

THE CRITERION

Violence could lead to major conflict, Vatican paper warns

by JOHN THAVIS

VATICAN CITY (NC)—The escalation of fighting in Lebanon is "a most serious blow to the cause of peace" that risks drawing the superpowers into conflict, said a front-page editorial in the Vatican newspaper Dec. 5.

The newspaper, *L'Osservatore Romano*, also praised the decision Dec. 4 by the Lebanese Druze leader, Walid Jumblatt, to lift the siege of Deir el Kamar, a Lebanese town where 25,000 Christians have been trapped since September.

"The bombardment by American planes, the Syrian response, the counteroffensive by U.S. Marines, and the new tragic bombing in Beirut" are a worrisome chain of events because they invite further military moves, said the editorial, signed by the paper's editor, Gianfranco Svidercoschi.

U.S. planes bombarded Syrian positions in Lebanon Dec. 4, marking the first time U.S. planes have directly attacked Syrians. Syrian anti-aircraft fire shot down two planes killing one pilot. Eight U.S. Marines were subsequently killed Dec. 4 by reprisal shelling from Lebanese allies of the Syrians. On Dec. 5 a bomb exploded in a Moslem section of the capital of Beirut killing at least 14 people and injuring more than 100.

The editorial called on all those involved in the Lebanese fighting to reflect on their responsibility and "consider the dangers this spiral of violence could bring: a never-ending series of reactions and counterreactions, attacks and reprisals."

One of the root causes of the conflict, the editorial said, was tension between the United States and the Soviet Union. It warned that such tension feeds local wars and threatens to turn them into superpower conflicts.

The resumption of the medium-range nuclear missile disarmament talks, it added, was the key to stabilizing the world political situation.

Jumblatt's decision to allow the evacuation of Deir el Kamar came after an appeal by Pope John Paul II for relief for the thousands of refugees and residents inside the city.

The Vatican newspaper called the move "a glimmer of hope in the darkness of

violence in Lebanon," and said the response to the pope's appeal "rekindles faith in the conscience of man."

"The decision will save the lives of thousands of poor people," the newspaper said. Since September, Catholic officials in Lebanon have made a series of public calls for help for the city's sick, aged and children, who were reportedly without food and medical supplies.

The pope on Nov. 30 warned that the residents' conditions were worsening every day.

The editorial added that "perhaps no one will ever know how many hundreds, or thousands, of innocent people lost their lives in one of the most painful episodes for that area's Christians."

The city is located in the Chouf Mountains south of the capital of Beirut, where Druze and Maronite Catholics have fought a centuries-old battle for political control. The Druze are a religious sect which broke away from Islam in the 11th century.

The latest fighting flared in August, after Israel withdrew its troops in the region to another part of Lebanon. A fragile truce has reduced fighting in the zone, but the battles left hundreds dead and thousands homeless.

Appeals for aid to Deir el Kamar began in September, and several times the Red Cross was allowed to enter the city. It was able to provide only minimal relief, however, according to church sources in Lebanon.

The decision to lift the siege and allow evacuation was made by Jumblatt to mark the 66th anniversary of the birth of his father, Kamal Jumblatt, who was assassinated in Beirut in 1977.

The *L'Osservatore Romano* editorial also noted that "for many refugees, the suffering is not finished." Since most of the area's homes were destroyed, the search for refuge will now become another part of their drama, the editorial said.

Among those leaving the city were 3,000 members of the Maronite-led militia who were forced to surrender to Druze forces as a precondition for lifting the siege, the editorial said.

The International and Lebanese Red Cross organizations plan to supervise the evacuation, which is expected to be completed by Christmas.



JOYFUL SMILES—The face of a child is happy and eager as he anticipates the celebration of the birth of Jesus. While adults get "sucked into the trap of making the house look like a magazine page," Marianne Strawn writes on page 23, the children view the holiday from the proper perspective, seeing the beauty and brightness. (NC photo by Carl J. Pfeiffer)

Contests for students mark Catholic Press Month

A poster and essay contest are being sponsored by The Criterion to celebrate Catholic Press Month in February, 1984.

School age participants are invited to submit posters and essays on the theme "The Criterion—An Instrument of Peace." The theme is meant to consider the Catholic press and The Criterion in particular as a vehicle for educating Catholics about the Church's mission of peace.

The contest is open to all elementary and secondary school students—public, private and parochial—who are members of archdiocesan parishes. Deadline for entries is Friday, January 13, 1984. The winning posters will be used by The Criterion for promotion in parishes. The winning essays will appear in The Criterion.

A letter has been sent to the principals of all Catholic schools in the archdiocese announcing the contest. But the contest is open to Catholic public school students as well.

A \$50 prize will be awarded in each of six categories—grades 1-5, 6-8, 9-12—one for each winning poster and essay.

Posters must be submitted on 11 x 17 poster paper and must be done in water color, crayon, or felt markers. No pencil sketches and no charcoal entries will be accepted. They will be judged for originality, content, and use of color.

Essays must be 100 words or less. They

will be judged for originality, content, and expression.

Entries must include the student's name, address and phone number, school and parish (if different from school).

No prizes will be awarded in any category if judges determine there are insufficient entries or the quality is lacking. All entries become the property of The Criterion.

Entries should be sent to: Contest, c/ The Criterion, 1400 North Meridian St., P.O. Box 1410, Indianapolis, Indiana 46206.



Looking Inside

This 32 page edition of The Criterion is our advertisers' Christmas Shopping Guide. Patronize their services for your shopping needs.

More on the new Church ruling regarding Catholics becoming Masons is found on page 11.

Pope John Paul's appeal for mercy for condemned criminal Robert Sullivan was not the first made by a pope. Read page 12.

Prayer is the topic of this week's Know Your Faith series beginning on page 15.

St. Meinrad Parish at St. Meinrad is the subject of this week's Parish Profile. Turn to page 18.

NC News Service writers review a selection of children's books for gift giving at Christmas beginning on page 20.

the criterion

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Indianapolis, Indiana

Holiday season brings additional work for area Vincents

by KEVIN C. McDOWELL
(Criterion correspondent)

Department stores enjoy a thriving business during the holiday season. That is for the "haves." For the "have nots," there is—and has been—the St. Vincent de Paul Society.

The Indianapolis council, currently meeting an increasing holiday demand of its own, is capping off an ambitious year, distributing more than \$500,000 worth of goods without charge to the needy in the Indianapolis area.

The warehouse, located in the old Sacred Heart grade school at 1502-04 S. Union St., has been serving 70 to 80 families every Saturday. Donated items often come off the St. Vincent trucks completing pick-up runs and go directly to a designated family waiting in the parking lot.

Much of the work is performed at the parish level through a network from the council to the various conferences throughout the city.

George Augustine, president of the Christ the King St. Vincent de Paul conference, said his parish will handle more than 2,000 calls for assistance this year.

Augustine said that they receive 45 to 50 calls a week. His conference covers not only his own northside parish, but, through a "twinning" program, also covers SS. Peter and Paul Cathedral Parish, which includes much of the poorer area of the inner city. Christ the King also often handles calls from St. Mary's and St. John's, two other downtown parishes with small, mostly transient congregations.

The Indianapolis council has a hot line that enables needy families to receive as prompt a response as possible. When such a call comes into Christ the King, Augustine, a retired federal auditor, and Bob French, a retired insurance executive, investigate the potential recipient.

"WE HAVE to get a little firm sometimes," Augustine said. "We have to recognize when someone is trying to take us. If a place is crummy as heck, we're reluctant to give them anything. What happens is that in a few weeks, what we gave them is damaged, broken or gone."

Augustine said that any needy person usually receives clothing, since there is plenty to go around. It is with the scarce items that more caution is exercised.

The council has a sticker system that indicates what allotment of refrigerators, gas stoves, dressers, dinette sets and washers each conference will have.

"We get our stickers every two months. You only get so many stickers. Once they're used up, that's all you get. We never get enough." When Christ the King's allotment is used, the conference buys more on an "as needed" basis.

"We'll spend \$6,000 this year on refrigerators and stoves. We average about \$50 a refrigerator or stove. They're always

used ones, and we always buy from the same people, who also deliver for us."

In the first nine months of this year, Christ the King bought 47 refrigerators, 17 stoves, 13 items of furniture and five washers, and spent \$400.67 for food assistance for 16 families. Some rent assistance has been given and on one occasion, the council "bought a pair of glasses for a girl so she could go to school and get a job."

AUGUSTINE expects the stove figure to double by the end of this month. "There's been a real run on them."

Odes E. Robinson Jr., warehouse chairman, said that several conferences on the westside helped put a new roof on a family's dwelling.

Although the conferences do not operate food pantries, they do assist families on an emergency basis, usually by using food certificates arranged through Kroger, or by a billing arrangement with a local grocer.

"As a rule, nobody gets cash," Augustine said. "The gift certificates indicate that they can't be used to buy pet food, alcohol or tobacco products."

Investigators never go out singly. They go out in pairs. Investigators are warned not to give out their names or phone numbers. "That would be a mistake, one that would haunt you. You don't want those people calling you. They warn us not to do that."

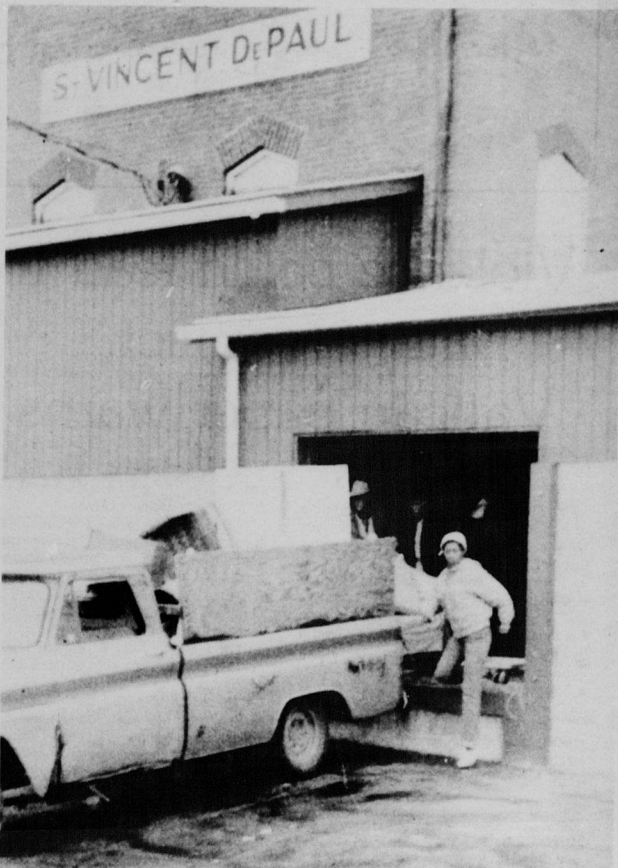
Augustine says that they keep detailed files, and, when they can, refer a person to a city agency. Any request of the city goes into a computer file, which makes it easier to catch someone who is dishonest.

"WE GET people using more than one name. We watch very carefully. We keep a complete set of files on whom we serve, and whom we refer. If we catch someone, we put a ban on them. We ignore their calls from then on."

Augustine said that eligibility is based on need only, and does not depend upon religious affiliation.

"We never preach to them. We have little sheets—eight by eleven—which explain how we operate. They can read them if they want to. It is strictly on need. No favoritism is shown even for one parish over another."

Augustine said that a high percentage—"above 80"—of their clients are families with a single parent, almost always the mother.



HELPING HAND—St. Vincent de Paul volunteers help load needed items onto the truck of one of the thousands of needy families that benefitted from the Society's activities in Indianapolis last year. The warehouse alone handles 70 to 80 families each Saturday, with the parishes handling the bulk of the cases. (Photo by Kevin C. McDowell)

He and French have been in rat-infested apartments and have seen "any number of kids sleeping in a basement on a concrete floor. They don't even have a mattress. They just have a blanket. I've seen this several times."

He has seen large, extended families crowded together, one with 13 children.

"It is never ending. I've seen unwed mothers with two or three children. Those children don't have a chance. What will become of them? Our best hope, I guess, is that through our help, maybe they won't become criminals."

Donated goods are picked up every Saturday. The 40 Indianapolis area parishes are split into eight teams, each team taking a Saturday in turn to drive the trucks and work at the warehouse,

unloading and sorting goods, and helping needy families with their designated items. Volunteers are at the warehouse each Wednesday morning to sort clothes and prepare for that Saturday's run.

A recent "Blanket Sunday" netted more than 8,000 blankets, sheets, pillows, spreads, quilts, towels and washcloths—items in short supply as the cold weather sets in. These items were donated by local parishes and a number of Protestant churches as well.

"And there's not one paid person in the whole organization," Augustine noted. "Everyone's a volunteer. The people we have in it (the St. Vincent de Paul Society) are dedicated. We'll break our backs to help."

Pope urges Catholics in U.S. to work for peace

by Sr. MARY ANN WALSH

VATICAN CITY (NC)—U.S. Catholics should work for peace, Pope John Paul II told a group of 15 U.S. bishops Dec. 3.

The pope met with the bishops during their official five-year visits to Rome.

"Your local churches are called to be communities promoting peace, living peace, invoking peace," the pope said.

He emphasized the relationship between prayer, especially the Mass, and efforts for justice and peace.

There is, the pope said, "a real relationship between the peace that is proclaimed and actuated in the Eucharist and all the initiatives of the church to bring Christ's peace to the world. Your own dedicated efforts to promote peace and to help establish in the world those conditions that favor peace are, like peace itself, totally dependent upon God's grace."

Only a church at prayer "can show herself sufficiently sensitive to the needs of the sick, the suffering, the lonely—especially in the great urban centers—and the poor everywhere," the pope said.

"The church as a community of service," said the pope, "has first to feel the weight of the burden carried by so many

individuals and families, and then strive to help alleviate these burdens. The discipleship that the church discovers in prayer she expresses in deep interest for Christ's brethren in the modern world and for their many different needs."

"Her concern, manifested in various ways, embraces—among others—the areas of housing, education, health care, unemployment, the administration of justice, the special needs of the aged and the handicapped," the pope continued. "In prayer, the church is confirmed in her solidarity with the weak who are oppressed, the vulnerable who are manipulated, the children who are exploited, and everyone who is in any way discriminated against."

The pope also said that the church's service in all these fields "must take on specific and concrete forms, and this requires understanding and competence on the part of the various members of the ecclesiastical community."

During the talk, the pope also stressed the need for lay involvement in the liturgy.

"The full and active participation in the liturgy has so rightly been pointed out by the Second Vatican Council," said the pope. "This principle is vital for a proper un-

derstanding of conciliar renewal and deserves repeated emphasis."

Because the liturgy is so important, he said, "it must be approached by our priests and people with that sense of profound reverence which corresponds to the deepest instincts of their Catholic faith."

In his talk, the pope also stressed the importance of private prayer, especially the Rosary. "Every effort to make the Christian family a place of prayer deserves our full encouragement and support," he said.

Among the U.S. bishops meeting with the pope were six from Newark, N.J.: Archbishop Peter Gerety and Auxiliary Bishops David Arias, Joseph Francis, Robert Garner, Dominic Marconi and Jerome Pechillo.

Also there were Bishops Glennon Flavin of Lincoln, Neb.; Thomas Mardaga of Wilmington, Del.; Harold Dimmerling of Rapid City, S.D.; Joseph Maguire of Springfield, Mass.; John Sullivan of Kansas City-St. Joseph, Mo.; Joseph Howze of Biloxi, Miss.; James Hoffman of Toledo, Ohio; William Keeler of Harrisburg, Pa.; and Robert Brom of Duluth, Minn.



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Health care professionals examine ethical issues

by SUSAN M. MICINSKI

Health care professionals attending last week's second annual symposium on ethical and moral issues in medicine were urged to define and discuss medical dilemmas relating to these issues, as well as the implications associated with them.

The symposium, "Rationing of Health Care: Is It Ethical?" co-sponsored by Methodist and St. Vincent Hospitals, was held Nov. 30 at Indianapolis' Holiday Inn North. It attracted over 110 physicians, 90 nurses, and 20 ministers and social workers mainly from central Indiana.

Since many decisions the medical community makes concerning health care are based on economic considerations, much of the conference focused on this area. Four nationally recognized authorities in medical ethics and health care legislation gave talks which were followed by case histories demonstrating problems where rationing health care may be necessary. After each case, a panel further examined questions arising from the cases, and questions were taken from the audience.

Dr. Joanne Lynn, an assistant clinical professor in the division of geriatric medicine at George Washington University Medical Center in Washington, D.C., declared "we (physicians) have lost our ability to talk about how to finance health care."

IN THE PAST, according to Dr. Lynn, health care was custodial or home care. There were few surgical procedures or drugs that were beneficial. But now the "superb physician can explain and show different options of what's available. We have made major inroads in health care." She backed this up by citing the fact that the median age of death in 1900 was 40, while now it is 80.

But in spite of these encouragements, the professor of geriatric medicine stated that "we are making it harder for people to get health care rather than easier," especially when "one out of four physicians will not accept a patient whose only method of payment is Medicare."

In view of the spiraling costs of medical care and pressure from government, business and others clamoring for containing such costs, Dr. Lynn, who is also a member of the government commission on ethical issues in health care, stated that "we must learn how to exclude the marginally beneficial treatment" that carries an exorbitant price tag.

In addition, "I look at what things I can and cannot get for them," in terms of what services and/or treatments are covered by Medicare or insurance companies.

DR. LYNN challenged participants by asking "are there any easy solutions to the spiraling costs of health care?" In response, she suggested increasing

government expenditures; increasing efficiency in hospitals by decreasing waste; and decreasing the availability of certain procedures to certain patients. She pointed out, however, that the first two alternatives would pose political problems, and the last one would pose ethical ones.

All things considered, she stated that "health care is only one goal among many for individuals and society. Sometimes conflicts—from time, cost and use of available resources—exist between the individual's and society's well being." But no matter what restraints exist, "they must be community-supported. Then the message must be sent to Congress or those regulating our affairs. We must learn to speak about cost not as a determinant, but certainly as a factor."

Dr. Allen Verhey, an associate professor in the religion department at Hope College in Holland, Mich., addressed the issue of financial calamity which he termed scarcity. "We do not have the resources to do all we can and want to do for all patients." Even so, he stated that "we are all equal," which was his definition for scarcity.

He, too, concurred with Dr. Lynn that health care is but one of our concerns. "This nation spends more than 10 percent of its gross national product (GNP) on health care. But we also value education, the environment and transportation."

Dr. Verhey explained that although

resources are considerable, they are limited. "Who will receive the scarce treatment when goods or services are to be allocated? These tragic choices are a consequence of the fact that we are not gods and that our resources are finite. Medicine must learn to live and cope with this tragedy."

The Michigan professor likened this situation to a Sophoclean tragedy whereby goods collide and evils gather. "We must learn to accept the good, the losses and the limits. They can be endured; otherwise it can be destructive when we refuse to accept what we are—all loved by God; tragic figures in need of God's grace."

According to Dr. Verhey, "the story of medicine must be one of care amidst crisis and not deny that this is a tragedy. Medicine must be true to itself for its own sake and ours, for care is what first prompted medicine. Doctors and nurses shouldn't deny the truth."

Even if there are constraints, which "public policy will provide for us, hopefully shaped by justice, equity of treatment must be alongside cost containment. Medicine must act with integrity." Therefore, Dr. Verhey offered the solution that decisions on treatment be made on "randomization," that is "not to make judgments based on a patient's social worth."

Doris L. Wagner, a registered nurse who is the chief nurse at the Bureau of Public Health Housing, Division of Public Health

for the Health and Hospital Corporation of Marion County, provided nurses and physicians (providers as defined by Wagner) with guidelines regarding health care. She called for the provider "to acknowledge that health is one of our societal ideals, and to distinguish what is health and what is health care."

Wagner, too, urged providers to be aware of increased costs and to delete marginally beneficial services. She stated that "we need to look for ways to reorganize our health care system." She left the audience with several ethical questions to ponder, including, "is it the public's responsibility to provide health care for individuals who bring illness or disease upon themselves?—such as smokers who develop cancer."

Indiana Congressman Andrew Jacobs, Jr., who is chairman of the Health Subcommittee of the House Ways and Means Committee, concluded the symposium. He stated that "we need to reach conclusions to what our priorities should be in health care."

According to Jacobs, "for too long this government has spent too much money killing people in other countries, and not enough on keeping people alive in our own. Who lives, who dies, who buys and who puts up the money to pay for this decision would have been easy for Hitler or Attila the Hun, but for us, a people that holds life sacred, it is difficult."

Study projects drop in diocesan clergy

CHICAGO (NC)—By the year 2000, active diocesan clergy in the United States might decline by as much as 50 percent, and most priests will be in the 46-75 age bracket.

Those figures were included in a study by scholars at the Center for Youth Studies at the Catholic University of America in Washington, D.C.

The study was released at the Foundations And Donors Interested in Catholic Activities conference Dec. 1-2 in Chicago. The conference was sponsored by FADICA in association with the National Conference of Catholic Bishops Committee on Vocations, Serra International and the Lilly Endowment. Theme of the conference was "Laborers for the Vineyard: A Conference on Church Vocations."

"There is no doubt that the topic chosen for this conference relates directly to the mission of the church," said Cardinal Joseph Bernardin of Chicago. "In such a situation, we simply cannot sit back and do nothing."

The CUA study, funded by a grant provided by the Lilly Foundation, came to its conclusions by combining projections for ordinations with projections for resignations. Due to the decline in or-

dinations, the average diocesan priest will be older, the study concluded.

Father Eugene Hemrick, director of research for the U.S. Catholic Conference, said that in the last 15 years, seminary enrollment at the high school and college level declined 74 percent; religious novitiates, 68 percent; and theologates, 50 percent.

"The research on priestly vocations does not deny that laity and permanent deacons are filling roles once reserved to priests," he said. "Nor does it ignore new forms of church which are changing the image of priesthood."

He said the study starts with the premise that the existence of the ordained priesthood is at stake.

"To grow or not to grow in priestly vocations is the bottom line," he said.

While the number of persons in Catholic seminaries has decreased, Protestant seminaries are seeing an increase in enrollment. The reason for the Catholic shortage "must be factors peculiar to Catholicism and to the Catholic priesthood as presently structured," said Father Richard P. McBrien of the University of Notre Dame.

Research has shown five unique Catholic factors: celibacy, life-long

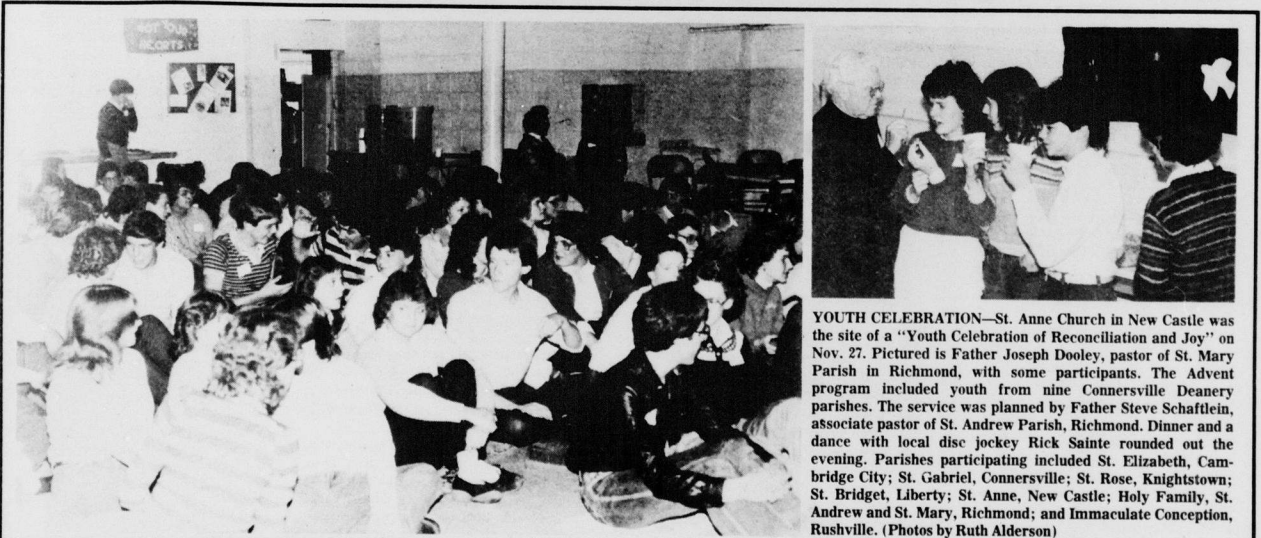
commitment, a male-only limitation, little or no opportunity for economic advancement and pressure for a lifestyle and manner of dress which sets one apart from society.

Also at the conference, Notre Dame Sister Marie Augusta Neal revealed data compiled from a survey of sisters' congregations which indicated that since 1966, overall membership in women's religious orders is down 60 percent. The number of sisters taking final vows is down 30 percent; initial commitment, 86 percent; novices, 89 percent; and candidates, 83 percent.

Sister Neal cited a 159 percent decline in what she called the "replacement value" of sisters, basing the figure on the increase in Catholic population in relationship to the number of sisters available and the number needed to serve that population.

Father Hemrick emphasized that more studies are needed, pointing out that much of the data used to compile the CUA report was outdated.

Oblate Father Thomas Singer said the vocation ministry is "almost going through the stages of a dying process. Once we accept that, we can ask the right questions."



YOUTH CELEBRATION—St. Anne Church in New Castle was the site of a "Youth Celebration of Reconciliation and Joy" on Nov. 27. Pictured is Father Joseph Dooley, pastor of St. Mary Parish in Richmond, with some participants. The Advent program included youth from nine Connorsville Deanery parishes. The service was planned by Father Steve Schafflein, associate pastor of St. Andrew Parish, Richmond. Dinner and a dance with local disc jockey Rick Sainte rounded out the evening. Parishes participating included St. Elizabeth, Cambridge City; St. Gabriel, Connorsville; St. Rose, Knightstown; St. Bridget, Liberty; St. Anne, New Castle; Holy Family, St. Andrew and St. Mary, Richmond; and Immaculate Conception, Rushville. (Photos by Ruth Alderson)

Chartrand was known for promoting use of sacraments

Frequent communion spread throughout diocese

by JAMES J. DIVITA
(Second in a series)

Bishop Chartrand obtained impressive results. Observers estimated that he heard 25,000 confessions annually. Two thousand Cathedral parishioners offered their communions for his intention on Monday morning, September 24, 1917, the silver jubilee of his ordination. The average number of daily communicants was 300, growing to 1,000 during Lent. Respectable crowds also turned out for the Exposition of the Host, which he scheduled every Friday from 8 a.m. to 9 p.m. in the Blessed Sacrament Chapel adjoining the Cathedral.

Some thought that the reports on frequent communion emanating from Indianapolis were exaggerations. In 1929 Bishop Joseph Schrembs of Cleveland had Saturday dinner at the Cathedral rectory and informed Bishop Chartrand that he sincerely doubted that the number of communicants was as large as his host indicated. Bishop Chartrand then invited his guest to celebrate the 7:30 Mass the next day.

Now four priests usually assisted the celebrant distribute communion. But this time, as the visitor finished the canon of the Mass, Bishop Chartrand appeared in the

sacristy to order the four priests to remove surplices and stoles and withdraw to the rectory. At the end of Mass Bishop Schrembs returned to the sacristy exhausted. Never again did he accuse Bishop Chartrand of exaggerating statistics.

The practice of frequent reception of communion began to spread through the diocese, for priests stationed at the Cathedral when transferred to other parishes tended to imitate their bishop. Thirty years after his death, Catholic newcomers to the area were impressed with the high percentage of communicants among those attending Mass. Bishop Chartrand's attitude toward frequent and easy reception of the Eucharist was consistent with the reforms of Pope St. Pius X and anticipated the reforms initiated by Popes Pius XII and Paul VI.

SS. Peter and Paul Cathedral Parish was Joseph Chartrand's special joy—the place he spent his entire clerical career as assistant pastor and secretary to Bishop Chatard, as rector, and as coadjutor and bishop of the diocese. Once he scheduled confirmation at the two Jeffersonville parishes on consecutive nights. However, he returned by train to Indianapolis between confirmations to conduct a wedding in the Cathedral.

In 1922 and 1924 he asked Bishop Emmanuel B. Ledvina of Corpus Christi or Bishop Alphonse J. Smith of Nashville to take his place in confirmation tours of the diocese. In this way they procured confirmation stipends to support their dioceses while Bishop Chartrand could remain at the Cathedral. The bishop of the diocese personally wrote in his journal the names of everyone he confirmed in the Blessed Sacrament Chapel.

Cathedral High School for Boys, diagonally across Meridian Street from the Cathedral and across 14th Street from St. Agnes Academy for Girls, was a pet project of the bishop. When in 1917 Cathedral parishioners presented him with a purse of \$50,000 to mark his silver anniversary of ordination, he immediately announced that he would use it to provide Catholic secondary education for boys. In late 1924 he appointed the Reverend James H. Ryan, philosophy professor at Catholic University, chairman of a committee of Indianapolis pastors to raise funds for a new Cathedral High School. In just two weeks, using only pulpit announcements and the pages of the diocesan weekly for publicity, this committee raised \$1,053,296.73 in pledges. By 1933 Cathedral High School enrolled 760 students.

THE BISHOP of Indianapolis visited Cathedral High and St. Agnes a couple mornings each week. He arranged that the boys who received communion would receive breakfast at his expense. He showed up at religion classes and took over their direction. Accustomed to the confessional, sin was his favorite topic. Found in one Cathedral senior's class notes are the following summaries:

"Deliberately missing Mass on Sunday," said Bishop Chartrand, "is one of the worst mortal sins we can commit. Catholics who miss Mass are the ones who do bad deeds. Missing Mass is very dreadful for

it is an instance of man's intellect rising up against God."

"Everything against purity," he said, "is a mortal sin." But he went on to show that the will must necessarily come into play first.

In speaking on mortal sin and its effects, Bishop Chartrand said: "He may be the wealthiest and most powerful man in the world, but if he is in mortal sin, and dies in mortal sin, that sin becomes eternal with eternal consequences."

He said that a man is in the state of grace when the Holy Trinity is present within him. "A man who is in the state of grace is a portion of Heaven walking the earth."

The bishop learned the boys' names and listened to their problems. If he thought money would help solve them, he merely pressed a goldback into their palms. Ordinarily his generosity was appreciated, but some boys began to look forward to these handouts. One observer termed "his charity lavish; his generosity appalling," and indeed those who remember are quick to say that some boys took advantage of him. But to the bishop money was valuable only if it helped end human misery and, in tune with the prosperous 1920s, he held that money should be spent freely.

Bishop Chartrand's concern for his boys sometimes necessitated home visits. Once one of his special friends was absent from school for several days. Worried about his condition, with collar upturned against a wintery afternoon, the bishop trudged over and climbed the front steps to ring his friend's doorbell. "Go around back!" was the command he heard through the window from the sick boy's mother who did not recognize him. Dutifully the bishop, ailing himself, descended the stairs to reappear at the rear door.

(Divita is professor of history at Marian College.)

(Continued next week)

WASHINGTON NEWSLETTER

Casaroli addresses issues of war and peace

by JIM LACKEY

WASHINGTON (NC)—As bishops around the world continued to publish a variety of pastoral letters and statements on war and peace, an event a little closer to home—a speech in San Francisco in mid-November by the papal secretary of state—offered a comprehensive look at the Holy See's overall views on the war and peace question.

The San Francisco speech by the Vatican official, Cardinal Agostino Casaroli, was timely in more ways than one. It came amid the continuing debate over deployment of new U.S. medium-range missiles in Europe; it followed on the heels of new war and peace statements by the French and English hierarchies—only the latest of several such statements, beginning with the U.S. bishops' pastoral issued last spring; and it preceded by only two days the telecast of "The Day After," an event which brought a controversial dramatization of nuclear destruction into millions of American homes.

Cardinal Casaroli's underlying theme



was that the Vatican over the years has attempted to make a significant contribution to the war and peace debate. But the speech also seemed to address another question: the fact that although the statements of the various bodies of bishops have sometimes taken different points of view, there still is a unified body of church teaching from which all the statements by individual hierarchies flow.

The recent French and English bishops' statements, issued in November, were notable not only for what they said but for where they differed in approach.

The French bishops strongly emphasized the threat of communism and said the current situation in Europe is similar to the rearmament of Nazi Germany prior to World War II. Without the maintenance in Western Europe of an adequate deterrent, the French hierarchy said in its Nov. 8 statement, Soviet enslavement that threatens French liberty, dignity and identity is possible.

By contrast the Catholic bishops of England and Wales, in a Nov. 17 statement, said they were gravely concerned about the deployment of new U.S. cruise missiles, which NATO is erecting to offset a perceived Soviet advantage in Euromissiles. The cruise deployment "would appear to

make it more difficult for (the British) government to demonstrate convincingly its commitment to a policy of progressive and mutual disarmament," which the bishops said is an essential element of a morally acceptable nuclear deterrence policy.

It was ironic, then, that only a day after the English bishops approved their statement—making them at least the sixth national bishops' conference this year to speak on the war and peace issue—Cardinal Casaroli gave his speech wrapping various elements of the church's overall teaching on war and peace into a single package.

The Vatican diplomat said there are a number of fundamental points in the church's teaching, including one stating that peace is a supreme good, a necessity, a possibility, a duty and that it must be built on "true justice." He also said the arms race is an evil and a grave danger to peace, that nuclear weapons raise separate moral questions about the church's traditional doctrine of a just war, that there is a clear moral obligation to work toward mutual disarmament, and that disarmament can only be achieved through a recognition of world interdependence and a reduction in the gap between rich and poor nations.

On the difficult issue of nuclear deterrence Cardinal Casaroli took the traditional position that it is permissible to possess nuclear weapons not for use but for the purpose of deterring use by the other side, and then only as a step toward disarmament. But in an apparent reference to current arms negotiations he also remarked that deterrence "does not require a mathematical 'balance' of forces of terror."

He added, "This logic (of seeking balance) leads not to real balance, but to a successive imbalance—or at least to a fear of imbalance—which ... fosters an ascending spiral which creates growing costs and growing dangers."

The question of balance obviously has been one of the key stumbling blocks at the recently suspended Geneva negotiations over the Euromissiles, with both sides claiming that the other side's proposals would put themselves at a serious disadvantage.

But when Cardinal Casaroli returned to Rome after his U.S. trip he saw the word "disadvantage" in a different light. The Vatican is willing to help the arms talks resume, he said, because of "the disadvantages which the lack of peace signify for everyone."

Pope notes abuse of general absolution

by JOHN THAVIS

VATICAN CITY (NC)—The abuse of general absolution is "an attack against the true dignity of the sacrament of penance," said Pope John Paul II in a talk Dec. 1 to a group of Mexican bishops.

The pope said Mexico was an example of a place where the "poorest of people" can experience the personal love and respect of priests in individual confession.

"The secret and personal sense of sin requires this form of individual confession, which is secret and discreet, adaptable and personalized," the pope said.

The new Code of Canon Law is clear about the rules regarding the abuse of general absolution, the pope said.

Church rules allow general absolution in special circumstances where individual confession is physically impossible, but penitents are required to confess any grave sins at a subsequent individual confession.

General absolution is most widely practiced in Third World countries where a small number of priests must often minister to large, poor congregations spread over a large geographic area.

Pope John Paul did not list any specific abuses.

Concern about the use of general absolution outside the conditions allowed by the church surfaced at the 1983 world Synod of Bishops in October as did calls for expanding the use of general absolution.

Individual confession, the pope said to

the Mexican bishops, is a sign of "God's personal love for every baptized person."

"The capacity to recognize in every single individual the image of God, a personal and untransferable drama, is not served by generic and anonymous directives," the pope said.

The emphasis on individual confession can demonstrate the church's concern for all, including "the poorest of people—of which there are many in your dioceses—for whom no one in our restless and hurried society has time," Pope John Paul said.

The pope also urged the bishops to stress the importance of prayer to Mexico's priests and seminarians.

"Diligent prayer is the tempering process of spiritual formation," the pope said.

LIVING THE QUESTIONS

Advent is a time to consider the gift of life

by Fr. THOMAS C. WIDNER

By the time this is in print Baby Jane Doe may have died. Her life, however short, is cause for reflecting on life itself and considering this gift which we prepare to welcome during Advent.

Jane Doe's parents know her true value. She is a human being to be loved and to be cherished no matter how brief her life, no matter how different. The events making headlines of her life affirm once again both the complexity of human life and its fragility as we know it in 1983. Her life has shown us that it is of concern not only to her parents and doctors but also many strangers as well. She has shown us that one person's life is not lived for the few but for the many. Her life is a matter of great importance for the entire universe. Its significance is for the whole of human history.

None of us can know what process, what words, what emotions were exchanged among Jane, her parents and those who advised her parents to withhold treatment to keep her alive. I am told that treatment of spina bifida is an ordinary, not extraordinary, effort in medical work. Not that it leaves the child without any imperfections—but it's not treatment requiring an unusually involved procedure.



I do not know all the details of Jane Doe's illness and I am not going to pretend that a decision for or against treatment is an easy one or that there is only one decision that could be made. Apparently her parents were as fully informed as anyone could be. A decision was made. And I do not think it was made only for the convenience of not having to live with a deformed child.

Some responses to this decision have suggested that human life is to be defended at all costs. Yet not even the Church teaches such a doctrine. Human life is not an absolute. It is an especially precious and fragile gift which must be defended. But it is not an end in itself. Why do we preach life everlasting? Why do we look forward to life after death? Why is our spiritual literature full of talk by saints who long to be freed of this life so they might enjoy another?

Nevertheless, is the interest of others in the life of Jane Doe any less genuine or any less loving than that of her parents? Sometimes it seems as if we would impose laws and regulations on others yet we would not lift a finger to help them ourselves. How often are the strongest proponents of life willing to take responsibility for life themselves? I am not aware that anyone has offered to adopt Jane Doe.

Jane Doe's life made me think about the way life is treated throughout our society. If it is so precious, why then are we often selective about the life we support? Why are some who oppose abortion unconcerned about

the destruction of life in war, the indignities committed against life through racism, the atrocities of governments which torture people, the laws which refuse to consider poverty and age? And why are opponents of war and racism often unconcerned about life in the womb?

Why as a nation have we historically supported the economic exploitation of Central America for the benefit of our lives without any consideration of the benefit of the lives of people of that region? Now that those nations are threatened by the influence of Marxism (which would exploit them as well), we are ready to wage war to maintain our exploitation. Through it all, we still refuse to consider the needs of the people who live in those countries. All we are concerned about is our own interest.

Indeed, where is our truly altruistic concern for others whether it be in Central America or in a Long Island Hospital? Who among us is so free as to be totally considerate of the needs and the importance of the other? What marriage exists which is free of selfish concern? What priest is ordained who does not want something for himself?

Advent is a time to consider incipient life—life which does nothing but offer itself in love. Jesus is the person who wanted no less than the total giving of life for others. Are we so convinced of the absoluteness of our own lives that we fail to recognize the magnanimity of that fragile gift?

Church in Nicaragua reflects nation's difficulties

by LISTON POPE Jr.
An NC News analysis

MANAGUA, Nicaragua (NC)—The institutions of Nicaragua reflect the difficult realities its people are living with, and none more so than the Catholic Church.

News stories appear daily which show dramatic divisions in religious thinking and practice. These divisions are inevitably heightened by the political pressures on this small Central American country of 2.8 million people.

In two Managua neighborhoods at the beginning of November there were tense situations between the traditional parish authorities and the basic Christian communities, small groups begun in 1968 which organize around Bible readings and social action projects.

In Masaya, a half-hour's ride south from Managua, two missionary priests were expelled by the Sandinista government for "confusing the people about the new law of patriotic military service" and for using their positions of religious authority in a political manner.

Every day there are counterposing polemics between the pro-Sandinista papers *Barricada* and *El Nuevo Diario* on the one hand and the opposition *La Prensa*, which is identified with the church hierarchy, especially Archbishop Miguel Obando Bravo of Managua, a leading critic of the government.

This religious division is important for Nicaragua. The country is more than 90 percent Catholic and its people are deeply religious.

IN MANY homes a picture of Pope John Paul II hangs side by side with that of a son or daughter fallen in the struggle against Somoza or more recently against U.S.-backed guerrillas. This juxtaposition of photos continued after the March visit of Pope John Paul when he antagonized many by not responding to requests by 17 mothers to pray for their sons killed in guerrilla attacks.

What are the reasons behind this deep division?

Support given by the Catholic bishops to the regime of Anastasio Somoza has not favored them in the eyes of many Nicaraguans, especially since the Sandinista-led revolution overthrew him in 1979. In general, the church leadership was pro-Somoza until the 1960s when popular sentiment, and the beginnings of active resistance, forced it to rethink its position.

From 1977 to 1979 the Nicaraguan Bishops' Conference issued a series of

pastoral letters condemning Somoza for human rights violations. This culminated in a statement giving moral approval to armed resistance.

In November 1979, after the Sandinista triumph, the bishops' conference stated its "support with reservations" for the Marxist-influenced revolution. But since then, the bishops have become increasingly critical of the Sandinista process.

ON THE other hand, there has been opposition among priests to the policies of Archbishop Obando Bravo.

In October 1980 the Sandinista National Liberation Front issued a statement promising religious freedom in expression and practice and recognizing the role of Christians in the struggle against Somoza.

Between 1980 and 1983 there was growing tension between the church leadership and the basic Christian communities, most of which support the government and are involved in government programs as part of their social action work.

Archbishop Obando Bravo began removing priests who were active in the basic Christian communities. In one Managua neighborhood many parishioners were excommunicated for protesting the removal of their priest, Msgr. Jose Arias Caldera.

Barricada once published a list of 16 priests and 21 nuns transferred or suspended since 1980 by the hierarchy and implied that the bishops are the ones doing the persecuting.

What is the position of the Catholic leadership?

THE CATHOLIC Church was trying to be "a voice for those who have no voice," said the archbishop's spokesman, Father Bismarck Carballo, last July to a group of visiting U.S. citizens. He said dialogue with the Sandinistas had been attempted since 1979 but had not worked.

As examples he cited that the pope's visit was boycotted and hindered by the Sandinistas and that since the visit "the Mass has been prohibited on television and Catholic Radio was censored."

"The church's freedom of expression has been denied and so it has withdrawn official support of the revolution," said Father Carballo.

The government had a different version. Officials said Mass could be televised on condition that a different priest celebrate it each Sunday, but the archbishop refused to share the time.

Despite fuel shortages, the Sandinistas

say, they provided transportation to papal events, which were attended by 800,000 people, more than 25 percent of the population.

According to Father Carballo, the basic Christian communities are being politically manipulated by the Sandinistas.

"Political slogans and theology are mixed so that no distinction is made between Christianity and Sandinista ideology," said Father Carballo. "Priests supporting the revolution don't give the hierarchy the respect they want, and this undermines church unity."

The Sandinista government has its good points, however, said Father Carballo, citing improved education and health care programs.

The latest spark illuminating the church divisions has been reaction to the government's military conscription law, which requires men between 17 and 40 to register for the draft.

The bishops opposed the draft regulations, saying they are an attempt to defend the Sandinista ideology and not the country. The bishops called on Catholics to claim conscientious objection.

In a country being threatened by guerrillas and where the government fears a U.S. invasion, national defense has become a major concern, making draft regulations a sensitive issue.

The government terminated the residency visas of two missionaries after it said they had tried to undermine the draft registration by organizing protests, advocating dialogue with the guerrillas and supporting conscientious objection.

The missionaries, Fathers Luis Corral Prieto from Spain and Jose Maria Pacheco from Costa Rica, were also said to have ties to the U.S. Central Intelligence Agency.

In addition to the government action, pro-Sandinista parishioners have asked

church authorities to remove priests they say are opposed to the draft and the government. Parishioners say they are being left out of the decision-making in parishes where "reactionary" priests are in control because these priests are undermining their social action work.

Church authorities, however, have answered that they cannot honor the requests for transfers.

The divisions have become the themes of many parish meetings and even resulted in parishioners physically removing priests from the church in an effort to get replacements.

The government, meanwhile, does not want a break with the hierarchical church. It cannot politically afford it at a time when it needs to protect its international image and its critics abroad are sifting information for evidence of human rights and religious freedom violations.

At the same time, there is the deep religiosity of the people.

One Sandinista activist worried about the pope's safety when the pope engaged in a shouting match with government supporters last March.

"When he ignored the pleading of the mothers that he say a prayer for their martyred children, and for peace; when he gave his stern command for silence and the people started chanting 'power to the people,' then I was afraid for him. You see there were so many of us, almost a million, and the power of that many gathered together is an awesome thing. I was afraid for him," he said.

Regarding the church divisions, a pro-government priest said: "In the essential things, in faith, we must stay united. In the secondary things let the dispute go on, though let's try to be more gentle-handed in our striving for constructive change."

Professor calls NFP safe, effective

VATICAN CITY (NC)—Natural family planning methods are as effective as artificial contraceptive methods and are safer, a Filipino professor told the Third International Congress on Natural Fertility Control meeting in Hong Kong.

Vatican Radio reported Dec. 1 on the week-long meeting of 250 experts from 65 countries.

John Laing of the Philippines University Institute for Population told delegates that the number of Filipino women using natural fertility methods is twice as great as the number taking the birth control pill, Vatican Radio said.

He said the number of unplanned pregnancies was no different between the two groups.

Bishop Francisco Jose Cox Huneeus, secretary of the Pontifical Council for the Family, encouraged scientific research in natural methods and publication of the results in the mass media, Vatican Radio said.

Pope John Paul II sent a message encouraging and blessing the work of the congress, Vatican Radio said.

The congress ended Dec. 2.

POINT OF VIEW

A better world is within our reach

by Fr. JEFF GODECKER

Since the time of its publication last May, I have been searching for something to say about the American Bishops' pastoral letter "The Challenge of Peace: God's Promise and Our Response." I want

to share with you two awarenesses that come to me from a reading of it. One is that I am not always a peaceful person myself and that to talk about peace one must first of all ask forgiveness for one's own contribution to the conflicts and wars of this world. The other is that I don't have much power when it comes to the arms race, its escalation, and the many ways in which the superpowers choose the tactics of violence to get what they wish.

When one recognizes as a Christian and as an individual and even as a group of concerned citizens that what one does about the violence of this world is often ineffective, there is a tendency to give up, a tendency to be cynical, to become paralyzed and immobile, and most and worst of all to become unthinking. In the words of the Gospel of Matthew, we simply go about eating and drinking right up to the very moment of destruction.

Let me give you two examples of unthinking today. As the Christmas season began the day after Thanksgiving, the radio, the television, and the merchants announced to us that Christmas was going to be better this year. Why? Because people are going to buy more.

And so economics has become the



standard by which we now judge the merits of Christmas in any given year. The standard set by the more ancient tradition of Christmas that the whole world was at peace when Christ was born is not given any thought. Persons do not stop to think that this Christmas may actually be worse because there are no fewer weapons in the world and no fewer persons without adequate food and shelter this year than there were last year. Such is unthinking living.

When the bishops published their letter many people were upset that they had chosen to say anything at all, the argument being that this was a political issue. In other words, the destruction of whole cities, of tens of thousands of people at one time and the great risk of ending the human race was simply a political possibility and had nothing to do with morality. Those who argue that bishops have no business discussing nuclear strategy and war are arguing that morality has no place in world decision making, that it is simply a question of giving all responsibility to the government and its leaders. Such also was the position of many as Hitler rose to power.

IT IS NOT just bishops who are concerned with unthinking. Omar Bradley, former U.S. Army general, said, "With the monstrous weapons man already has, humanity is in danger of being trapped in this world by its moral adolescents. Our knowledge of science has outstripped our ability to control it. We have too many men of science and not enough men of God. We have grasped the mystery of the atom but rejected the Sermon on the Mount. Man is stumbling blindly through a spiritual darkness while toying with the secret of life

and death. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants."

General Bradley defines "unthinking" well—brilliance without wisdom, power without conscience and the ethics of an infant.

There is one thing worse than the world being destroyed and that is that the whole world may be destroyed without anyone being responsible for it. It will simply have been a political act for security reasons and it will have been as if the whole world has been drunk with individual concerns, as if the whole world could destroy itself without noticing.

As I reflect on my own lack of power, it still seems to me to be important to remain thoughtful, to think ethically as well as politically. It is important that I do not give my consent to the risk or the eventual possibility of global suicide. There is, at least, the need to disagree, to dissent from those who risk all of our lives. To remain unthinking, to simply go about eating and drinking is to give consent, it is to go along with what is both crazy and immoral.

How do we remain thoughtful? How do we, at least, not give our consent? How does one even find the time and energy with our concerns? I can only suggest a few generalities for which each of us must find our own specifics, our own concrete applications.

Each of us can take the time to be reflective, to resist the growing pressure to simply go along.

Each of us can learn again to put ethics into our politics.

Each of us can work at being at peace with ourselves. We can continue to reconcile our own inner division and outer wars with family, friend, neighbor and stranger.

Each of us can work at being less manipulative, less possessive, less demanding that others become what we think they should be.

Each of us can walk easy on the earth, being careful of its resources and its beauty, treasuring the earth as a mother, knowing that the future of the planet is our own future.

Each of us can share our space and our

food and our time with those who are poor, with those who lack power and peace and basic human rights.

We can be supportive of politicians who do more than talk about the need to reduce weapons. We can be critical of administrations who spend more on potential destruction than they do for potential construction.

And if we cannot see our way to some public dissent of some kind such as in demonstration, we can be supportive of those who do.

We can be supportive of those men and women in our society who refuse to bear arms even if we ourselves do not so refuse. For we know that their consciences are right and that they bear hard witness to the truth of the commandment not to kill.

We can pray for peace with the belief that the problem is beyond simple human resources and solutions. But in praying we will know that it is blasphemy of the worst kind to pray for peace but contribute to destruction by doing nothing about it.

We can refuse to be hopeless about the world's problems. I do not believe that my lack of power is a reason to give up. In fact, there is every reason to believe that those with power are more helpless than those who have little or no power for they have been enslaved by the compulsions and temptations that come from power.

Finally, we can continue to believe in that dream of Isaiah that a time will come when the wolf will be the guest of the lamb and that the calf and the lion will browse together. We can continue to believe in the only word that makes a difference: Jesus, that disarming child whose birth we are preparing to celebrate, that child who came as poor, born in an insignificant powerless place to teach us that life is stronger than death, that the spirit of love is more enduring than the power of politics or hatred or human selfishness. We can continue to believe, as the bishops say at the end of their letter, that we can build a better world, not a perfect one for that world is beyond the horizon. But a better world is here for human hands and hearts and minds to make.

(Father Godecker is Newman chaplain at IUPUI.)

TO THE EDITOR

Church law can be changed

This is a comment on Robert T. Jefferson's letter of Oct. 28.

God created man and woman equal. Reasoning for excluding females from equal participation in the Church is weak. Holy Scripture does not forbid it. Christ did not declare women inferior to men. Biblical pronouncements of the role of each to the other applies to their relationship in marriage.

To cite tradition and historical record as the basis for continued male dominance is flawed, as man from the beginning has usurped woman's rights and has systematically denied her a God-intended equal role in life processes—secular and religious.

The author asks if the long painstaking development of Church law shows an "unthinking church." Yes, it could be so considered when you realize it is a "male only" process.

The male superior-woman inferior roles are so ingrained in life, it is extremely difficult to think of them in any other manner. Too many men (and women) can't, and most of the others won't even attempt to consider a more reasoned perspective.

Church law does not allow ordination of women to the priesthood, and all Catholics must abide by it. However, Church law as with any other law is changeable, and in no way should Church loyalty be questioned of those Catholics who pray, hope and work for redress of a too-long perpetuated injustice.

The renewed vitality and satisfaction that equal participation by all within the Church could bring, would be immeasurably beneficial to all of us.

John Stengel

Jeffersonville

Priest's actions are inspiring

I find the actions of this priest (Fr. Cos Raimondi) awesome in its scope. Priests, by the choice of the laity, are role-models for us, the people in the pews. To see Fr. Cos taking his vocation to be Christ-like is inspiring. Ultimately—as his judgment—no one but he will be called up to take responsibility for the deeds of his lifetime here. To be strong enough to stand up "before God and everybody" for what he believes to be right and just, makes me squirm because I am lacking in this type of courage. He is doing what many of us wish we could, but do not.

Indeed, Jesus told us to "render unto Caesar." I wonder if Caesar's coffers

supported abortion, murder of multitudes or many of the other evils of today. Not too many months ago Catholic bishops were encouraging the faithful to withhold support from the charity drives that included abortionist or anti-life organizations. Are we, then, not as wise or are our consciences so formed by the media and the world that we cannot see the evil inherent in our human government?

Must we continue to debase, ridicule or withhold support from who have the strength of their convictions—convictions given to us by our gentle, loving Lord Jesus?

Marie M. Secret

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Christmas cards worth the price

by JACK R. MILLER, Jr.

It's getting that time of year again.

The Christmas card moaners will start complaining that Christmas cards and postage stamps to send them cost too much.

This is really a sore spot with me.

The main reason is that the Christmas card moaners are the ones that would think nothing about going out to eat and spending \$15 on themselves.

Maybe I'm alone in my feelings, but I enjoy sending and receiving Christmas cards. To me they signify the love and warmth that Christmas is all about. I can't think of a better way to tell the people that I care about that I'm thinking of them during this very special time.

I realize times are hard now with so many people out of work. So if you can't afford to buy Christmas cards, why not make your own? If you are fortunate enough to have kids still living at home, why not make a family project out of it? I'm sure you'll all enjoy it.

Merry Christmas from the Millers—Joan, Jack, Joel, Scotty, Kimberly and Nicholas. Peace be with you.

(Miller is a member of St. Bernard Parish, Frenchtown.)

Cathedral High School. Other new officers include vice-chairmen Msgr. James Galvin, Father James Higgins and Father Clem Davis; treasurer Michael G. Browning, and secretary Rudy T. Mueller.

✓ Kevin Michael Zahn, a member of the St. Patrick Division #1 Ancient Order of Hibernians, was recently elected State President of the Hibernians. Other new state officers include vice-president Dr. Michael Conneally, secretary Daniel Flaherty, and treasurer William King.



Kevin Michael Zahn

✓ The Sesquicentennial Liturgical Music Committee has chosen Philip Kern as winner of the Sesquicentennial Hymn Tune Competition for his musical setting of the hymn text, "On Our Journey to the Kingdom." Kern's music, one of 37 entries, now becomes the official hymn for the Archdiocesan Sesquicentennial Celebration in 1984. Kern holds a B.A. in Music from Marian College and will soon begin work on a Master of Fine Arts Degree at New York University. He recently completed 15 months as musical director of Beef and Boards Dinner Theatre.

check it out...

✓ The Family Support Center is offering free Parenting Classes on eight consecutive Wednesdays, beginning last Wednesday, Dec. 7, from 7:30 to 9 p.m. Free child care available. Call 634-5050 for information.

✓ "Under Mary's Guidance You Will Never Grow Weary—Remembering Bishop Joseph Chartrand of Indianapolis," a 36-page booklet, has been published by the Marian College Campus Ministry Committee to commemorate the 50th anniversary of the death of Indianapolis' sixth bishop. Copies are available at \$3 each (including postage) by writing: Bishop Chartrand Booklet, Marian College, 3200 Cold Spring Rd., Indianapolis, IN 46222. (Make check payable to Marian College).

Archbishop

O'Meara's Schedule Week of December 11

SUNDAY, December 11—Celebration of the 50th anniversary of ordination to the Priesthood of Bishop Andrew Grutka, Gary, Indiana, 2:30 p.m. CST.

MONDAY, December 12—Holy Year celebration for the Connorsville Deanery at St. Gabriel Church, Connorsville, Communal Penance Service, 7:30 p.m.

TUESDAY, December 13—Episcopal ordination of four new auxiliary bishops for the Archdiocese of Chicago, Cathedral of the Holy Name, Chicago, Illinois, 2:30 p.m. CST.

THURSDAY, December 15—Holy Year celebration for the Seymour Deanery to be held at St. Michael Church, Madison, Mass at 7:30 p.m.

FRIDAY, December 16—St. Elizabeth's Home Annual Christmas Get-together, Summit House, 6:30 p.m.

SATURDAY, December 17—Providence Retirement Home Christmas Visitation, New Albany, Mass at 4 p.m. followed with dinner.

vip's...

✓ Robert V. Welch has been elected Chairman of the Board of Trustees of

Ambassador seeks support for Irish peace efforts

by Msgr. JOHN P. FOLEY

PHILADELPHIA (NC)—Ireland's ambassador to the United States asked Irish-American leaders to support his government's efforts for peace in Northern Ireland and not contribute to Irish Northern Aid and the Irish National Caucus.

Ambassador Tadhg O'Sullivan told 50 people at a meeting of the Friends of Ireland in Philadelphia that the greatest hope for peace in Northern Ireland lies with the New Ireland Forum.

The forum to "outline the shape of a new Ireland" includes the three major political parties of the Republic of Ireland and was formed in conjunction with the principal Catholic party of Northern Ireland, the Social Democratic and Labor Party.

More than 200 written statements have been submitted to the forum "from individuals and groups as far apart as diehard Unionists and radical nationalists," O'Sullivan said.

A report from the forum is scheduled to be released next year, but "no solution will work which does not involve reconciliation of the two Irish identities," Catholic and Protestant, nationalist and unionist, he said.

The ambassador also said "no solution will be viable which does not provide protection for the Catholic minority in Northern Ireland."

If the British Army were to withdraw from Northern Ireland, he said, the result would be "a unilateral declaration of independence, the recruitment of a Protestant army, sectarian civil war and a fourth result I don't care to imagine."

O'Sullivan said that Irish Northern Aid "is an agency of the IRA (Irish Republican Army). That has been determined by a U.S. federal court and by a court of appeals. It approves and supports violence."

He said the "Irish National Caucus operated on the fringes of Congress to bring pressure tending to radical solutions which the Irish government does not find helpful."

The caucus "tends to be divisive," he said. "They would postpone a solution by contributing to polarization and they lower

the respectability and prestige of those who are working for reconciliation."

Ambassador O'Sullivan praised the Reagan administration and the "four horsemen," Sen. Edward M. Kennedy (D-Mass.), Sen. Patrick Moynihan (D-N.Y.), Rep. Thomas P. O'Neill (D-Mass.) and former Gov. Hugh Carey of New York, for their support of the policies of the Irish government in search of reconciliation and a peaceful solution to the Northern Ireland question.

In an interview, O'Sullivan also praised the late Cardinal Terence Cooke of New York for "the stand he took last St. Patrick's Day which was immensely courageous and very Christian."

The cardinal had refused to review the beginning of the St. Patrick's Day parade led by Michael Flannery, one of Irish Northern Aid's founders.

"The message of love and reconciliation is the right one to follow," O'Sullivan said, "and if the church continues to advocate that, in objective moral terms, it is the solution which is the most helpful."

The recent terrorist attack on a Pentecostal church in Northern Ireland "shows that those who advocate violence have no concern for Christian values," he said.

"The pope himself has said that murder is murder," the ambassador said, "and the IRA is not logical in attempting to distance itself from the Pentecostal killings by saying that you cannot kill someone in church but you can elsewhere."

Ambassador O'Sullivan said his advice for individual American Catholics would be to "inform themselves and to convince themselves that the solution to the Northern Irish question lies in constitutional activity and in a non-violent approach."

Funds should not be given to such organizations as Irish Northern Aid, the ambassador said, but to such relief organizations as the Interchurch Emergency Fund, administered by both the Catholic and Anglican primates, the Irish-American Foundation and the Ireland Fund.

"There is no shortage of legitimate places to send money for relief," he said.

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FAMILY TALK

Couple needs a change

by Dr. JAMES and MARY KENNY

Dear Mary: I have been married 10 years. I am 60, my husband 64. For the past two or three years I have gotten no sex, no marks of affection of any kind. I am never taken out. I have to go every place without him and all he does is complain and criticize.

I am so tired of this marriage but I feel trapped. He is always saying that he is sick but will not go to a doctor. He does whatever he wants to do, whenever he wants to. I have never been involved with

anyone like this man and I don't know how to deal with it.

Answer: Changing a problem situation successfully in a marriage usually involves changing both parties. In your case, as frequently happens, one party apparently does not want to change.

Your first option is to develop satisfactions in your life through your own initiative. To do this, you must accept the fact that your husband will give you neither affection nor companionship.

You then can spend your time and energy developing your own talents,

cultivating friendships and doing meaningful work. Such a choice does not produce a rich marriage, but it does allow for satisfying personal development.

Second, you can consider getting away from each other for a time. You might plan a vacation away from your spouse to see how each of you fares without the other.

Finally, you can attempt to change your relationship with your spouse. You might present him with an ultimatum regarding his sickness. You can say you are willing to care for him "in sickness and in health" but only if he first takes care of his own health. You can refuse to stay with him unless he gets a physical exam and confirms or puts to rest his fears about being sick.

Lack of affection might stem from a fear of impotence. Decreased libido and

impotence are side effects of many medications commonly used today. Is your husband on any medication? Review with your doctor the side effects of any and all medications.

Or ask a pharmacist about drug side effects. Or get the "Physician's Desk Reference" and read about the drugs yourself. If medication is part or all of the problem, a change to another medicine might well be possible.

You might look for positive experiences in your marriage and develop ways to build on those. Were there some good years at first? What made them good?

Can you, by invitation or insistence, persuade your husband to go again to those places and do those things which you both enjoyed? Could you invite yourself along for something he enjoys?

Perhaps if you suggest some modest and specific activities, you can begin to effect some changes. Good luck.

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

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Holiday season difficult for single adults

by PAMELA MONTAGNO

How do single adults celebrate Advent and Christmas?

There's no getting around the fact that the story of Christmas is essentially about a family and that holiday celebrations center around family activities. These seasons are not without difficulties for single people.

But this is a time of anticipation and celebration for everyone. The single people I spoke with find much richness in their lives to celebrate during Advent and Christmas.

Joan, a divorced woman in her 30s who lives alone, says that being single forces her to use a "lot of imagination" during Advent and Christmas. "Even though planning my holiday is work, it allows me to figure out my own form of celebration," Joan said. "It lets me explore what is meaningful to me."

One part of her celebration is to buy herself a playful Christmas gift. Last year she treated herself to a new sled.

Last year Joan spent Christmas Day cooking a festive meal with other volunteers for residents of an inner-city shelter for the homeless in Cincinnati, Ohio.

But all the imagination in the world can't fill the need to be with people who share one's faith, Joan observes. What made last Christmas Eve special for her was being invited by a family to share in its Christmas gift opening after Midnight Mass. Another neighbor sent over a complete dinner on Christmas Day, she added, making the holidays "really wonderful" for her.

It would be helpful, Joan thinks, if families remembered that single people really enjoy being included in holiday celebrations. Often families don't realize how hard the holidays can be for single persons. "I don't particularly look forward to Christmas. It's a hard time," she says.

John, a 30-year-old single man, ties his Advent celebrations to his work in a Cincinnati children's hospital where he is head nurse in a unit for critically ill children.

Many of his patients have leukemia or some other form of cancer.

Since every moment of life is precious to the youngsters, John values making the holidays special for his patients. The children make Christmas stockings and John plays Santa Claus on Christmas Eve. By working during the holidays, especially on Christmas Eve, John feels that he's giving of himself as well as receiving in the spirit of Christmas.

At home during Advent, John lights the candles on his Advent wreath and prays the scripture readings of the day. On Christmas Eve he attends Midnight Mass with other single friends, who go out to brunch afterward.

During some holiday seasons, John joins his family in another Ohio city. However, he says, his "Christmas needs are met in the hospital," where he finds a sense of community and of meaning during this season of hope.

Amy, a writer in her mid-20s, made a conscious decision to construct her own Advent traditions as a single person living with two young single women rather than waiting until she was married. She says it was a way of making the statement that "my life counts now."

The first Christmas season away from her family, Amy was fearful of celebrating the holidays alone. But she and her roommates found they celebrated the best Christmas ever, combining the best of their childhood traditions with their adult preferences.

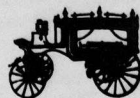
During Advent the three women lit the candles on their Advent wreath every Thursday evening and prayed together. Then they ate dinner. They cut down their own tree and exchanged gifts, including ornaments for the tree. On Sundays they attended Mass together.

They also placed a candle in a prominent window of their apartment as a sign of warmth and hospitality during the chilly evenings of Advent, Amy says. It was a sign of the hope of Advent.

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SHARING SELF—Members of the Catholic Prime Time Singles Club prepare food for the needy at Christ House in Alexandria, Va. Advent and Christmas need not be a lonely meaningless time for single adults. Sharing the season with other singles and those in need can turn the time into a real celebration. (NC photo by Tony Frato)



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Fr. James D. Barton, Archdiocesan Director

Documents focus on transmitting Christian values

Sex education, rights of the family are subjects of separate Vatican statements

Two recent Vatican documents focused attention on the unique qualifications and rights of the family to transmit Christian values, including those concerning sexuality, to its members.

The Vatican documents are the "Charter on the Rights of the Family," released Nov. 24, and "Educational Guidance in Human Love—Outlines for Sex Education," issued by the Congregation for Catholic Education on Dec. 1.

Both documents stated explicitly that parents have the right to oversee the sex education of their children.

The charter said that "parents have the right to ensure that their children are not compelled to attend classes which are not in agreement with their own moral and religious convictions. In particular, sex education is a basic right of the parents and must always be carried out under their close supervision, whether at home or in educational centers chosen or controlled by them."

The family, a natural society, constitutes a community of love and solidarity

"which is uniquely suited to teach and transmit cultural, ethical, social, spiritual and religious values essential for the development and well-being of its own members and of society," the charter continued.

The sex education guidelines said sex education belongs, in the first place, to parents because moral values seen in the family are transmitted to the children more easily. The guidelines said the schools' role should be to assist the parents, and called individual instruction the preferred method of teaching sex education.

The "Charter on the Rights of the Family" said the family is based on marriage, "that intimate union of life in complementarity between a man and a woman which is constituted in the freely contracted and publicly expressed indissoluble bond of matrimony." Marriage is the natural institution to which the mission of transmitting life is exclusively entrusted, the charter said.

IT SAID the rights of every person, even though they are expressed as rights of the individual, "have a fundamental social dimension which finds an innate and vital expression in the family."

The charter repudiated governmental interference in the rights of persons to marry freely, to have children and to educate them according to their moral and religious beliefs.

Public policies should protect and promote marriage and the family and provide adequate socio-economic structures to assure family stability, security and development, according to the charter.

Msgr. James T. McHugh of Newark, N.J., a specialist on the family who helped produce the charter, said the charter is not meant as a legal code but to guide those who draw up legal codes or international conventions. "It proposes rights that are natural to the family that should be universally protected and advanced by laws and social policies," he said.

It is also addressed to families "to create a stronger awareness of the family's role in society and to motivate families to work together in behalf of their rights and in fulfillment of their responsibilities," Msgr. McHugh said.

The guidelines on sex education said that although the family is the preferential place for the education of young people in chastity, "the difficulties which sex education often encounters within the bosom of the family solicit a major commitment on the part of the Christian community and, in particular, of priests to collaborate in the education of the baptized. In this field, the Catholic school, the parish and other ecclesial institutions are called to collaborate with the family."

CATECHESIS MUST "illustrate the positive values of sexuality, integrating them with those of virginity and marriage in the light of the mystery of Christ and of the church," the guidelines said. This catechesis should show that the first vocation of the Christian is to love and that the vocation of love is realized in marriage or in the life of celibacy.

Said the guidelines, "Sexual intercourse, ordained toward procreation, is the maximum expression on the physical level of the communion of love of the married." Divorced from this context, "it loses its significance, exposes the

selfishness of the individual and is a moral disorder."

Sexuality is achieved in the full sense "only with the realization of affective maturity, which manifests itself in unselfish love and in the total gift of self," according to the sex education guidelines.

The guidelines said it is the responsibility of the state to safeguard its citizens against the abuse of minors, sexual violence, permissiveness and pornography. Civil authority should regulate the media to protect public morality, the guidelines said.

U.S. Cardinal William Baum, prefect of the Vatican Congregation for Catholic Education, which produced the document, called the guidelines "positive and encouraging," and said "the church has confidence in families and educators who can and must transmit the values of love."

He said the document stresses "the value of love illuminated by Christ" and "the value of every feeling and act connected to it."

A source familiar with the document called it an answer to parents, teachers and other educators who "sought help in responding to the sexual revolution of the 1960s."

"The document is very strong on who does the teaching," he said, "because it is not just a matter of handing over information. The educator also transmits attitudes and values and so must be someone who exemplifies values."

Father Thomas Lynch, U.S. Catholic Conference representative for family life, said the Vatican's sex education guideline and those issued by the USCC both stress the primacy of the parent's role in teaching children about sex and the importance of individual instruction.

The USCC guidelines, issued in 1981, are designed for professional educators but emphasize the importance of parent participation in the development and implementation of sex education programs.

The USCC's guidelines have come under attack by critics who say those guidelines do not conform to church teaching, but Father Lynch said he sees the Vatican document as "a green light for us to promote, get involved in sex education. It affirms our initial attempts to begin addressing the issue."

Church opposes formal diplomatic ties

WASHINGTON (NC)—A campaign to urge President Reagan not to appoint an ambassador to the Vatican has been launched by the Seventh-day Adventist Church.

The church, in a half-page advertisement published Dec. 5 in The Washington Post, said Reagan, "for the sake of the nation, for the sake of the church," should not appoint an ambassador.

The advertisement urged readers to call or write the White House on the issue. It also urged discussions on the issue with "friends, associates, your congressmen and fellow believers."

Reagan signed legislation Nov. 22 which lifted a century-old ban on formal diplomatic relations between the United States and the Holy See. The measure does not require appointment of an ambassador but allows the president to take such an action for the first time since 1867.

The legislation, attached to a bill authorizing programs for the State Department, was approved by Congress with almost no debate and with no formal hearings.

The advertisement, placed by the Washington headquarters of the Seventh-day Adventist Church in North America, listed five reasons why an ambassador to the Vatican should not be appointed:

—The church established by Jesus Christ "was in no sense a state. It was uniquely a church" intended to be pure and committed to Christ's teachings.

—The early church became less than pure by allying itself with the state and even becoming a state. "With the reformers we want to see the church pure again . . . Exchanging ambassadors would retard these spiritual objectives."

—Church-state separation is best for both church and state, the advertisement said, noting what it said was the Founding Fathers' fear of "entangling alliances" of church and state.

—Appointment of an ambassador or receiving an ambassador from the Holy See would be "an apparently unconstitutional act" in violation of the First Amendment's prohibition against laws which prefer one religion over another.

—Appointment of an ambassador "will impede interfaith fellowship." The advertisement said that "no act of the American government could tarnish interfaith relationships more than the favoring of one church over others." It cited the Holy See's "spiritual sovereignty over hundreds of millions of Roman

Catholics—including millions of American Catholic voters."

The advertisement also noted that other recent opponents of diplomatic recognition of the Vatican have included the National Association of Evangelicals, the Baptist Joint Committee on Public Affairs, the National Council of Churches and Americans United for Separation of Church and State.

The U.S. bishops have taken no position on the issue.

Reagan administration officials have privately indicated support for formal diplomatic relations between the United States and the Holy See. But the White House has remained silent on whether the administration will proceed with the appointment of an ambassador.

Reagan's current "personal representative" to the Vatican is William Wilson.

Central America is topic in Osgood

by BARBARA JACHIMIAK
Criterion correspondent

The social, political and military implications in the unrest in Central America were the subjects of a discussion held at St. John Church in Osgood last week as well as numerous other locations throughout the state. Co-sponsored by the Indiana Council of Churches and the New York based Interreligious Foundation for Community Organization in cooperation with the American Friends Service Committee, the discussion was part of the observance of Central America Information Week in Indiana.

Garnett Day, director of Church and Community, the Department of Church in Society, led a discussion on the situation in Nicaragua. A member of the international staff of the Division of Homeland Ministries of the Disciples of Christ, Day visited Nicaragua in July with 150 Americans. Called "Witness for Peace in Nicaragua" the visit was sponsored by the Interfaith Coalition on Central America.

Day said a group of 35 people visited Nicaragua in April and observed that attacks across the Honduran border ceased while the American groups were present. Violence began again when they left. The Witness for Peace program evolved from this experience and now American groups are being sent continuously to Jalapa, Nicaragua, on the Honduran border to keep the attacks from occurring. Each group stays two to six months, according to Day.

He expressed concern about the policies of the Reagan administration in Central America. "I believe we are on the verge of very serious warfare in that area," he said.

"However, we have had some encouraging news as a result of a letter that was hand-delivered to members of Congress." He was referring to a petition asking that a guarantee be given by the United States government that it would not escalate the war in Central America while Congress was in recess. He said that a guarantee was received during the Congressional recess.

Day explained that the guerrillas attacking Nicaraguan citizens along the Honduras border are former National Guardsmen of the Somoza regime who escaped into Honduras when that dictator's government was violently overthrown by a military coup in 1979. He said that the guardsmen were trained in guerrilla tactics by the American CIA across the border in Honduras.

"Most of the attacks are on the rural population," Day said. "The attacks are also carried out against agricultural technicians, professional people like doctors and nurses, and the religious community. Ninety-five percent of the population is Catholic. Most of the attacks result in torture and mutilation."

Day also stated he believes the economic interest of American corporations determines American policy in Central America.

"Improvements in the plight of Nicaragua's poor are everywhere," he

continued. "Starvation and malnutrition were widespread during Somoza's rule. Under the Sandinistas, Nicaragua has increased its food production for its own people since 1979. This has resulted in support for the new government by most of the people." Day also quoted statistics showing an illiteracy rate of 54 percent before 1979 has been reduced to 13 percent through a program in which high school and college students teach the poor. Health care is provided free and many clinics and hospitals exist where there were none before the revolution. He said that women are given paid maternity leave and paid medical expenses and people who never had a decent place to live have been provided with adequate housing.

"The Sandinista government has given free land to many poor farmers taken from those who did not use the land productively," he added.

Day concluded the two-hour session by saying, "The leaders of the 'classical' church in Nicaragua oppose the new military government. Baptist and Catholic church members strongly support the Sandinistas. Leaders in the churches meet once a month with leaders of the government to coordinate efforts to help the poor of Nicaragua." He also said he believed that because the Catholic church no longer enjoys favored status with the government and because it has lost this power base, it has set itself in opposition to the present government which Reagan calls a "Marxist-Leninist-Communist regime."

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(Select Committee on Aging, U.S. House of Representatives)

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I ALSO WISH TO ENROLL MY SPOUSE		
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Do you intend to lapse or otherwise terminate your present coverage and replace it with a certificate to be issued by us? <input type="checkbox"/> No <input type="checkbox"/> Yes		
I understand that my coverage under Group Policy Form 1-1053 will become effective when issued, and that any condition for which I, or my spouse, have received medical advice or treatment, or where treatment was recommended within six months prior to the effective date, will not be covered until my coverage has been in force six months.		
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Permission to join Masons must come from Rome

by JERRY FILTEAU
NC News Service

The Vatican's new declaration forbidding Catholics to become Masons would allow a local bishop to seek an exemption but would require him to apply to Rome for it, said officials of the Vatican's doctrinal congregation and the National Conference of Catholic Bishops.

The declaration, issued Nov. 26, said, "Catholics involved in Masonic associations are involved in serious sin and may not approach Holy Communion." It also said, "Local ecclesiastical authorities do not have the faculty to pronounce a judgment on the nature of Masonic associations."

A number of U.S. bishops in recent years have been making such judgments on their own authority and in some cases permitting Catholics to join particular Masonic lodges on grounds that those lodges were not actually anti-Catholic.

But the new declaration seems to reserve such exceptions to the general law to Rome alone, said Msgr. Richard Malone, director of the NCCB Committee on Doctrine and the NCCB Committee on Pastoral Research and Practices.

In Msgr. Malone's judgment this is the key "new element" in the Nov. 26 declaration, which was issued under papal authority by the Vatican's Congregation for the Doctrine of the Faith.

"Rome is tightening up," he said.

A source at the doctrinal congregation said Nov. 30 that local church authorities cannot grant a variance for U.S. Masonic groups, and anyone seeking such a variance should write to the congregation.

"A SPECIAL study would have to be done if a U.S. group wanted to get a reading on a local lodge," the Vatican source said.

Msgr. William McManus of the Catholic University of America, a consultant to the Vatican commission that was responsible for revising the church's Code of Canon Law, agreed that the declaration seems to be "adding a new law" that restricts a local bishop's power.

The declaration, after reaffirming "the church's negative position" that Masonic principles are "irreconcilable with the church's doctrine," declares that joining Masonic associations "remains prohibited by the church" and that Catholics who join them are "in serious sin and may not approach Holy Communion."

Its next paragraph goes on to say, "Local ecclesiastical authorities do not have the faculty to pronounce a judgment on the nature of Masonic associations which might include a diminution of the above-mentioned judgment, in accordance with the intention of this congregation's declaration delivered on Feb. 17, 1981."

Msgr. Malone said in an interview that that language refers to the 1981 declaration but goes beyond its language.

THE 1981 declaration said that a 1974 document on Masonry from the congregation was not meant "to remand to the bishops' conferences the making of public pronouncements with a judgment of a general nature on the nature of the Masonic associations."

The difference between the 1981 and 1983 declarations is that the 1983 statement refers not just to bishops' conferences but to "local ecclesiastical authorities," meaning both bishops' conferences and individual local bishops, Msgr. Malone said.

The new language, he said, means that a local bishop does not have the "faculty" or power to make a judgment on his own as to the presence or absence of anti-Catholicism in a particular Masonic association. "It says the bishop has to write to Rome," he said.

While the 1981 declaration said that "the solution of cases of individual persons . . . may be submitted to the judgment of the Ordinaries (local bishops)," the NCCB official interpreted the new declaration as saying that bishops "would have to start sending those to Rome."

Making a judgment on the nature of the lodge is a prerequisite to making a judgment whether a Catholic can join it, he explained. He added that he did not think the doctrinal congregation would contradict a local bishop's recommendation regarding the acceptability of Catholic membership in a particular Masonic group, but he thought the congregation wanted to make sure that all such decisions are cleared through it.

HE ATTRIBUTED the "tightening up" in part to a national scandal over a conspiratorial secret Masonic lodge in Italy in 1981 that involved leading figures in Italian politics, industry, finance and the military. In a number of other countries, especially in southern Europe and Latin America, Masonic organizations are still anti-Catholic, while in some other areas they do not seem to be, he said.

He said that the new declaration seemed to be an effort by the Vatican to alert Catholics "that anti-Catholicism is more prevalent than people might think" in world Freemasonry.

Msgr. Malone said he would distinguish "between what I call 'real Masons' and 'other Masonic groups.'"

He said the "real Masons" are those who "take seriously" the principles of "pure Masonry." These principles, according to the New Catholic Encyclopedia, include a body of religious beliefs and symbols and a rejection of many Christian

beliefs as nothing more than divisive opinion.

He described "other Masonic groups" as groups which call themselves Masons but do not take the theoretical tenets of Masonry seriously.

It is the judgment of a number of Catholic scholars that most Masonic lodges in the United States are basically fraternal, civic associations in practice.

"Many American Freemasons have joined the lodge for social or business reasons, with a perfunctory education in Masonry and slight or no acquaintance with its philosophy," says the New Catholic Encyclopedia.

Msgr. McManus, while agreeing with Msgr. Malone that the new declaration restricts the power of local bishops to judge on Masonic lodges, offered a subtly different version of its likely effect.

On the one hand, he said, it seems to prohibit a bishop from making a general judgment on the character of a particular Masonic association which would diminish the Vatican judgment expressed in the declaration. On the other hand, it does not expressly take away from the bishop the general faculty, which bishops have by law, to dispense individuals in particular cases from observance of a specific church law. Thus it would seem that bishops still have the power to give a dispensation in a particular case, he said.

Even that would constitute a change from the 1974 and 1981 documents, he said, because before the new declaration a bishop's judgment on a particular case would not properly be called a dispensation. It would simply be a judgment that the terms of the law do not apply to the circumstances at hand.

The issue is further complicated, however, by the fact that the declaration operates on two levels, he said: On the legal level, it says that Catholic membership in a

Masonic association is "prohibited by the church," and on the moral level it says that such membership involves a Catholic in "serious sin."

"If a serious sin is involved, a bishop can't dispense from that—even the pope can't dispense from sin," Msgr. McManus commented.

He said the declaration clearly shows that the Vatican wants "to tighten up absolutely on general judgments."

"It may be that they want to remove the power to dispense as well," but the document does not clearly do so, he said.

Msgr. McManus said he knew of no figures on the number of U.S. Catholics who are Masons.

Stewart Pollard, executive secretary of the Masonic Service Association, headquartered in the Washington suburb of Silver Spring, Md., said there are 3.2 million U.S. Masons, but the association keeps no records on religious affiliation of its members and does not know how many are Catholics.

"I do know that there are a number who joined in recent years" under the relaxed rules, he said.

He expressed dismay at the new Vatican ruling. Masonic lodges and the Knights of Columbus, the leading U.S. Catholic fraternal organization, have been engaged in cooperative ventures and joint social functions "all over the country" in recent years, he said, but the new declaration will serve to "reignite the traditional hostility, which is unfortunate."

Msgr. Malone said that whatever effect of new law the new declaration might have, it would not in itself seem to change the situation for U.S. Catholics who have joined the Masons in recent years with permission of their local bishop. New laws are not retroactive in their legal effect, he said.

(Also contributing to this story was John Thavis in Rome.)

Pope stresses religious formation of laity

VATICAN CITY (NC)—Pope John Paul II has called the religious formation of the laity "one of the most urgent priorities in the church."

"The spiritual, moral and theological formation of lay men and women is one of the most urgent priorities in the church if we are fully to put the teaching of the Second Vatican Council into effect," the pope said Dec. 3 in a letter to the Pontifical Council for the Laity meeting in Hong Kong.

The letter also emphasized the role of the family in developing vocations and the role of the laity in evangelization.

"In union with their pastors and under their direction, the laity promote the growth and life of the ecclesial community by exercising a great variety of services and apostolates according to the graces and charisms given by the Lord," the pope said.

The pope noted that the laity, especially through family life, must foster vocations. "I ask parents gently to encourage such

vocations and to ask God's grace to guide them and to help them in this task," he said.

Noting that the meeting was in Asia, the pope called on the laity to show the compatibility of Christianity with Eastern cultures.

"In Asia, we find some of the most ancient cultures in the world, and since Christ and his church cannot be alien to any people, nation or culture, the laity must play their part in continuing to sink the roots of the church deeply into the spiritual and cultural soil of their respective countries, assimilating all genuine values, enriching them also with the insights received from Jesus Christ, who is 'the way, the truth and the life' to all humanity," the pope said.

"In Asia, where ancient religions have made and continue to make an important contribution to the culture of so many countries, the church experiences a profound need to enter into contact and dialogue with all these religions," he said.



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Past popes have intervened on behalf of criminals

by LIZ ARMSTRONG
NC News Service

Pope John Paul II's plea Nov. 28 for mercy for convict Robert Sullivan, who died two days later in the Florida electric chair, was not the first time a pope had intervened to try to save the life of a condemned criminal.

John Paul sought clemency for six condemned alleged terrorists in Guatemala. They were nonetheless executed by the then-government of Gen. Efraim Rios Montt, since overthrown. The executions came March 3 while the pontiff was touring Central America and only three days before John Paul was to visit Guatemala. The deaths nearly cancelled the pope's stop in Guatemala.

Archbishop Oriano Quilici, apostolic nuncio to Guatemala, said that he had personally met with Rios Montt the morning of the executions to "ask, in a formal and official way, in the name of Pope John Paul II, the commutation of the penalty for the six condemned to death."

Upon learning of the executions, the pope expressed his "deepest sorrow."

Four times in 1975, Pope Paul VI asked the Spanish government, then headed by

Gen. Francisco Franco, to spare the lives of five accused terrorists. The Franco regime executed them anyway, an act which resulted in the recall of the Spanish ambassador to the Vatican and a chill in Vatican-Spanish relations. Franco died about two months later.

The Vatican newspaper, *L'Osservatore Romano*, in a 1978 editorial criticized the planned execution of a woman condemned to death in Texas, who was scheduled to die by lethal injection. The editorial stated that "the right to life is inalienable. No human authority can violate it with impunity." Regardless of whether more "humane" means of execution (such as lethal injection) were used, "the gravity of the act is not diminished—it is and remains a homicide." The editorial appeared during the brief pontifical reign of Pope John Paul I.

Bishops in the United States also have appealed for clemency for death row inmates. The effort by bishops from Florida to save Sullivan's life followed a similar attempt by the Texas Catholic Conference, public policy agency of the Catholic bishops of Texas, to obtain mercy for Charles Brooks Jr., who was executed nonetheless

on Dec. 7, 1982. Brooks was the first condemned criminal to die by lethal injection.

In Missouri, the Missouri Catholic Conference, the Archdiocese of St. Louis and the dioceses of Kansas City-St. Joseph, Springfield-Cape Girardeau and Jefferson City recently joined other church groups in a coalition to repeal the state's death penalty law. A Nov. 23 statement from the Coalition Against the Death Penalty said that capital punishment is retribution and "retribution does nothing to reduce crime. Rather, it has the reverse effect, that of fostering violent acts." The statement was released by Bishop Michael F. McAuliffe of Jefferson City.

Oklahoma's bishops in April called for elimination of the death penalty, saying an end to capital punishment "would best follow the teaching of the Gospel" and would "show respect for the sacredness of human life and reduce the level of violence in society" as well as "avoid the irreversible consequences of errors that sometimes occur in the judicial process." The statement was issued a week before the scheduled execution, later postponed, of an Oklahoma convict.

Bishops in several states, including Georgia, Massachusetts, Maryland,

Tennessee, Ohio, Maine, New York, Maryland and Mississippi, have opposed the death penalty.

The U.S. Catholic bishops have strongly criticized the death penalty. In a 1980 statement, they said that although they do not deny the theoretical right of the state to exact the death penalty, they oppose the way it is used in the United States. They also questioned the effectiveness of capital punishment in deterring crime and the impact it has on social values. Neither reform of the criminal or retribution for crime, "even in cases of murder," justifies the death penalty, the bishops said.

There are approximately 1,270 condemned criminals on death rows around the United States. Since the Supreme Court in 1976 lifted its ban on capital punishment, nine men have been executed. They are:

- Gary Gilmore, Utah, 1977
- John Spinkelink, Florida, 1979
- Jesse Bishop, Nevada, 1979
- Steven Judy, Indiana, 1981
- Frank Coppola, Virginia, 1982
- Charles Brooks Jr., Texas, 1982
- John Louis Evans III, Alabama, 1983
- Jimmy Lee Gray, Mississippi, 1983
- Robert Sullivan, Florida, 1983

church in the world

Theologians told to deal with issues of justice

VATICAN CITY (NC)—Theologians must work harder to link the quest for justice with the message of Christ, Pope John Paul II told the International Theological Commission Dec. 5.

The urging came in a 20-minute talk to the commission's 30 members during their annual meeting, which discussed the rights and dignity of people.

The pope said that the connection made by the Second Vatican Council between the dignity of the person and the doctrine of Christ as creator and redeemer "has not yet been well inserted into theology nor has it been well applied."

The pope spoke of Christ's "living for others," and said this concept must animate the Christian's quest for justice.

He criticized a "false horizontalism" based on a brotherhood of man which is not related to a common fatherhood of God.

The pope praised efforts by church people to influence civil authorities in the cause of justice and peace.

Promoting justice and human rights, said the pope, has been a focus of his ministry "both at Rome and in pastoral journeys."

The theological commission was established by Pope Paul VI in 1969 at the urging of the first world Synod of Bishops.

U.S. members of the commission are Passionist Father Barnabas Ahern, a Scripture scholar, and Father Carl Peter, dean of theology at the Catholic University of America in Washington.

Next year's March for Life set for Jan. 23

WASHINGTON (NC)—The 1984 March for Life in Washington will take place Monday, Jan. 23, instead of the usual Jan. 22 date to allow marchers to lobby their congressmen, Nellie J. Gray, March for Life president, said Dec. 1. Miss Gray said

last year when marchers converged on Washington on a Saturday for the 10th march, many expressed disappointment that their representatives were not available. Congress will reconvene Jan. 23. The March for Life commemorates the Jan. 22, 1973, U.S. Supreme Court decision which struck down restrictive state abortion laws. Each year since 1973 tens of thousands of abortion opponents from across the United States have come to the capital on Jan. 22.

Stalled talks are called sign of weakness

VATICAN CITY (NC)—The stalled negotiations over medium-range nuclear missiles in Europe are a demonstration of the superpowers' weakness, said a front-page editorial in the Vatican newspaper Dec. 3.

The editorial said that the breaking off of negotiations has generated fear, distrust and new risks of setting off a "worldwide powderkeg."

Despite the atmosphere of fear, the editorial added, it was still "the clear will of man to take his own destiny in hand" and avoid a holocaust.

"It is certainly not a sign of strength, but of weakness, that the superpowers are confronting each other today in an exhausting kind of 'arm wrestling' over the numbers of their respective missiles," the editorial said.

The lack of dialogue gives greater room to local conflicts, with the risk that they may "light the fuse of a worldwide powderkeg," it said.

Two new auxiliary bishops named to St. Louis

WASHINGTON (NC)—Father James Terry Steib, provincial of the Southern Province of the Divine Word Fathers, and Msgr. Edward J. O'Donnell, vicar general of the Archdiocese of St. Louis, have been named auxiliary bishops of St. Louis.

Pope John Paul II made the appointments, which were announced Dec. 6 by Archbishop Pio Laghi, apostolic delegate in the United States.

The new auxiliaries will assist Ar-

chbishop John L. May of St. Louis. There are two other auxiliary bishops in the See, Bishops Charles R. Koester and George J. Gottwald.

Bishop-designate Steib, 43, is former executive director of the National Black Catholic Clergy Caucus. He was appointed titular bishop of Fallaba.

Bishop-designate O'Donnell, 52, is a former editor of the St. Louis Review, archdiocesan newspaper. He was named titular bishop of Britannia.

Bishop-designate Steib will be the ninth black bishop in the United States. About 5 percent of the Catholics in the St. Louis archdiocese are black, while almost 17 percent of the total population within the archdiocesan borders is black, according to the archdiocesan Commission on Human Rights.

Priest plans to remain in government

UNITED NATIONS (NC)—A controversial Nicaraguan priest, who was once publicly admonished by Pope John Paul II for holding a government post, said Nov. 30 that he plans to remain in the government. The priest, Father Ernesto Cardenal, said he would rather write poetry than be the minister of culture in the Sandinista government. But the government had asked him to stay on the job and, since "everyone obeys his conscience," he will remain, said Father Cardenal, who has published several collections of poetry. The 58-year-old priest spoke at a press conference at U.N. headquarters after arriving in the United States for a speaking tour.

Some non-Catholics may have Catholic funerals

WASHINGTON (NC)—Under certain circumstances, baptized non-Catholics may now be given Catholic funeral rites. That is one of 76 changes in the church's liturgical norms which went into effect along with the new Code of Canon Law on Nov. 27. While many of these changes were merely matters of minor word changes or

Services mark deaths of four women

People across the United States gathered for memorial services on the third anniversary of the deaths in El Salvador of Maryknoll Sisters Ita Ford and Maura Clark, Ursuline Sister Dorothy Kazel and lay missionary Jean Donovan. Many services included calls for a halt to U.S. aid to the Salvadoran government.

new footnote references in the voluminous body of liturgical norms issued in recent years, others were more substantive. The changes were contained in a decree from the Vatican's Congregation for the Sacraments and Divine Worship which was approved Sept. 12 and sent out in Latin to all bishops' conferences around the world.

Czech foreign minister meets with pope

VATICAN CITY (NC)—Czechoslovakia's Foreign Minister Bohuslav Choupek conferred with Pope John Paul II on Dec. 2 in a 45-minute private meeting which could signal improvements in church-state relations.

It was the first meeting between a pope and a high Czechoslovak government official since communist rule began in Czechoslovakia at the end of World War II, said Vatican sources.

The sources added that the meeting might signal a thaw in relations between the church and the Czechoslovak government.

Persecution and repression of Catholics in Czechoslovakia are among the harshest in Eastern Europe.

Czechoslovakia and the Vatican

maintain no diplomatic relations. A series of annual meetings between officials was broken off abruptly by Czechoslovakia in 1980 and has not been renewed.

Pope issues plea for kidnapp victim

VATICAN CITY (NC)—Pope John Paul II appealed Dec. 4 for the release of Jaime Betancur, the kidnapped brother of Colombian President Beliatio Betancur and the dean of the law department of the Catholic University of Bogotá, Colombia. The pope's plea for Betancur, kidnapped Nov. 22 by guerrillas, was part of a general plea for victims of politically motivated kidnappings.

Lithuanian priest found guilty

MOSCOW (NC)—A Lithuanian Catholic priest was found guilty Dec. 2 of "anti-state activities," reported Tass, the Soviet news agency. The trial of Father Sigitas Tamkavichus, 44, lasted three days and took place in the Lithuanian capital of Vilna. Tass said the priest was sentenced, but did not say how long the term was. The offense carries a maximum penalty of seven years in jail. In announcing the trial, Tass had said that Father Tamkavichus, pastor of a church in the town of Kibartai, had slandered the state in sermons and used church money to fund underground publications on human rights violations. He was the second Lithuanian priest to be convicted in 1983 on the charges. In May, Father Alfonsas Svarinskas was sentenced to seven years.

Women can serve in church courts

BOGOTA, Colombia (NC)—Women with expertise in canon law can be appointed members of Catholic Church courts in Colombia under new rules adopted by the Colombian Bishops' Conference. The bishops also raised to 18 the minimum age for Catholics to marry, to conform with civil legislation.

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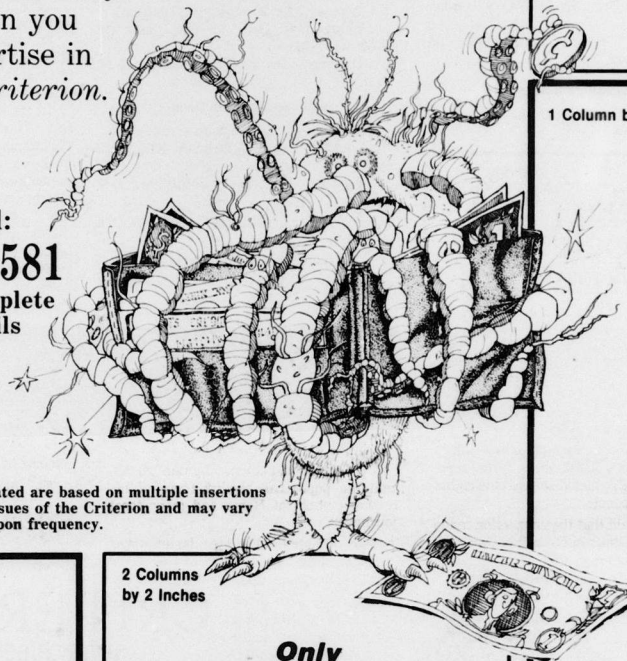
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Advent penance services planned in archdiocese

Parishes throughout the Archdiocese are offering Advent penance services cooperatively. Parishioners are encouraged to make use of the sacrament of reconciliation at a parish and time which is convenient. Several confessors will be present at each of the following locations:

Batesville Deanery

Sunday, Dec. 11—St. Dennis, Jennings Co., 2 p.m.

Wednesday, Dec. 14—St. Lawrence, Lawrenceburg, 7 p.m.

Sunday, Dec. 18—St. Maurice, St. Maurice, 2 p.m.; Immaculate Conception, Millhousen, 4 p.m.; St. Maurice, Napoleon, 7:30 p.m.

Monday, Dec. 19—St. Mary, Greensburg, 7 p.m.

Tuesday, Dec. 20—Immaculate Conception, Aurora, 7 p.m.

Bloomington Deanery

Tuesday, Dec. 13—St. Vincent de Paul, Bedford, 7 p.m.

Connorsville Deanery

Monday, Dec. 12—St. Gabriel, Connorsville, 7:30 p.m.

Monday, Dec. 19—Holy Family, Richmond, 7 p.m.

Wednesday, Dec. 21—St. Andrew, Richmond, 7 p.m.

Friday, Dec. 23—St. Mary, Richmond, 12:10 p.m.

Indianapolis East Deanery

Wednesday, Dec. 14—Little Flower, 3 p.m. and 7:30 p.m.

Thursday, Dec. 15—St. Michael, Greenfield, 7:30 p.m.

Monday, Dec. 19—St. Philip Neri, St. Lawrence and Holy Spirit, 7:30 p.m.

Tuesday, Dec. 20—Nativity, 7:30 p.m.

Wednesday, Dec. 21—Our Lady of Lourdes, 7:30 p.m.

Thursday, Dec. 22—St. Bernadette, 7:30 p.m.

Indianapolis North Deanery

Sunday, Dec. 11—St. Joan of Arc, 4 p.m.

Tuesday, Dec. 13—Christ the King, 7:30 p.m.

Tuesday, Dec. 20—St. Matthew, 7:30 p.m.

Wednesday, Dec. 21—St. Andrew, 7:30 p.m.

Indianapolis South Deanery

Sunday, Dec. 11—St. Rose, Franklin, 4 p.m.

Tuesday Dec. 13—St. Barnabas and St. Mark, 7:30 p.m.

Wed. Dec. 14—St. Ann, 7:30 p.m.; St. Jude, 8 p.m.

Tuesday, Dec. 20—Holy Name, Beech Grove, 7 p.m.

Wed. Dec. 21—Holy Rosary, 7:30 p.m.

New Albany Deanery

Tuesday, Dec. 13—St. Anthony, Clarksville, 7:30 p.m.; St. John, Starlight, 8 p.m.

Wednesday, Dec. 14—Holy Family, New Albany, 8 p.m.

Sunday, Dec. 18—Sacred Heart, Jeffersonville, 7:30 p.m. (This is a joint service offered by Sacred Heart and St. Augustine parishes.)

Monday, Dec. 19—St. Joseph Hill, Sellersburg, 7 p.m.

Tuesday, Dec. 20—Our Lady of Perpetual Help, New Albany, 7:30 p.m.; St. Mary, Navilleton, 8 p.m.

Wednesday, Dec. 21—St. Mary, Lanesville, and St. Michael, Charlestown, 7:30 p.m.

Thursday, Dec. 22—St. Mary, New Albany, 7:30 p.m.; St. Mary of the Knobs, Floyds Knobs, 8 p.m.

St. Francis plans two programs

St. Francis Hospital is offering two programs of interest to the general public in the coming week.

In its Outreach Program for December, "Blue Christmas," participants will focus on depression during the holiday season. Problems of depression currently affect more than four to eight million people a year. The tendency to be depressed and tense increases during the holidays when everyone is pressured into being filled

with holiday cheer. This program is free to the public. For more information, call 783-8312.

Families caring for the aged in their homes must consider many factors in order to properly attend to

the needs of older persons. On Tuesday, Dec. 13, the hospital will sponsor "When Parents Get Old" from 7 to 9 p.m. in the Family Resource Center. Fee for the two hour class is \$10. For more information call 783-8983.

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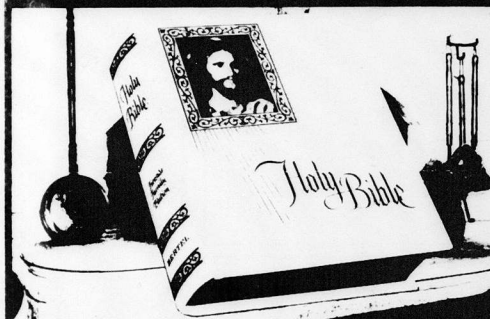
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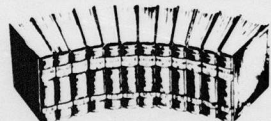
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- † COOPER, Ruby Catherine, 69, Little Flower, Indianapolis, November 30. Mother of Mary Eckrich and Carole Hill.
- † DELANEY, Col. Joseph M., 54, Little Flower, Indianapolis, November 18. Husband of Nela; father of Denise Hagerty, Vincent, Robert and Michael; grandfather of Anna B.; father of Edward; brother of Kevin.
- † FARLEY, Susan L., St. Gabriel, Indianapolis, November 25. Wife of Lawrence J., Jr.; mother of Adam J.; daughter of Mr. and Mrs. Robert J. Reichle; sister of William and John Reichle.
- † HAMMOND, Martha J., 75, St. Joseph, Shelbyville, November 25. Mother of E. Frank, Jr.; grandmother of three; great-grandmother of five; sister of Inez Harrington and John E. Roach.
- † HAYES, Ida G. Wuest, 81, Little Flower, Indianapolis, November 26. Mother of Beatrice Allen.
- † HENDERSHOTT, Gertrude, 78, St. Catherine of Siena, Indianapolis, November 26. Mother of Barbara Potts and Dick; sister of Ida Altman and Charles Stuttle.
- † HENDRICKSON, June C., 63, St. Gabriel, Connorsville, November 22. Mother of Dan R. and Jeanne Wilhelm; sister of Edward, Ernie and Evelyn Reed; grandmother of four; great-grandmother of one.
- † HOFFMEIER, Catherine, 82, St. Martin, Yorkville, November 26. Wife of Frank; mother of Francis, Clifford, Loren, Lester, Mary Barbara Peters and Helen Ann Hiltz; grandmother of 20; great-grandmother of 13.
- † HOLBERT, Harry, 82, St. Joseph, St. Leon, November 23. Wife of Mary; father of Carl, Rosemary Gaynor and Dorothy Korte; brother of Ethel Bleil and Myrtle Bauer; grandfather of 12; great-grandfather of nine.
- † KELLY, Robert, 72, American Martyrs, Scottsburg, November 11. Husband of Golda.
- † MARTINEZ, Angelita, infant, American Martyrs, Scottsburg, November 27. Daughter of
- Salvador and Louise; half-sister of Herni Jenkins.
- † MILLER, Floyd, 93, St. Paul, Tell City, November 23. Husband of Zelma; father of James; brother of Grace Shobe, Beatrice Carter and James; stepfather of James, Earl, Sam and Jay Puckett, Hortense Young, Dorothy Vincent and Martina Morris; grandfather of three; great-grandfather of eight.
- † RATZ, Carl Joseph, 65, St. Gabriel, Connorsville, November 25. Husband of Anna B.; father of Carol Ann Collins; stepgrandfather of two; brother of Mary Ann Geis.
- † REILLY, Owen F., 93, St. Catherine of Siena, Indianapolis, November 24. Father of John, Edward, James and Wilma Schaefer.
- † SHANER, Justine Bansbach, 60, St. Joseph, Shelbyville, November 25. Sister of Martha Schlick, Helen Riemenschneider, and Joseph, Maurice, Jack and James Bansbach.
- † SHEEHAN, Anne, 74, Little Flower, Indianapolis, November 24. Mother of John, Mary Anne, Noreen Murphy, Bridget Sommers and Rosaleen Winans; sister of Michael Quigley.
- † SMUCK, Charles W., 75, Our Lady of Lourdes, Indianapolis, November 22. Husband of Mary M.
- † STEWART, Katherine Genieve, 76, St. Bridget, Indianapolis, November 25. Mother of Melza A. and Marjorie K.
- † STURWOLD, Margaret, 70, St. Peter, St. Peter, November 27. Wife of Harry; mother of Kathleen Stiegler and Harold, Kenneth and Donald; grandmother of 12; sister of Mary.
- † THUNEMAN, Elizabeth A., 84, St. Thomas Aquinas, Indianapolis, November 23. Aunt of Mary Ann, Margaret and Phil Brady.
- † TURK, John, 71, St. Joseph and Holy Trinity, Indianapolis, October 11. Husband of Bertha (Garbes); father of David, and Rita Johnson; grandfather of five.
- † VAN CONEY, Mark, 21, St. Michael, Cannelton, November 27. Son of Mr. and Mrs. Robert VanConey; grandson of Gertrude Sandage and Ruth; brother of Terri Ahl, Robert C. and Larry Joe.

Rites are held for Franciscan

OLDENBURG—The Mass of Christian Burial was celebrated on Nov. 28 for Franciscan Sister Charles Louise Mueller at the Sisters of St. Francis motherhouse chapel here. Sister Charles Louise was 86 years old and had entered the Oldenburg Franciscan Community in 1922 after teaching at Sprague Piano School in Dayton, Ohio.

She served as a music teacher in Ohio, Indiana and Illinois before her retirement in 1976. Her assignments in the Indianapolis Archdiocese included Immaculate Conception Academy in Oldenburg and St. Mary Academy in Indianapolis.

Sister Charles Louise is survived by a sister, Louise Mueller, of Dayton, Ohio.

Meditation can enhance Christian life

by Fr. M. BASIL PENNINGTON, OCSO



A LITTLE HELP—Meditation is a special word. For many centuries it was part of a process—reading, meditating, praying, contemplating. In the busyness of today's world it can be very

helpful to take a little time out each day for meditation and prayer. (NC photo by Maxine Hesse)

The rather shrill bell pierced the quiet of the guesthouse. As I made my way down the hall I heard the large oaken door open, the heavy iron knocker rapping against it.

He stood, framed by the portal: a big, powerful man, all of 6 feet 4 inches. He reminded me of St. Peter with his flaming red hair and bushy beard.

"Hello, I'm Father Basil."

"I'm Dan." A warm, friendly smile covered his face and a firm hand shot out to shake mine. "Would you teach me to meditate?"

I settled Dan into a comfortable chair and listened to his story, a familiar one. Born into a Catholic family, he was marched off to Sunday Mass. But religion as he encountered it made no impact on life for Dan. So he left it behind.

He first heard of meditation from a swami at Woodstock. He had sat with Achincha from Thailand at a Buddhist meditation center. But "roots" are in. He wanted to learn Christian meditation.

Meditation is a special word. Even in Catholic tradition it has held different meanings. For many centuries it always was part of a process—reading, meditating, praying, contemplating.

In a later, more rationalistic age, meditation came to mean analytic reflection on a word of Scripture or a truth of faith. In modern Hindu terminology meditation means simply being present to reality, the absolute—God. This is what Dan was after.

Dan is, I think, typical of many 20th century people of prayer. Perhaps he was seeking a God he didn't know very well. But he was seeking.

The devil may have tried to pluck the seed of the word out of his heart and the thorns of worldliness may have threatened to choke it. But the Spirit who breathed over the chaos and breathes powerfully over our chaotic times cultivated Dan in his own wonderful way. And Dan responded, looking for a more fruitful life.

I told Dan to sit up straight in his chair, relax, let it support his back, close his eyes, open himself to resting in God's love. Then I taught him about centering prayer, an ancient form of Christian meditation.

1. Turn to God dwelling in the depths of your being, and tell him of your love, and that you want to be with God for those few minutes.

2. Next let your favorite name for God be present as a means of focusing attention on God.

3. Anytime outside sounds, or images, or thoughts interrupt the meditation, use that name, your prayer word, to return your attention to God.

Dan and I spent 20 minutes in silent meditation together.

(See MEDITATION CAN on page 16)

Solitude helps us to focus on God

by DOLORES LECKEY

I went with a sense of anticipation to the premiere showing of 10 new paintings by Mary Lou Sleevi recently. The collection is called, "Women of the Word: An Experience in Freedom."

These are paintings of women of Scripture viewed in moments of very personal encounters with God, and of his liberating effect in human terms. The paintings were mounted in a well-lighted dance studio against white walls.

Almost without my realizing it, the time I spent with those works of art turned into an experience of prayer for me. For prayer is a way of standing before God, and of being open to the Spirit. Every part of life has God present in it. The key to prayer is to be attentive and find that God is there.

As I walked from painting to painting that day and read the artist's words about her work, I found myself coming into contact with God's creative energy.

At the center of the collection is a large abstract painting of brilliant colors and moving shapes called the "Spirit of Wisdom," with a text adapted from the Book of Wisdom: "Life's colors move, blend, overlap, help create one another. Wisdom sees the harmony of the whole."

The painting looked to me like a fountain of nourishment and energy. I stood before it for a long time. It was like meditating before an icon.

I moved on to Sarah, the wife of Abraham. Sarah is old and beautiful,

leaning against a flowering almond tree. She is laughing heartily at the thought of becoming pregnant at her advanced age. One can almost hear the laughter carry through to Isaac's birth, and echo through all the surprising events of history.

The Visitation was next. Elizabeth and Mary are running toward each other, leaping and almost flying with joy. They appear so happy to see each other. I wondered what secrets they shared in their three months together before the births of John and Jesus.

The picture of Mary Magdalene was at once beautiful and terrifying. It is a painting of blues and grays and black. Her face, however, is stark white and reminded me of a death mask.

I was making my way in wonder from Mary Magdalene to the stooped woman described in Luke's Gospel, when those of us in the room were invited to be seated for a meditation in music, poetry and movement.

Then a musician and reader created a world of sound, and a dancer enacted the story of the stooped woman, so drained of strength she was unable to stand erect. The accompanying text went like this: "I see a stooped, bony woman rising before the women's barrier in a synagogue, called to stand tall and free."

After 18 years of being bent over and drained of strength, this anonymous biblical woman was noticed and called and touched. On the Lord's day, when healing was forbidden, Jesus broke the law to set her free.

When the song and the dance finished, we sat in silence for awhile, glad to simply be there. Then in twos and threes we moved to the foyer to share some refreshments and to talk about our experience. More than one person offered the suggestion that this had been much like an experience of prayer.

St. Paul tells Christians to pray always. What does this mean? Christians have wondered through the ages. Some maintain that one prays best when removed from the cares of the world. Sacred places like chapels or churches are regarded as conducive to prayer.

Obviously there is wisdom in those

assumptions. Solitude and silence do help one to center on the things of God. Consecrated places are vibrant with the faith and love of the prayers of those who have gone before.

But surely, to pray always must mean that the planned times of prayer in our lives are not so limited. All of God's world can occasion the stirrings of prayer.

Beautiful sonnets and fearsome ice storms both reflect God's power.

Grief can open us to consolation.

A scientific insight or a work of art can move us to gratitude and praise before God.

Our intentions and our attention have a lot to do with transforming ordinary experiences into living psalms.

That Sunday, a woman danced, another sang, and several biblical women looked at me from an artist's canvases. Prayer formed in their presence and it was a prayer of color and mobility and melody.

It breathed new life.

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GOD in the human situation

Week in Focus

"God's 20th Century People of Prayer." This week our series begins an exploration of prayer, with a special focus on people who pray.

What forms does prayer take today? How can people pray? Those are questions that will guide our thinking over the next few weeks.

Trappist Father Basil Pennington gets the discussion started with his story about Dan, a man who came calling at St. Joseph's Abbey in Spencer, Mass. His quest? To learn to meditate. Father Pennington gets right down to the basics as he tells us what he told Dan. The priest is a well-known writer and lecturer.

Dolores Leckey's question is this: Are we ever praying almost without realizing it? She tells of an exhibition

of art she attended recently which, for her, became a prayerful occasion. Mrs. Leckey is director of the U.S. bishops' Secretariat for the Laity.

And we meet a Japanese author named Shusaku Endo in an article this week by Katharine Bird. Endo has written a book titled "A Life of Christ." His preoccupation with Jesus is so great that he may write yet another biography of Jesus. It is his work to write. But is his work also prayer for him? Ms. Bird is associate editor of the Know Your Faith series.

Father John Castellet responds to the question, "Did Jesus Really Need to Pray?" There are those who think Jesus only prayed to give good example to others. But this is a misunderstanding of the prayer of Jesus, Father Castellet suggests.

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Resources

"A Place Apart: Monastic Prayer and Practice for Everyone," by Father Basil Pennington, OCSO, (1983. Doubleday and Co. Inc., 245 Park Pl., Garden City, New York 10167. \$12.95.) A Trappist monk, Father Pennington says he wrote this book "to share some of the values and practices of the monastic life and suggest ways in which those in the world, single or married, young or old, might incorporate them in their lives and the life of their households or communities."

Concept of Jesus grows in context of relationship

by KATHARINE BIRD

There is a Japanese writer, Shusaku Endo, who has written a powerful biography of Jesus titled "A Life of Jesus."

What is fascinating about Endo's biography is the way it draws readers into the connections between themselves and Jesus. And one of the author's illuminating insights is his conviction that each person "thinks about Jesus according to the way this one man reflects our own life."

Endo hints that our understanding of Jesus may well grow and develop in the course of our life, in the "further accumulation of life experience." It seems that our understanding of Jesus grows in the context of who he is—and who we are—in the context of a relationship.

In the book's preface, Endo writes: "My way of depicting Jesus is rooted in my being a Japanese novelist. I wrote this book for the benefit of Japanese readers who have no Christian tradition of their own and who know almost nothing about Jesus."

At pains "to demonstrate that Jesus is not alien to their religious sensibilities," Endo observes that the Japanese are more apt to respond to the portrait of a warm-hearted mother than a stern father. Endo presents Jesus as "a person who lived for love and still more love."

For his Japanese readers, Endo focuses on the anguish Jesus felt for the pitiful state of the people he encountered. Jesus is

described as one worn out, haggard before his time because he identifies so closely with sufferers.

Jesus' task, in Endo's view, is to find some means of translating God's compassionate love to suffering people. Jesus does so, Endo says, by embracing suffering and death willingly, showing he shares all of human experience.

Jesus dies very much alone, isolated even from his most trusted disciples who display no real understanding for his true mission. Yet, Endo writes, this very isolation, coupled with the overwhelming sorrow the disciples later feel for their abandonment of Jesus, becomes a bridge connecting human beings and God.

Endo's preoccupation with what the life of Jesus means is so great that even in finishing one biography of Jesus, he begins to speak of writing another. Most people probably would not call this type of preoccupation with Jesus prayer. But is it? Why not?

Prayer always involves a relationship, says Sister of Mercy Christine Hope Allen, who teaches philosophy at Concordia University in Montreal, Canada. Furthermore, she adds, prayer is a way of getting to know the Lord better "and, as you know more, the relationship deepens." I wonder whether this is what happens when someone like Endo is drawn into the connections between his own life and the life of Jesus.

Sally Cunneen said recently, "Life itself is the great educator." She is a founder and editor of Cross Currents journal. In a speech during a conference on work and faith sponsored this fall by the U.S. bishops' Secretariat for the Laity at Notre Dame University, Mrs. Cunneen sought to clarify the connection between the Eucharist and life.

She credits a French priest with "helping me relate my life to the Eucharist." Long ago, while she was living in London, Mrs. Cunneen says the priest asked her: "What do you take to Mass?"

"My missal, of course," Mrs. Cunneen says she answered, somewhat taken aback

by what she considered an obvious question.

But, when the priest kept asking the same question, she says she began to realize he had something else in mind. Impatient finally with her response, the priest one day replied for her: "Your whole life goes to Mass."

One's faith and one's ordinary life are not separate; they are bound together in such a way that for a Christian to move more deeply into one is to move more deeply into the other. And perhaps in grappling with the meaning in our lives, or the meaning in our Christianity, we are more often at prayer than we tend to think.

Jesus, in his humanity, is model for prayer

by Fr. JOHN J. CASTELOT

Jesus was a prayerful man.

That is such a simple statement. Yet its full implications are not always understood, much less comprehended. Many people, reluctant to accept the reality of Jesus' humanity, feel that he cannot really be taken seriously as a model when it comes to prayer.

After all, they reason—or unconsciously assume—Jesus was divine and did not experience the helplessness dependency which leads us to pray. But this ignores the clear teaching of Scripture that "the Word became flesh."

Jesus did experience the anxieties and needs that his brothers and sisters feel. No one expressed this more clearly than the author of the letter to the Hebrews in Chapter 4:

"For we do not have a high priest who is unable to sympathize with our weakness, but one who was tempted in every way that we are, yet never sinned. So let us confidently approach the throne of grace to receive mercy and favor and to find help in time of need."

In Hebrews Chapter 5, we read: "In the days when he was in the flesh, he offered prayers and supplications with loud cries and tears to God, who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered."

So Jesus did not pray merely to give people a good example, contrary to what some may assume. What would be the point? Many times he prayed in complete seclusion, where there was no one to be edified or instructed by his example.

"Rising early the next morning, he went off to a lonely place in the desert; there he was absorbed in prayer." (Mark 1:35). And Luke says: "Then we went out to the mountain to pray, spending the night in communion with God." (6:12)

Like us, Jesus prayed, calling upon his Father out of deeply felt need.

The Gospels rarely tell us what words he used in prayer, but that in itself is instructive. There is a big difference between saying prayers and praying. In fact, in the instruction on prayer which Matthew made a part of the Sermon on the Mount, we read:

"In your prayer, do not rattle on like the pagans. They think they will win a hearing by the sheer multiplication of words. Do not imitate them. Your Father knows what you need before you ask him. This is how you are to pray . . ." Then Jesus goes on to say the "Our Father," which is an example of how to pray.

In the Gospels, both versions of this prayer are liturgical formulations which Matthew and Luke took from the liturgies of their communities. They are examples of how the early Christians put into words the sentiments Jesus wanted them to bring to prayer: sentiments of yearning for the accomplishment of God's will and for the strength needed to live according to that will "on earth as in heaven."

Over and over Jesus urges his followers to pray. He taught them how to pray—any time, any place, with or without words, alone or in a group.

The essential ingredient is to be conscious of the Father's love, of his presence to us and of ours to him, and to surrender to his will, which, in the final analysis, is for our well-being and happiness.

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Discussion Points and Questions

1. What is your definition of prayer?

2. Do you tend to think of prayer as an activity that is only meaningful for people who are more pious than you are?

3. Do you agree with Dolores Leckey that the kind of experience she had while attending an exhibition of some works of art could be called an experience of prayer?

4. Have you ever had an experience like Mrs. Leckey's—perhaps while

listening to music, perhaps while delighting in the things children do—when you might have been praying almost without realizing it?

5. Can you think of some situations in your life outside a church setting which you could identify as prayer?

6. How did Father Basil Pennington help Dan learn to pray?

7. Father John Castellet says that Jesus had more reason to pray than simply to give good example to others? Do you think Jesus really needed to pray?

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Meditation can (from 15)

Then I slowly prayed the "Our Father" in a quiet voice while Dan followed interiorly. Dan said he found it hard to believe the time had passed so quickly.

Dan had a good experience. I urged him to do this twice a day. I gave him a little booklet, "The Gospel of Saint John," and suggested he spend time with it 10 minutes each day. Then I gave him a card on which were printed a few guidelines for his daily reading or "lectio divina":

1. Take the text with reverence and call upon the Holy Spirit.
2. For 10 minutes listen to the Lord and respond to him.
3. Take a word and give thanks.

On the other side of the card were printed the guidelines for the centering prayer.

I told Dan that if he did this his life would become filled with those wonderful gifts of the Spirit of which St. Paul speaks: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

Dan was undoubtedly led by the Spirit when he came to the monastery door. For the rich Christian heritage of prayer, made available very simply and clearly, can help people to "taste and see how good the Lord is."

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GOD HEARS—"When you pray," Jesus said to the people, "go to your room, close your door and pray to your Father in private. God will hear your prayer. You don't need to impress people when you pray." (NC sketch by Beryl E. Newman)

THE QUESTION BOX

Is life different after the resurrection?

by Msgr. R.T. BOSLER

Q We lost an infant son. Now we are wondering whether he will remain a baby in the hereafter or be a mature adult. Just what is the church's belief about the life of the resurrection? Will there be differentiation of the sexes and ages?

A The life of the resurrection we hope for is an entrance into the fullness of life promised by Jesus.

What this life is like we know only in the light of the risen Lord Jesus.

St. Paul compared our life to come with that of the risen one: "He (Jesus) will give a new form to this lowly body of ours and remake it according to the pattern of this glorified body." (Philippians 3:21)

"Remake" and "glorified" are the key words. The resurrection of Jesus was not like the rising from the tomb of Lazarus—a body of flesh and bones coming back to the same form of life.

No, the resurrection of Jesus was the creation of a new human life permeated with divinity.

What precisely is the resurrected body of Jesus like? We cannot know.

The New Testament accounts differ in the way they describe the appearance of Jesus after the crucifixion. But they are at one in proclaiming that the same Jesus of Nazareth who died on a cross is risen to a new life in which the body is spiritualized.

That is the word St. Paul uses: "A natural body is put down and a spiritual body comes up." (1 Corinthians 15:44)

Such a body would have no biological or chemical structure. As St. Paul put it, "flesh and blood cannot inherit the kingdom of God." (1 Corinthians 15:50)



Early writers of the church and theologians down through the centuries have speculated on the questions you raise.

Will there be a difference between a person who dies in infancy or one who is mentally retarded or physically crippled? Will there be sexual differences?

The church has no official answers to these questions. However, the common interpretation of the scriptural passages about the fullness of life and supreme happiness promised by a faithful God ground a sure hope that there will be no human defects in heaven.

The church does teach that the same human being, the whole person, who dies rises with the resurrection. It seems logical to conclude, therefore, that sexual identity remains.

But logic can be a very imperfect instrument for peering into the unknown of the future life.

On this subject we have what might be a clue in the Gospel: "When people rise from the dead, they neither marry nor are given in marriage but live like angels in heaven." (Mark 12:25)

Perhaps we had better be satisfied with the advice given in the First Letter of John: "We are God's children now; what we shall later be has not yet come to light. We know that when it comes to light we shall be like him, for we shall see him as he is." (3:2)

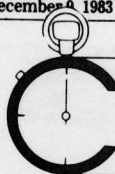
It just suddenly struck me that there is a prayer in the Mass that is worth considering here:

"Through the mystery of this water and wine may we come to share in the divinity of Christ who humbled himself to share in our humanity."

The resurrection is a sharing in the divinity. There is no way we are going to understand it until we enter into it.

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

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Children's Story Hour

by JANAAN MANTERNACH

People were sitting all over the grassy hillside listening to Jesus. "I don't know how to pray," one man thought to himself. "I hope Jesus tells us what prayer is," thought another.

"Who do you know who prays?" Jesus asked.

"The holy men who stand on the street corners and pray," the young woman answered.

"No," Jesus said. "Don't do what they do. They are showing off."

"What should we do, then?" an old fisherman asked.

"When you want to pray," Jesus said, "go to your room. Close your door and pray to your Father in private. God will hear your prayer. You don't need to impress people when you pray."

"I know some people who pray," a mother told Jesus as she held her infant close to her. "They pray long and use a lot of holy words. Is that how we should pray?"

"No," Jesus answered. "Don't imitate them. Prayer isn't just a lot of holy words. God knows what you need before you start telling him."

"Well, then, how should we pray?" a young man asked impatiently.

"This is how you are to pray," Jesus told the people. "Pray like this from your hearts and God will hear your prayer:

"Our father in heaven, hallowed be your name, your kingdom come, your will be done on earth as it is in heaven."

Jesus paused for a moment. He wanted to let the people know that prayer wasn't just asking God for things. Prayer began with looking to God and not at oneself.

"Jesus calls God, 'our Father,'" a lawyer thought to himself. "I've never heard that before. Jesus must feel God loves us like a father or even like a mother."

"It seems that prayer is more wanting what God wants than just what I want," the lawyer's friend was thinking.

Then Jesus continued with the second part of his prayer.

"Give us today our daily bread, and forgive us the wrong we have done as we forgive those who wrong us. Subject us not to the trial but deliver us from the evil one."

"Jesus wants us to pray for what we need, even for food to eat," a teen-ager said to her friend.

"He also says to ask God to forgive us as we forgive others," her friend answered. "That's not easy."

"But he wants us to pray to God for help," she responded. "God will be with us to protect us."

That's what Jesus said about prayer that day. The people were satisfied. Jesus' friends still try to pray the same way today.

Questions:

1. Have you ever really wanted something and prayed for it? What was it?
2. Is it hard to pray? Why? Why not?
3. Is Mass on Sunday a time of prayer?

Children's Reading Corner

The "Our Father" is the best of all prayers and is prayed over and over again in the Christian community. The Psalms are another great source of prayer. A fine prayer book for parents and religion teachers to use with children, or for children to use on their own, is "Psalms for Children" by Sister Marilyn Brokamp. (St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio 45210, 1982, paperback, \$3.25.)

Another book that might be of help to parents and teachers of young children is "Moments with God" by Mary Paolini. (Regina Press, 7 Midland Ave., Hicksville, N.Y. 11801, 1975, \$3.95.)

A book which contains traditional Catholic prayers, with brief explanations and beautiful illustrations is "Living Water: Prayers of Our Heritage," by Carl Pfeifer and Janaan Matternach, author of our children's story. (Paulist Press, 545 Island Rd., Ramsey, N.J. 07446, \$2.95, paperback.)

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THE SUNDAY READINGS

THIRD SUNDAY OF ADVENT

December 11, 1983

by Fr. JAMES A. BLACK

Isaiah 35:1-6, 10
James 5:7-10
Matthew 11:2-11

Background: The readings for the Third Sunday of Advent present a markedly different theme from those of previous Sundays. In the midst of the Advent season, the Church looks ahead to the Lord's coming with a sense of joyful anticipation.

An earlier name for this Sunday was Gaudete ("Rejoice") Sunday. Even in the midst of a penitential season, the Church can hardly restrain her joy at the salvation promised by the coming Lord.

In the first reading, Isaiah spoke of a glorious future in which his people would be restored to their homeland, and in which God would be with his people once again. Nature itself could not resist joining in the celebration. Several biblical commentaries indicate that the passage probably refers to the return of the Hebrews from their Exile in Babylon.

In the gospel reading, Jesus reminded John's disciples of the joy he had brought to others during his ministry: the blind could see, the deaf could hear, the lame could walk.

Most people wondered just who Jesus was. The passage implies that the disciples were to decide that for themselves, based upon what Jesus had said and done.

The second reading comes from the letter of James. He reminded the early Church to be patient until the Lord returned. The reading demonstrates the belief of

the early Church that the Lord would return soon.

Reflection: Advent is a busy season for most people. There's all the Christmas shopping to do for the family and friends.

The process of getting Christmas cards in the mail seems to take longer every year. There are lots of parties and social events to attend.

The kids will be getting out of school soon for their Christmas vacation. There's cooking and baking to be done.

All of these joyous events—and countless others—show an anticipation of Christmas. Almost everything we do points toward the specific day on which we celebrate the Lord's birth.

But in all the anticipation, it's easy to forget an important reality: the Lord is here right now.

He's here in our relatives and friends. He's here in our co-workers in the office. He's present in the many gestures of kindness during this season. He's present in the poor, for whom we prepare those food baskets. He's present in the person on the street who seeks a handout. Do we recognize him?

Let's not get so busy during this season that we neglect an important truth. As we seek the Lord's coming, don't forget that he's already here in our midst.

St. Meinrad Parish

St. Meinrad, Indiana

Fr. Kilian Kerwin, OSB, pastor



by PHIL UNWIN

"There's a great deal of cooperation in our parish," said 85-year-old Ted Denning, a lifelong member of St. Meinrad Parish in Saint Meinrad.

"Over the past 25 years there have been many changes in the community," the octogenarian said. "This used to be a German-speaking community, but during the past 20 years it has become a 'duke's mix' of languages. I don't think the parish has changed much, but (to the extent of the languages) the people have. The people still work together for the parish."

Located in the steep hills and fertile fields of the Anderson River valley of Spencer County, the parish of St. Meinrad consists of approximately 1,300 members or about 300 families and still reflects its German heritage. The history and development of this rural southern Indiana parish mirror the growth of the Benedictine monastic community of St. Meinrad, which was established in 1854.

The oldest member of the parish, 98-year-old Frank Denning, remembers many of the events of St. Meinrad Church, which was established in 1861. "My grandfather (Henry Denning) sold his 160-acre farm to

the monks in 1854. Not too much of the land was cleared at that time. Two monks came down from Ferdinand and asked to buy the property." After hesitating to sell his farm, Denning's grandfather sold the property to Benedictine Father Ulrich Christen for \$2,700.

The former Denning property is the present site of St. Meinrad Archabbey, which includes a monastery, college and school of theology.

As a small child Frank Denning witnessed the St. Meinrad monastery fire of 1887. "I was small then. I remember the flames going up from the buildings. I was on our farm about two miles away (when the fire started)." Denning reported that his uncle suffered burns "all over his body" when helping to extinguish the fire, which leveled the then newly-constructed monastery.

"After the fire, my mother made bread for the monks for four months. My older brother took in the bread from our farm for the priests and brothers by wagon," Denning reported.

"I worked many a day helping drill holes to break the rocks at the quarry," the senior Denning said. "We took the rocks down the hill and hauled the stone up to the



Abbey on wagons with oxen." The sandstone Denning helped haul from Monte Cassino quarry was used for the construction of the Archabbey Church. Parishioners worshipped with the monastic community in that structure from 1907 to 1960, while the Archabbey Church served as a parish church. Parishioners of St. Meinrad Parish have worshipped in their own church since its dedication in 1960.

Members of the parish are presently participating in the three-year "Renew Program," said Benedictine Father Kilian Kerwin, pastor of St. Meinrad Church. "It's going good. We're starting prayer groups and hope to get discussion and religious education programs going."

The parish-level Holy Name Society, Ladies' Sodality and St. Elizabeth Society provide many needed services for the church, Father Kilian reported. Some of the groups' services include preparation of the church during "Forty Hours," providing meals during special events and "all-around help" when needed.

"I may be prejudiced toward my parishioners, but I always have cooperation in Church matters," Father

Kilian said. "Anytime I ask people to be there they come down. I have guys digging up a section of the church floor tonight so that we can fix a broken pipe. When I need them they're there."

Ted Denning reported that the parish Senior Citizens' Club—started in 1964—provides 152 parishioners over 60 with social, civic and educational services. "We meet once a month and also have a nutrition program that serves meals three times a week."

For a number of years, the parish school building has been leased by the North Spencer School Corporation, Father Kilian said. Catholic students in grades one through six receive religious instructions twice a week during "released time." Students not attending the school receive CCD instructions weekly.

Looking at the future, Father Kilian reported that he had some parish goals for St. Meinrad. "I think I'd like to see an adult education program and a way to reach out to the young people. We need a program to reach out to the young people, especially after they are married for a couple of years."



ST. MEINRAD PARISHIONERS—To live in the present we have to have a knowledge of the past. Providing a personalized view of St. Meinrad's history and present status are (from left) Ted Denning, 85; Frank Denning, 98; and Benedictine Father Kilian Kerwin, pastor of St. Meinrad Church in Saint Meinrad. (Photos by Phil Unwin)

Pope calls Catholic newspapers key to promoting moral values

VATICAN CITY (NC)—Catholic weekly newspapers play a key role in promoting moral values and inviting meditation by a modern society too often exposed to superficiality, Pope John Paul II said Dec. 2.

The pope, speaking to a meeting of the Federation of Italian Catholic Weeklies, said the weekly format helps favor "thoughtful evaluation" over the "rush of information" exhibited in the daily press.

"Weeklies work as a corrective to deformed news or to calculated silences," the pope said. "They have the privilege of contributing decisively to thoughtful meditation and interior growth—that 'civilization of thought'—that modern society greatly needs because it is exposed to the dangers of distraction and superficiality."

One of the tasks of the Catholic press, the pope said, is the promotion and safeguarding of moral values.

"In today's climate of permissiveness, which is often taken to extremes by

publishers, this ethical role assumes a key significance," the pope said.

The Catholic press should have a clear, critical orientation, with the aim of providing background and analysis of the most significant of life's events, he said.

Catholic weeklies, he added, are a valuable instrument for increasing readers' awareness of the particular and the universal church. Journalism, he said, corresponds to a "genuine vocation" and a "generous ministry."

The pope also referred to the financial difficulties of many weeklies, but said that "financial and technical scarcity" is often joined with more important characteristics of enthusiasm and vigor.

The pope invited journalists to think of penance, reconciliation and peace during the current Holy Year of the Redemption.

When such themes are treated competently and realistically in the press, he said, they can help reawaken the sense of conscience and help elevate public morality.

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Books recommended as holiday gifts

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and **JERRY FILTEAU**

Following are capsule reviews of nine new books available for Christmas giving to children.

"Yougga Finds Mother Teresa" by Kirsten Bang. The Seabury Press (New York, 1983). 161 pp. (illustrated by Kamma Svensson, translated by Kathryn Spink). \$7.95.

"Yougga Finds Mother Teresa" could be the moving tale of a young Indian boy, but it is more of a travelogue relating the customs and culture of India.

Yougga, a young cripple, is sold by his parents to a neighbor and begins a river journey to the holy city of Benares. When his neighbor dies, Yougga's fate is in the hands of a scheming "holy man," who sells him as a beggar in Calcutta. Yougga meets

Mother Teresa only very briefly. He has slightly more contact with her sisters.

Characterization is shallow. Most of the book is devoted to explaining customs of India, which in itself has some merit. As a culture lesson, the book is good; as a story, "Yougga" is lacking. Ages 13 and up. (BF)

"The Strange Thing That Happened to Oliver Wendell Iscovitch" by Helen Kronberg Olson. Dodd, Mead and Co. (New York, 1983). 62 pp. (illustrated by Betsy Lewin). \$9.95.

Young Oliver Wendell Iscovitch had the pinkest, roundest cheeks of anyone, anywhere. One day, when he was angry at his mother, he held his breath so long that his cheeks puffed out, and he floated to the ceiling.

What follows is the amusing tale of how Oliver used this new-found ability: catching thieves, teaching birds to fly, winning contests with his peers.

Olson shows a keen insight into the world from a child's perspective, and the story has a two-level humor which will

appeal to children and to adults reading the book aloud. The adventures are divided into chapters which make easy stopping and starting points. Ages 6 and up. (BF)

"Jesus and the Fishermen" written and illustrated by Emil Maier-F. Abingdon Press (Nashville, Tenn., 1983). 32 pp., \$9.95.

"Jesus and the Fishermen" is the tale of how Peter became one of Christ's disciples. The story, based on Luke's Gospel, can be interpreted differently for a variety of ages of children.

The book's art is its strongest point: colors are vivid and figures are large, dominating the pages. This, combined with the fact that the story has only two or three sentences on each page, makes it ideal for young children.

Unfortunately, older children might have trouble with sentences which do not quite flow together, as if the story lost some meaning in the translation from German. However, older listeners can begin to familiarize themselves with Jesus and Peter, and beginning readers might be able to read the book alone.

The book also contains a storytelling aid for the read-aloud parent. Ages 2-7. (BF)

"The Story of Brother Francis" by Lene Mayer-Skumanz. Ave Maria Press (Notre Dame, Ind., 1983). 47 pp. (translated by Hildegard Bomer, illustrated by Alicia Sancha). \$6.95.

"The Story of Brother Francis" is a classic which will endure to every reader or listener the tale of St. Francis of Assisi. The story, filled with colorful, descriptive passages and simple, realistic dialogue, portrays Francis in a way children can understand: he is full of adventure, mischief and dreams for his future. His transition from rich merchant's son to poor man—and tales of his good deeds after this transition—are told in a captivating, non-preaching manner.

This superb story has won the Austrian Children's Book Prize from the Austrian Ministry of Education and Art and the Catholic Children's Book Prize from the German Conference of Bishops. Although the art may be helpful for younger children, the story stands on its own and is especially suitable for reading aloud. Ages 8-13. (BF)

"I Will Be a Doctor!" by Dorothy Clarke Wilson. Abingdon Press (Nashville, Tenn., 1983). 160 pp., \$6.95.

In 1849, Elizabeth Blackwell was graduated from medical school and became the first woman physician. "I Will Be a Doctor!" is the story of the hardships and triumphs she faced in her 89 years, from her childhood in England to her education and practice in the United States.

Ms. Wilson, who wrote an adult (See BOOKS on page 21)



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Books (from 20)

biography of Elizabeth Blackwell, emphasizes the female pioneer's determination, which helped her overcome tremendous odds time after time. The author incorporates interesting bits of medical history into an inspiring story. Ages 10 and up. (BF)

"Bye, Bye Boogiem" by Judy Rae. Touchstone Enterprises (Fargo, N.D., 1982). 40 pp. \$3.95.

A superb book for any family whose children are learning to cope with fears of dancing shadows in their bedroom or of things that go bump in the night. Sprightly narrative style and attractive charcoal illustrations by Lalo make "Bye, Bye Boogiem" a bedtime story that is fun for children to hear. Couple that with success in the book's chief aim, to help children deal better with their "boogiem" and to help parents help their children cope, and you have a top-notch children's book. After a first reading my three-year-old became noticeably less afraid of being attacked at night by elephants, and my six-year-old began dealing far more positively with fears of sounds and shadows. A warning—if you are in the habit of starting bedtime reading at a certain time before bed, start this book a little early. When I first read it,

my children were so enthralled with talking about how they would stand up to their boogiem that I got them to bed a half-hour late that night. Ages 2-8. (JF)

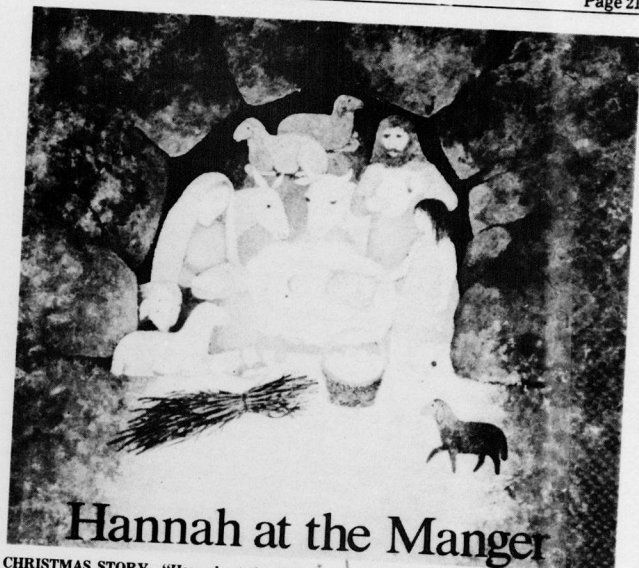
"The Merry-Mouse Book of Prayers and Graces" by Priscilla Hillman. Doubleday and Co. (Garden City, N.Y., 1983). 32 pp., \$4.95.

This book amounts to a drug-store collection of religious greeting cards written mainly for children.

Ms. Hillman's adorable large-eyed mice, dressed Holly Hobby style in 19th-century gingham bonnets, aprons and ankle-length dresses, and surrounded by the toys, furniture and other accoutrements of early Americana, lend an aura of rural simplicity and nostalgia to the prayers.

Unfortunately, the prayers are of uneven quality. They range from the elegant, childlike simplicity of "I see the moon, And the moon sees me. God bless the moon, And God bless me," to the obtuse "God bless all those that love those that I love, And all those that love those that love me."

The cute, rustic mouse pictures give the prayers, mostly rhyming quatrains, an (See BOOKS on page 23)



Hannah at the Manger

CHRISTMAS STORY—"Hannah at the Manger" by Regine Schindler and illustrated by Hilde Heyduck-Huth is the story of a poor shepherd girl who journeys to Bethlehem to visit the Christ child. It is one of the new children's books available for Christmas giving. (NC photo)

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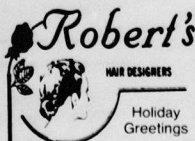
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Children are hoping for more than gifts

by MARIANNE STRAWN

We are never really ready for Christmas. But Advent sneaks up like a sleuth while the crumbs of Thanksgiving still hide under the dining-room table.

Suddenly the calendar warns: "Christmas is coming!"

We may be jolted by the sudden reminder, but for the children in our family, expectations of this holiday season are never far away. My 7-year-old, sitting by the Christmas tree last year—wads of hastily ripped paper everywhere, ribbons trailing over chairs—surveyed the lovingly selected gifts and announced, "next Christmas I want twirly curl Barbie."

In the 95 degree heat of an August afternoon I stretched out beside the pool seeking a little solar therapy for my hot, tired body. My son came and stood over me dripping streams of water. "I was just thinking, Mom. For Christmas, I'd like a Knight Rider Power Cycle," he said.

Justice Department will not appeal

WASHINGTON (NC)—The Justice Department has decided against appealing two court rulings that overturned a federal regulation requiring parental notification when girls under 18 receive prescription contraceptives from a federally funded clinic. The regulation, issued in January, was challenged in separate suits by the National Family Planning and Reproductive Health Association and the Planned Parenthood Federation. The Reagan administration, which made the regulation, lost both cases. The U.S. Catholic Conference had supported the regulation.

So much anticipation! Such great expectations!

Advent is our opportunity to reach out for peace, to plan and create order in the kind of schedule that customarily demands that two children be on opposite sides of town at 4 o'clock, that presents get in the mail immediately, that the cards get addressed and stamped.

We desperately need Advent. Instead of ignoring it as another burden, one more thing to fit into hectic days, families might look for ways to let Advent serve as a guide.

The "I wants" of my children always stick in my mind like the film of peanut butter that covers the kitchen. But adults need to listen to the other things the children are saying.

We open the Advent calendar wearily, looking on the season as a mixed blessing, a count-down laden with anxiety. We must let the children reveal the holiday season to us.

—Listen to them.

Children skip and sing for joy as they anticipate the celebration of the birth. It is adults who become slaves and martyrs to tradition. We are the ones sucked into the trap of making the house look like a magazine page.

—Watch with the children.

It is the children who view the holiday from the proper perspective, seeing the beauty and brightness. Adult eyes see the hassle, the traffic, the greed. These sights crowd out the simplistic elegance of a single tree branch or a smiling face.

As the days of Advent come closer to the birthday of the Christ child, the expectations of children grow: "Oh mommy, I can't wait. How can it be so long?" they ask.

My mind has been saying, "I'll be so

glad when this is all over. It just gets worse every year."

It is the children whose wide arms reach out in the season to encompass the world. As I work through Advent trying to check off the absolutely essential people on my gift list, a blond child pulls at my skirt asking, "Mom, what can I give the crossing guard?"

"The crossing guard? My goodness, I haven't even got the presents for the cousins or Aunt Freda, how can I think of ..."

I was almost going to say "people who don't count."

I make time to bake cookies with the children to give to the crossing guard, the school secretary, and the new family who just moved in up the street.

—Laugh with the children.

If we are not laughing, we have lost the gift of Christmas.

Children have expectations—they expect gifts, but they also expect joy, beauty and sharing.

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Books (from 21)

aura of nostalgia that may be all right in limited quantities but is actually dangerous if taken too seriously. If this is the model a parent uses to teach a child to pray, he or she will begin thinking of religion as quite divorced from real life. Nostalgia is fine for nursery rhymes and fairy tales, but religion is too important to be reduced to that. For girls age 2-8, but because of a predominance of traditionally feminine motifs, unlikely to interest boys beyond age 5 or 6. (JF)

"Peter Spier's Christmas!" by Peter Spier. Doubleday and Co. (Garden City, N.Y., 1983) 34 pp., \$10.95.

Like some two dozen other books by illustrator Peter Spier, his "Christmas!" tells a story without words, challenging the young reader to narrate the events unfolding in the pictures. Toddlers will enjoy just looking at the pictures, scarcely aware of the story line. From about age 5 on they will tell the story with increasing sophistication and attention to clever visual clues about what is happening.

If I have one complaint, it is the relative paucity of detail on the religious significance of Christmas: The book accurately reflects the focus on presents, cards, tree, house decorations, family visiting, Christmas dinner, etc., that marks the modern American celebration. It devotes only about one-fifth of its space to church-going and the religious symbols that should be our central concern.

That said, the fault is more in us than in the artist. Spier draws a portrait of the many meanings of Christmas which involves the child deeply in the story, and it is up to the parent to help direct that involvement in terms of values. Ages 3-9. (JF)

"Hannah at the Manger" by Regine Schindler, illustrated by Hilde Heyduck-Huth. Abingdon (Nashville, Tenn., 1983). 30 pp. No price listed.

Like "The Drummer Boy" or "Amahl and the Night Visitors," "Hannah at the Manger" is a parabolic fiction that captures the spirit of the first Christmas through the eyes of a child who is privileged to witness the event and to give to the newborn King a special gift.

Hannah, daughter of a poor shepherd in Bethlehem, meets Mary and Joseph as they arrive in Bethlehem seeking shelter for the night. Later that night she secretly follows her father as he and his fellow shepherds go to find the new king.

This beautiful, simply told tale, translated from the German, brings the Christmas story to life for children, and Ms. Heyduck-Huth's dramatic earth-tone illustrations can bring equal joy to children and adults. Ages 3-80. (JF)

(Barb Frazee is a freelance journalist and Jerry Fiteau an NC staff writer. Fiteau's sons, one six and the other three, took part in composing his reviews. Mrs. Frazee's infant daughter and two-year-old son just enjoyed the pictures.)

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YOUTH CORNER

Rebels' success in volleyball continues

by SUSAN M. MICINSKI

Although volleyball season is officially over, we would be amiss without extending congratulations to Roncalli for finishing another brilliant year. The Rebels began their season by winning the Providence Invitational and then went on to capture the City Title for the second straight year. In addition, the girls were crowned Sectional Champs for the sixth time in six years. They defeated defending champion Ben Davis for their second Regional Championship in three years.

Then the Rebels shut out Columbus East in the finals to win the Semi-State Title. The inexperienced, but determined team then advanced to the elite Final Four of the state. But here the Rebels met their Waterloo, being defeated by eventual State Champion Mishawaka.

Rebel team members Marni Kirkhoff, Diane Hoereth, Maureen Field, Kristie Kelly and Lisa Minardo were all named to the All City Team as picked by the Marion Coaches Association. Susan Hoereth

was awarded an Honorable Mention.

Also, the Indianapolis News named for the first time a Coach of the Year, an award which went to Rebel coach Kathy Nalley-Schembra.

"It was really special for all of us," stated Father Steven Schafflein in describing the first ever Senior Christian Awakening Retreat he conducted held at the Beech Grove Benedictine Center for the Connersville Deanery, Nov. 10-13.

This retreat, which Father Steve explained is based on a Cursillo model, centers on relationships in the lives of youth—relationships with parents, friends, Church and God. "It's been around for almost 18 years now, and is designed to awaken an understanding of spirituality in youth. I think it's the most powerful thing to have an effect on family love," he declared.

According to the retreat master, who is also the associate pastor of St. Andrew's Parish in Richmond, "I've seen so many young people coming to church only because their mom and dad make them come. Or if not for that, they come for social



HONORED REBELS—The Roncalli volleyball team once again achieved high honors with an unbelievable record of 33 wins and four losses. The Rebels also led in placements on the All City Team and All Indianapolis Team. From left to right are: Kristie Kelly, Marni Kirkhoff, Maureen Field and Diane Hoereth; all named to the All City first team, and Susan Hoereth who was awarded an honorable mention and Lisa Minardo who was named to the second team. (Photo courtesy Roncalli)

reasons. But after they experience a retreat like this, they begin to really feel nourished by the faith and want to share this with others."

Since past participants do have this desire to share their faith, they serve as team members on the retreat assisting to conduct it.

But contrary to what some may believe, a Christian Awakening Retreat "doesn't build something new," stated the associate pastor. "It nourishes what the parents have already planted."

During the course of the four-day experience, there is "a lot of prayer, a lot of scripture, a lot of personal witness and sharing and a lot of fun, too," declared Father Steve.

In addition to awakening a sense of spirituality in youth, another asset of the retreat is that "it really builds a sense of community and commitment to the local church. You can train other leaders—youth and adult—who can share with others within the deanery."

Since this retreat met with such success, "we are planning to have others for all the other high school grade levels," declared Father Schafflein. "I find nothing more beneficial for youth than well planned out spiritual events," he concluded.

Thanks to the combined efforts of students and staff at Roncalli High School, some needy Indianapolis area residents were able to enjoy food they may not have ordinarily had for Thanksgiving.

The school reported that more than 21,000 cans of food were collected in their annual canned food drive before Thanksgiving. The school distributed 45 baskets of food and their donations went to Catholic Social Services, Holy Angels and Holy Cross Parishes.

Of the total collected, more than 17,000 cans were given to the St. Vincent de Paul Warehouse at Sacred Heart Parish for distribution there.

A dance will be held at the CYO Center on Monday, Dec. 12 from 7:30 p.m. to 10 p.m. Admission is \$2. Music will be

provided by some youths who have audio equipment and records. Proceeds will be applied to purchasing gifts for a family of six of the Caritas program matched with the Indianapolis Deanery CYO Youth Council.

Gerald Ross, administrator of volunteer services at CYO, stated that they have a goal to raise \$200 at the dance. "The kids are really looking forward to this," he explained. "They know that giving is a big part of Christmas—it's not just receiving."

Friday, Dec. 16 is the entry deadline for the annual publication contest sponsored by the CYO Public Relations Advisory Committee. According to the administrator of volunteer services, judges will look at the January, February and March issues of deanery or parish CYO newsletters. Publications will be judged on design, lay-out and how they are written. All work must be done by youths.

The CYO wrestling league deadline is Jan. 2, 1986. Matches will begin on Jan. 29. To register or for further information contact CYO at 632-9311.

Lifesigns

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

the Saints

ST. PETER FOURIER



PETER WAS BORN IN MIRECOURT, FRANCE, ON NOV. 30, 1658. HE WAS SENT TO A JESUIT COLLEGE AT 15 AND JOINED THE CANONS REGULAR OF ST. AUGUSTINE AT 20. HE WAS ORDAINED IN 1680. RESUMING HIS STUDIES AND RECEIVED A DOCTORATE. OFFERED HIS CHOICE OF SEVERAL PARISHES, HE CHOSE ONE IN MATTAINVILLE, WHICH WAS MORALLY LAX AND HEAVILY INFLUENCED BY CALVINISM. BY MOTIFICATION AND A DEEP PRAYER LIFE, FOURIER SPENT THE NEXT 30 YEARS HELPING PRISONERS AND CLERGY REFORM THEIR LIVES. A NUMBER OF PROTESTANTS WERE ALSO CONVERTED TO CATHOLICISM THROUGH HIS INFLUENCE. PETER, WHO WAS A PIONEER IN ELEMENTARY SCHOOL EDUCATION, SUPPORTED SCHOOLS FOR POOR CHILDREN BECAUSE HE BELIEVED MORAL LAXNESS STEMMED FROM IGNORANCE OF THE TRUTHS OF THE FAITH. HE OPENED A FREE SCHOOL IN 1696 WITH FOUR WOMEN VOLUNTEERS AND ORGANIZED THEM INTO AN INSTITUTE, WHICH BECAME THE CANONISSES REGULAR OF ST. AUGUSTINE OF OUR LADY. THE INSTITUTE SOON SPREAD ALL OVER EUROPE. HE REFORMED AND UNITED THE HOUSES OF HIS ORDER AND BECAME SUPERIOR GENERAL IN 1732. PETER DIED ON DEC. 9, 1648 AND WAS CANONIZED IN 1897. HIS FEAST IS DEC. 9.

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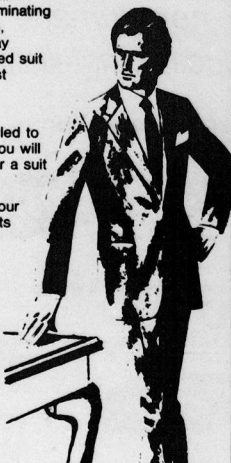
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Sex ed document stresses love

Cardinal calls statement positive, encouraging

VATICAN CITY (NC)—The Vatican document on sex education stresses "the value of love illuminated by Christ" and "the value of every feeling and act connected to it," said U.S. Cardinal William Baum, prefect of the Vatican Congregation for Catholic Education, which produced the 36-page document.

"Educators, convinced bearers of these values, become authentic transmitters by word and example of these same values to the younger generations," he added in a statement issued Dec. 1.

Cardinal Baum described the document, "Educational Guidance in Human Love—Outlines for Sex Education,"

published Dec. 1, as "positive and encouraging."

"The church has confidence in families and educators who can and must transmit the values of love," he said. He added that the church also "has confidence in the young who are open to these values and who can understand them and live them as life unfolds in their adolescence, in their young adulthood, in their time of preparation for marriage, but also in the path toward a free decision to live a life of celibacy consecrated to the service of God and the church."

A source familiar with the document said it has been in preparation "for more than 10 years" and is a response to

parents, teachers and other educators who "sought help in responding to the sexual revolution in the 1960s."

"The document is very strong on who does the teaching," he said, "because it is not just a matter of handing over information. The educator also transmits attitudes and values and so must be someone who exemplifies values."

"Teachers should point out that Jesus Christ was once an adolescent with all the problems and feelings of an adolescent," he said.

The document is presented in broad terms and addresses the whole church, meaning the decision as to whether schools have a complete sex education

program, whether education will be offered in a coeducational setting, in groups or individually, and what materials will be used must be decided at the diocesan level, he said.

The document indicates a definite role for the Catholic school in sex education but all programs have to have implicit or explicit parental consent, he added.

The document is also meant to reassure parents "that there can be sex education programs which do justice not only to the moral teachings of the church and the moral growth of the individual, but which also are practically useful," he added.



A WINNER—Juli Tucholski, a Cleveland Central Catholic High School junior with muscular dystrophy, gives a big hug to Father Robert Kloos, who heads a clowning ministry in the Cleveland Diocese. Juli wrote a winning entry on Father Kloos for a vocation contest sponsored by the Catholic Universe Bulletin, Cleveland diocesan newspaper. (NC photo by Sigmund J. Mikolajczyk)

DORIS ANSWERS YOUTH

Family must deal with death

Dear Doris:

My brother recently died in a car accident. It was a great shock to our family, especially my parents. They had big plans for my brother. He was an overachiever and my parents felt that he was perfect in every way.

Now that he is gone my parents are constantly talking about how great my brother was and comparing me to him, always asking why I can't be more like him.

I am really getting sick of all the pressure being put on me. I miss my brother very much and I can't stand being reminded of his death.

I am 16 years old and I am thinking about leaving home and living with a friend for a while. What should I do?

Confused

Dear Confused:

Don't leave home. Right now is the time you need your family, and they need you.

You and your parents are

all trying to deal with your grief in your own way. Perhaps what you need to do is to share your grief together.

In a manner of speaking you are all shutting each other out. Have you told your parents about the pressure you feel daily? Have you explained to them how much you miss your brother and how being reminded of him hurts you?

And your parents—I am sure you have tried to understand how they feel but have you all sat down and talked about it?

When grief is kept inside it can become poison. It has to be aired out so that it does not end up getting turned around and come out backwards.

I am sure that your parents love you as much as they always have and that they think you are just as good as you ever were. Maybe by comparing you to

your brother it is helping them to keep him alive.

If you run away now it will be more difficult to work things out later. Talk to your parents and work together towards accepting the unbearable pain of admitting your brother is gone. It is unfair, but it has happened.

Dear Doris:

How can I let my parents know that I love them but I want to live in the 1980s not the '50s or '60s?

I am the oldest of four children and like any teen age girl I like to keep busy. I am very active in sports and my youth group but I also try to pull my weight at home and keep everybody proud of me.

My father is never satisfied. He says I get too much at my age and that he should be stricter with me. Everything I get, though, I get for myself without placing demands on my parents.

To my father it is as though WORK is the only word in the dictionary.

I don't think I go too many places for my age. I hope you understand.

1983

Dear 1983:

The only thing you can do is stick by what you believe to be right. You have to live your own life.

Be careful, though, and don't let your quest for independence cloud your vision of your father. He has a right to his opinions. You do not have to agree with them, but you do have to respect them, and him.

Never forget that you do love him, and never stop letting him know it. Don't make the mistake of claiming your independence by separating yourself from your family. In the end you will be you, but it will be awfully lonely without your family base.



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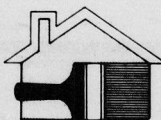
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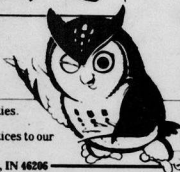
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Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206



December 9-11

A Charismatic Retreat on the subject "Holy Year of Reconciliation, Spiritual and Bodily Healing" will be conducted by Franciscan Father Martin Wolter and Father Rick Tucker at Alverna Retreat Center, 8140 Spring Mill Rd. Cost is \$50 per person. Call 257-7338.

Kordes Enrichment Center, Ferdinand, will hold a Directed Prayer Weekend. Call 812-367-2777 for information.

December 10

Mount St. Francis Retreat Center offers a workshop on "Contemporary Issues in the Church" from 9 a.m. to 5 p.m. \$15 fee includes lunch. Call 812-923-8817 for information.

Catholic Widowed Organiza-

tion (CWO) will hold their annual Christmas Party at the Chatham Walk Club House.

Little Flower P.T.O. will hold a Snowflake Dance from 8 p.m. to 1 a.m. \$2.50 per person. Music by D.J. Jim Karras. Beer and setups available.

A Regional Workshop on the Revised Code of Canon Law will be held for Indianapolis East and South Deaneries at Secunia High School.

The city-wide meeting of Separated, Divorced and Remarried Catholics will be a Christmas Party at the home of Sara Walker. Bring beverage and snack to share. Call Sara 259-8140, Cheryl Andreason 846-6697 or Fran Lutocka 898-8003 for more information.

Providence High School, 707

W. Hwy. 131, Clarksville, will hold a free High School Placement Test for eighth graders from 8:30 to 11:30 a.m. For information call Ms. Lippman at 812-945-2538.

December 10-11

The Beech Grove Benedictine Senior Sisters will hold their second and last weekend Bazaar from 1 to 4 p.m. at Our Lady of Grace Convent, 1402 Southern Ave., Beech Grove. Handmade craft items, baked goods and plants.

December 11

A study of "Christmas in Scripture" will be held at Mount St. Francis Retreat Center from 9 a.m. to 5 p.m. \$15 fee includes lunch. Call 812-923-8817 for information.

St. John's Festival of Arts will present Rebecca Bunton, organist, in a free concert at 4:30 p.m. in the church, 126 W. Georgia St.

The Eastside group of Separated, Divorced and Remarried Catholics will meet at St. Simon's at 7:30 p.m. Call Jane Gilliam 359-8608 or Fran Lutocka 898-9003 for information.

Holy Angels Choir will perform a city-wide Free Concert at 6 p.m. in St. Monica Church, 6131 N. Michigan Rd. Reception will follow.

The Advent Program series at St. Benedict Church, Terre Haute, continues from 4 to 5:30 p.m. in the church, followed by Vespers and Benediction. Call 812-232-4421 for limited babysitting.

The Adult Catechetical Team of St. Lawrence Church, Shade-land and 46th St., will sponsor the second and last part of its Advent Series from 2 to 4 p.m. Dr. Ernest Collamati will conduct a workshop and discussion on "The Church—Crisis and Conscience."

The Youth Ministry Group of St. Vincent de Paul Parish, 1711 S. "I" St., Bedford, will present a free Mime Performance in the school cafeteria following 10 a.m. Mass. Coffee and donuts will be served.

St. Malachy Church, along with Calvary United Methodist Church and Messiah Lutheran Church, will present a free festive Christmas Concert at 7 p.m. at St. Malachy's, 326 N. Green St., Brownsburg.

Members of St. Vincent Hospital Guild and their spouses will enjoy their annual Champagne Christmas Brunch at 12:30 p.m. in Hillcrest Country Club.

St. Thomas the Apostle Church, Fortville, will hold a Pancake and Sausage Breakfast from 7 a.m. to 1 p.m. Adults \$2.75, senior citizens and teens 13-18 \$2, children 6-12 \$1.25, under 5 free.

December 12

Northside and Westside Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. at St. Thomas Aquinas Parish Center. Discussion on "Gifts to Give Ourselves." Call Jan Mills 259-4422, Sara Walker 259-8140 or Mary Jane Oakley 247-0286 for information.

December 13

Southside Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. at Beech Grove Benedictine Center to celebrate Mass with Fr. Jim Farrell, followed by a pitch-in dinner. Call Nancy Naberhous 881-7538 or Delores Gibson 881-3997 for information.

The Ave Maria Guild will meet at 12 noon to install officers following a Christmas Dinner at St. Paul Hermitage, 501 N. 17th St., Beech Grove.



"IF IT WASN'T SUNDAY MORNING... FASTER... I'D SAY LET'S STOP AND SEE WHAT HE WANTS."

The last Advent Talk on Peace, Justice and Hope conducted by Benedictine Sister Gwen Goss and Fr. John Schoettelkotte will be held at Beech Grove Benedictine Center from 7:30 to 9:30 p.m.

St. Lawrence Ladies Club "Christmas Celebration in Merry Old England" will begin with Mass at 7:30 p.m., followed by traditional Elizabethan music performed by the Broad Ripple Madrigal Singers.

December 14

Fr. Patrick Kelly's Advent Bible Study Series called "Christmas Celebration: Prophecy and Fulfillment" continues at St. Joan of Arc Church, 4217 N. Central Ave., from 7:30 to 9 p.m. in the Parish Center.

St. Mark's Parish, Edgewood and U.S. 31 S., will hold a Card Party and Luncheon in the Parish Hall, with lunch at 11:30 a.m. and cards at 12:30 p.m. Men welcome.

December 15

The Carmel Separated, Divorced and Remarried Catholics will meet at Our Lady of Mt. Carmel at 7:30 p.m. Subject is "Families and the Holidays." Call Linda Courtney 896-5901 or Mike Folse 846-3819 for information.

The Catholic Social Services' Married Women's Growth Group will hold its final meeting from 9 to 11 a.m. at St. Luke's Church.

Kordes Enrichment Center, Ferdinand, offers a Support Group meeting from 7 to 8:30

Barton attends conference

Father James D. Barton, archdiocesan director of the Pontifical Society of the Holy Childhood Association, attended the Tenth Annual National Conference of HCA in Washington, D.C., in mid-November.

The three-day conference was organized around the theme "HCA: Bringing the Fullness of the Gospel."

Holy Cross Father Francis W. Wright, national director of HCA, opened the conference by presenting the report of the HCA national office. The 130 delegates included diocesan directors, mission coordinators and teachers from across the United States as well as from several countries in Africa, South America and Europe.

In his keynote address, Bishop George Phimpisan of Thailand spoke of his experiences with HCA in his homeland. He exhorted those in attendance to continue

developing in children of the U.S. a sensitivity to those of other cultures.

During the conference, Father Wright presented the second Bishop Charles de Forbin Janson Award. The citation was given to Salesian Father Lawrence Bohnen, who has spent 28 years developing an organization which educates and feeds 12,000 slum children in Haiti. The Bishop Janson award honors the founder of HCA. The organization developed in France, and now includes more than 90 nations.

Other conference speakers and their topics included Father Edward Braxton, a theologian, who stated that the church is Catholic, and is always seeking to be Catholic. Thus, it is authentically Catholic while being authentically Asian and authentically Catholic while authentically African.

Msgr. George Higgins, pioneer in American social justice, spoke on the relationships between justice and the missions.

Jesuit Father William Byron, president of Catholic University of America, spoke on the theology of giving and receiving, and the importance of making this part of Christian education for the young of our country.

Jesuit Father James DiGiacomo, a religious education writer, shared his experiences with Catholic students. He noted that "there is something blossoming in the early '80s that finds a heartening receptivity to religion in the young, a willingness to celebrate prayer, an instinct to take Jesus seriously."

Gabriel Huck, an authority on the liturgy, focused on liturgy as an expression of faith and the special appeal it has for the young.

Panels and discussion groups gave conference participants an opportunity to exchange ideas on programs and activities for the children as well as materials distributed by HCA in its year-round education program.

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Adults should look to Christmas with childlike anticipation

by THEODORE HENGESBACH

As the air becomes crisp and the trees colorful, I think back to my childhood days in Michigan. I remember fondly the last weeks of November and how eagerly I looked for the first snow shower. Very often it occurred during the week of Thanksgiving.

Then, in sequence, came a two or three day break from school, the purple vestments of Advent, a small gift left for me on our farm house porch by St. Nicholas, the holy day commemorating the Immaculate Conception, the rose vestments of the third Sunday of Advent, vacation from school—and finally, finally, Christmas!

You see, I really loved Christmas. If there ever was a child living in expectation, it was I during those days. And the church's Advent prayer fit my mood perfectly. The theme of expectancy, God giving the world the gift of Jesus to free us from the darkness of sin, matched my growing anticipation of gifts and the freedom from school to play in the snow.

But here I am, with another Advent and Christmas season just ahead. I wonder if it is possible to tailor such a good fit today between my personal and my religious expectations.

After some reflection, I think it depends on whether the meaning of Christmas really relates to the meaning I expect to find in my life. I see the season of Advent as an ideal time to give some thought to the connection between religion and life.

When we get right down to it, the childhood anticipation of gifts and of some free time suits the adult too. The adult, after all, has experienced gift-giving, not just of toaster-ovens and ties and fruit-cakes, but also of friendships and the inner yearnings of the spirit.

The adult has experienced the opposite too, the withholding of self, the breaking of confidences and the loneliness of isolation.

The adult has experienced the freedom and exhilaration of self-expression in work, of joy in families and the ability to direct one's own affairs.

The adult has experienced the constraints of responsibility, the draining demands made by others on one's time and energy and the frustration of coming to dead ends again and again. The adult also expects a good measure of sharing and self-expression in life.

So how do the seasons of Advent and Christmas relate to my personal expectations of life?

Christmas means that God took on the total human condition, the weakness and impotence of the child along with the child's endearing smile. In Jesus God received the gift of humanity and humanity received the embrace of the divine.

Humanity was no longer isolated from God. In Jesus God took on human destiny and man took on divine destiny. Christmas means that there is a shared life of love between God and us, and that creatures have a future of ultimate significance.

Christmas tells us that the expectation adults have to share love and to live a life of creative self-expression is well-grounded. This is our destiny, even if from time to time it may not be realized in our daily existence.

Advent gives us some time to take stock of our lives, to ask what we really want and to reflect on the promise Christianity offers. This done, we can establish priorities in keeping with our expectations and set goals.

Very practically, such plans might include: additional education for personal enrichment or for job advancement or security; making a change in lifestyle—either getting more serious about it or breaking the grips of workaholic tendencies. It may mean improving relationships with spouse and grown children, or mending a broken relationship,



LOOKING BACK—Theodore Hengesbach recalls his childhood days in Michigan and how eagerly he looked forward to snow during the last days of November. It was a time of anticipation for him—for Thanksgiving, for snow, for time off from school, for the little celebrations of December and finally for Christmas. As an adult Advent is still a time of great expectations—that God will come to us as a human being taking on all the weakness and impotence of a child. (NC photo)

or doing a bit more to keep a friendship from going sour.

It's often said that Christmas is for children and indeed it is. But Christmas is for adults too.

Christmas is a promise and an en-

couragement that ultimately life has meaning for each of us.

Advent is our opportunity to lay plans to realize our Christmas expectations more fully.

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Father Reedy, columnist, dead at age 58

NOTRE DAME, Ind. (NC)—Holy Cross Father John Reedy, 58, Catholic press columnist and publisher of Ave Maria Press for 30 years, died Dec. 2. He had been hospitalized for several weeks in South Bend, Ind., suffering from a bone marrow disease.

Born in Newport, Ky., he attended primary and secondary parish schools in Kentucky and entered the Congregation of Holy Cross in 1943.

John Reedy received his undergraduate degree from the University of Notre Dame in 1948, studied further at Holy Cross College, Washington, and was ordained on May 31, 1952.

After ordination, he pursued graduate studies in journalism at Notre Dame and Marquette University, Milwaukee. He also worked at the Catholic Press Association office in New York with James F. Kane, then executive secretary.

In 1954, Father Reedy was named publisher of Ave Maria Press, located on the Notre Dame campus, a position he held at his death.

He was also executive editor of Ave Maria magazine from 1954 until 1970, when he closed the magazine. For a few years thereafter he published a newsletter called AD Correspondence. He was also president of Spiritual Book Associates, a book club operated by Ave Maria Press.

Father Reedy was widely known for his syndicated opinion column in Catholic newspapers. One of the most widely

published columns, it was estimated to reach more than 2 million readers.

In 1967, he received the CPA St. Francis de Sales award, given to cite an outstanding contribution to Catholic journalism, for his 1966 position paper on the revitalization of the Catholic press.

From 1977 to 1983, he was chairman of the CPA long-range planning committee and had served as chairman and member of a number of various CPA committees.

He had been secretary of the Provincial Council of the Priests of the Holy Cross, Ind., province, since 1966 and was president of the Urban League of South Bend-St. Joseph's County in 1974-75.

Father Reedy is survived by a brother, Albert, of Fort Mitchell, Ky., two sisters, Sister Celeste Reedy, a Sister of Charity from Louisville, Ky., and Mary Brockschmidt, Hobart, Ind.

A funeral Mass was scheduled for Dec. 5 at Sacred Heart Church, Notre Dame, with burial at Notre Dame.

James A. Doyle, executive director of the CPA said of Father Reedy: "John Reedy was the most astute observer-critic and stimulus for the Catholic press. A vigorous commentator, and a close and loving friend, he was a man of very broad vision about church communications. He had a rare ability to address any subject with fresh insight, which allowed him to make original comment. The fact that his brilliant mind, articulate voice and warm heart have been stilled so soon is a shocking loss for the press and the church."

Bishop Snyder celebrates Mass for Sullivan

GAINESVILLE, Fla. (NC)—Bishop John J. Snyder of St. Augustine, Fla., celebrated a Mass of Resurrection Dec. 1 for Robert Sullivan, executed the day before at the Florida State Prison in Starke. "Yesterday, many of us gathered as prayerful, tearful witnesses of the termination of Bob Sullivan's mortal life," said the bishop in his homily at St.

Augustine Church in Gainesville. "We came that he would be strengthened by our friendship and our faith in a God who embodies justice, mercy and love in a mysterious but marvelous harmony." The bishop was among Sullivan's supporters who gathered on the prison grounds for prayers the morning of the execution. The Mass was celebrated at Sullivan's request.

Indonesian invasion has failed, priest says

UNITED NATIONS (NC)—Indonesia is failing in its efforts to control East Timor after the bloody invasion of 1975, according to Msgr. Martinho da Costa Lopes, former apostolic administrator of the Diocese of Dili, the only Catholic jurisdiction in East Timor. "When the Indonesians invaded, this was the start of a period of massacres,

torture, capturing people, arresting any suspect in the middle of the night," he said in an interview distributed by the United Nations. Despite the violence and current presence of 20,000 Indonesian troops, "Indonesian efforts at annexation have failed completely," he said.

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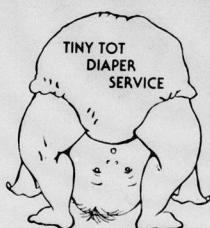
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p.m. Spirituality of the Beatitudes will be held from 7 to 9:30 p.m. Call 812-367-2777 for information.

St. Thomas Aquinas Singles will meet at 5:30 p.m. for a Happy Hour at Tom Foolery's, 2 W.

Washington St. Call Jenien 299-0602 for information.

December 16

St. Thomas Aquinas Singles will meet at 8 p.m. to play volleyball in STA gym. Call Jenien 299-0602 for information.

December 16-18

Franciscan Father Martin Wolter will conduct a Tobit Week-end for couples considering marriage, at Alvena Retreat Center, 8140 Spring Mill Rd. Cost: \$100 per couple.

Mount St. Francis will hold a Christmas Family Retreat. Call 812-923-8817 between 9 a.m. and 4 p.m. for information.

December 17

Kordes Enrichment Center, Ferdinand, offers a Day of Reflection from 10 a.m. to 4 p.m. on the theme "Advent: A Waiting in Faith." Presenters are Benedictine Sisters Michelle Mohr and Kathy Huber. \$6 fee includes lunch. Call Sr. Betty Drewes 812-367-2777 for information.

December 18

Eastside Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. at St. Simon's. For information call Jane Gilliam 359-8608 or Fran Lutoka 898-8003.

The Church of the Holy Name of Jesus, Sherman and Troy, will present Christmas Concert XXII conducted by Music Director Jerry Craney at 3 p.m. and 6:30 p.m.

Men and Boys Choir, Girls Choir, Folk Group and orchestra. Obtain tickets by calling Mrs. Kay Petroff 786-7820.

St. John's Festival of Arts presents a free concert by St. John's Choir directed by John Van Bente at 4:30 p.m. in the church, 126 W. Georgia St.

The Indianapolis Club of St. Mary-of-the-Woods Alumnae will hold a Christmas Coffee for Woods students and their mothers at the home of Mrs. C.J. Koschnick from 11 a.m. to 1 p.m. For reservations call Marianne Andrews 257-2923.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m.

UNICEF plans holiday activities

The Indianapolis Committee for the United Nations Children's Fund (UNICEF) has announced its 1983 Christmas card sales and second annual Children's Festival.

The local committee is offering greeting cards by artists in many countries, calendars, stationery and games.

Outlets for purchase of cards in the Indianapolis area include Christian Theological Seminary Bookstore, 1000 West 42nd Street; Church Federation of Indianapolis, Indiana Interchurch Center, 1100 West 42nd Street; The Gift Shop at the International Center, 1050 West 42nd Street; Butler University Bookstore; Student Union buildings at Marian College and IUPUI; All Souls Unitarian Church, 5805 E. 56th Street; and The Book Rack at County Line Mall

(U.S. 31 South and County Line Road), in Speedway (3081 North High School Road) and at the City Market.

Orders may also be placed by calling a member of the Indianapolis committee. Members are Dr. Grover L. Hartman, 317-924-1331 or 317-786-1035; Eunice Jones, 317-783-3671; Mabel Metzke, 317-357-2467; and Howard O. Campbell, 317-299-4973.

Christmas traditions of many lands will be presented in the Children's Festival. This year's festival will be held at Christian Theological Seminary on Dec. 10, from 10 a.m. until noon. The celebration will include music, movies, exhibits and treats. Admission is \$1.25 in advance and \$1.50 at the door (5 for \$6). Reservations can be made by calling Louise Evans at 317-353-1491 or 546-2934.

UNICEF was among the first agencies to bring help to children in Beirut and has provided food and medical aid to refugees in Central America, Africa and Southeast Asia.

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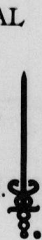
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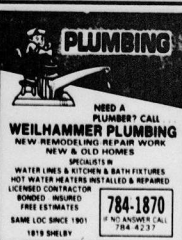
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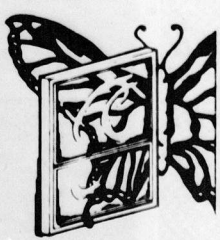
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IN THE MEDIA

Surviving fallout from TV's 'Day After'

by JAMES BREIG

There, that wasn't so bad after all, was it?

I'm referring to the airing of the ABC-TV movie, "The Day After." Beforehand, I thought the worry about its contents was a little overblown and could have backfired by turning people away from it or creating such an aura of fear that predictions of depression or worse would become self-fulfilling.

Although I saw it before the air date in order to preview it, I watched it again with my family. While it had an obvious effect on them (my sons have never watched anything else that quietly) they all expressed the feeling that the pre-broadcast warnings had been a little too much.

Here's some other random thoughts on "The Day After."

Supporters of a strong defense, like Jerry Falwell and Phyllis Schlafly, charged that "The Day After" was propaganda. They implied that this fact was hidden from the public. But I would imagine that the creators of the film would gladly admit that it is propaganda. In fact, in an article in "TV Guide" (which also gave the movie cover-story treatment), the film's director, Nicholas Meyer, noted how proud he was that the film would be a plea for disarmament.

Of course, the movie was propaganda. All effective movies, books, articles, paintings, musical compositions and sculptures are propaganda for something—the artist's view of the world, a moral point, a political stand or whatever.

TO SAY "The Day After" was propaganda is not an accusation; it's a compliment. It means it accomplished what it set out to do: it moved people...

But I wonder what it moved people to do. The assumption is that it caused people to rush out and sign freeze petitions and to send money to anti-nuclear groups.

But it could also cause the opposite reaction. The movie

could urge people to want more missiles so that more deterrent effect could be obtained so that no one ever fires them. Or people could have been moved to do nothing but affirm their apathy. "What can we do when it's so big a problem?" some viewers might ask...

As for those who issued warning after warning about the movie's contents, I wonder if they were not engaged themselves in a little overkill. Psychological associations and school boards released warnings that children under 12 should not see the film. Older teens were told to see it only with parents present. Even adults were advised to approach the movie with caution.

It makes me wonder if

those associations and boards ever saw another movie. Where are their warnings when theatrical and TV movies show mad slashers, slaving rapists, child molesters, monstrous axe-murderers, skyscraper fires, plane crashes and so on?

Where are the warnings against little children viewing "The Dukes of Hazzard?" More children ride in cars than will ever see a missile silo. On "The Dukes," cars crash, overturn and explode with accompanying jolly music from a banjo. I've got to think such scenes can make children pause when they climb into the family VW.

Whence, therefore, this sudden concern for the minds and psyches of youngsters? How come 12-year-olds can tell you the plot of the latest R-rated movie? Where are the parents and school boards when seventh-graders line up for the latest flick filled with nude women and knife murders?...

I also wonder how many adults didn't want to tune in to "The Day After" because

of the overkill about its content. After all, it's just a movie and one that was shown on TV. What's powerful in a theatre becomes less so on the home screen where the image is reduced, commercials intrude and familiar, well-lit surroundings appear.

I think too many warnings were issued, too much was made of the possible effects of the film on impressionable minds (a little should have been made, for sure, but not as much as was) and too many people, therefore, found it easier to turn on "Kennedy" or "The Jeffersons."

"The Day After" was good; I think it made important points. Jerry Falwell has asked for equal time to counter it, but I think he should add up the millions of hours of John Wayne movies glorifying war before he quibbles about two hours...

How many sharp-eyed viewers caught the poor grammar in ABC's post-movie, written announcement about the hopes the network had for the film?



AND PEARY—Rod Steiger stars as Robert E. Peary, the ambitious explorer who claimed to be the first to reach the North Pole. Richard Chamberlain also stars as Frederick A. Cook, a physician-turned-explorer and rival of Peary in "Cook and Peary: The Race to the Pole," the Dec. 13 ITT Theatre special on CBS. (NC photo)

If you missed it, here's a clue: it's sometimes hard to know when to use "its" and when to use "it's"...

What did you think of "The Day After?" I'd be interested in hearing from you and knowing your reaction, not only to the movie but also to the hoopla surrounding it.

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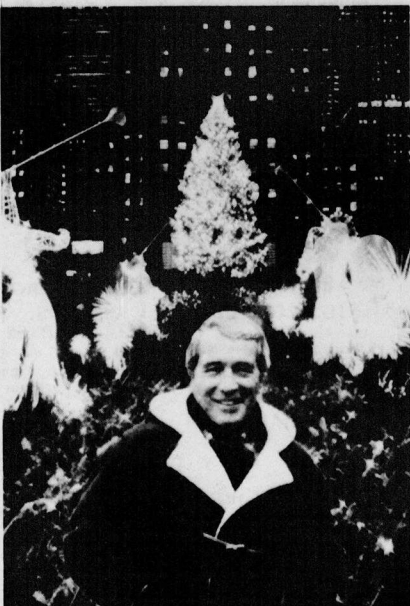
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PERRY—Perry Como stands amid the glitter of the traditional Christmas display at Rockefeller Plaza in his latest holiday special, "Perry Como's Christmas in New York," airing Dec. 17 on ABC. (NC photo)



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Terrine de anard
Pâte of livers, brandy, veal, pork,
duck and port wine.

Crêpe Nantua
Seafood crêpe covered with
lobster sauce.

Coupe de Fruits, Grand Marnier
Fresh cut fruit in Grand Marnier.

Creme de Courgette
Cream of zucchini with curry.

Soupe a l'Oignon Gratinee
Onion soup as made in Paris.

Entrées

Filet de Porc Hawaiian
Medallions of pork tenderloin,
sauteed with tropical fruits.

Filet de Boeuf Stroganoff
Beef tenderloin sauteed with mushrooms,
onions and stroganoff sauce.

Poitrine de Volaille
Boneless breast of chicken served with
marsala sauce and spinach noodles.

Canard Roti à l'Orange
Roast duckling served with
orange sauce.

Poisson du Jour
Fresh fish flown in from
the East Coast.

Petit Tournedos de Boeuf,
Sauce Bordelaise
Tender beef tournedos sauteed on toast
square, topped with bordelaise sauce.

All entrées served with appropriate vegetable,
and crisp garden greens with choice of dressing.

Desserts

French Chocolate Mousse Poire Belle Helene
Sherbet Peach Melba Ice Cream

Coffee, Tea, Sanka or Soft Drink

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VIEWING WITH ARNOLD

'Cry Wolf' won't be topped

by JAMES W. ARNOLD

"Civilized life tends to corrupt. High civilization corrupts absolutely."

—Peter Davison

If you search and scratch around, you should find a dozen good to excellent movies at theaters this year, but none of them will be better than "Never Cry Wolf." It's the classiest Disney-backed production in at least a generation.

This is the second film by director Carroll Ballard, whose first ("Black Stallion") was an instant classic. Like "Stallion," it's also an eerily poetic, romantically photographed tale describing the sudden immersion of a civilized but naive human in the wilderness and his developing "friendship" with an animal. This time the hero is an adult, Tyler (Charles Martin Smith), a biologist sent by the Canadian government to the North territories to check on the theory that wolves are destroying the once vast caribou herds. The animal, of course, is a wolf—a handsome white Arctic wolf that Tyler calls George.

The movie is adapted from the 1963 book by Farley Mowat, based on his own experiences 15 years earlier. So its basic educational point—that the wolf is a much more useful and likeable creature than indicated by his mean and terrifying image—is old stuff. But it's still strange to most of us. The movie, made during two hard years in Alaska and the Yukon with Ballard's typical thoroughness, arrives when the wolf can use some sympathy. He has become an endangered species.

Mowat, one of Canada's most distinguished authors of the postwar generation, specializes in stories about people and creatures in remote primitive areas, and was an early advocate of the benefits of living in harmony with nature.

AS HIS admirer, poet Peter Davison, suggests, his books seem to argue, in a warm and humorous way,

that man improves morally in direct ratio to his distance from the centers of civilization.

That's also the underlying theme in "Wolf," although it's so much fun and so glorious to look at that it hardly occurs to you until Ballard draws his powerful moral in the final 20 minutes.

This is basically a greenhorn-in-the-wilderness movie, a sort of witty

"Jeremiah Johnson" without the violence. In a year in The Barrens, cocky young Tyler learns from George and the Eskimos, Ootek and Mike, not only survival skills but a maturing understanding of self, nature and men. He also comes to know that it is men, not wolves, who are the Enemy.

As a scientist, Tyler is something like a lonely, lupine Jane Goodall, setting up his tent and cameras adjacent to the den and observing all that happens with George and his lifetime mate (Angeline), their three cubs, the rest of the pack, various relatives (like Uncle Albert), and a symbolic black wolf who also watches from afar.

THE most delightful incidents are straight from the book—Tyler and George using urination as a way of marking out their territories, Tyler's amusing experiments with mouse stew, the reactions of the Eskimos to his strange lifestyle, etc.

When the year is over, Tyler poignantly realizes that by observing the animals he had in a sense doomed them, by pointing the way to those who followed—the Eskimo hunters struggling to survive, the exploiters from the south seeking sport and wealth. The death of the wolves is implied, not shown, and the movie ends with an exhilarating affirmation of life.

AT THE MOVIES—Charles Martin Smith as a young biologist studying wolves in the Arctic takes time out to play his oboe in "Never Cry Wolf," a Walt Disney release. The scenery and wolf sequences are impressive, says the U.S. Catholic Conference which classifies the film A-II, but it lacks dramatic impact. (NC photo)

Still, the viewer cannot help but be moved. Like Tyler, we had longed to see George and Angeline again, but the memory of them will have to be enough.

"Wolf" is one long, 105-minute visual highlight, a semi-documentary in the uplifting tradition of Robert Flaherty, full of the sense of discovery and adventure. Among the more wonderful moments: a marvelously edited sequence of wolves hunting amid a herd of hundreds of caribou, and Tyler's terrifying fall through an ice-covered lake and struggle to escape, as a curious rabbit watches from a nearby hill.

Actor Smith is a revelation in this role, since he's usually been cast ("American Graffiti") as a nerd. His shrewd narration of Mowat's

wry language is a big part of the fun. Brian Dennehy is a genuine presence as the wacky bush pilot who becomes a bad guy, and the Eskimos, picturesque but very real, expand our insight into the human condition. (The parts are played by non-professionals).

"Never Cry Wolf" is that rare film that provokes

meditation. As Tyler says, "I wish I could say thank you straight out into the universe."

(Superbly crafted Far North adventure, extolling the brotherhood of man and beast; a treat for children and adults; highly recommended for all ages).

(USCC rating: A-2, adults and adolescents).

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