we do need it."

Our Lady of Providence at Clarksville and Shawe Memorial at Madison haven't determined priorities yet. At Providence, principal Robert Larkin admits the school will be looking at a new roof "not far down the road," and Shawe's principal, J.B. Bishop, says "there are several things we could spend it on."

Archdiocesan business manager Harry Dearing is sure the schools will make good use of the money. "All work on a pretty tight budget and of necessity have let some things go."

with congressional tenure. Joseph wrote on the topic of changing the length of a congressional term to four years.

✓ Mr. and Mrs. Victor H. Mandabach will celebrate their 50th wedding anniversary with an open house from 2 to 5 p.m. on Sunday, Dec. 13, at the home of Ray E. Middleton, 1610 Whippoorwill Ct., Indianapolis.

Victor Mandabach and the former Betty J. Craig were married on Dec. 18, 1931 in Indianapolis. They are members of St. Gabriel parish.

Their family includes their four daughters Adrienne Moore, Marie Middleton, Vicki Weaver and Ardis Tolle, 12 grandchildren and two great-grandchildren.

✓ Three seminary theologians at St. Vincent College, Latrobe, Pa., are currently

serving as deacons in parishes in the Greensburg, Pa., diocese. Among the group is Benedictine Bro. Bede S. Peay, who is serving at St. Bruno Church in South Greensburg. Bro. Bede is the son of Mrs. Willard R. Peay of Indianapolis. The deacon internship program prepares deacons for the priesthood by providing them with supervised ministry experience in the community as a supplement to their seminary studies.

✓ Avon Products, Inc., recently approved a \$80,000 grant to St. Vincent Hospital and Health Care Center, Indianapolis, for construction and equipment for its female treatment unit and gynecological room. To be named "The Avon Women's Suite," the unit is expected to provide emergency medical care to over 25,000 females annually. The grant has been made in connection with the hospital's master plan for modernization.

The Avon Products Foundation makes grants to institutions and organizations located in the geographical areas surrounding its facilities throughout the country. This year, the Foundation will distribute \$1,600,000.



check it out...

✓ This Christmas ... Give time: Remember an old friend. Share a meal with someone lonely. Give hope: live joyfully. Raise the spirits of a child. Give peace: forgive an enemy. Set differences aside. Give of yourself: Perform acts of kindness. Give love—and Christmas will be forever.

✓ Andrew and Lorena Kutter recently observed the occasion of their 62nd wedding anniversary. The Kutters were married at St. Andrew Church in Richmond on Oct. 28, 1919. Mr. and Mrs. Kutter's family includes three living children, Magdalen Jackson, Martha Anderson and Clement Kutter, all of Richmond. One son, Francis, is deceased. They also have 16 grandchildren, 24 great-grandchildren and one great-great grandchild.

✓ Two Cathedral High School students of Indianapolis will represent the Indiana 11th Congressional district as pages for the United States House of Representatives during the spring and summer of 1982. Anthony R. Zappia was selected to serve in the spring session and Joseph Grabow will serve in the summer session.

They were selected by a panel of citizens who judged essays written by high school students on the subject of the most needed congressional reforms. Anthony's essay dealt

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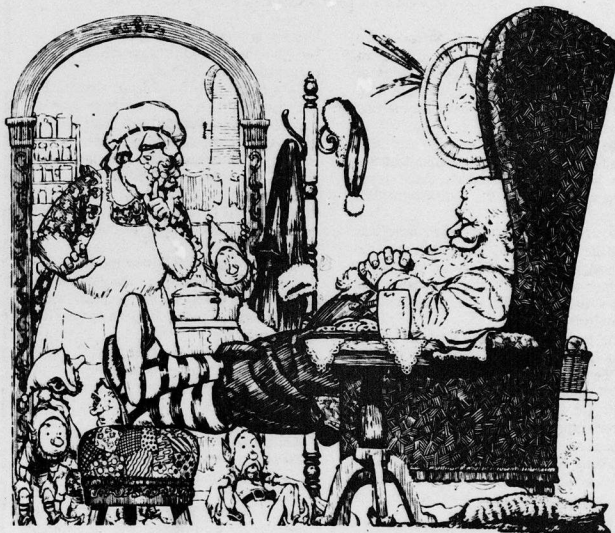
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THE QUESTION BOX

Does the Bible mention the church?

by Msgr. R. T. BOSLER

Q Can you explain when the Catholic Church came into existence? I don't find any mention of it in the Bible.

A Protestants profess with us in the Apostles Creed: "I believe in the holy Catholic Church."

The word catholic means universal, all-inclusive. The prophets of the Old Testament announced the universal reign of the Messiah; Jesus proclaimed a kingdom for all men and sent the disciples to teach all nations.

The first to use the expression "the Catholic Church" was St. Ignatius of Antioch, who was martyred about the year 110.

It was in the fifth century that catholicity came to be considered a mark or sign of the true church of Christ. St. Augustine argued against the Donatists' claim to be the one true church of Christ and said their claim was preposterous since they were but a sect in a small corner of the earth. Augustine proclaimed that the church of Christ must be catholic, universal, with the same faith held by all nations.

It is our claim as Roman Catholics that our church meets the requirements of catholicity more than other Christian churches. It includes peasants and city workers, rich and poor; it is active in almost every nation and yet closely united.

At the same time we admit that the church



of Christ will not be truly catholic until all Christians are united. Thus, we work and pray to reform our church institutions and the explanations of our faith so that the Orthodox and Protestant churches may with us create a church that is obviously catholic to the whole world.

Q Why does the church refer to the deity as if the Almighty were a male?

A Why is a mighty ocean liner called a she? Custom determines a lot of things.

More to the point, God's revelation is mirrored through humanity. His revelation to the Jews had to be tailored to their culture and understanding. Otherwise, it would have been meaningless.

The Old Testament people lived in a patriarchal society. The head of the house, the head of the tribe was a man, who had complete power over his wife and children. For God to reveal himself as a loving mother would have been meaningless to the Jews; mothers had no authority or power and they were supposed to be loving.

Fathers were stern authority figures. If God was to reveal himself as the leader, protector and lover of his people, then it had to be in the image of the loving father. In a patriarchal society, doubtless God would reveal herself as a loving mother.

There are passages in the scriptures in which God's love is compared with that of a mother—for example, Isaiah 49:15. But surely it's not necessary to waste words stating that God is neither male nor female.

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

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Rural life conference endorses Libby-Campbell boycott

CHICAGO (NC)—A boycott of Campbell's and Libby's products started by Midwestern farm workers was endorsed by the board of directors of the National Catholic Rural Life Conference (NCRLC) at its November meeting in Chicago.

The NCRLC governing body also expressed opposition to the Reagan administration's guest worker proposal which would bring temporary workers into the United States from Mexico.

As part of the boycott the board urged that "Catholic schools not participate in the Campbell's 'Labels for Education' program," in which schools exchange soup labels for audio-visual aids, books, musical instruments and athletic equipment.

The boycott stems from a claim by the Farm Labor Organizing Committee (FLOC) that the Campbell Soup Company and Libby-McNeil-Libby refuse to accept any responsibility for the working conditions of farm laborers employed in fields which the two companies control by contract.

Striking FLOC farm workers have tried unsuccessfully since 1978 to persuade Campbell and Libby to enter into three-way negotiations with growers and farm workers.

A Campbell spokesman has called the strike and boycott misleading, saying that Campbell does not employ any migrant workers and that

Midwest growers who sell tomatoes to Campbell have mechanized their operations and do not employ migrants either.

In a formal policy resolution the NCRLC said that "2,000 farm workers have been on strike in the Ohio tomato fields since 1978 for just wages, adequate housing, safe working conditions, elimination of child labor and protection from dangerous pesticides."

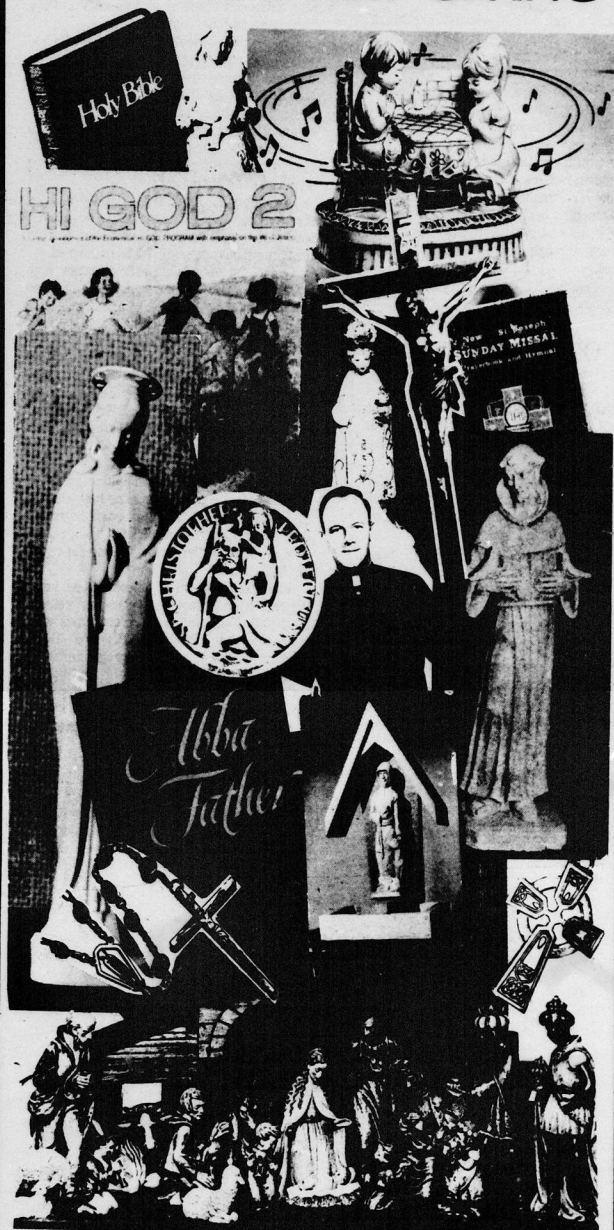
The statement declared the NCRLC's official support of the strike and the boycott, and called on Catholic schools to make similar commitments.

The board also stated that the NCRLC is "categorically opposed" to the Reagan administration's guest worker proposal which would bring thousands of Mexican workers into the United States.

Such a program, the board stated, would "enslave a vast number of Mexican laborers for exploitation and legalize the second-class status of Mexican laborers in the United States."

Calling on the president to withdraw the guest worker proposal or for Congress to defeat it, the NCRLC directors noted that "importing foreign workers would have a serious adverse effect on domestic labor standards and would jeopardize the hard-won gains of our domestic work force in regard to wages and working conditions."

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LIVING ADVENT

Holy Land reminds people of a God of great power

by Fr. DAVID K. O'ROURKE, OP

You cannot travel anywhere in the Holy Land without having to face the daily fact of power. And you cannot observe the religious life in this land without being reminded that the God of this land is a God of power.

Let me give some examples of what I mean. One Sunday morning, before the sun was up, I attended a liturgy in one of the city's Christian monasteries. Along with the priests presiding at this ancient rite there were a dozen monks, a handful of faithful, and a few Westerners like myself.

A couple of hours into the liturgy, and before the priests received Communion, the consecrated bread and wine were brought from the closed sanctuary out before the altar in plain view. At that point the lay people dropped quickly to the floor, their heads and hands pressed against the ground. They stayed there until the awesome presence of Christ's body and blood should be removed from the possibility of their sight.

Before the majesty of such a God you prostrate yourself.

In the center of Jerusalem is the Temple Mount, the large walled-in esplanade where the great temple once stood, and what is now dominated by the golden-domed Shrine of Omar. Somewhere within the Temple Mount is the spot where the temple first built by Solomon once stood. And somewhere within the temple area is the location of the Holy of Holies, where the Ark of the Covenant was kept and where only the high priest might stand, and only once a year at that.

Now there is no longer a temple and there hasn't been for 2,000 years. But the God of Israel has called this place holy, and the God of Israel is to be obeyed.

In the Church of the Resurrection, or the Holy Sepulcher as it is often called, is the rock in which Christ's cross was set. To reach the spot you must crawl on your knees.

The same is true of the shrine built on the site where the stone of Christ's tomb once was. To the Westerner this manner of approach is uncommon, and yet how else, they would ask, would you approach a spot where the power of God had touched the human world.

God is all-powerful. That is a basic truth, and it is good for us to remember it. But God is also all-good. That, too, we must remember.

Throughout our human history people have sought to be like God. But more often than not, they have sought to be like God by mirroring his power rather than by mirroring his goodness.

This same history has taught us that when men seek to be like God by becoming powerful, what they usually become is evil and despotic.

But when we seek to be like God by becoming good, what we find is the way to holiness.

In a few short weeks we will retell the story of Christ's birth. The manner and the symbols of power are significantly absent from that story. But the goodness of God shines through.

I, for one, believe that this gospel narrative of Christ's birth has taught us the relative importance that power and goodness should have in our own lives.

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Focus on St. Nicholas this Sunday

by KATHARINE BIRD

The feast of St. Nicholas coincides this year with the second Sunday of Advent. Parents looking for ways to incorporate religious themes into the days of Advent might take advantage of this by focusing on St. Nicholas for a pleasant family celebration.

Though St. Nicholas is popular among Christians far and wide, little is known about him. The best historical evidence locates St. Nicholas as the bishop of Myra in Lycia (modern day Turkey) in the fourth century.

Reportedly, he was born in Patara, a port on the Mediterranean Sea, and as a young man traveled to Egypt and Palestine. Then, during the persecutions of the Emperor Diocletian, St. Nicholas reportedly was thrown in prison and later released under Emperor Constantine the Great.

Centuries later, in the Middle Ages, St. Nicholas became the focus of numerous liturgical plays and paintings. Many legends are connected with two of his titles.

1. Patron of children: Bishop Nicholas was a sympathetic pastor who cared deeply about his people. He took care to know what sorrows and difficulties the people faced.

According to the customs of the day, when a girl married, her father presented the bridegroom with a dowry, a money-gift. Without a dowry, a girl's chances of marrying were slim.

Bishop Nicholas made it a practice to keep his eye on girls of marrying age. When he knew a family was too poor to provide a dowry, the bishop would visit the family anonymously during the night, tossing a bag of coins in the window. When the family awoke in the morning, they would find a dowry for their daughter.

2. Patron of sailors: Legend has it that St. Nicholas saved many a sailor from a watery grave in the Mediterranean. In art works, St. Nicholas is often depicted standing next to a tub, symbolizing a ship, in which three sailors are sitting. Often, too, churches dedicated to St. Nicholas were built on prominent places along the seacoast so sailors at sea could use the churches as landmarks.

Now, what can families do to observe the feast of St. Nicholas?

Children in the higher elementary grades and high school can prepare a brief skit dramatizing a legend of St. Nicholas. Encourage the children to use their imaginations freely. Then, sometime during this Sunday, set aside a time when the children can present their skit to parents and friends.

For younger children, use the legends of St. Nicholas as the basis for a story hour. Spend time in advance thinking about the legends. Tell the children about St. Nicholas in your own words. Then, ask the children to tell you what the story means to them.

Finally, parents might consider initiating the custom, practiced in some European countries, of having their children place one shoe outside their bedroom doors on the eve of the feast of St. Nicholas. In the morning, children find their shoes filled with fruit or small gifts.

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Penance services available during Advent

Indianapolis area parishes are continuing communal penance services for the Advent season during this week. Catholics are encouraged to take advantage of the services at the parish of their choice. At each location several priests will be available for private confession.

Parishes and the scheduled services for the next two weeks include the following:

- St. Andrew—Wednesday, Dec. 9, 7:30 p.m.
- St. Jude—Wednesday, Dec. 9, 7:30 p.m.
- Our Lady of Lourdes—Thursday, Dec. 10, 7:30 p.m.
- St. James the Greater—Thursday, Dec. 10, 7:30 p.m.
- Holy Spirit—Saturday, Dec. 12, 2 p.m.
- Assumption—Sunday, Dec. 13, 2 p.m.
- Nativity—Monday, Dec. 14, 7:30 p.m.
- Our Lady of the Greenwood, Greenwood—Monday, Dec. 14, 7:30 p.m.

- St. Gabriel—Monday, Dec. 14, 7:30 p.m.
- St. Joan of Arc—Tuesday, Dec. 15, 7:30 p.m.
- St. Joseph—Tuesday, Dec. 15, 7:30 p.m.
- St. Michael, Greenfield—Tuesday, Dec. 15, 7:30 p.m.
- Christ the King—Wednesday, Dec. 16, 7:30 p.m.
- St. Barnabas—Wednesday, Dec. 16, 7:30 p.m.
- St. Mark—Wednesday, Dec. 16, 7:30 p.m.
- St. Ann—Thursday, Dec. 17, 7:30 p.m.
- St. Malachy, Brownsburg—Thursday, Dec. 17, 7:30 p.m.
- Little Flower—Friday, Dec. 18, 3:30 p.m. and 7:30 p.m.

St. John parish has scheduled confessions for Saturday, Dec. 19 at the following times: 11-11:45 a.m., 3-4:30 p.m., and 5-5:25 p.m.

Penance services for the remainder of the month will be printed in subsequent issues.

Bishop challenges bishop regarding liturgy

by Fr. RICHARD P. McBRIEN

According to Pope Paul VI's 1972 decree *Ministeria Quaedam*, there are two ministries one enters through a ceremonial process known as installation: acolyte and lector. Appealing to the "venerable tradition" of the Catholic Church, the Pope restricted installation to men.

Subsequent Church documents and pastoral practice, however, have allowed women to fulfill the ministry of lector, without formal installation.

Similar flexibility has not been applied to the corresponding ministry of acolyte. Women may proclaim the Word of God at the Eucharist and distribute Holy Communion as special ministers of the Eucharist, but they may not carry the wine and water cruets from the side of the sanctuary to the altar nor hold the book for the celebrant when he reads the opening prayer.

But now even that pastoral concession concerning the ministry of lector has been challenged in the Diocese of Lincoln, Nebraska, where it is openly asserted by one diocesan official that "men are to be preferred to women."

PROTESTS HAVE already been voiced, and by the time this column appears, it may be old and irrelevant news. But there's more to the story than the policy and the protests.

More significant than Bishop Glennon Flavin's decree and the reaction from the Women's Ordination Conference, for example, was the response the decision evoked from



Archbishop Rembert Weakland, who at the time was chairman of the U.S. Bishops' Committee on the Liturgy.

"It would be my hope that no bishop in the United States would follow the example of Bishop Glennon Flavin in restricting the function of lector to men only," the Milwaukee Archbishop declared.

"No one will deny Bishop Flavin's right to do as he wishes in his own diocese, but I deeply regret that his action was taken without a broader consultation. It is indeed a step backward and offensive."

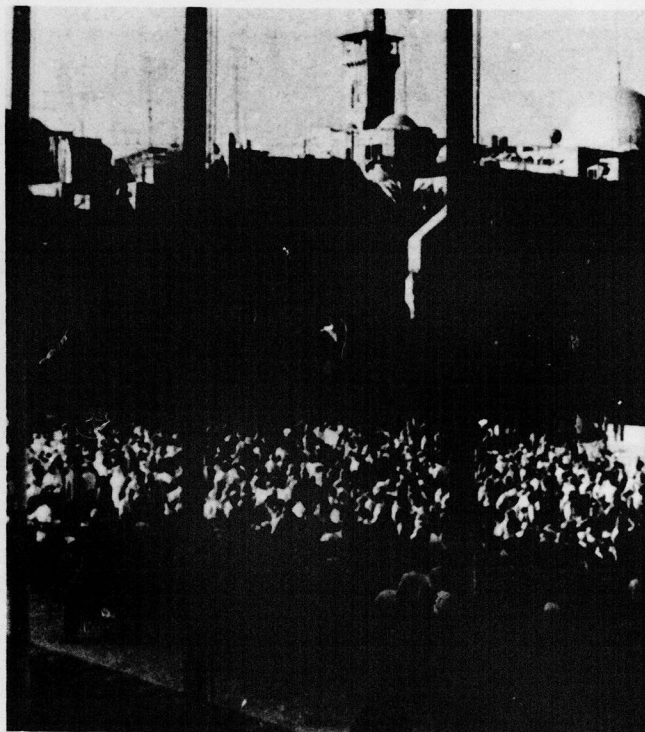
When was the last time we read a public statement by an American bishop criticizing the views and/or policies of another bishop? One would have to think long and hard before coming up with anything, because it just isn't done.

CLOSE OBSERVERS of the U.S. Catholic scene know how powerful the "club" mentality can be within the episcopal corps. Those who stray off the path of conventional behavior are given cool treatment. No one likes to be rejected by his own. No one likes to be the pariah of the crowd.

But this situation has had seriously negative effects on Catholic morale. Catholics who felt injured by some public statement or policy were almost never aware of the existence of another point of view within the Conference of Bishops.

It is a sign of the times that, as soon as the new policy on lectors was announced in the Diocese of Lincoln, the chairman of the Bishops' Committee on the Liturgy—and an archbishop, at that—should have made the kind of statement he made: direct, pointed, strong.

One could take exception to only one clause in Archbishop Weakland's statement; namely, that "No one will deny Bishop Flavin's right to



SURVIVORS RETURN—Last June, more than 5,000 survivors of the Nazi Holocaust 36 years ago in Europe gathered in Jerusalem. The site of religious importance to many of the world's major religions, Jerusalem is of particular focus to Christians. Points out in his article

do as he wishes in his own diocese."

No bishop has a right to do anything he wishes in his own diocese. Every bishop is under both theological and canonical constraints on many issues.

A diocese is the Body of Christ in a particular place. It is the People of God within a given geographical territory. The bishop stands in their midst as one of them, and as one who serves.

Many others have ministries in that same local church. It is the bishop's ministry to assist them in the fulfillment of their own ministries, and to integrate and coordinate all of the ministerial and missionary activities of the local community so that everything might work together as one for the good of the whole

(Dogmatic Constitution on the Church, n. 30).

One final point: women (and not a few men) who may have been unduly distressed by the news out of Lincoln should be reminded that, at approximately the same time, three other U.S. bishops issued strongly supportive statements on women in the Church: John Cummins (Oakland, California), Victor Balke (Crookston, Minnesota), and Raymond Lucker (New Ulm, Minnesota). And earlier this year Archbishop Peter Gerety of Newark published a similarly forthright and positive statement on the subject.

The more that bishops like these speak out, the more likely it is that others will do the same.

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The Word

by PAUL KARNOWSKI

There's always one: one individual who stands apart from the rest; one person for whom it is virtually impossible to buy a Christmas gift. "She already has everything," we bemoan, "an electric mousetrap, an electric egg cooker, an electric chain saw."

If we're still wandering through the malls of America in search of that perfect gift, maybe we should look elsewhere. Perhaps today's gospel can be of help. How about a colorfully-wrapped, tastefully-packaged gourmet sampling of grasshoppers and wild honey? If that doesn't sound correct, maybe a garment fashioned of camel's hair? Complemented with a leather belt, this versatile garb is a complete wardrobe in itself. No fuss about size, either—one size fits all. Still not appropriate? For a splurge, we can send that someone special on a long trip to the desert.

The man is John the Baptist. Mark begins

his gospel by introducing us to this forerunner of Christ. John's theme, we are told, is: "One more powerful than I is to come after me. I am not fit to untie his sandals. I have baptized you in water. He will baptize you in the Holy Spirit."

John's preparation for the coming of the Lord differs from ours. We seem to concentrate on the trimmings: our houses and churches are decorated with bright lights and colorful trinkets; we plan complex meals of many courses; we look forward to wearing our Sunday best to the Christmas liturgy. The Baptist scorns all but the basic necessities.

Because of this, he stands apart. He is one person for whom it would be easy to buy a Christmas present. "He has so little," we say to ourselves. But we best look again. He stands in the desert, proclaiming to all, "Make ready the way of the Lord." He has next to nothing, but he has all that he needs.

DECEMBER 6, 1981
Second Sunday of Advent (B)
Isaiah 40:1-5, 9-11
II Peter: 3:8-14
Mark 1:1-8

Gospel of talents, priest's homily, youth minister test writer's barrenness

by DON KURRE

"Not long ago I came to one of those bleak periods—when everything goes stale and flat, energy wanes, enthusiasm dies. The effect on my work was frightening. Every morning I would clench my teeth and mutter: 'Today life will take on some of its old meaning. You've got to break through this thing—You've got to!'"

"But the barren days went by, and the paralysis grew worse." So paralyzing had it grown that I went nearly three weeks without writing.

I had been feeling much like Arthur Gordon describes in the opening of his story "The Day at the Beach." In part, I contribute my release from this incessant mood to this Sunday's Gospel.

You will remember that the Gospel for Sunday November 15th was the Gospel of the talents (Mt. 25:14-30). The Gospel of the talents recounts the story of three servants called before their master as he was about to leave on an extended journey. To the first servant the master gave 5,000 silver pieces, to the second he gave 2,000 silver pieces, and finally to the third he gave 1,000 silver pieces. The master gave to each, so the Gospel tells us, "according to his ability."

As the story continues, the first and second servant deposited the funds in a money market certificate and doubled their master's money. However, the third servant went out and buried the 1,000 he had received.

UPON THE MASTER'S return, he rewarded the first two servants for their in-

dustriousness. But to the third he said, "you know that I reap where I did not sow, and gather where I did not scatter . . . you ought to have invested my money with the bankers, so that on my return I could have had it back with interest." Why then did you bury the 1,000 silver pieces I gave you? The servant answered, "Master, I know you to be a hard man, reaping where you did not sow, and gathering where you did not scatter; so I was afraid."

It was not fully the Gospel itself that caused my turn around. Father Ray Mallett's homily reflections on this reading would also play a significant part in this event. Unknown to me the power of the Word of God, delivered in Gospel and homily, would lay dormant like a seed planted in spring. The soil of my life, however, had been readied for this seed through the words of Father Don Kimball.

In early September, I attended a workshop at which this youth minister spoke. In one of his talks he described what might be called the three-fold process of human life. A full human life, he said, requires experience, reflection, and decision. The continuous process of experience, reflection, and decision is the energy of life.

Prompted by Father Kimball, I decided that keeping a journal would help me focus my thoughts and provide a tool for the needed reflection. It was the journal that would spark the process of my turn around.

ON MONDAY the 16th I again attempted to write as I had many times before. But, writer's block had me firmly in its grip. The longer I

worked, the greater the frustration built. Finally, I decided that it was time to get out some of the frustration and self pity which was beginning to overtake me. So I opened my journal and began reflecting on my experience.

For some reason, my reflection led me back to that Gospel reading and the comments that Father Ray made in his homily. I realized, because of the impact of recent events, I was playing the game of the third servant. I was taking the talents I had received and burying them in the ground. Out of fear of taking another risk, of fighting another battle, or losing more friends, I was burying my talents. Fear, Father Ray had said, often caused us to bury our talents. I sat there, fully the third servant of the Gospel story, before the master. He asked, "Why are you burying the talents that you were given?" My answer was, in all frightful honesty, that of the third servant. "Master, I am afraid."

Unlike the servant in the story of the talents, I have another chance before the master commands, "Cast the worthless servant into the outer darkness." Once again, the Word of God had come to life from a seed to bring healing.

Like the dawning of the new day, I felt refreshed. I felt the presence of the Lord in a very freeing way. Through the Gospel, he spoke to me. Not in a mysterious way, but in a very strong and ordinary way. Through the events of my own life, the Lord was giving his healing to me. There on the spot, I decided once again to invest my talents.

Making a decision to move out helps one to grow up

by DOLORES CURRAN

We recently had the pleasure of a visit from my 22-year-old niece and two friends who are considering relocating in our area a thousand miles from their hometown. It was like going back 25 years when I came here as a single, met my husband and became a transplanted American living a hard two day's drive from parents, family and all that is home and security.

"Did you really miss your family?" asked these young women. "What can we expect?" "Are you glad you moved out here?" The bottom line question, of course, was, "Should we take this step and move?" In the long run, their questions were more valuable to me than my answers to them because they forced me to reflect upon that decision I made so many years ago when I left "for a year or so" to taste the excitement of the big city, the West, and the world outside of rural mid-America where I was reared.

I look at it differently now, of course, because of experience and also because I have children of my own who may well chuck the big city to find peace and excitement in rural America or Alaska or wherever. Still, the classic dream remains. Youth wants to explore the frontiers beyond its roots, always wondering what's out there for them.

In my youth, women were faced pretty much with two options: marry a man in your hometown and stay nearby or go out to another city to test your mettle. I chose the latter and I don't regret it. I chose the mean I chose the right way but that doesn't mean I chose the right way.

I quite honestly told her she shouldn't feel that something was missing if she's content at home. A lot goes with her if she's content at home. A lot goes with her if she's content at home. A lot goes with her if she's content at home.

seem driven to paint a glorious picture of their life away, implying that those who remain are somehow missing out on life. How sad this is. There are thousands of disenfranchised transplants who pine for home their entire lives.

I told Nancy that the most important question—and the most painful, perhaps—is to know herself. What kind of life does she want? Why is she considering moving? Is it because she really wants to meet a variety of people and try new experiences or because others think that's what she should want?

On a realistic level, at her age she is likely to meet a future spouse and settle down wherever she is living at the time. It's unlikely that she will move a spouse back home. Few do.

I shared with her and her friends that moving a distance away from home means once a year visits home, long distance phone calls, and letters. It means not being there for weddings, reunions and times when you are needed for physical and emotional support. It means not having grandma around to watch the babies grow or to establish a close relationship with the grandchildren. It means not knowing your cousins well.

And those are important things to consider today. When all is said and done, our family remains the still point in our whirling world.

Having pondered this, I know that I made the right decision for me. I wouldn't have had the opportunities I experienced had I stayed home. I wouldn't have met my husband—surely one of the best results of moving. I love my adopted state which, after 25 years, considers me nearly a native.

But I don't know what is right for Nancy and her friends. Maybe she should move, maybe not. That's one of the hard decisions one makes growing up. That is growing up.

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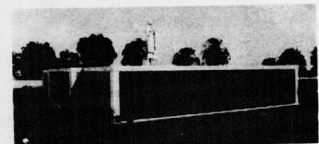
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St. Pius Parish

Troy, Indiana

Frs. David Coats, Joseph Kern, Richard Lawler, co-pastors

by Fr. THOMAS C. WIDNER

The thing one notices most about many of the smaller rural parishes in the archdiocese is the close knit feeling among the people who make up the congregations. They know one another. They strongly defend their parishes. Very often they identify their parish with their community.

Such is true of St. Pius parish at Troy, one of three parishes served through the team ministry of Fathers David Coats, Joseph Kern and Richard Lawler. Father Larry Richardt, though full-time teacher at St. Meinrad Seminary, assists with sacramental functions. Benedictine Sister Mary Ruth Krack serves as pastoral associate in the team.

The community's name is first found in official records in 1815 although a settlement was located there somewhat earlier. Though the earliest settlers were mostly German Protestants, a few Catholic families arrived in the area. As early as 1810 Father Stephen Badin from Kentucky was every other month visiting 12 Catholic families who lived here.

Troy is referred to for the first time in church records by Simon Brute, first bishop of the diocese of Vincennes, mother diocese of the archdiocese of Indianapolis. In a letter to Bishop Blanc of New Orleans in 1838, Bishop Brute requested him to received kindly "Father Benoit . . . (from St. Mary's near our Rome on the Ohio and also Troy)" who was coming to New Orleans to collect funds for the church. At that time Father Julian Benoit was visiting the town once a month and celebrated Mass there for the first time in the fall of 1837.

Among Troy's historical personages is, of course, Abraham Lincoln. "It may be accepted as a fact that at the end of 1816 the Lincoln family, having ferried across from Kentucky, landed at or near Troy, perhaps at the old ferry landing at the mouth of the

Anderson River." Lincoln's family settled for a number of years some 16 miles northwest.

When Bishop St. Palais visited the community in 1847 he was offered accommodations in the homes of non-Catholics of the region should other accommodations prove insufficient. Father August Bessonies who pastored the community at that point is noted to have been very "agreeably affected" by the hospitable gesture.

Earlier in 1981 St. Pius celebrated the 100th anniversary of the laying of the cornerstone of the second church in Troy. The first church, built in 1847, was insufficient for the growing community by 1880.

An effort was made to contact former members of the parish scattered throughout the state for the 100th anniversary. Benedictine Sister Wilfrieda Effing was among those recalling the parish's history. She sent a note about her time spent there from 1916 to 1920.

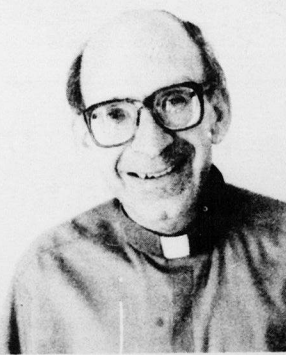
Sister Wilfrieda, age 88, said, "I remember being able to look out at the river. I remember going out to the wash house in back to bring in the coal, but I was young in those days so I could do all of that work. We had the finest garden in Troy. We raised onions, peas, beans and tomatoes and then I canned them."

Today parishioners at St. Pius share their ministry with parishioners in Tell City and Cannelton. With slightly more than 300 members, St. Pius boasts an active parish council and religious education program. The former rectory serves as a parish center for religious education programs in particular.

"St. Pius retains a strong identity," said Father Kern. "To many of the parishioners, St. Pius is Troy and Troy is St. Pius parish. We find that in the team ministry here all three parishes want to maintain their particular identity—the people's fear was that we would merge them into one. Each one is special and unique in its own right, however."



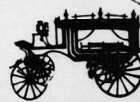
Father J. Larry Richardt



Father Joseph Kern



SUNDAY SWINGERS—These bell ringers are among the parishioners at St. Pius parish who call members together for Sunday Mass. Located just inside the entrance to the church, the hand-pulled bells are rung punctually five minutes before each service. On duty this day were Ernest and Lucille Gengelbach. (Photos by Fr. Thomas Widner)



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Children communicate weakness and/or superiority

by Dr. JAMES and MARY KENNY

Last week a mother wrote that her 10-year-old son, an only child, was teased and abused by all his classmates. She and her husband had complained to the other parents and the school, but without success.

We advised the mother to take a new approach. Instead of trying to stop the other children from picking on her son, she and her husband might look closely at their son's behavior to notice what he does that invites the abuse.

There are two common victim psychologies. In one case, the child communicates his weakness. In the other case, he communicates that he feels superior to others. Both cases probably are based upon strong feelings of inferiority in the child.

One group of children incurs the abuse of their peers through boasting. "I've got something you don't have."

Sometimes the boasting is subtle. A knowing smile can be irritating. Wealth and possessions can provoke others. Even silence caused by shyness can be interpreted as a "better than thou" message.

Other children mark themselves for abuse by exhibiting weakness and vulnerability. These children seem to have "hit me" written on their foreheads. Their uncertainty seems to invite attack.

The weakness may be an obvious physical defect. More subtly, it may be an apologetic manner or a hunched body posture.

Yet some children boast and are not picked on. Others get pity for their weakness. Being a victim involves an additional factor, namely, that those victimized communicate no other traits for their peers to admire.

If chronic victims are beset with strong feelings of inferiority, then parents need to help the child acquire self-confidence.

Self-esteem comes from two sources: unconditional love and pride of accomplishment.

Unconditional love is easy. Find ways to love your child just because he is. Parental smiles, hugs, touches and positive remarks that are unrelated to any achievement are important.

"What nice curly hair." "How's my fourth grader?" "I like the way you walk." "Your voice has strength." These are all

positive comments that can build confidence.

Pride of accomplishment is built on success. Parents and teacher should try to encourage and even engineer achievements that will eventually bring some respect. The range here can be very broad. Baseball. Music lessons. Jogging. Gymnastics. Swimming. Cooking. Carpentry. Drawing.

Any competencies will help bolster his self-image and eliminate the helpless stance he exhibited earlier.

Social skills are even more important. What is he doing that evokes the attack? Notice what happens just before the other children pick on him, and help him to stop this victim behavior.

On the positive side, encourage all constructive social behaviors. Commend him when he is happy in the company of others, even if the others are younger. Sometimes children play with smaller children for a time until they feel comfortable with

agemates. Be tolerant of this as a step in the right direction.

Permit him to have friends over and to play at their houses. If he asks for overnights, be supportive. Do not force him to socialize, but be encouraging when he shows the desire.

As an only child, he is at somewhat of a disadvantage in peer contact. Allow him all the opportunities for which he expresses interest.

Parents find it difficult to stand back and watch their child bullied. Yet protecting him from his peers is not usually the best approach. Help the child acquire skills to move out of the victim role.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box 67, Rensselaer, IN 47978.)

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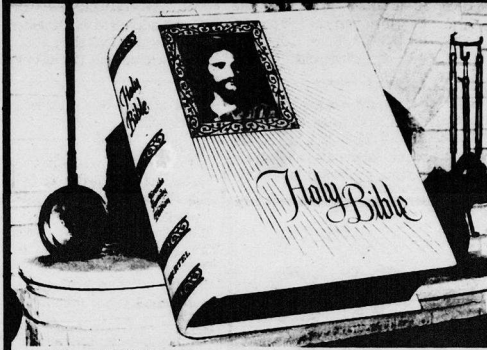
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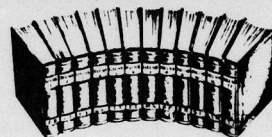
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THE ACTIVE LIST

December 4

The annual Christmas concert of the Marian College chorale and chamber singers will be presented at 8 p.m. in the college chapel. The concert is free and open to the public.

December 4-6

The Benedictine Sisters at Convent Immaculate Conception, Ferdinand, Ind., will have a Christmas boutique from 12:30 to 5 p.m. each day. Hand made tree ornaments will be featured.

December 5

Nativity parish at 7200 Southeastern Ave., Indianapolis, will have a Monte Carlo from 7 p.m. to 1 a.m.

The annual Sugarplum Bazaar, sponsored by Madonna Circle of Our Lady of Perpetual Help parish, will be from 10 a.m. to 2 p.m. in the church basement, 1752 Scheller Lane, New Albany.

The Fifth Wheel organization will have its Christmas party at 1502 E. Riverside Dr., Indianapolis, beginning with a cocktail hour at 5:30 p.m. Reservations at \$9.50 per person may be made by calling 862-6510 (day hours) and 637-7254 after 6 p.m.

Providence High School, 707 West Highway 131, Clarksville, will administer the freshman placement test from 9 a.m. until noon. Contact Ms. Lippman, 812-945-2538, for more information.

December 5, 6

Holy Trinity parish at 902 N. Holmes, Indianapolis, will have a holiday bazaar from noon to 7 p.m. on Dec. 5 and from noon to 5 p.m. with a smorgasbord on Dec. 6.

A Christmas bazaar sponsored by the Ladies Guild of St. Bernadette parish, 4838 Fletcher Ave., Indianapolis, will be in progress from 10 a.m. to 8

p.m. on Dec. 5 and from 9 a.m. to 3 p.m. on Dec. 6.

December 6

The P.T.O. of St. Mary School, Aurora, will have a smorgasbord and boutique at the school, 207 Fourth St., from noon until 6 p.m. Tickets are \$4.75 for adults; \$2.25 for children 6 to 11; no charge for pre-schoolers.

Regina Navarra Langferman will give her senior voice recital in the Stokely Music Hall at Marian College, Indianapolis, at 3 p.m.

The United Ostomy Association will have its Christmas party at 1:30 p.m. at the U.S.W.A. Union Hall, 218 S. Addison, Indianapolis.

Chatard High School's annual open house will be held from 1 to 3:30 p.m. Eighth grade students and their parents are invited to visit the

school at 5885 N. Crittenden, Indianapolis.

The second program in the Festival of Arts series at St. John Church, downtown Indianapolis, will feature "Liturgy in Movement: The Creation and Advent Stories in Dance." The Marian College Theatre Department will present the 4:30 p.m. program.

An open house for incoming freshmen and their parents will be held at Seccina Memorial High School, 5000 Nowland, Indianapolis, from 1 to 3 p.m.

December 6, 7

A holiday concert entitled "A Christmas Fantasy," will be presented by the students of Immaculate Conception Academy, Oldenburg, at 2 p.m. on Dec. 6 and 7 p.m. on Dec. 7.

December 7

The Auxiliary of the Beech Grove Benedictine Center will have a pitch-in luncheon and business meeting at noon at the Center, 1402 Southern Ave., Beech Grove.

December 7-14

Campus Ministry at Marian College is coordinating a series of events for Advent to make the weeks before Christmas a time of personal spiritual growth.

ec. 7: Evening prayer (vespers), 9 p.m.

ec. 8: Mass for the Feast of the Immaculate Conception of Mary, patroness of the college and the United States, 11:15 a.m.

ec. 10: Prayer group, Ministry Center, 8 p.m.

ec. 14: Evening prayer (vespers), 9 p.m.



AH, THE UNIVERSITY!—Dr. Richard Landini, president of Indiana State University, Terre Haute, addressed the Daughters of Isabella there at their annual Thanksgiving luncheon recently. The luncheon took place at St. Benedict's parish. Franciscan Father Hubert Kobunski, pastor, is also pictured here. (Photo by Fr. Louis Manna, OFM Conv.)

December 8

Problems of "Adolescent Development" and "Parenting" will be discussed in the first of a three-part series at Brebeuf Preparatory School, 2801 W. 86th St., Indianapolis, at 8 p.m. Dr. John I. Nurnberger, professor of psychiatry at Indiana University, is the speaker.

The Ave Maria Guild of St.

Paul Hermitage, 501 N. 17th Ave., Beech Grove, will have its annual Christmas party and installation of officers at noon.

An area meeting of SDRC is scheduled for 7:30 p.m. at the Beech Grove Benedictine Center, 1402 Southern Ave.

December 9

The monthly luncheon and card party at St. Mark parish (Continued on page 15)

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OBITUARIES

† BERKENMEYER, Martin A., 92, St. Anthony, Clarksville, Nov. 16. Brother of Rose Whitehouse.

† BLACKBURN, Rhonda K., 28, St. Patrick, Terre Haute, Nov. 21. Wife of Michael; mother of Jennifer and Mary Christine; granddaughter of Delilah Bates.

† BOLAND, Anna M., 71, St. Patrick, Terre Haute, Nov. 28. Wife of James; mother of Mary Cooper, James and William Boland.

† CISELL, Bernetta J., 74, St. Mary, New Albany, Nov. 23.

† CLANCY, Bernard J., 57, Christ the King, Indianapolis, Nov. 25.

Father of Maureen Schulz, Greg, Jeffrey, Mary and Kevin Clancy; brother of Mary Theresa Getty, Patrick, Leo and Robert Clancy.

† COVERDILL, William F., 59, Holy Spirit, Indianapolis, Nov. 28. Husband of Orlean; brother of Mary L. Chance.

† GAESSER, Agnes, 81, St. Paul, Tell City, Nov. 28. Wife of Roman; mother of Mary Rita Patterson.

† GOODYEAR, Arthur N. (Bud), 59, St. Simon, Indianapolis, Nov. 30. Husband of Cynthia (Haydock); father of Diana Little, Lois Holbrook, Kathleen and Roberta

Goodyear; son of Elsie Goodyear; brother of Margaret Guyott, Harry and Donald Goodyear.

† GOUGH, Geraldine F., 40, St. Mary, Richmond, Nov. 30. Wife of Paul; mother of Angela, James and Clifton Gough; daughter and stepdaughter of Mr. and Mrs. Lester Fox; granddaughter of Blanche Godey; sister of Jerry Anderson.

† HOSS, Ralph B., 75, St. Philip Neri, Indianapolis, Nov. 23. Husband of Mary (Keating); father of Dolores Pflumm; brother of Ruby Deardorff.

† HUTTON, Robert L., 19, St. Philip Neri, Indianapolis, Nov. 30. Son of Carole Sue and the late William R. Hutton; brother of Cathy Atwell.

† JONAS, FRED A. Jr., 56, St. Joan of Arc, Indianapolis, Nov. 30. Husband of Rosalie; father of Leslie Ann Cherry, Cynthia Cherry and Fred A. Jonas III; brother of Mary Luedeman and Dorothy Engle.

† KELLERMEIER, Madeline, 75, St. Jude, Indianapolis, Nov. 23. Mother of Joann Gindling; sister of Viola Bechl and Hilda Miller.

† KENNEDY, Edna (Scott), 77, St. Augustine, Jeffersonville, Nov. 25.

Sr. Huberta dead at 95

OLDENBURG, Ind.—Franciscan Sister M. Huberta Stolz, 95, died at the motherhouse of the Sisters of St. Francis here on Nov. 19. The funeral Mass and burial were held on Nov. 23.

A native of St. Wendel, Ind., Sister Huberta entered the Franciscan community here in 1915. She served as the chief baker at the motherhouse for 16 years. She also cooked for the Franciscan priests at Holy Family Friary in Oldenburg.

Her years of domestic service were spent in convents in Indiana, Ohio and Illinois.

There are no immediate survivors.

Mother of Nancy Odell, Sally DeVault, Mary E. Riely and John R. Kennedy; sister of Mrs. Norman E. Pfau.

† LIESKE, John J. Jr., 75, St. Luke, Indianapolis, Nov. 30. Husband of Catherine; father of Anne Wilkerson, James and John J. Lieske III; brother of Lucille Wilke.

† MILLER, Geneva A., 83, St. Louis, Batesville, Nov. 26. Mother of Jean Mollan and William Miller.

† McNUTT, Inez V., SS. Peter and Paul Cathedral, Indianapolis, Nov. 21. Mother of James R. McNutt.

† O'DONNELL, Bridget, 85, St. Philip Neri, Indianapolis, Nov. 23. Mother of Mary Jo O'Hara, Cathleen Moody, Charles and James T. O'Donnell.

† PETERS, Mae Shirley, 82, Little

Flower, Indianapolis, Nov. 28. Mother of Mary Lou Witte and George J. Peters.

† SCHMIDT, Catherine, 91, St. Joseph, St. Joseph Hill, Nov. 23. Mother of Edwin and Kenneth Schmidt.

† STEMLER, Stephen K., 42, St. Augustine, Jeffersonville, Nov. 16. Son of Mr. and Mrs. Eugene Stemler; brother of Carolyn Streicher, Mary K. Kidder, Lauri and Thomas Stemler.

† STUMLER, Rosemary (Busaid), 50, Our Lady of Perpetual Help, New Albany, Nov. 26. Wife of John; mother of Deborah, Edward and Thomas L. Stumler; daughter of Leona Busaid.

† SULLIVAN, John F., 73, Little Flower, Indianapolis, Nov. 27.

Husband of Mary; father of John F. Sullivan Jr.; brother of Hanna O'Brien, Mary Miller and Thomas Sullivan.

† THOMPSON, Harry D., 71, St. John, Indianapolis, Nov. 28. Husband of Romaine (Salladay); father of Nancy Harrison; brother of Dr. Paul V. Thompson.

† VIDRICH, Mary L., St. Christopher, Indianapolis, Nov. 28. Wife of John; mother of Margaret Edens, Jennie Lee and John Vidrich III; daughter of Margaret C. Rice.

† WETTRICK, Frank J., 84, St. Jude, Indianapolis, Nov. 28. Brother of George and Raymond Wettrick.

† ZELLER, Herman G., 70, Sacred Heart, Jeffersonville, Nov. 16. Husband of Anne (Davin); brother of Charles Zeller.

THE ACTIVE LIST

hall, U.S. 31S and Edgewood Ave., Indianapolis, will begin with the luncheon at 11:30 a.m. followed by the card games at 12:30 p.m.

The residents of St. Augustine Home, Indianapolis, will be guests of honor at a Christmas party at the home from 1:30 to 3:30 p.m.

December 11

The Indianapolis Cursillo Community will sponsor an Ultreya at 7:30 p.m. in the parish community room. St. Thomas Aquinas parish, Indianapolis.

December 12

Members of the Catholic Widowed Organization (CWO) will have a Christmas dinner party at 6 p.m. at the home of Jo Martin, 1998 Mann Dr., Beech Grove.

December 13

The monthly meeting of the Oblates of St. Benedict will be held at the Beech Grove Benedictine Center, 1402 Southern Ave., from 1:30 to 3:30 p.m.

"When Love Was Born," a Christmas cantata, will be given at St. John Church, downtown Indianapolis, at 4:30 p.m. St. John choir under the direction of John J. Van Bente, organist, will present the program.

The music department at Chataud High School, Indianapolis, will present a Christmas concert at 7:30 p.m. in the school gymnasium. The Chataud band and choir and the junior band made up of students from the grade schools of St. Lawrence, Christ the King, Immaculate Heart, St. Pius, St. Andrew, St. Joan of Arc and St. Thomas will perform. There is no admission charge.

Providence Sister Irma Loretto dies

CHELSEA, MASS.—Funeral services for Providence Sister Irma Loretto Cray, 74, were held at St. Rose Church here on Nov. 23. She died on Nov. 20.

Born in Malden, Mass., Sister Irma Loretto entered the Congregation of the Sisters of Providence at St. Mary-of-the-

Woods in 1924. She made her first profession of vows in 1927 and her final profession in 1932.

She had spent the past five years tutoring. Prior to that time she taught the middle grades in a number of schools in Indiana, Illinois and in the East. In the Indianapolis Ar-

chdiocese, she taught at St. Joan of Arc and St. Patrick in Indianapolis and St. Mary, Richmond.

She is survived by a sister, Mrs. Thomas Flynn of North Miami, Fla., and two brothers, George and John J. Cray of Stoneham, Mass.

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YOUTH CORNER

Be aware of all the lonely people

by TOM LENNON

This week I want to take up the question of loneliness.

This is the second part of an answer to a lengthy question from a 58-year-old widow about the morality involved in having sexual intercourse with a widower. This older woman was upset because the widower no longer was willing to take her out when she refused. As a result, the widow was experiencing a great deal of loneliness.

Perhaps I should start by saying a few words to all those Christians who are quite happy and not lonely. Part of their vocation as Christians is to be

aware of the lonely people in their community and look for ways to help cure loneliness. But what can the lonely

person do? First, instead of viewing loneliness as a curse, try to see it as a call from God to go out and make friends.

The old maxim applies at all stages of life: To make a friend, be a friend.

THIS is easy to say, but may not always be easy to do. Sometimes, it is extremely difficult to make new friends. It also may take months and months of trying and of taking risks.

One should not overlook the idea of persistently asking Jesus, who had a number of wonderful friends, to help one make new friends.

Next, find out what resources your community or diocese or parish offer for making contact with people.

Look for something that interests you or sparks your

curiosity. One person might enroll in a class. Volunteer work is another possibility. One young woman I know cures her blues and loneliness by looking for ways to give rather than get.

Sports and hobby clubs also can be an occasion for friendship for both the young and the older person.

Still, there are the inevitable hours that must be spent alone.

One can enrich the hours alone by reading worthwhile novels or biographies or by gaining an appreciation of classical music. Or people might consider taking up a new hobby. And this can be a time for prayer.

BUT, let's be realistic. It still can happen, despite strenuous and well-meaning efforts, that loneliness persists and is painful.



YOUTH DAY—Bishop Phillip F. Straling of San Bernardino, Calif., accepts offertory gifts from two youths dressed as clowns during a recent Youth Day Mass there. The youths are part of a peer ministry in the diocese. Jesuit Father Don Kimball gave the keynote address. That story is covered on page 19. (NC photo by Gordon Watson)

Then, one must deepen the conviction that "the Lord is near." This is the same Lord who was alone in his darkest hour and who felt abandoned even by his loving Father. At such times, loneliness is a sharing in the passion of Christ.

The person who loves the

Lord enough to bear witness to Christ's teaching will, despite suffering, ultimately find a profound pleasure that will enrich his or her life forever.

(Questions on social problems may be addressed to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.)

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Care-all Christmas talks about gifts

by JENNIFER PETRONE
Illustrated by VIRGINIA POWELL

Hello once again, readers. I'm Care-all Christmas, back once again to tell you about Christmas. This week I'll tell you about Christmas shopping. This means shopping around and gathering gifts for people you love, or making gifts. It also means shopping around and gathering what you will need to prepare yourself for Christmas.

Giving gifts has always been an important part of Christmas for people, especially children. There's a good reason for this, I think, and I'd like to tell you about it. Jesus was like a gift from God to people of all times. He was the best gift anyone could ever give, because He is love and joy and salvation. He is like a part of God that humans could understand, because He was part human. People need help like this to understand God because we can never truly

understand Him. He is a mystery to us.

Giving presents is like that. God never said, "You must give each other gifts at Christmas." Instead, we do it to help ourselves.

We can never totally understand the magnificent gift that God gave us in the form of Jesus. Our little minds can't possibly understand this great love. So what do we do? We imitate. We help ourselves understand this great love by giving

little examples of love. Our presents to each other are little imitations of God's great love.

We can't comprehend His tremendous love, so we break it down into small understandable pieces. We give gifts to each other.

See what gifts you can gather for those you love. You don't have to have lots of money to do this. I don't, but look what I made! In the artwork today you will see how to make a bookmark from cardboard, just like I made. Look around your

house for other materials so you can create your own presents.

Gathering presents is an important external part of Christmas, but so is gathering what you will need for an internal Christmas. During Advent, gather some quiet moments in which to think about Jesus and talk to Him. Gather joy in your heart and get rid of any angry feelings you may have toward someone. Gather the time to attend the sacraments more, if possible. Also, gather a care-all feeling in your heart toward everyone.

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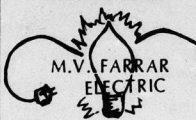
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IN THE MEDIA

Effects of stroke on actress enacted

by HENRY HERX

NEW YORK (NC)—The determined struggle of a victim in overcoming a stroke's catastrophic effects in order to resume her acting career is movingly dramatized in "The Patricia Neal Story," airing Tuesday, Dec. 8, 9-11 p.m. on CBS.

An Academy Award winner at the peak of her popularity, Ms. Neal was suddenly felled by a series of massive strokes that left her paralyzed and unable to talk. Her husband, English writer Roald Dahl, refused to accept anything less than her 100 percent recovery and for the next two years devoted himself to this end.

Dahl devised his own course of home therapy, coaxing and goading Ms. Neal into trying to do things for herself in spite of despondency and repeated failure. To many of their friends, his methods at first seemed cruel and heartless but her astounding progress showed the error of such misplaced pity.

Making her American television debut in the title role is Glenda Jackson. For much of the program, she is required to play a virtually dependent convalescent, unable to articulate her feelings and fears except through outbursts of sounds and grimaces. It is a remarkably strong and convincing performance—one that stands up to a closing documentary sequence of Ms. Neal at work today.

Dirk Bogarde's performance as Dahl is equally intelligent, showing the loving husband behind the no-nonsense taskmaster. Without a trace of sentimentality or self-pity, Robert Anderson's script deals with a family tragedy in terms that will strike home to any viewer. What it is about, ultimately, is the triumph of the human spirit over physical adversity and both subject and execution deserve our admiration.

After winning an Academy Award for his performance as an emotionally troubled teenager in "Ordinary People," Timothy Hutton plays a somewhat similar role in "A Long

Way Home," airing Sunday, Dec. 6, 9-11 p.m. on ABC.

Preceding the drama is a line advising viewers that the program "though fictionalized, is based upon actual events." These events begin with three youngsters being abandoned by their parents, taken in by a family services agency and the adoption of each by different foster parents. Years later, the eldest (Hutton) devotes himself to finding his long-lost brother and sister.

The problem with the program is that its episodic narrative diffuses its impact by spending too much time on explaining how Hutton's obsessive search affects those around him. These include the social worker (Brenda Vaccaro) who does her best to help, the foster parents whose kindness he rejects and the wife he makes feel inadequate to give him a sense of home.

Hutton plays the role with an intensity that borders on the sullen, a one-note performance becomes rather tiresome. There is so much of real worth here—in particular the plight of



REVERSED ROLES—In a reversal of roles, Theo Dahl, played by Robert Kiger, uses his reading flash cards to help his mother, Patricia Neal, played by Glenda Jackson, to regain her ability to read and speak following her massive stroke. The scene is from "The Patricia Neal Story," drama special airing Dec. 8 on CBS. (NC photo)

the neglected youngsters that becomes a recurring visual motif—that one wishes that Dennis Nemec's script had been able to pull it all together.

Sunday, Dec. 6, (ABC) "Directions"—Teen-age suicide—the second leading cause of death among young people and increasing at an alarming rate—is the topic of this week's

"Directions." Guests are Iris Bolton of Compassionate Friends and psychiatrist Dr. Everett Dulit. (Please check local listings for exact time in your area.)

Sunday, Dec. 6, (CBS) "For Our Times" interviews Dr. Thelma Adair of Church Women United, celebrating its 40th anniversary, about the changing roles of women within

Christianity. (Please check local listings for exact time in your area.)

Sunday, Dec. 6, 7-8 p.m. (NBC) "Through the Magic Pyramid." Part one of a two-part fantasy adventure transporting a young Oregon boy back in time to Prince Tut's ancient Egypt (concluding part the following week in the same time period).

Sun., Dec. 6, 9 p.m. (NBC) "Young Frankenstein" (1974)—Mel Brooks' spoof of the horror classic. The usual uneven Brooks' humor with some clever moments now and then. Much vulgarity, verbal and otherwise. (A-4)

Friday, Dec. 11, 10-11 p.m. (PBS) "Eye of the Beholder." This documentary focuses on the pressures that groups such as the Coalition for Better Television are bringing upon network programmers and their threat to boycott specific advertisers.

Saturday, Dec. 12, 10-11 p.m. (ABC) "Perry Como's French-Canadian Christmas." In this holiday special, Como is joined by Canadian performers, including singer Diane Tell, pianist Andre Gagnone, the V'la Bon Vente Dancers and the St. Joseph's Boys Choir.

Dubos 'sings lustily of life and future'

Celebrations of Life by Rene Dubos. McGraw Hill (New York, 1981). 260 pp., \$12.95. Reviewed by Joseph R. Thomas, NCNewsService.

In this, his 32nd book, the Pulitzer Prize winning Rene Dubos lustily sings of life and the possibilities and promises of the future—a future which calls forth his optimism even though at age 80 he is not likely to enjoy much of it.

"We are human," he writes, "because of what we do, the way we do it, and more importantly because of what we elect to do or not to do." We "are not born with the attributes essential for a truly human life but rather with potentialities" that enable us to become human.

Further, "we learn to become human... during the critical years of childhood," a thesis he advances on the basis of studies involving children deprived of real human contact. His theme is that we "become," not that we "are."

At the same time, Dubos argues against the theory of biological determinism—the notion that biology alone accounts for behavior—and defends the existence of free will, saying that choice is a manifestation of the human.

But while rejecting biological determinism he holds that the past is alive in us in some fashion.

His main contentions, however, are easily grasped: humankind is graced with free will, this free will enables us to shape our destiny; nature is regenerative, and all life is adaptive, transforming the earth and being transformed by it.

To read him is enriching even when it is not possible to agree with all that he has to say. (Joseph Thomas is editor-in-chief of The Christophers.)

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Rock music can carry Christian message, says Kimball

RIVERSIDE, Calif. (NC)—Those who have seen the movie "Endless Love" or hints of it in TV commercials may not think its theme music could lead young people to Christ.

But Jesuit Father Don Kimball thinks it can.

"It has been proven that rock 'n' roll music will carry the Christian message if it's guided," said Father Kimball, who founded Catholic Media Ministry in the Diocese of Santa Rosa and also produces a half-hour weekly radio show as a disc jockey for popular San Francisco station WFRS.

Through expressions of God's love from another young person in youth-to-youth ministry, the church can be rebuilt, according to Father Kimball.

The priest participated in Youth Day '81 in the Diocese of San Bernardino. The event drew some 600 young people and youth ministers to the campus of the University of California.

Participants were led to workshops by clowns, part of the diocesan youth ministry program conducted by Joe Baker.

"It's occasions like this that help us to know we are family and together we are the church," said Baker.

The conference included a Mass, at which Bishop Phillip F. Straling was principal celebrant, 12 priests con-

ferred to want you to see yourself as no good. You've got to have confidence that you are the cornerstone of that love relationship, because below the surface of you is God."

"You are created for love," he added. "The Lord would love to rebuild the church with you."

In his workshop, "Youth to Youth on the Air," he described his radio-oriented ministry.

He uses radio because it is a personal medium of intimacy. As a disc jockey, he makes no attempt to speak to a group of listeners but to one person because most people who listen to the radio, like those who listen to records, listen alone, he said.

celebrated and Father Kimball delivered the homily.

He spoke of "Jesus as the cornerstone," the theme of the conference.

"God is on your side helping you to find you," he said. "He

Preliminary study plan for seminaries ready

WASHINGTON (NC)—Bishop John Marshall of Burlington, Vt., said Dec. 1 that he will soon send a preliminary plan for the study of U.S. seminaries to the country's seminary heads for consultation.

Bishop Marshall said that the study, to be conducted at the Holy See's request, will be made by on-site evaluation similar to seminary reviews conducted by the American Bishops' Committee on Priestly Formation over the past decade.

The major differences are that the new study is mandatory, not voluntary, and that the results will be sent to the Vatican's Congregation for Catholic Education, he said in a statement released by the National

Catholic Office for Information in Washington.

When the study was first announced in September "several questions and caution flags were raised" by bishops and religious superiors, said Bishop Marshall, but "initial reaction to the holy father's proposal from around the country seems to be positive."

He said that the on-site visits envisioned as the heart of the study will probably not begin until the spring of 1983 because of the preliminary work required to develop a study instrument, have the program approved by the Holy See, test it, and set up visitation teams and schedules.

All U.S. academic institutions and houses of formation for students for the priesthood who are studying philosophy or theology are to be investigated in the study. It will cover both religious order and diocesan seminaries.

The first draft of the new study plan has been submitted to members of the bishops' Committee on Priestly Formation and a similar committee of the Conference of Major Superiors of Men, Bishop Marshall said.

He said a second draft, revised after their comments, would soon be sent to past and present members of the two committees and to representatives of the seminary community for further review.

If the resulting study plan is approved by the Congregation for Catholic Education, "a third draft will be sent to all interested parties for comment, namely the bishops, religious superiors and seminary rectors," he said.

Father Kimball encouraged the use of rock music records "to pray by." When an adult in the audience questioned the use of such records because they contain "certain innuendo," Father Kimball answered that about 80 percent of popular records are usable and can be "made holy."

"It's not that there is so much evil, but we have to

Christianize it," he said. "I can take any of the Top 40 list and can get 10 songs to pray to."

"Jesus never said there had to be one kind of music at the Last Supper," he added. "The bottom line is if you're going to deal with the young, especially those who are not so turned on in their faith, try rock 'n' roll and try praying."

After the conference, some

of the young participants described what they had gotten out of it.

"It was fun and exciting," said Thomas Velasquez, 14, of San Bernardino. "I want to share it with everyone."

"I learned you don't have to have sexual relations to show you love someone," said 12-year-old Eletrea Wells of Fort Irwin, Calif.

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☐ Sister Immaculate, in Chellamkonam, India, pleads for \$6,000 to build an Orphanage for the 25 desperately poor girls who are now crowded into unsafe, temporary buildings on the convent grounds.

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VIEWING WITH ARNOLD

A semi-kind word for silliness

by JAMES W. ARNOLD

Here at last is a semi-kind word for the Monty Python troupe, those British satirists who have made a career of being silly asses and the leading practitioners of the something-to-offend-everything-sacred school of black comedy ("The Holy Grail," "Life of Brian").

Their new film, "The Time Bandits," is technically not a Python project. But it includes several key members in creative roles, as producer-director (Terry Gilliam), writers (Gilliam, Michael Palin) and performers (Palin, John Cleese), and now and then bears the unmistakable Python stamp of outrageous bad taste and mind-numbing comedy. E.g., can you imagine 10 minutes of Napoleon watching a tacky stage show in a bombed-out 18th century Italian town and doing a long monolog of "short people" jokes?

The good news is that "Bandits," once it gets warmed up, is an original, imaginative and entertaining show, allowing even for the 10 percent that gets lost in offhand British banter and impenetrable dialects. It's sort of a crazy time-warped adventure story aimed mostly at early adolescents, but with some appeal both to younger and older. A mixture of "Excalibur," "Peter Pan" and "Wizard of Oz," but not quite that terrific.

The likely problem for children is not sex (none) or violence (little), but simply befuddlement, at least early on, along with a few moments that are definitely not benign. E.g., a desperately hungry character munches on a live rat; tough guys play at arm-wrestling in which the loser's arm comes off.

THE improbable-sounding premise involves a rascally sextet of dwarfs who, having helped the Supreme Being construct the universe, are sent



Napoleon (Ian Holm) and steal his loot, Robin Hood (played by Cleese as a sort of dense, patronizing aristocrat) and his scurry band, and King Agamemnon of Greece (Sean Connery), and wind up sailing on the Titanic.

They then fly back into the Time of Legend, where they cope with a domesticated Ogre and a truly ponderous Giant en route to discover the world's Most Fabulous Object. It lies hidden in the Fortress of Ultimate Darkness, presided over by an ultimate Evil Genius (played with suitable comical-scarey fiendishness by David Warner).

THE Genius, of course, wants the dwarfs' map so he can re-create the world in his own image, not the Supreme Being's. (He prefers machines and computers to rabbits and daffodils.) The Genius is formidable enough, and with the help of some impressive special effects, defeats a battalion of heroes, including some American cowboys and Arthurian knights.

But the Supreme Being arrives to save the day (a literal *deus ex machina*?). As played by Ralph Richardson, the Lord is a grandfathersly fellow in a three-piece suit. Questioned by Kevin about the Problem of

Evil, he shrugs and mutters, "It's something to do with free will." He takes the dwarfs back, but cuts their pay 19 percent "retroactive to the beginning of time."

"Bandits" even has an Oz-like ending in which Kevin, back home, finds objects, images and people connected to events in his "dream." The final touch, though, in which

disaster strikes Kevin's foolish, selfish parents, who are hung up on TV game shows and household gadgets, is not quite out of your favorite fairy tale. It's more like Monty Python.

Among the film's considerable achievements is its good-natured use of the dwarfs, led by David Rappaport and Kenny Baker (the Artoo Deetoo of "Star Wars"), whose enthusiasm is infectious. The visuals, which range from dazzling to not quite convincing, are what movies are all about.

(Lively fantasy with a few far-out spots; satisfactory for gutsy children of all ages.)

USCC rating: A-3, morally unobjectionable for adults.

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

True Confessions; Gallipoli; The French Lieutenant's Woman; Time Bandits; Only When I Laugh; Moscow Does Not Believe In Tears; Looker; Rich and Famous; Watcher in the Woods; Continental Divide.

Film ratings

The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting:

A-1, morally unobjectionable for general patronage;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

A-4, morally unobjectionable for adults, with reservations (an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions);

B, morally objectionable in part for all;

C, condemned

the Marbles B
Altered States B
Arthur A-3
The Black Swan A-2
Carbon Copy A-3
Caveman A-3
A Change of Seasons C
Charlots of Fire A-1
Charlie Chan and the Curse of the Dragon Queen A-3
Charlotte's Web A-1
China Town A-4
Cheech & Chong's Nice Dreams C
Clash of the Titans A-3
Close Encounters of the Third Kind A-2
Continental Divide A-3
Dawn of the Dead C
Death Hunt A-3
The Devil and Max Devlin A-2
The Dogs of War A-3
Dragonlayer A-3

Dressed to Kill C
The Earthling A-2
Escape from New York A-3
Eyewitness A-3
Excalibur A-3
For Your Eyes Only B
Fort Apache, the Bronx A-4
The Four Seasons A-3
The Fox and the Hound A-1
The French Lieutenant's Woman A-3
Gallipoli A-3
Going Ape A-3
The Great Muppet Caper A-1
Halloween II C
Happy Birthday to Me B
Hardly Working A-2
Heavy Metal B
History of the World, Part I C
The Incredible Shrinking Woman A-3
Inside Moves A-3
It's My Turn A-3
The Jazz Singer A-3
Jesus A-1
The Lady Sings the Blues A-4
Last Metro A-3
Legend of the Lone Ranger A-3
The Lion of the Desert A-2
A Little Romance A-3
Looker A-3
Modern Romance A-3
Mommie Dearest A-3
Nighthawks A-3
Nine to Five A-3

On the Right Track A-3
Only When I Laugh A-2
Outland A-3
Paternity A-3
Popeye A-2
Raiders of the Lost Ark A-3
Rebel Without a Cause A-2
Rich & Famous B
The Rose A-4
Seems Like Old Times A-3
The Seventh Seal A-3
The Silent Movie A-3
S.O.B. B
So Fine B
Southern Comfort A-3
Str Crazy B

Superman II A-3
Tarzan, the Apeman C
Tattoo C
Thief A-3
Time Bandits A-3
Tribute A-3
True Confessions A-4
The Turning Point A-3
Unfaithfully Yours A-2
Up in Smoke C
Victory A-1
The Watcher in the Woods A-2
Windwalker A-2
Wolfer A-3
Young Frankenstein A-3
Zorro, the Gay Blade A-2

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