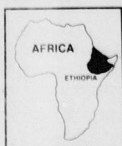


## Efforts to aid famine victims continue

### Debate on U.S. aid to Ethiopia

by Liz S. Armstrong

WASHINGTON (NC)—The tragic plight of starving Ethiopians, subject of a massive fight by Catholic Relief Services to save lives, became more than a question of international charity when a leading member of Congress and the Reagan administration traded comments on the extent of the U.S. role in saving Ethiopian lives.



Even Mother Teresa of Calcutta got indirectly involved when the news broke that she had reportedly prodded the United States to take action and that President Reagan had promised her America would help.

Meanwhile, on Nov. 2 CRS announced a cooperative effort with three other private agencies working in Ethiopia: Lutheran World Federation, Mekene Yesu Church, and the Ethiopian Catholic Secretariat. According to Bishop Daniel P. Reilly of Norwich, Conn., chairman of the CRS board of directors, an appeal has been issued to all the U.S. bishops to elicit help for the Ethiopian relief.

CRS also announced it was appealing to various donors, including the U.S.

(See DEBATE on page 2)

#### Financial report

The financial report for the Archdiocese of Indianapolis for the fiscal year that ended in June will be found on pp. 11-14 in this week's issue.



FACING STARVATION—A young African refugee peers from behind his shielding arms. Catholic Relief Services has been increasing food shipments to Ethiopia to head off mass starvation. (NC photo by Jim Whitmer)

### Archbishop appeals for donations

by John F. Fink

Indianapolis Archbishop Edward T. O'Meara has asked Catholics to help Catholic Relief Services get food to the starving people in Ethiopia.

In a letter to pastors in the archdiocese, he said that, as a member of the board of directors of CRS, he knows "that the need in Ethiopia is indeed acute and it is extremely immediate." The news media recently have documented the plight of the millions of people who are starving there.

"As Thanksgiving time approaches," the archbishop wrote to pastors, "it occurs to me that many of our people would be willing to help in this great human need. I ask you, then, to present this appeal to your own parishioners if you deem that pastorally opportune and to do it in any manner and at any time that seems appropriate to you. May I ask only that if you intend to do it, that you do it quickly and send the offerings that you gather with equal promptness to the Catholic Center so that we may send them on their way."

As reported in last week's Criterion, Catholic Relief Services is stepping up its efforts in Ethiopia despite the fact that it is already distributing 90 percent of the American food aid reaching that country. Money is needed particularly to transport food from the ports to the people.

Archbishop O'Meara noted this when he said: "Our own government and other food producers are providing food but the resources are needed to distribute it and get it to the people who are starving. This need is extremely urgent."

CRS has been providing humanitarian assistance and relief to the Ethiopians for (See AFRICAN RELIEF on page 3)

## Bishops' meeting to focus on economic pastoral

by Jerry Filteau

WASHINGTON (NC)—The Catholic bishops of the United States will gather for their regular fall meeting next week, Nov. 12-15. Most popular attention will focus on their pastoral letter on the economy, but

they face more immediate decisions on a non-sexist version of the Psalms, a new eucharistic prayer, and new guidelines for permanent deacons and for continuing formation of priests.

Also, for the first time the bishops as a body will be asked to vote their approval of a major ecumenical document, the Final Report of the first Anglican-Roman Catholic International Commission.

Their 20-item action agenda alone involves nearly 400 pages of documentation that was sent to the bishops in October. Written reports for information and discussion were expected to take up several hundred additional pages.

Discussion of a still-secret first draft of a national pastoral letter on Catholic social teaching and the U.S. economy is the most controversial general issue facing the four-day assembly (see "From the editor," page 2). Many observers have predicted that the proposed pastoral could provoke more public debate than the bishops' 1983 pastoral on war and peace issues.

The economic pastoral is not an "action" item on the November agenda, however. It is only up for discussion, with an eye toward further revisions over the

next year and a final debate and vote by the nation's bishops in November 1985.

Several of the action items on which the bishops will be asked to cast votes this year involve various church law questions, ranging from the age of receiving confirmation to rules for church support and clerical dress, from norms for recording baptisms of adopted children to guidelines for presentation of Catholic teaching on radio and television.

Here is a brief overview of some of the main action items listed in the agenda report for the November meeting:

► A new eucharistic prayer, brief and poetic in style, developed by the International Committee on English in the Liturgy, for general use in Mass as another option in addition to the four eucharistic prayers now available. If adopted by a two-thirds vote of the U.S. bishops and approved by the Holy See, it would mark the first time that a eucharistic prayer originally composed in English became available for use in U.S. Catholic churches.

► A revised, "inclusive language" (gender neutral) Grail Psalter, for liturgical use in the United States. If approved by the U.S. bishops and the Vatican, this version of the Psalms would eventually

replace the original Grail Psalter approved in 1963 for liturgical use. The revision changes many masculine references to neutral ones, such as substituting "family of Israel" for "sons of Israel" or "those" (See BISHOPS HAVE on page 24)

#### Looking Inside

Bishops' economics pastoral: The editor gives background. Pg. 2.

Theologian in Terre Haute: Fr. McBrien talks about the church of the future. Pg. 3.

Baby Jane Doe: She's one year old now and her family loves her. Pg. 4.

"Shattered Vows": Review of TV show based on Indianapolis native's book. Pg. 5.

Faith Today: A look at the role of women in society. Pg. 9.

Father John Buckel: George finds Judgment Day not quite what he expected. Pg. 17.

Book review: On nuclear war. Pg. 21.

the CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

# Pastoral on economics will be controversial

by John F. Fink

The U.S. bishops have a full agenda for their annual meeting in Washington next week, but most of the attention will undoubtedly be focused on the first draft of their pastoral letter on Catholic social teaching and the U.S. economy.

Some wonder if the bishops are gluttons for punishment. No sooner has the furor died down over their war and peace pastoral than they seem to be courting controversy with this one. Even before anyone has seen the first draft some business publications have taken the bishops to task for even considering such a letter—as if economic matters have no relationship to morality.

A group of prominent Catholic businessmen has even organized the Lay Commission on Catholic Social Teaching and the U.S. Economy to write its own letter—obviously assuming that they won't like what the bishops write. Their letter, not just a first draft, is due to be issued this week. It should be noted, by the way, that the lay commission and the bishops' committee that has prepared the first draft have met together and profess a willingness to cooperate.

The history of the economics pastoral begins at the same meeting as the one on war and peace, in 1980. It was decided, though, that both could not be issued at the same time and that the nuclear war subject was more urgent. But a five-member bishops' committee has been quietly at work since 1980, along with staff members of the U.S.



Catholic Conference and experts in various fields of economics and theology.

This pastoral is being approached much as the other was—beginning with a listening process as numerous experts with varying viewpoints told the bishops what they thought the bishops should say. The first draft was then prepared and was purposely withheld even from the rest of the bishops until after last Tuesday's election, hoping that it would not become part of the political campaign.

After the bishops discuss the letter next week, they will submit suggestions for changes to the committee, which will then prepare a second draft. This will, in turn, be discussed by the bishops at another meeting in June. A third draft will be prepared during the summer for next November's meeting at which time the bishops will vote on amendments and the final letter. It's a long and tedious process, but the bishops are satisfied with the way it worked before.

It is understood that the draft will contain four major parts: an introduction that will explain why the Catholic Church concerns itself with economic issues; what the Bible says and how that undergirds the church's teachings; the principles involved and how those have been expressed in papal documents and previous statements of the bishop; and, finally, the application of those principles to specific areas.

Milwaukee Archbishop Rombert Weakland, chairman of the bishops' committee, says that primary attention is being given to the treatment of biblical/ethical foundations of the church's social teachings: "This is the section that we consider primary and it's the section where we hope we would be able to place our greatest

emphasis and also help our Catholics—and others—begin to see that economic issues must be analyzed also for their moral and ethical content."

It's the fourth part, though, on applications of principles to specific areas, that will probably create the most controversy. It seems safe to say that that part certainly will include recommendations concerning poverty, both in the United States and throughout the world; unemployment and what to do about it; U.S. trade with developing countries; and planning for the U.S. economy.

Some business publications and members of the lay commission seem to be afraid that the bishops will condemn capitalism. That, in my opinion, just isn't going to happen. On the other hand, it's certain, from positions they take on political/economic issues, that they will criticize aspects of our economic system.

The church has done that for a long time—at least since Pope Leo XIII's encyclical "Rerum Novarum" ("On the Condition of Labor") in 1891, which, among many other things, upheld the right of workers to organize. The church's social and economic principles were restated and reemphasized by Pope Pius XI in 1931 in "Quadragesimo Anno" ("On Reconstruction of the Social Order").

These so-called "social encyclicals" of the popes were well-known to Catholics of a generation ago, but most Catholics today don't know anything about them. It's certain that those documents, along with Pope John Paul II's "Laborem Exercens" ("On Human Work"), issued in 1981, will be liberally quoted by the bishops.

So, the draft of the pastoral is about to be released, and we'll cover it in next week's Criterion. Then, let the debate begin.

## Debate over aid to Africa

(Continued from page 1)

government and other nations, for another 200,000 tons of food supplies.

CRS, which has distributed about 90 percent of American food aid reaching Ethiopia, has estimated that more than six million Ethiopians face starvation. Their nation has been particularly hard hit by the drought which has ravaged 24 African nations.

According to government information, the United States allocated approximately \$45 million for Ethiopian aid in October, more than double what was provided in fiscal 1984.

In addition, the Reagan administration announced Nov. 1 that, pending discussions with the Ethiopian government, the Agency for International Development would charter two cargo transports to fly food supplies to Ethiopia and provide 60 days of service in the hunger relief efforts, at a cost of \$2.4 million. AID Administrator M. Peter McPherson said Oct. 25 that another \$25,000 had been provided for fuel for relief planes.

The Reagan administration announced Nov. 1 that the United States was extending \$45 million in aid to three other drought-affected nations as well: Kenya, Mozambique and Mali.

Speaker of the House Thomas P. ("Tip") O'Neill, D-Mass., Oct. 30 accused the administration of doing too little for hungry Africans and of earlier having been

willing to let Africans starve in order to give Latin Americans guns to kill each other.

The White House said that Americans are providing millions of dollars in relief and that the Ethiopian government has not been entirely cooperative in overcoming hunger.

O'Neill, a Catholic, referred to fights during the 98th Congress to tie African food relief programs to legislation providing funds for the "contra" rebels fighting the Nicaraguan government. "Even when the situation in Africa had become terrible, the administration held food aid legislative hostage to its murderous and illegal covert war in Nicaragua," he said.

Eventually, Congress approved a bill containing the African aid but not money for the contras.

Dawit Walde Giorgis, who heads the Ethiopian relief and rehabilitation commission, held talks with U.S. officials in

Washington Nov. 1.

Some reports emanating from Ethiopia suggested that tons of supplies destined for the hungry were backed up in warehouses and on ships and were starting to spoil.

Speakes also said that Reagan had "taken a personal interest" in the famine problem and had even discussed it on Oct. 26 by telephone with Mother Teresa, who reportedly had asked the United States to help.

CRS had indicated the government's help is welcome.

"We don't consider this as being too little, too late," CRS Spokeswoman Beth Griffin said of the administration's October decision on the \$45 million in aid.

In other activity, Cardinal Joseph L. Bernardin of Chicago, who provided \$5,000 to CRS out of the cardinal's charity fund and urged public and private sectors to help, praised the response of American citizens to the Ethiopian crisis. "The tragedy is terrible; the compassionate response, beautiful to behold," he said.

## Priests' meeting planned for Dec.

A meeting of all the priests of the archdiocese with Archbishop Edward T. O'Meara is being planned for Dec. 3, in Columbus.

The meeting is meant to be a forum for the archbishop and his staff to handle important administrative matters that cannot be handled adequately by mail. It will provide an opportunity for the archbishop to address the priests about financial matters, including the Archdiocese's Annual Appeal for 1985.

Also on the agenda for the meeting will be new procedures and use of new forms for seeking permissions or dispensations for marriages in the archdiocese, new procedures for defect of form cases, and a sharing of information about current major projects and developments.

## Providence Srs. to phone alumni

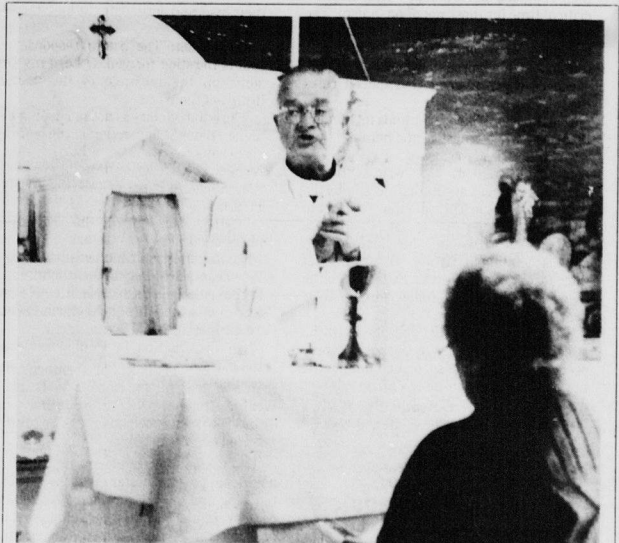
Don't be surprised if the next time your phone rings it's a call from a former teacher.

The Sisters of Providence of St. Mary of the Woods will call alumni of four high schools located in the Indianapolis archdiocese during their Shared Stewardship Phone-a-Thon Nov. 12-15.

Alumni of St. John, St. Agnes and Ladywood high schools in Indianapolis and Bishop Schulte High School in Terre Haute will be called upon to donate a gift which will benefit many of their previous teachers who are retired and in need of health care.

The goal of the phone-a-thon is to raise \$25,000 by calling approximately 2,500 former students from five high schools. Alumni from Marywood High School in Orange, Calif., will also be contacted.

The phone-a-thon is a fund-raiser planned to wrap up phase one of the overall development plan for the Congregation of the Sisters of Providence. The goal of phase one, which began in 1982, has been to raise \$5 million to increase the health-care fund. The money has already been used to cover the cost of a new facility and building renovations, as well as contributing to the annual health-care budget.



REMEMBRANCE—Father William Morley, pastor of St. Jude parish, prays for the souls of the departed at the 1 p.m. Mass at St. Joseph's Chapel in St. Joseph's Cemetery. Masses were scheduled every hour from 8 a.m. to 6 p.m. on All Souls' Day. Mass is said in the chapel every third Wednesday of the month, every other month, during the spring and summer. (Photo by Kevin C. McDowell)

11/9/84

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**THE CRITERION**

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Father Richard McBrien speaks in Terre Haute

# Theologian says changes here to stay

by Jim Jachimiak

TERRE HAUTE—Changes in the Catholic Church since the Second Vatican Council can not be reversed, Father Richard McBrien told a crowd of about 400 in Terre Haute's Hulman Center last Friday.

Father McBrien is chairman of the Department of Theology at the University of Notre Dame. He was the featured speaker at a dinner sponsored by the Terre Haute Serra Club.

In his lecture, "Catholicism—Looking Toward the 21st Century," Father McBrien focused on the impact of Vatican II on the church. "You are never going to make the church unecumenical again," he said. "You are never going to make the church unresponsive to social issues."

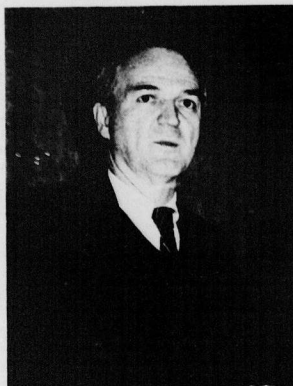
The church has made advances and "you don't just eliminate those by fiat," he said. "Sometimes you have a zig-zag," but the trend since Vatican II has been toward greater ecumenism and greater involvement in social issues.

Father McBrien noted that some Catholics find the changes hard to accept. "They wonder why their fellow Catholics don't line up in front of the confessional each week, or kneel for Communion, or keep silent for Latin Mass, or rush to enter a convent or seminary."

But for Father McBrien, those changes signal "a change from the church of yesterday to the church of tomorrow." To understand the impact of Vatican II, he noted, one must examine not what is in the documents which emerged, but "how it has influenced the thinking of the church."

HE DID THAT by using six principles about the nature of the church—principles which were set forth by the council itself.

"The first and most basic principle," he



Father Richard McBrien

said, "is that the church itself is a mystery or a sacrament."

Therefore, "the church is not just the Body of Christ. Because it's a sacrament, it also has to look like the Body of Christ. It has to look like the people of God. It has to look like the temple of the Holy Spirit."

If a bishop in the pre-Vatican II church moved into a \$1.5 million house, he continued, Catholics would have said, "Isn't that nice?" But "today, his eminence will get scolded not only in the secular press but also in the religious press."

The sign value of such an act is important. The bishop might be as generous as St. Francis of Assisi, but if he lives in a \$1.5 million house, "very few people know it's Francis in there. He looks like every other rich person on that street."

That concept is related to the second principle, which states that the church is the people of God.

That presents problems not only for the clergy, but also for the laity, Father McBrien pointed out. It causes us to question how we spend the money we do not need. Some maintain that "I made it and I can spend it." Father McBrien's response is, "Fine, but that's not Christian."

It is relatively easy for the Catholic Church to conduct itself properly in response to the bishops' pastoral letter on war and peace. But the forthcoming pastoral letter on the economy and Catholic social teaching will be harder to put into practice: "The Catholic Church is not a military actor but the Catholic Church is an economic actor," Father McBrien pointed out.

Catholics must take seriously the role of the church as the people of God, Father McBrien said. "This element will become more prominent in the 21st century. We have to practice what we preach."

He believes the church has already responded in several ways. "Before the Second Vatican Council, there were no such things as ministries. 'Ministry' was a Protestant word." Now, various ministries are developing in the church.

Furthermore, "in spite of the Vatican's obvious concern, seminary training will continue to bring the priest into contact with his future collaborators," including women. "The only women in seminaries 20 or 30 years ago were the nuns, if they had a staff of nuns, and a nurse or two." Now, seminaries include women as students, faculty members and spiritual advisers. "And it makes some people as nervous as can be," Father McBrien notes, "because it challenges the notion of obligatory celibacy and it challenges the notion of an all-male clergy."

BUT, HE ADDED, "the women's movement is not going to go away politically and socially, and it's not going to go away in the church."

The third principle Father McBrien cited was that the church is a servant community; thus it must do more than preach the Gospel and celebrate the sacraments.

In other words, the church "includes what we used to call the social apostolate." Before Vatican II, "the missionary could justify the time and energy he expended by ministering to the peasant, then get back to preaching the Gospel and administering the sacraments."

Today, however, as soon as one is engaged in service to others, "one is already engaged in evangelization."

Some Catholics say, "Pope John Paul is a great pope. He wants the nuns back in the habit." Father McBrien's response to them is: "Big deal. What difference is it going to make? If he's a great pope, it's because of what he is saying in his encyclicals, and they won't go down well."

Some also call him a great pope for his critique of liberation theology. "There are people who stood back, did not read that document, and applauded it," Father McBrien said. He feels they are seeking ways to "excuse themselves for not working for justice and peace." If those

people read the document, "it won't go down well."

HE NOTED that Pope John Paul II has said that rich nations will have to answer for amassing wealth at the expense of poor nations. So, "if even under the leadership of a conservative pope, there is a strengthening of social doctrine, what would happen under a more progressive pope? If anyone thinks the church is going to be less involved in justice and peace, that person is mistaken."

The fourth principle deals with collegiality. It is the hardest to accept because it "affects the power structure of the church. To talk about collegiality is to talk about the church as a college of local churches."

Before Vatican II, the church as a whole was seen as one parish, and the pope was seen as its pastor. "I suggest that that is precisely the understanding that a lot of Catholics continue to have—that the pope is the boss." But, Father McBrien said, "that is not collegiality." According to the concept of collegiality, "the Body of Christ is present in each local church" and the individuality of each local church is respected.

The fifth principle says that the church is universal. Father McBrien noted that "if you say that so-and-so entered the church, and I find out that that so-and-so was a Presbyterian, then I say that's ecumenically inappropriate and theologically incorrect. That person was in the church. The church is made up of Catholics, of Orthodox, of Anglicans, of Protestants."

As Father McBrien sees it, "we are going to become an increasingly ecumenical church rather than a less ecumenical church."

The final principle is that the church has to do with the coming of the kingdom of God, but is not itself the kingdom of God. Before Vatican II, the church was seen as already being the kingdom of God. The question that raised was, who can criticize the church if it is already the kingdom of God?

The church, therefore, is now seen as "the initial budding forth of the kingdom," but it has not yet reached the kingdom.

Father McBrien's lecture coincided with the inauguration of the Walter Shelton Memorial Scholarship Fund, which will support vocations to the priesthood in the Terre Haute Deaneary. Shelton, who died in March, was a member of St. Patrick parish in Terre Haute and the Terre Haute Serra Club.

## African relief

(Continued from page 1)

more than a year. Recently, though, the national news media have publicized the plight of the people there by showing starving children. On Oct. 25, the U.S. government decided to provide \$45 million in food aid. This will provide CRS and other private relief organizations with 80,000 tons of food to distribute in Ethiopia.

Drought and famine have afflicted 24 African countries, but has been particularly devastating in Ethiopia.

Donations can be made payable to the Archdiocese of Indianapolis and sent to the Chancery at 1400 N. Meridian St., P.O. Box 1410, Indianapolis, Ind. 46206, or they can be sent directly to Catholic Relief Services at 1011 First Ave., New York, N.Y. 10022.

# THE SUNDAY READINGS

by Fr. Owen F. Campion

Wisdom 6:12-16  
1 Thessalonians 4:13-18  
Matthew 25:1-13

32nd SUNDAY IN ORDINARY TIME NOVEMBER 11, 1984

**Background:** Written perhaps less than 100 years before Jesus, the Book of Wisdom primarily was intended to edify and encourage faithful Jews living in Egypt in their religious belief and practice. It was a critical time for those not of paganism. The time was ripe to ask questions troubling humanity for so long, "Why do good people fail in earthly pursuits when bad people succeed—if an all-good God indeed rules the world?"

The Book of Wisdom reminds its readers that those who earnestly, and humbly, seek wisdom shall find the answer.

Just as Wisdom was written to encourage believers amid conflict, so was the first epistle to the Thessalonians written to give hope. In the epistle, St. Paul gives brilliance to Christian hope, stressing it, and associating it firmly with the belief that Jesus rose and lived and that, as he rose, so will all who follow him in their hearts.

This Sunday's Gospel passage is within a section of Matthew's Gospel strongly preoccupied with the second coming of the Lord. It was written after Jerusalem was destroyed and the Jewish nation awfully dismembered. No one raised in Jewish

thought could think anything else awaited those events except the end of the world.

Matthew's message, however, is not of doom. Rather, it declares that all wrongs will be corrected. Christians must amend their lives and anticipate the inevitable!

**Reflection:** The psalm response, "My soul is thirsting for you, O Lord my God," sums up the message of this Sunday's liturgy of the Word.

Christian victory is not in bending every unholy thought and action in the world into righteousness. The Lord himself recognized that when he replied to Pilate, "My kingdom is not of this world." (John 18:36).

Rather, this earthly life is only one phase of our life. But our lack of experience with any other phase clouds our thinking. We become preoccupied with obtaining and keeping the things of this life. We make judgments without regard to what is really "the future."

In this situation, St. Paul's first letter to the Thessalonians comes boldly to remind us that there is a life to come. For true Christians, it is an exciting prospect.

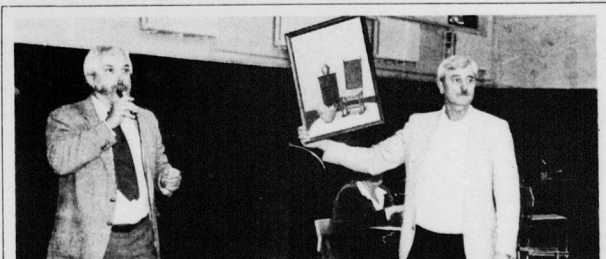
How can we prepare for it? By earnestly and humbly seeking God's wisdom in making choices each day. The first step in securing that wisdom is to recognize the passing nature of earthly life.

When will the next life come? The Gospel warns us to be prepared for it to come at any time. It is a warning of everlasting value—and it applies to everyone.

What will the next life be? St. Paul assures us. It is a life we should anticipate with calmness, and for which we should hope.

## Archbishop O'Meara's Schedule Week of November 4

SUNDAY-THURSDAY, November 11-15—National Conference of Catholic Bishops/United States Catholic Conference general meeting, Washington, D.C.



WHAT AM I BID?—Three organizations sponsored by Catholic Social Services—the Retired Senior Volunteer Program, the Senior Companion Program and Foster Grandparents Program—teamed up for an auction of items donated by celebrities last Friday in the Catholic Center. Here, James Schmidt, a licensed auctioneer who volunteered his time, seeks bids on a painting. He is assisted by Walt Hertzling. (Photo by Jim Jachimiak)

# COMMENTARY

## Promotors of a union-free environment

by Msgr. George G. Higgins

Pope John Paul II says in his 1981 encyclical "On Human Labor" that unions, for all workers, are indispensable in today's world. There is mounting evidence that this proposition, central to Catholic social teaching for many generations, runs counter to the conventional conservative wisdom in the United States. Michael Novak is my authority for that statement.



Novak, whose name is synonymous with "democratic capitalism," argued last April in the conservative National Review that "there is an unfortunate tendency in conservative circles to think ill of labor unions. . . . There are not enough conservative thinkers paying attention to labor and coming to labor's defense."

In Novak's view, that's a serious mistake that bodes ill for the future of the conservative movement in the United States. He says pointedly that "a conservative movement, without labor, including labor unions, is a ship without a hull, a plane without engines." Therefore, he concludes, "conservatives facing labor need to 'get religion' quick."

I wish Novak had based his defense of unions on ethical grounds instead of simply appealing to the legitimate self-interest of the conservative movement. Still, his point is well-taken.

But it seems to have fallen on deaf ears. In the very next issue of National Review, Joseph Sobran, an editor of the magazine, brusquely rejected Novak's argument. Moreover, National Review has continued to run advertisements from at least one management consulting firm which, in its own words, "specializes in helping non-union employers to stay non-union." The number of such firms is growing by leaps and bounds.

So much for Pope John Paul's argument that unions are indispensable.

It would appear that Novak's work is cut out for him. His is a voice crying in the conservative wilderness. While his voluminous writings in support of democratic capitalism have made him something of a folk hero in conservative circles, he seems to have made few if any conservative converts on trade unions. He is losing out to conservative evangelists who promote what they call a "union-free environment."

In unvarnished English, that means they look forward to the day when unions cease to exist in the United States or are weakened to the point where management no longer has to take them seriously. Some conservative zealots are convinced that the blessed day has arrived or will not be long in coming. As one put it recently in the Wall Street Journal, happy days for management are here again, hallelujah!

The writer, Thomas J. Raleigh, president of a Dallas-based consulting firm, does not see "any major development in the immediate future—barring an unexpected change in national leadership—that will reverse the strong trend moving in the direction of a pro-management union-free environment."

Novak must be discouraged about this. What he said about the conservative movement is equally true of democratic capitalism. Without "labor, including labor unions," it is a ship without a hull, a plane without engines. It will not sail or fly.

I have no doubt that Raleigh and his conservative soulmates are fully persuaded that, in promoting a union-free environment, they are promoting democratic capitalism. If I understand Novak correctly, that's a contradiction in terms. Needless to add, it runs completely counter to Christian social ethics.

It seems to me that Novak, whose credentials in the conservative community are unimpeachable, will have to go on saying this loud and clear—if only to set the record straight.

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## Happy birthday, Baby Jane

by Antoinette Bosco

As the 98th Congress adjourned in October, one measure approved was the Baby Doe Bill. This bill would require states to establish procedures ensuring that severely handicapped babies receive medical attention.

The bill's approval comes just one year after the Oct. 11 birth of the baby known as Baby Jane Doe. Her condition at birth began a controversial battle that engaged the attention of the courts, the federal government and moral theologians. Her case caused people to struggle to understand the terrible dilemma her parents faced.



At issue was whether parents have the right to refuse surgery that might extend the life of a baby born with many serious problems. The baby was born with spina bifida—a hole in the spine—as well as excess fluid on the brain.

Doctors advised the parents that an operation to close the hole possibly could prolong the baby's life. But would she ever function like a normal human being? Would she be severely retarded, unable to take care of herself? Would she need full-time care for as long as she lived? Those were among questions debated, in the medical community and society at large.

Initially the parents decided not to have the operation and word of the situation became public information. Ultimately the federal government filed suit seeking

access to the baby's medical records; a series of court actions took place to determine whether the baby's civil rights were being violated.

Now President Reagan has signed legislation that defines when withholding medical treatment from infants can be labeled child abuse. This legislation also states that in certain cases doctors and parents may choose to withhold treatment from seriously handicapped babies if this action would merely prolong dying.

What literally tugged at my heartstrings was reading on the child's birthday, Oct. 11, that she now has a real name, Keri-Lynn. She is one year old now and has taken "quite nicely to life," as her mother put it.

The family, who have remained anonymous by choice, granted an interview. The New York Times reported that Keri-Lynn "enjoys being bounced on her father's knee, loves the sound of paper being crinkled and looks forward to her daily bath."

"She's lots of fun to be around. She's not in pain, is comfortable and happy but can't do anything on her own," said her mother. "It's sad at times. She gets bored and frustrated when she can't get a toy that she sees. We have to put it in her hand, then she smiles."

She's red-haired and blue-eyed and "is a family treasure," her mother added. "She has become so special to all of us."

Last year, after all the furor started, I interviewed a 13-year-old beauty who was a spina bifida baby. Her parents had opted to have the operation, to give their daughter a fighting chance at life. When I spoke to her, she said emphatically that she believed all babies should be given the best chance they could get at life. She hoped, she said, that Baby Jane Doe's parents would allow the operation.

Ironically, the opening in Keri-Lynn's spine closed naturally. Keri-Lynn's life continues. She has had an operation to remove fluid from the brain.

Keri-Lynn, paralyzed from the waist down, spends most of her days lying on her back. She brings joy as well as burdens to her family. But, more than that, she has a right to her life and life has triumphed—no matter what the length of her years will be.

Her story is another example of the higher power that gives life and commands us to cherish life and do all in our power to preserve it.

© 1984 by NC News Service

## Sixties laid foundation for better religious ed.

by Fr. Eugene Henrick

Did the changes of Vatican II and the turbulence of the Vietnam War period have a detrimental effect on religious education, resulting in a serious knowledge gap for Catholics?

That question struck me as I listened to Archbishop John O'Connor of New York respond in a TV interview to a reporter's question. The archbishop was asked about polls suggesting that an almost equal ratio of Catholics and non-Catholics favor abortion.



The archbishop questioned the way pollsters had worded the questions asked in the polls. But in part of his response, Archbishop O'Connor said that Catholics may not be well-informed on this critical issue of abortion because the Vietnam War years had a disrupting effect on religious education.

Thinking back to those years, I recall that some campus ministers used to refer to the late 1960s and early 1970s as the "animal farm years." It was a time of great change in educational circles and among students.

New ideas appeared on the scene. Rebellion seemed to be in the air. Much seemed up for grabs as the educational system searched for new directions.

Religion classes changed too, both in content and teaching methods. Teachers moved away from the traditional lecture method to a dialogue method. Teachers encouraged students to become more vocal and to voice their opinions. Teachers also took less dogmatic positions on issues.

Content often aimed at the individual person and Christian self-fulfillment. Sometimes, classes focused on the morality of being a conscientious objector or on the Vietnam War.

Other times, priests gave homilies on social-justice concerns or the war. On occasion, parishioners openly disagreed with what they heard. Some walked out of the church.

Those years were a time of awakening. They gave religious education a new thrust. They also led to great ferment and unsettledness.

The atmosphere did little to foster religion classes in which the teacher could proceed with the traditional systematic way of teaching. There was less emphasis on church history, dogma, spirituality and other disciplines which provide fundamental background for a well-rounded understanding of the faith.

The systematic approach taught

religion almost as if it were law. The teacher defined an act and then proceeded in orderly fashion to consider a person's culpability or innocence. This method stressed fine distinctions.

But should we really look back to the religious education of the '60s and '70s with disdain? From my perspective, religious education during the Vietnam era laid the foundation for much that is good today.

It created a spirit in which the church became increasingly vocal on many important issues: peace, abortion, social justice in South America, Africa and the United States. Today church people are involved in family farm issues and the economy and in combating racism.

In addition, there are various movements—the lay movement, programs like Renew and the charismatic renewal—and other developments which, in general, give evidence of greater interest in religion.

I believe that a spirit has been passed down in the church during the past 20 years, a spirit which has broadened thinking about our vision of religion's place in our own lives and in the life of society. It is a spirit in which a church that once was more private has become public and vocal.

Those earlier turbulent years shook us, making us aware of the need to bridge the gap dividing the values of faith from society in the nuclear age.

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# ENTERTAINMENT

viewing with ARNOLD

## Film rubs our noses in giant problem

by James W. Arnold

Film audiences have been suckers for idealistic teacher movies since "Goodbye, Mr. Chips," and the 1984 model has arrived, amusingly and outrageously, in Arthur Hiller's improbable new movie, "Teachers."

With the recent advent of the teen-age hero, movies have been loaded with rock scores, drive-ins and high school corridors. High school is usually a locus for romance, terror, frustration and hilarious slapstick. Come to think of it, that is probably the level at which most kids experience school, or at least remember it.



Since "Teachers" is shrewdly crafted to appeal to the industry's loyal youth market, it offers the familiar hyped movie version of secondary education—a kid gets shot in the locker area, a coach gets a student pregnant, a woman flips off her clothes and runs down the hall, etc. Nobody should ever take movie high schools seriously or necessarily be offended by these exaggerations. Who goes to a theater to watch a real high school day? Or observe the paint sales at Sears? Or hear the Home and School treasurer's report?

The main difference here is that the focus is on adults: we're immediately in the tradition of such theater epics as "Up the Down Staircase" and "To Sir, With Love." That tradition calls for a strong social message along with the razzle dazzle, and that's well within the range of veteran (61) Canadian director Hiller. He's no Orson Welles, but he's made a bundle of "pretty good" movies, ranging from "The Out-of-Towners" to last year's "Romantic Comedy." In style and approach, "Teachers" most closely resembles "The Hospital" (1971), the dark comedy Hiller made with writer Paddy Chayefsky about the ludicrously insane events and characters in an overwhelmed big city hospital.

The key characters here include an idealistic (but worn down) teacher-hero, Nick Nolte, and an even more idealistic lawyer, JoBeth Williams, who are pitted against a corrupt system headed by ex-idealistic principal Judd Hirsch (no Mr. Nice Guy this time) and ruthless school board prexy Lee Grant. While the chaos of a 2,300-pupil blue collar city school roars around them (the locale is the old abandoned Central High in Columbus, Ohio), Nolte tries to save the perennial hardcore rebel (Ralph Macchio) and Williams handles a lawsuit filed by a graduate who claims he never learned to read and write.

Nolte precipitates the final crisis by reluctantly driving the above-mentioned pregnant student to a clinic for an abortion. (If he doesn't, it's clear the 16-year-old Macchio will.) It's a complicated human situation, in which the abortion itself is shown in a negative light, but his concern is presented as a reasonable act of compassion. Later, of course, the incident is used against him.

The image in "Teachers" is of an institution under siege and slowly falling to pieces. The pressure from outside (politics, money) and inside (overcrowding, physical and intellectual decay) have converged to produce a survival mentality: go through the motions, get through it day-by-day, educate those you can, write off the others, and above all, keep the place going. The

crowded, noisy school office is more like Hill Street station as narcs and security guards mingle with hassling students and clerks struggling to find records and substitutes for absent teachers. The embattled Hirsch is crisis coordinator, as the real principal wisely hides in his office.

The classroom situations are a mixed bag. Typical is Rosenberg (Allen Garfield), constantly harassed by a psychotic student who's in school because "nobody wants to turn him loose on society." Then there is Ditto (Royal Dano), a hopeful pensioner merely serving out his sentence. He grinds out daily tests, then quietly dozes over his newspaper. Almost inevitably, he dies in this posture, and several classes go by before anybody realizes he's dead. Earlier, the school psychologist, enraged at his hogging the ditto machine, had assaulted him with a squeeze bottle of ink.

Even more bizarre is Herbert (Richard Mulligan, doing his sly wacko routine), a mental outpatient who becomes a substitute by mistake. One of the film's magic moments comes when Herbert throws the book out the window, dresses up as Lincoln, and (movingly) begins to give the Gettysburg Address. Later, Herbert does Washington and Custer before being taken away by the white coats. The point seems to be that this crazy but creative guy is closer to being a teacher than most of the real ones.

The raspy-voiced Nolte (who's been softening his tough image lately), dragged into being a counselor by budget problems, finds his efforts to rehabilitate Macchio are frustrated by the kid's bickering, divorced parents, who are absorbed in their own ego problems. "Don't you care about your son's education?" he asks the mother. "Isn't that your job?" she replies with scorn.

As for Williams, she finds that her big case, which she hopes will force the school to reform, is settled out of court for big bucks. Her boss (Steven Hill, in a slick cameo) explains that the law firm is a business, like any other: "I leave what's right to God and the Supreme Court; that's what they get paid for." Not all the lines by young (27) writer W. R. McKinney are that sharply revealing of contemporary cynicism, but the level is above average.

Recent political fantasy aside, America and many of its basic institutions are not having a new dawn: they're in serious trouble. In its flamboyant and imperfect way, "Teachers" rubs our noses in one of these giant problems, and serves a purpose beyond mere entertainment. But it ought to nail the real villain—the public. For all its easy pieties about old values and good teaching, it remains stubbornly unwilling to pay those guardians of civilization what they're worth.

(Wild comedy-farce-drama on the grotesqueries of education; some nudity and sexual situations, language. Acceptable, but not recommended, for mature audiences.)

USCC classification: O—morally offensive.

### Recent USCC Film Classifications

- Body Double . . . . . O
- Firstborn . . . . . A-III
- The Wild Life . . . . . O

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the \* before the title.



MINI-SERIES—Judi Bowker, left, and Alice Krige star as two Irish sisters who are processed through the Great Hall on Ellis Island in 1907, en route to a new life in America in "Ellis Island," a seven-hour mini-series airing Nov. 11, 13 and 14 on CBS. The cast also features Faye Dunaway and the late Richard Burton. (NC photo)

## 'Vows' tried to deal seriously with religious life

by Michael Gallagher

"Shattered Vows," broadcast on NBC Oct. 29, took up in realistic and sensitive fashion the issue exploited so shamelessly in the romantic and melodramatic "The Thorn Birds."

"Shattered Vows" tells the story of Mary Gilligan Wong, upon whose autobiography, "Nun: A Memoir," it is based. The author is a native of Indianapolis.

Miss Gilligan enters the convent in 1962 at age 16 (the television version considerably compresses the time span, it seems), and she leaves five years later. Though her stay is relatively short, it bridges two eras, and the changes brought about by the Second Vatican Council have a strong influence on her decision to re-examine her commitment.

I, like thousands of others among the Catholics who watched the program, brought a perspective to it that made me more than normally attentive. For I, too, was a member of a religious order, and I left the year before Miss Gilligan did. I was, in fact, looking for an apartment in Greenwich Village about the same time she was.

There were some significant differences between me and the heroine of "Shattered Vows," however. My stay was more than twice as long as hers. When I entered, moreover, I was about the age she was when she left, and I had seen something more of the world, having served as a paratrooper in Korea.

With this on my mind, I sat down to watch "Shattered Vows," prepared to be even more critical than is my wont—spurred on still more by the melodramatic and, as it turned out, wholly inaccurate title. But I'm happy to say I was pleasantly surprised.

For one thing, Valerie Bertinelli, aided by a good script and direction, gave a fine performance as Mary Gilligan. And just as fine was David Morse (of "St. Elsewhere" fame) as the young priest with whom she falls in love—a love that is mutual but which neither acknowledges until she has left the convent. Both performers grace their characters with dignity, intelligence and warmth.

The script, moreover, bends over backwards to do justice to the religious order that Mary leaves (the Sisters of Providence of St. Mary of the Woods) and

to the church as a whole. The mistress of novices, played by Patricia Neal, is a stern but sympathetic figure, and the heroine's aunt (Caroline McWilliams), also a nun, provides her with much needed support when she leaves and later when a further crisis arises.

There are shortcomings to be sure. One is an awkwardly done romantic sequence. But most of these have to do with oversimplification.

To indicate, for example, how Mary has been influenced by the intellectual ferment of Vatican II, we have a scene in which she lectures a high school class in front of a blackboard where she's written the names of Fathers Hans Kung, Karl Rahner and Teilhard de Chardin.

Her message? Christians should have a cheerful outlook and not a gloomy one.

I'm now sure that these three men would agree with her, but that hardly expresses the essence of their thought nor does it have much to do with Vatican II.

On the other hand, all the flaws of the pre-Vatican era are laid on the hapless shoulders of a single officious priest, incongruously adorned with a mustache.

The depiction of Father Tim's character, however, goes a long way toward making up for these shortcomings. Though he's beset with emotional difficulties, Tim makes the decision to remain a priest and to keep serving God in the way he promised.

True, Tim isn't going to make us forget any of the priest figures in the writings of Graham Greene, Francois Mauriac and Georges Bernanos, but for network television, he does nicely, thank you. I, for one, am glad to have him.

Think of it: a mature character on prime time television acknowledging that he has had no sexual experience but nonetheless coming across as a good and a strong person.

This is at least a minor miracle, and "Shattered Vows," despite its title and its flaws, is a giant step forward from the likes of "The Thorn Birds" in its attempt to deal seriously with the religious life and the priesthood.

A cheering final note is that it did very well, gaining a 40 percent share of people who were watching television at that hour in New York, 37 percent in Chicago, and 32 percent in Los Angeles.

(Gallagher is on the staff of the U.S. Catholic Conference Department of Communication.)

# TO THE EDITOR

## Bill Kuntz

Bill Kuntz Sr. died last week. Whether you know it or not, each and every one of us has suffered a great personal loss.

From the time I was a small child I realized that Bill was someone special. He exuded an aura of faith and Christian generosity of spirit that is all too rare.

I truly believe that anyone who met Bill, on a personal or professional basis, came away a better person for the experience. His commitment to the young people in this city was dauntless and we are all the beneficiaries of his legacy.

I would like to thank his wife Florence and his wonderful family for sharing Bill so selflessly with us.

My sincere condolences go to all who knew and loved Bill, but I truly mourn for those that did not have the God-given opportunity to know him.

May we all continue the memory of William Kuntz Sr. by emulating his example: devoted husband, loving father, moral community leader and faith-filled human being.

Peggy Dever Fitzgerald

Beech Grove

## Flood victims

Certainly, from news broadcasts and daily newspapers, many of our people must be well aware of the sufferings of the Filipino people. Two recent killer-typhoons, "Maring" and "Nitang" (international code names are "June" and "Ike" respectively), left our country helpless. When "Maring" left our region, Lazon, for the China Sea, "Nitang" entered the southern regions Visayas and Mindanao from the Pacific Ocean. My province suffered most from typhoon "Maring" and floods. What a devastation of lives, crops and properties!

God will certainly love us if we forget our own needs for the sake of others who are more destitute. Any help from readers and subscribers of The Criterion is highly appreciated. Please make check payable to St. John Evangelist Church, Dagupan, and mail it to Rev. Fr. Aidan O'Reilly, P.O. Box 160, Burney, Calif. 96013.

May God love all our mission benefactors.

Fr. Clemente T. Godoy  
Dagupan City, Philippines

## The answer

It seems to me there is a crisis of obedience in our Catholic Church. Many clergy and laity are openly disobedient to our saintly pope, to our canon law and even to divinely revealed law (for example, "Thou shalt not kill" and the abortion issue).

This widespread disobedience has caused much grief and confusion in our church. To remedy doubt and confusion, "The Answer," given in the following poem I wrote, has been recommended by some pretty important people—Jesus, Mary and every saint who ever lived, just to name a few. I hope you will publish it.

### The Answer

My Jesus, in these hours  
of confusion in your church  
For "The Answer," which eludes us,  
we are constantly in search.

It is from your holy mother  
that "The Answer" has been heard:  
"Be it done to me according  
to Thy sweet and Holy Word."

We must only seek to do God's will;  
to do our own must cease.  
For then, and only then, will we  
see everlasting Peace!

Timothy A.M. Duff

Indianapolis

## Priest shortage

Your recent issue on vocations (Oct. 12) and, in particular, your commentary on successful recruiting triggered a number of thoughts which I want to share with your readers.

It is difficult to believe that the hierarchy considers today's shortage of priests a crisis. When one of us is faced with a crisis in our personal lives we examine the conditions and actions which brought us to that point and see what can be done to

solve our problem. The Catholic Church should do no less if it is facing a crisis.

Among the several causes of the current reduced supply of priests, two stand out. The first is the exclusion, by virtue of the mixture of chromosomes at the moment of conception, of a majority of our membership from the ability to serve as a priest in the church of Jesus Christ. The second is the insistence of a life of celibacy for priests in the Roman church.

It is rather interesting that the two success stories of your editorial (namely, the Holy Cross Fathers and the Jesuits) are both religious communities where a life of celibacy makes sense and where there is ample opportunity for companionship, friendship and emotional support from one's fellow community members. What a far cry from the average parish in the diocese where the pastor lives alone and is cut off from the emotional support system a family provides.

## MOTHER CABRINI

**S**AINTE FRANCES XAVIER CABRINI WAS BORN PREMATURELY JULY 15, 1850, IN ST ANGELO, ITALY. FEARING SHE WOULDN'T LIVE, SHE WAS BAPTIZED THE SAME DAY, THE VIGIL OF OUR LADY OF MT. CARMEL.

SHE WAS LATER SENT TO A BOARDING SCHOOL, THE DAUGHTERS OF THE SACRED HEART. SHE BECAME STRONGLY DRAWN TO THE RELIGIOUS LIFE AND BEGAN A LIFE OF SELF DENIAL. BEING TWICE REFUSED ADMITTANCE TO RELIGIOUS LIFE, SHE FINALLY AGREED TO CARE FOR AN ORPHANAGE. LATER, THE BISHOP OF LODI COMMISSIONED HER TO FOUND AN INSTITUTE, LATER BEING ELECTED MOTHER GENERAL OF THE MISSIONARIES OF THE SACRED HEART. SHE WANTED TO GO TO CHINA BUT POPE LEO XIII URGED HER TO GO WEST. SHE WENT TO NEW YORK TO WORK WITH THE ITALIAN IMMIGRANTS.

IN 35 YEARS TIME, MOTHER CABRINI FOUNDED 67 INSTITUTIONS FOR THE POOR AND THE SICK. AS A CHILD, SHE HAD A GREAT FEAR OF WATER, YET SHE SAILED THE OCEANS MORE THAN 30 TIMES. SHE TRAVELED ACROSS THE UNITED STATES, SHE WORKED WITH THE POOR IMMIGRANTS IN CHICAGO, OPENING COUNTLESS SCHOOLS, HOSPITALS, ORPHANAGES AND FREE CLINICS. SHE WROTE: "O JESUS, I LOVE YOU VERY MUCH, I WISH TO DIE OF LOVE." SHE DIED ON DEC. 22, 1917, IN HER OWN COLUMBUS HOSPITAL IN CHICAGO WHILE PREPARING CHRISTMAS GIFTS FOR THE POOR CHILDREN OF ASSUMPTION PARISH, WHOSE SCHOOL SHE HAD OPENED.

THE FEAST OF ST. FRANCES XAVIER CABRINI, OR "MOTHER CABRINI" IS NOV. 13.



CONQUERING THE WORLD FOR CHRIST, SHE COULD SAY: "THE WORLD IS TOO SMALL TO SATISFY MY DESIRES."  
PIUS XII

One often gets the feeling that the laity is encouraged to take on roles formerly reserved for the clergy, not because the function is properly performed by a lay person, but because a priest is not available to carry it out. Performing such ministries is something of a two-edged sword. On the one hand, the laity is becoming more visible and more involved in the liturgical life of the church. On the other hand, the cooperation of the laity makes it possible for the hierarchy to continue to ignore the root causes of the present shortage in the supply of priests.

In conclusion, it is clear that until the hierarchy seriously considers both the ordination of women and a married clergy, they do not feel that the church is in a state of crisis with respect to the number of active priests.

William P. Jones

Bloomington

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CORNUCOPIA

# An Olympic trial for grandmothers?

by Cynthia Dewes

Is there an Olympic trial for grandmother endurance? Can 50-year-old legs compete with the 19-month-old variety? These and other burning questions face the intrepid grandma who sallies forth to "help



out" when the new baby arrives. The petard is hoisted, the lines drawn. Let the games begin.

First on the daily agenda of the young family household is Early Rising. Grandma awakens before daylight to the sound of Baby Number One chirping away in her bed. Her singsong continues on an ascending scale of urgency, and the possibility of rolling over for a few more winks remains only a possibility. When Grandma finally rises and enters the bedroom feeling like yesterday's soufflé, she is greeted with wet diapers and ditto kisses from the cheerful singer.

Breakfast follows. The menu offers soggy cereal, smashed raisin toast and spilled milk. Decorating a high chair tray with grape juice turns out to be Number One's specialty (second only to her abilities with full diapers).

While Mommy tends to new baby, Grandma distracts Number One with a "walk" around the neighborhood. The pace is slow, to use an inadequate word, and "taking time to smell the roses" is literally put to the test. Beads of grass are examined thoroughly. Four parakeets in their cage on a neighbor's front porch occupy at least 20 minutes of the strollers' time. Cars leaving their driveways receive "bye-bye" waves.

Ceramic lawn ornaments are given careful attention, flowers are smelled, puddles splashed through. Cats and dogs are admired from a distance and retreated from close up. Twigs are poked into sidewalk cracks. Every detail of ordinary life along the route is considered worthy of interest.

Babies Number One and Two take a nap with Mommy while Grandma picks up the house, finishing just in time to repeat the pleasures of mealtime with small children. After lunch, there's the afternoon pool party in the backyard, during which the dog chews on plastic toys and throws up. Baby Number One herself steps into a red ant hill and has to be doused screaming in the pool.

Daddy comes home to a houseful of happy, relaxed persons (he hopes). When dinner is over, the dishes taken care of, the laundry folded and both sprouts bedded down, his hopes are fulfilled... just in time for the late news. Grandma sinks into bed exhausted, knowing that tomorrow will bring another busy day.

Establishing a family in the morning of her life is a fond memory. Helping others to do the same in the afternoon of life is still wonderful but lots harder. God sure knew what he was doing when he gave babies to the young.

Lawrence Central High School. Mrs. Dever teaches at Emmerich Manual High School in Indianapolis. She is a member of Little Flower parish and the wife of the late Bernard Dever, who served as principal of Roncalli High School.

Marion County Sheriff James L. Wells will receive the Spirit of Life Award at the annual City of Hope Banquet on Sunday, in the Grand Ballroom of the Hyatt Regency Hotel. The award is presented each year by the City of Hope National Medical Center to an individual who embodies the center's spirit and commitment to human life and dignity. The center, located in Duarte, Calif., is primarily involved in research. Wells has been recognized throughout the state for humanitarian activities and concern for human life. He and his wife, the former Suzanne K. Swartz of Beech Grove, have two children.



Lucille Baurley was presented with a plaque on Oct. 28 for 50 years of service as an organist at St. Ambrose parish, Seymour. The plaque was presented by Rod Farrow, parish council president. Mrs. Baurley and her husband, Joseph, were also honored that day on the occasion of their 45th wedding anniversary.

## check it out ..

St. Barnabas parish, 8300 Rahke Rd., Indianapolis, is sponsoring a parish mission to be held in the church each evening Nov. 11-15. Redemptorist Fathers Andrew Meiners and Raymond Miller of Chicago will conduct the mission. The mission seeks to renew the lives of the parishioners through a series of paraliturgical services and homilies offered by the two priests. Services will be held 7:30-9 p.m. each day. They are geared toward high school students and adults. Refreshments and fellowship will follow each service. To arrange for babysitting, call Sue Sauer, 888-4028.

Dr. Benjamin Spock will be in Indianapolis on Nov. 12 to discuss the effect of the nuclear threat on children. The free, public lecture will be held at 7:30 p.m. in North United Methodist Church, 38th and Meridian streets. Dr. Spock's visit is sponsored by the Indianapolis Nuclear Weapons Freeze, the Indiana Nuclear Weapons Freeze Campaign and the local chapter of Physicians for Social Responsibility. The lecture, "The Effects of Nuclear Threat on Children," will describe what children know and think about the possibility of nuclear war and how they respond to it. It will also help parents talk to their children about the nuclear threat. Dr. Spock is a pediatrician, author and proponent of world peace. He is the author of "Baby and Child Care," which has sold 28 million copies in 26 languages.

On Nov. 15, members of church groups throughout the United States will demonstrate their concern for the world's hungry by joining Oxfam America's 11th Fast for a World Harvest. The fast raises funds for Oxfam America's self-help development projects and disaster relief in Africa, Asia and Latin America. Participants are asked to skip a meal or fast

for the day and donate the money they save on food to Oxfam America. Fast events include prayer vigils and "hunger banquets" focusing attention on issues of global hunger and poverty, and the current famine in Africa threatening nearly 5 million people. For information on local activities and a free Fast Kit, write: Oxfam America, 115 Broadway, Boston, Mass. 02116 or call (617) 482-1211.

The annual Charismatic Retreat will be held at Alverna Retreat Center Dec. 7-9. It begins at 8 p.m. Friday and ends at 2 p.m. Sunday. The retreat, based on the theme "Prepare Ye the Way of the Lord," will be directed by Fathers Charles Dahly and Martin Wolter. Cost is \$55 per person. Reservations should be made by Nov. 30 by calling Jan at 317-257-7338 or writing to Alverna Retreat Center, 4620 Spring Mill Rd., Indianapolis, Ind. 8160.

A special Christmas Choir is being

formed under the direction of Charles Gardner to sing at the midnight Mass in SS. Peter and Paul Cathedral. Archbishop Edward T. O'Meara will preside. For further information call the Office of Worship by Nov. 19 at 317-236-1483.

The Marine Corps Toys for Tots Program will accept donations Nov. 23-Dec. 21. Unwrapped toys may be dropped off at any branch of American Fletcher National Bank, the Crackers Comedy Club at 8702 Keystone Crossing, Avco Finance offices, Zayre's, American Cablevision, Midas Muffler Shops or any business displaying the image of the Roadrunner and Wile E. Coyote, where collection barrels have been placed. Toy distribution is handled through caseworkers of the Welfare Department and the neighborhood Multi-Service Centers throughout Indianapolis. For further information call the Help Line at 926-HELP.

The Arthritis Foundation, Indianapolis Chapter, Inc., offers speakers for local clubs and organizations. Speakers are available to discuss educational programs and patient services offered by

(See CHECK IT OUT on page 21)

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## vips...

Joe Haley, president of Haley Bros. Construction Company, has joined the Gibault School Terre Haute Development Council. His father, the late John Haley, was a charter member of the first development council, founded in 1970. The council, now chaired by Robert Boyer, executive vice president of Merchants National Bank, is conducting a local fund drive to raise \$100,000 toward renovation of Gibault's oldest building, Alerding Hall. John Dinkel, development council member, is general chairman of the local fund drive, which ends on Thanksgiving.

Marilyn Dever has been named Hoosier English Teacher of the Year by the Indiana Council of Teachers of English. The award was presented at the organization's fall conference, held at

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QUESTION CORNER

# Priests' marriages not valid

by Fr. John Dietzen

**Q** Your recent column about marriage validation says that if a Catholic formally rejects the Catholic Church and joins another religious community and marries in it, that marriage would be valid in the eyes of the Roman Catholic Church.

Would that also be true if the Catholic in question is a Catholic priest now serving as a minister in a Lutheran denomination? I should add that the priest left the church and was married without any authorization or action from Rome.



**A** My answer dealt with former Catholics who are otherwise free to marry. If someone is already married, for example, their formal rejection of the Catholic Church (which might be by joining another denomination) would not change the fact that he or she is already married. According to our beliefs and laws concerning marriage, the individual would not be free to marry as long as the valid marriage existed with the former spouse.

Something similar to this would be true in the instance of the priest you ask about. A few points of the church's canon law and theology are important.

By our tradition, anyone who has been in full communion with the church by baptism or reception into the faith is normally always considered a member of the church. The fact that someone has rejected his relationship with the church does not mean that the church has rejected him or her; that person is not considered as "outside" the church's life, concern and love.

Thus, even Catholics who leave the church are still, by our understanding of the church and its laws, bound to the laws of the church unless they are specifically exempted for some reason.

The new Code of Canon Law specifically exempts Catholics, who in some way formally renounce the church, from the obligation to the form of marriage—that is, that they must be married before a priest or deacon.

Through ordination, a priest cannot marry, according to church law, because of what is called the impediment of orders. Since the church has not dispensed him from that impediment, as it has dispensed from the obligation to observe the form of marriage, a priest who "leaves" the church is still bound by that part of church law.

For this reason, even though the priest

no longer considers himself a Catholic and has joined another denomination, he is not free to marry according to the laws of the Catholic Church, even according to the new code.

**Q** Our daughter with whom we have little communication will be married soon. Her boyfriend cannot stand to be married in a church so they plan a house wedding by a minister, TV style.

She tells us that they read the Bible and the Bible tells them Cain was married on a ship at sea.

Should we go to the wedding?

**A** As you describe the situation, there's probably little you can do to affect your daughter's faith at this point. It is important that you show your love for her and support her in her new married life.

Unless there is another major factor involved, it seems to me that sharing in her wedding would help you keep a good relationship and be a spiritual support for her in coming years.

I'd love to learn where they find in the Bible that Cain was married on a ship at sea! If they tell me, I'll pass the information on to my readers.

(A free brochure answering some questions about cremation and other Catholic funeral regulations is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for Father Dietzen may be sent to the same address.)

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FAMILY TALK

## Working out religion and relationship

by Dr. James and Mary Kenny

**Dear Mary:** How can I settle a misunderstanding with a girlfriend and receive support from the Catholic Church? I come from a non-religious home, and the difficulty my father gave me during college carried over to my relationship with a Catholic girlfriend.

I was very upset for a while and had to take professional counseling. My girlfriend refuses to talk to me or meet with me with her priest to try and settle things.

I've been considering converting to Catholicism for some time, but I haven't been able to get much support in settling this situation.

I don't think this girl and her family realize how difficult it has been for me to understand the Catholic faith, coming from a non-religious background. I'd often felt that I'd been wandering around with no purpose or direction, but I am getting to know God and Jesus Christ as savior.

I'm unbelievably hurt after all this, and my counselor told me at one point to fight back and go to the pope if necessary. Please help. I'm hurt and confused.

**Answer:** You are dealing with some important issues and making serious life choices. Do not apologize for being upset. You seek a caring, purposeful life. At times reaching out can be painful.

You are dealing with three issues: your growing interest in the Catholic Church, your relationships, particularly with your girlfriend, and professional counseling, which you sought at this difficult time. Look at these one at a time.

You seem to be genuinely interested in the church. Separate this interest from your relationship with your girlfriend. Avoid the temptation to say, "If I become a Catholic, will you be my girlfriend?" or the other temptation, "I'll become a Catholic so the church will support me in my troubles."

I'm not sure what type of support you expect. Conversion to the church touches both mind and heart. Intellectually you can learn Catholic doctrine and hear the word



of God in Scripture. However, the church also touches your heart. Scripture tells us we cannot merely hear the word, but must experience it in our lives.

Sharing in a Christian community is an experience in living, not merely an intellectual exercise. Certainly this experience can be a comfort. The Holy Spirit is known as Comforter.

Take time to become acquainted with the church. If you do convert, your Christian life may be far more meaningful precisely because your conversion was a struggle.

You are trying to get your girlfriend to do certain things. Understandably your efforts are not working. Instead, try to tell her what you think and feel. Your search for purpose and meaning is good. Share that with her. Perhaps you need some time apart from each other while you sort things out. In any case, you cannot order or cajole her to be with you or support you. You can, however, share your feelings and ideas.

Finally, realize that your counselor is an adviser, not a director. Use your counselor as a sounding board. Bring up ideas and feelings and test them out with your counselor. Neither your counselor nor anyone else can decide how you should live your life.

The pain you experience is not bad in itself. Ultimately you may achieve growth and integrate your ideas, feelings, faith and human relationships. Use the help of friends, counselor and church, but trust your own ideas and feelings. 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, Ind. 47978.)

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# Faith Today

A supplement to Catholic newspapers, published with grant assistance from Catholic Church Extension Society, by the National Catholic News Service, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005. All contents copyright © 1984 by NC News Service.

## Do these women really exist?



Pam Ewing



Diane Chambers



Alexis Colby

By Cindy Liebhart  
NC News Service

Think for a moment about the female characters on your favorite TV programs.

What images come to mind?

The good-hearted but flighty Diane on "Cheers," who spouts English poetry while serving beers in the neighborhood bar?

Or the sophisticated, designer-dressed Pamela Ewing on "Dallas" whose life seems uncluttered by regular office hours despite her executive position in a high-powered oil company?

Or the dedicated, no-nonsense police detectives Cagney and Lacey who solve crimes with competence and personal dilemmas with compassion?

Are these TV images accurate reflections of women today?

No, say some experts, who hold that film and TV portrayals of women are not keeping pace with women's expanding responsibilities.

What effects will these portrayals have on the way women — and men — look at their lives and relationships?

"On the whole, this is not a good period in television and film for young women to see interesting and complex role models," said Dr. Lynne Waldeland, an associate professor of English at Northern Illinois University.

Too many TV programs and movies treat women solely as objects of desire and violence, said

Ms. Waldeland, who teaches a course on women in film.

Few programs portray women who make choices guided by religious values, achieve professional excellence, successfully balance career and family responsibilities or lead full and satisfying lives.

"According to television, you wouldn't get a nice long list of career options for women," Ms. Waldeland said. On television many women "hold jobs just to pay the rent while most of their activity centers around dating and getting into and out of minor scrapes."

And the responsibilities of women who are full-time homemakers tend to be demeaned on TV, according to some experts. They feel that the talents real homemakers possess and the kinds of decisions they must make rarely come into full view on television.

□ □ □

Joyce N. Sprafkin, writing in "Television Awareness Training" (Abingdon Press, 1979), said that on television only about 20 percent of roles "having a definite occupational activity are held by

women" even though women make up more than 40 percent of the national labor force.

She said women are cast more often than men in light or comic roles. In those roles they are portrayed as nicer people — "more likely to help and share and cooperate with others."

However, they are "less likely than males to accomplish tasks" and often are portrayed as impulsive and vulnerable.

Stereotyped portrayals of women can have an insidious effect on people's feelings about themselves, Ms. Sprafkin said. "At some level, we judge our own success, happiness and status in comparison to TV characters who are similar to us."

Ms. Waldeland believes the fundamental problem with TV portrayals of women is that they present a limited view of the roles and choices available to women today. "What people see on the screen tends to put certain limits on what they imagine and expect to find in the world," she said.

It is difficult to find female characters who "think of values beyond themselves or who are motivated by something other

than self-interest," Ms. Waldeland added.

She worries especially about the adverse effect such portrayals might have on teen-age and young adult women. "people who are still working on the question of their own identity." Young women are affected greatly by the signs of their culture, of which the media are very powerful and influential components.

"There is this tremendous outpouring of films aimed at teenagers in which teen-age women are portrayed as objects of desire whose own interests do not go beyond sex, clothes, appearance," she said. "I've often wondered what happens to young women who go to film after film that portrays young women in that way."

□ □ □

Ms. Waldeland admitted it would be difficult to "calculate the losses" caused by the lack of a variety of positive women's images.

But she said some of her students are not so much upset by the frivolous portrayals of women as by the lack of interesting female characters on the screen.

Women, she said, "are very anxious to see visual and historical signs" of the doors that are open to them in society.

Options and opportunities for women in society continue to increase, writes Cindy Liebhart. But, she adds, you wouldn't know it by watching television, where stereotyped images of women abound.

(Ms. Liebhart is media reporter for NC News.)

# Different routes to work

By Debbie Landregan  
NC News Service

Nancy had her future mapped out. She would finish high school, maybe work a few years and then "get married and have a family."

Sure enough, that's what happened. For four years Nancy was a clerical worker. Then she married, quit her job and became a homemaker, raising two children.

A divorce seven years ago changed all that. After 13 years of marriage, Nancy was forced back into the work force armed only with rusty typing and clerical skills.

Her first years back at work were difficult, Nancy admits. "I was juggling time — trying to work and raising two kids." Coupled with these pressures was the ever-present financial worry of being the sole supporter of her family of three.

About the time Nancy went back to work, Pat entered the job market. Unlike Nancy, however, Pat had a real choice.

"I always dreamed of having a career," Pat said, a dream fueled in part by her mother. "My mother was different. She was a little more into a career than other women of her day. I grew up thinking that having both a career and a family was OK."

When considering marriage, she added, she looked early on "for someone who could see a career and a possible family" combined.

Nancy and Pat are part of a growing number of women in the workplace. According to statistics from the 1980 census, women 16 and older comprise 42 percent of the U.S. labor force. That is up 5 percent from 1970 and a whopping 20 percent from figures available for 1930.

While the two women's stories differ, both women feel that changes in society, such as protection against discrimination, new job opportunities and shortened work hours, are factors important to women trying to balance work and homelife.

And Pat cited down-to-earth financial considerations, for example job-related health and life insurance, as important factors for many women with families who either need to or choose to work outside the home.

Both women spoke of the importance of their Catholic faith and personal convictions when it comes to dealing with the pressures of home or work.

When they consider job opportunities, Pat said she and her husband weigh all the advantages against the effects of the job on their family.

"For us, our family comes first," Pat said. She and her husband recently purchased a home in a Dallas suburb because they thought it would be a good place to raise a family, even though it meant a longer drive to work for her each day.

And Pat has found that religious and personal values are as important on the job as they are at home. In fact, in a situation where her values came into conflict with the workplace, Pat left her job.

Nancy too encountered a situation at work which conflicted with her values.

"For a year I felt trapped, to a certain extent. I didn't want to quit until I had something else," Nancy said.

And, Pat indicated, if the work force is to thrive, it is important that people bring values and convictions to it.

For Nancy, faith and her participation in a church-sponsored support group made the transition from homemaker to employee "a whole lot easier."

"I never thought I could do this 10 years back," Nancy said of her responsibilities as parent, provider and employee. "But I found I could do a lot of things that I couldn't before. My faith seems to grow stronger as I grow older."

(Ms. Landregan is editor of the Texas Catholic, Dallas, Texas.)



# A revolutionary conversati

By Father John Castelot  
NC News Service

Jesus was considerate. So he probably warned Martha that he was coming to dinner. But whether he let her know beforehand or just dropped in unexpectedly, she was determined to play the model hostess.

Luke's account of this particular visit suggests that Jesus was a rather frequent visitor, almost one of the family. The conversation sounds like the good-natured banter that good friends and family members exchange without fear or giving offense.

In her eagerness to have everything just perfect, Martha was running around in circles, trying to do everything at once — all by herself. With pots boiling over and salad wilting, she reached a point of angry frustration.

She boiled over too. Here she was, alone with all

this work, and her spoiled little sister was calmly sitting at Jesus' feet engaged in a deep discussion. Finally she burst into the room and said to Jesus: "Tell her to get up and get out here in the kitchen where she belongs."

Knowing she was upset, Jesus was patient. He pointed out, probably with a big grin: "Martha, you're really going to too much trouble. Only one thing is really necessary, and your sister has found it."

Behind this homey little scene lies something that is not homey or little. It is revolutionary. But it is not a put-down of the homemaker's role. That's not the point.

All through his ministry Jesus ran quite counter to his culture's view of women.

The women of Jesus' culture were not much regarded as persons in their own right. A wife sometimes was listed along with a man's property. Sometimes

a daughter was considered a liability.

Jesus did not react to this by putting women on a pedestal in a way that would have been subtly insulting. No, he simply acknowledged women as authentic persons.

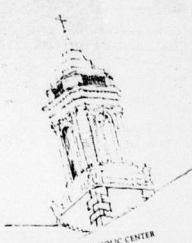
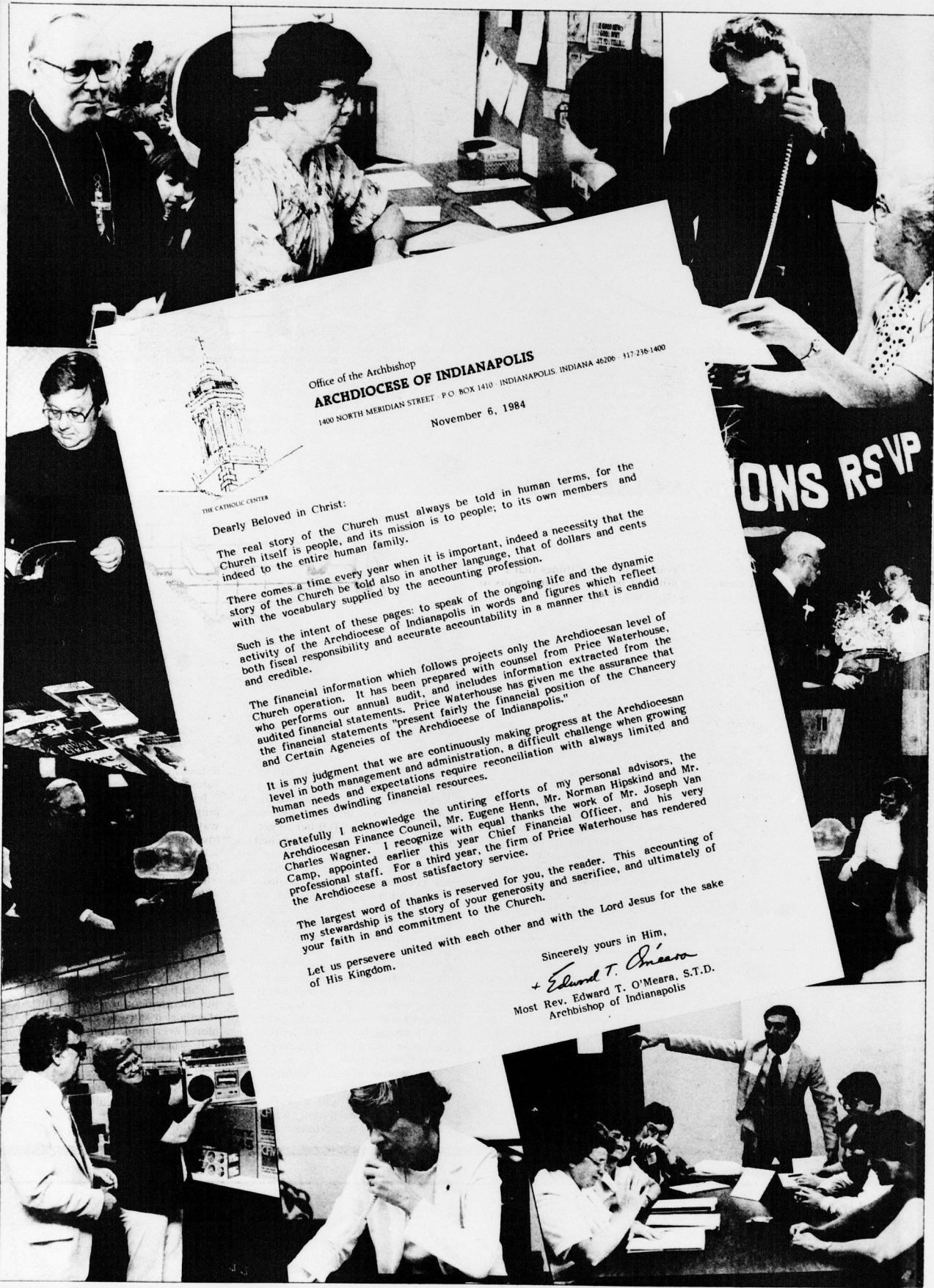
Recall the kindness shown by Jesus to the sinful woman at the banquet (Luke 7:36-50). Or recall his delicate acceptance of the woman caught in adultery — as if all by herself — and brought before him by her accusers (John 8:1-11).

This is revolutionary enough. But the incident at the home of Martha and Mary reveals even more. Even more than what he said, what he did was surprising in the culture of his time.

At that time, girls were taught only those parts of the law which pertained to their duties as daughters and wives. No rabbi would dream of accepting a

# ARCHDIOCESAN FINANCIAL SUMMARY

## FOR YEARS 1984 AND 1983



THE CATHOLIC CENTER

Office of the Archbishop  
**ARCHDIOCESE OF INDIANAPOLIS**  
1400 NORTH MERIDIAN STREET P.O. BOX 1410 INDIANAPOLIS INDIANA 46206-317-236-1400  
November 6, 1984

Dearly Beloved in Christ:

The real story of the Church must always be told in human terms, for the Church itself is people, and its mission is to people; to its own members and indeed to the entire human family.

There comes a time every year when it is important, indeed a necessity that the story of the Church be told also in another language, that of dollars and cents with the vocabulary supplied by the accounting profession.

Such is the intent of these pages: to speak of the ongoing life and the dynamic activity of the Archdiocese of Indianapolis in words and figures which reflect both fiscal responsibility and accurate accountability in a manner that is candid and credible.

The financial information which follows projects only the Archdiocesan level of Church operation. It has been prepared with counsel from Price Waterhouse, who performs our annual audit, and includes information extracted from the audited financial statements. Price Waterhouse has given me the assurance that the financial statements "present fairly the financial position of the Chancery and Certain Agencies of the Archdiocese of Indianapolis."

It is my judgment that we are continuously making progress at the Archdiocesan level in both management and administration, a difficult challenge when growing human needs and expectations require reconciliation with always limited and sometimes dwindling financial resources.

Gratefully I acknowledge the untiring efforts of my personal advisors, the Archdiocesan Finance Council, Mr. Eugene Henn, Mr. Norman Hipskind and Mr. Charles Wagner. I recognize with equal thanks the work of Mr. Joseph Van Camp, appointed earlier this year Chief Financial Officer, and his very professional staff. For a third year, the firm of Price Waterhouse has rendered the Archdiocese a most satisfactory service.

The largest word of thanks is reserved for you, the reader. This accounting of my stewardship is the story of your generosity and sacrifice, and ultimately of your faith in and commitment to the Church.

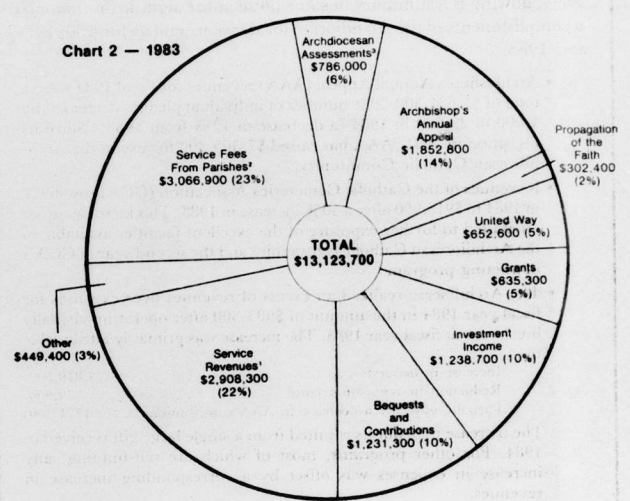
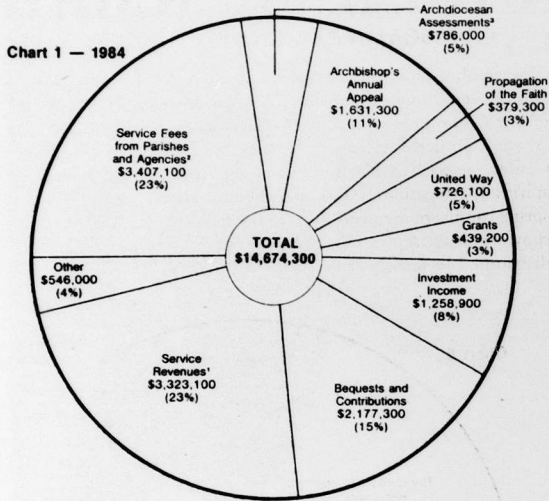
Let us persevere united with each other and with the Lord Jesus for the sake of His Kingdom.

Sincerely yours in Him,  
*Edward T. O'Meara*  
Most Rev. Edward T. O'Meara, S.T.D.  
Archbishop of Indianapolis

IONS RSVP

# ARCHDIOCESE OF INDIANAPOLIS — CHANCERY AND AGENCIES

## SOURCES OF REVENUES — FISCAL YEARS 1984 AND 1983



**NOTES:**  
<sup>1</sup> SERVICE REVENUES REPRESENT INCOME RECEIVED BY THE FOLLOWING ENTITIES FOR SERVICES THEY RENDER:

- |                                      |                                     |
|--------------------------------------|-------------------------------------|
| Archdiocesan Purchasing Department — | Fatima Retreat House                |
| Sales to Parishes                    | Catholic Social Services            |
| Criterion                            | Catholic Salvage Bureau             |
| Catholic Cemeteries Association      | Catholic Charities—Special Projects |
| St. Mary's Child Center              | Office of Catholic Education        |
| St. Elizabeth's Home                 | Catholic Charities—Terre Haute      |
| Catholic Youth Organization          | Catholic Communications Center      |

<sup>2</sup> SERVICE FEES ARE AMOUNTS COLLECTED BY THE CHANCERY TO CENTRALLY ADMINISTER THE FOLLOWING PROGRAMS FOR THE BENEFIT OF PARISHES, AGENCIES AND EMPLOYEES:

- Employee Health and Retirement Plans
- Clergy Health and Retirement Plans
- Property and Casualty Insurance

<sup>3</sup> ARCHDIOCESAN ASSESSMENTS PARTIALLY COVER THE COST OF THE CHANCERY OPERATIONS AND SUBSIDIES TO AGENCIES.

### SUMMARY OF FINANCIAL STATUS

This summary of financial status reflects activity of the Chancery and the Archdiocesan agencies (listed in the Summary of Social and Pastoral Expenditures) as of and for the years ended June 30, 1984 and 1983. This summary does not include the activities of the parishes, deaneries or schools within the Archdiocese. The information has been condensed from the annual financial statements audited by Price Waterhouse.

#### Condensed Balance Sheet

	As of June 30,	
	1984	1983
<b>ASSETS:</b>		
Cash and cash equivalents	\$ 1,365,000	\$ 1,320,500
Investments, primarily certificates of deposit	10,893,500	8,511,800
Receivables primarily from parishes, including the Deposit and Loan Fund	7,905,900	8,698,500
Inventories, primarily burial space	794,600	772,300
Land, buildings and equipment, net, primarily at agencies	2,006,100	2,010,400
	<u>\$22,965,100</u>	<u>\$21,313,500</u>

#### LIABILITIES AND FUND BALANCES:

<b>Liabilities:</b>		
Accounts payable	\$ 1,806,700	\$ 1,386,700
Deposits held for parishes	5,609,900	5,242,600
Accrued expenses and other liabilities	282,000	321,600
Restricted contributions	1,091,900	837,500
Fund balances	14,174,600	13,525,100
	<u>\$22,965,100</u>	<u>\$21,313,500</u>

#### Condensed Statement of Revenues and Expenses

	For the Years Ended June 30,	
	1984	1983
<b>REVENUES:</b>		
Catholic community support:		
Assessments	\$ 786,000	\$ 786,000
Service fees	3,407,100	3,066,900
Contributions	1,172,800	1,046,600
Bequests	1,004,500	184,700
Archbishop's Annual Appeal	1,631,300	1,852,800
Propagation of the Faith	379,300	302,400
	<u>8,381,000</u>	<u>7,239,400</u>
Sales of equipment, newspapers, burial spaces and other	3,323,100	2,908,300
Public support	1,165,300	1,287,900
Investment income	1,258,900	1,238,700
Miscellaneous	546,000	449,400
Total revenues (See Charts 1 and 2)	<u>\$14,674,300</u>	<u>\$13,123,700</u>

#### EXPENSES:

Social and pastoral services (See Summary of Social and Pastoral Expenditures)	\$ 7,804,200	\$ 7,322,300
Archdiocesan-wide operating expenses (See Charts 3 and 4)	5,628,800	5,138,400
Renovation costs	45,100	385,000
Interest expense	210,900	212,800
Total expenses	<u>\$13,689,000</u>	<u>\$13,058,500</u>
Excess of revenues over expenses	<u>\$ 985,300</u>	<u>\$ 65,200</u>



## FINANCIAL HIGHLIGHTS

The following is a summary of some of the more significant financial accomplishments of the Archdiocese for the years ended June 30, 1984 and 1983:

- Archbishop's Annual Appeal (AAA) revenues for fiscal 1984 were a total of \$1,631,300. The number of individual pledges decreased by 4,000 to 29,000 in 1984 (a decrease of 12% from 1983). Since its inception in 1981, AAA has raised \$7,565,300 for use in the Archdiocesan Catholic Community.
- Revenues of the Catholic Cemeteries Association (CCA) rose 69% in 1984 to \$918,900 after a 40% increase in 1983. This increase can be attributed to further exposure of the excellent facilities available to the Archdiocesan Catholic community and the second year of CCA's marketing program.
- The Archdiocese realized an excess of revenues over expenses for fiscal year 1984 in the amount of \$985,300 after operating virtually breakeven in fiscal year 1983. The increase was primarily attributable to:

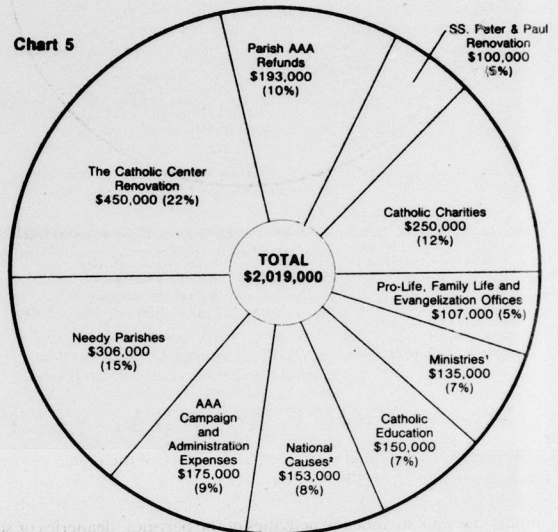
Increase in bequests .....	\$ 819,800
Reduction in renovation costs .....	339,900
Partially offset by a decrease in AAA contributions .....	(221,500)

The increase in bequests resulted from a single large gift received in 1984. For other programs, most of which are self-funding, any increase in expenses was offset by a corresponding increase in revenues.

- As of June 30, 1984, 146 parishes, missions and other Archdiocesan entities have deposited \$5,609,900 of excess funds in the Deposit and Loan Fund to aid their less-endowed sister organizations. Loans totaling \$6,744,700 have been made to 62 of these organizations.
- Archdiocesan contributions to health and retirement programs for lay and religious employees of the Chancery, the agencies located in the Catholic Center, and employees in the parishes, schools and agencies throughout the Archdiocese totaled \$2,738,000 in 1984, a 19% increase over 1983. This increase resulted primarily from an increase in insurance premiums covering lay employees.
- The implementation of the Prime computer system, that was purchased in 1983, is progressing satisfactorily but slowly. The goal of the system is to automate many of the Archdiocesan functions such as accounting and financial, word processing and mailing.
- The Urban Ministry Study (a study of the growth trends and the resulting needs of the inner-city parishes of Indianapolis) was completed during the year and was accepted by the Archbishop. A task force has been assembled to review various alternatives suggested by the study and to implement action based upon the recommendations of the task force.

## ARCHBISHOP'S ANNUAL APPEAL DISTRIBUTION OF FUNDS FISCAL YEAR ENDED JUNE 30, 1984

The Archbishop's Annual Appeal was founded so that our Archdiocesan Church could maintain the level of assistance required to meet the needs of our Catholic Community. Contributions to this appeal have helped create a unified service system with the establishment of The Catholic Center, as well as the funding of a portion of our Archdiocesan-wide spiritual, educational, and charitable programs. Funds collected in the spring campaign are distributed in the following fiscal year. Thus, amounts shown in the summary below were collected in the 1983 campaign and distributed in the fiscal year ended June 30, 1984.



**NOTES:**

- \* MINISTRIES: Campus — \$65,000; Hispanic Apostolate — \$20,000; Deanery Outreach — \$50,000; TOTAL — \$135,000
- \* NATIONAL CAUSES: United States Catholic Conference — \$80,000; Catholic University — \$18,000; Catholic Communications — \$30,000; Latin America — \$25,000; TOTAL — \$153,000

## ARCHDIOCESAN-WIDE OPERATING EXPENSES—FISCAL YEARS ENDED JUNE 30, 1984 AND 1983

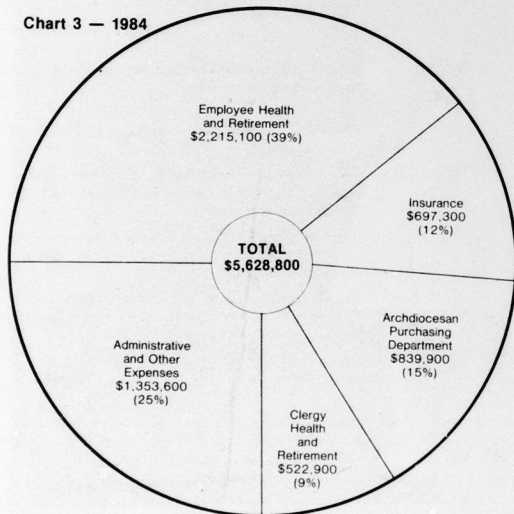
The Summary of Financial Status includes \$5,628,800 and \$5,138,400 of Archdiocesan-wide operating expenses for the years ended June 30, 1984 and 1983, respectively, the composition of which is depicted in the charts below. Such expenses include retirement and health insurance programs for the employees of the agencies and parishes in the Archdiocese. Also included are property insurance costs for the 160 parishes and missions and their related elementary schools, and the six interparochial high schools. These programs are centrally administered by the Chancery for the benefit of the agencies, parishes and schools. Salaries for parish and school personnel, including teachers, are not included in these amounts. The health and retirement plans cover more than 1,600 employees,

including approximately 450 employees belonging to religious communities of women and men. All priests are covered by the clergy plans.

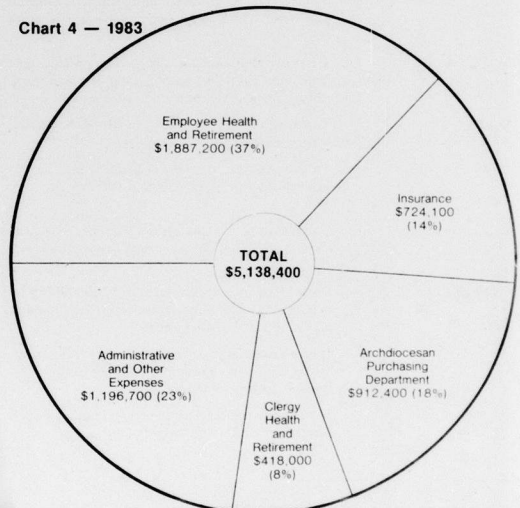
The Archdiocesan Purchasing Department costs represent equipment and supplies purchased for resale.

The property insurance program covers all buildings and equipment owned by the Archdiocese, which have a replacement cost for insurance purposes (not market value) totaling approximately \$395,000,000 at June 30, 1984. Most of these buildings (principally parishes) have been expensed for financial statement purposes, in accordance with a common accounting practice for religious organizations.

**Chart 3 — 1984**



**Chart 4 — 1983**



# SUMMARY OF SOCIAL AND PASTORAL EXPENDITURES

## FOR THE FISCAL YEARS ENDED JUNE 30, 1984 AND 1983

The following data reflects the composition of social and pastoral services provided by the Archdiocese. The amounts shown below do not agree to the social and pastoral expenditures reflected in the Summary of Financial Status, \$7,804,200 in 1984 and \$7,322,300 in 1983 due to the exclusion of Chancery activity from this schedule and the elimination of any interagency activity.

AGENCIES	PURPOSES	EXPENDITURES		TYPES OF EXPENDITURES AND REVENUE SOURCES
		JUNE 30, 1984	JUNE 30, 1983	
Archives	To centralize, preserve and make available the records which pertain to the origin and history of the Archdiocese of Indianapolis.	\$ 9,000	\$ 9,000	Supplies and administrative expenses. Funded by Archdiocesan subsidy.
Catholic Cemeteries	Provide burial space and services for the Archdiocesan community.	741,000	499,000	Salaries, maintenance costs, costs of burial spaces and products sold. Funded by sales of burial spaces and related equipment, interment fees, and investment income.
Catholic Charities	Act as a liaison between social service agencies and the Archbishop.	377,000	384,000	Contributions to other Catholic programs and deanery outreach program. Salaries and administrative costs. Funded by a portion of AAA collections and direct contributions and bequests.
Catholic Charities— Special Projects	To provide social services for refugees, elderly and migrants.	318,000 <sup>1</sup>	667,000	Direct assistance, salaries and administrative costs. Funded by government grants, U.S. Catholic Conference, and Archdiocesan subsidy.
Catholic Charities— Terre Haute	To administer programs in Terre Haute area for the poor, elderly and youth.	243,000	208,000	Salaries, administrative costs, food, maintenance, and rent. Funded by Archdiocesan subsidy, United Way of Wabash Valley, government grants, and room rental.
Catholic Communications Center	Advise and assist the Archdiocese in all aspects of communications, public relations and the media.	103,000	85,000	Salaries, administrative costs, printing and media expenses. Funded by Archdiocesan subsidy and Catholic Communication Collection.
Catholic Salvage Bureau	To make available clothing, furniture and appliances to the needy at little or no cost to them.	65,000	56,000	Salaries and contributions to other Catholic agencies. Funded by sales of merchandise.
Catholic Social Services	Provide social services to the poor, including counseling and direct aid through offices in Bloomington, Columbus, Indianapolis and New Albany.	976,000	791,000	Salaries, administrative costs and specific assistance to individuals. Funded by United Way, government grants, program service fees, contributions, and Archdiocesan subsidy.
Catholic Youth Organization	Promote spiritual, cultural, social and physical development in youth of the Archdiocese and to encourage a Christian sense of responsibility and mission in life.	607,000	514,000	Salaries, administrative costs, supplies, rent of facilities and equipment. Funded by program service fees, United Way, Archdiocesan subsidy, and government grants.
Clergy Personnel	To assist the Archbishop in matters pertaining to clergy personnel.	29,000	24,000	Conferences and ceremonies for newly ordained priests. Funded by Archdiocesan subsidy from the Easter Sunday Collection.
Council of Priests	To provide a forum for mutual open reflection and fraternal dialogue between the Archbishop and priests of the Archdiocese.	5,000	3,000	Cost of monthly meetings and operation of the Council. Funded by Archdiocesan subsidy.
Criterion	Communicate news, church information and religious education to the people of the Archdiocese.	757,000	590,000	Salaries, commissions, administrative costs, printing, postage and mailing. Funded by advertising revenues and publication sales.
Fatima Retreat House	Provide an environment of peace and hospitality in personal holiness for Christian renewal and growth.	151,000	133,000	Salaries, facilities operation, maintenance and food. Funded by Retreat and activity fees, and contributions.
Hispanic Apostolate	To serve Hispanic persons in the Archdiocese through programs of education, evangelization, leadership training and spiritual ministry.	29,000	29,000	Salaries and administrative expenses. Funded by Archdiocesan subsidy.
Ministry to Priests	To enable priests to grow in ministerial and personal development.	26,000	16,000	Programs, workshops and seminars for priests. Funded by Archdiocesan subsidy from the Easter Sunday Collection.
Office of Catholic Education	Act as the administrative agent for the Catholic Board of Education, and to provide support services, training and resources for total Catholic Education.	476,000	485,000	Salaries, administrative costs, resources and training programs. Funded by Archdiocesan subsidy and fees.
Office of Ecumenism	To assist in developing and promoting ecumenical activities and programs.	3,000	3,000	Salaries and administrative expenses. Funded by Archdiocesan subsidy.
Office of Evangelization	Serves as a catalyst to enable parish evangelization committees to aid parishioners to reach out to the alienated Catholics and the unchurched.	22,000	22,000	Salaries and administrative expenses. Funded by Archdiocesan subsidy.
Office of Family Life	To promote a Catholic vision of marriage and family and to develop and support Church ministries which empower families to live that vision.	62,000	47,000	Salaries, program costs and administrative expenses. Funded by Archdiocesan subsidy.
Office of Pro-Life Activities	To affirm that each human life is a precious gift from God and that each person has a responsibility toward self and others for it.	31,000	33,000	Salaries, program costs and administrative expenses. Funded by Archdiocesan subsidy.
Office of Worship	To foster the renewal and growth of the Sacred Liturgy in the Archdiocese.	52,000	55,000	Salaries and administrative expenses. Funded by Archdiocesan subsidy.
Propagation of the Faith	To promote a universal missionary spirit and to express it through prayer and sacrifice.	404,000	332,000	Distributions to foreign missions, salaries and administrative expenses. Funded by contributions and interest earned from the national organization.
St. Elizabeth's Home	Provide supportive professional services to women experiencing unplanned problem pregnancies	500,000	501,000	Salaries, administrative costs, rent and supplies. Funded by program service fees, United Way, contributions, and Archdiocesan subsidy.
St. Mary's Child Center	Provide service for children and their families who need special help in the areas of learning disability and emotional disturbances	197,000	183,000	Salaries, administrative costs, materials, and building costs. Funded by United Way, program service fees, Archdiocesan subsidy, contributions and fund raising.
Tribunal	Is established as the church court to settle certain controversies in church life, predominantly questions of nullity of marriage.	202,000	200,000	Salaries, office supplies and administrative expenses. Funded by Archdiocesan subsidy.
Vocation Office	Foster and encourage ordained and non-ordained ministries within the Archdiocese	52,000	104,000	Salaries, priests' residence, utilities and maintenance. Funded by Archdiocesan subsidy from the Easter Sunday Collection.

<sup>1</sup> Expenditures of Catholic Charities—Special Projects represent only 6 months of activity due to the absorption of these projects into Catholic Social Services effective January 1, 1984. Catholic Social Services, an agency that receives funding from the United Way, is included on a calendar year basis in the combination due to reporting requirements of the United Way.

## Career complications

By Katharine Bird  
NC News Service

Two years ago a widow, the mother of six children, walked in to Dr. Doris Donnelly's office and said she wanted to return to college and finish her degree.

Ms. Donnelly, a theologian who is now a professor at St. John's University in New York, said she was tempted to say, "Forget it, the deck is stacked against you." She didn't, and the woman went on to say, "I've run my family ever since my husband died and I know I can do it."

The theologian told that story to show how women view themselves today. "In just five years I've seen a change. Women are far more confident about what they can do today," Ms. Donnelly said.

The change is especially striking in women's attitude toward failure, Ms. Donnelly thinks. "Formerly failure would destroy women," she said. Today they pick themselves up and push on.

"When they look at their lives, women today have more freedom and lots of rich possibilities" for careers as well as family life, said Dr. Elizabeth Dreyer, a professor teaching at The Catholic University of America in Washington, DC.

But the changing times make for a great deal of confusion, the theologians agreed, especially in male-female relationships. "Until the dust settles" and we develop new patterns, it's bound to be

confusing, she added.

"Struggling" is the word used by Ms. Donnelly to describe couples where both wife and husband are intently pursuing careers. She went further, adding that she personally doesn't know any women, with children under 15, who find it easy to successfully combine marriage, parenting and an absorbing career.

Both theologians stressed they see a negative and a positive side in the current situation.

On the positive side, women with careers generally are understanding of their husbands' problems — for instance, the need for quiet time when mates first come home from work, Ms. Donnelly said. These wives "see how hard it is to switch gears."

And sometimes husbands, who today may be more intimately involved in family life, appreciate what a homemaker's day looks like as well, Ms. Donnelly said.

To demonstrate the demands and adjustments couples frequently face today, Ms. Dreyer told of a Minnesota colleague.

After several years away from work her colleague became a counselor, skilled at conducting support groups. This woman found a great deal of satisfaction in her new career. But, the woman's husband found himself feeling "very threatened" by her new found need for an absorbing interest and friends outside their married life.

The couple did not want to lose their marriage. But they had to work hard to rescue it. For example, to better understand what his wife was doing, Ms. Dreyer said, the husband decided to find out more about his wife's work by taking a workshop similar to those she conducted.

During the workshop he came into contact with other men and was able to build a supportive group of friends for himself. He continued to meet with this group for some time, Ms. Dreyer added, and this helped take some of the pressure off the marriage.

Both Ms. Donnelly and Ms. Dreyer said all these social developments are making an impact on college-age women, who today face an uncertain picture of the future. These young women "have no map to follow" and often feel torn between marriage and children and careers — wondering whether and how to have all three, said Ms. Donnelly.

College women don't know "what their lives will look like" a few years down the line, she said.

(Ms. Bird is associate editor of Faith Today.)

## FOOD...

### ...for thought

What will the future be like for girls growing up in today's society?

Today children realize that the name Sally Ride is etched in history alongside those of other astronauts who discovered firsthand what space exploration is all about.

Children learn in school of Indira Gandhi's role as prime minister of India and Justice Sandra Day O'Connor's U.S. Supreme Court post.

Women in society serve as nuclear physicists, film directors, surgeons, corporation heads and university presidents.

Children naturally are aware of the many positions women hold.

They also are accustomed to seeing a significant percentage of the adult women in their communities go off to work each morning...

...The fact that so many women work outside the home and that more and more women hold leadership positions in society represents a change.

—This change influences the workplace and community life.

—Even the use of leisure time is influenced as more women use portions of their free time to take career-related classes.

—And life at home is influenced if men's or women's roles change. Families are challenged in new ways by old questions: What is a husband's role or a wife's role? How are the demands of parenthood met?

What does the word "home" mean? How are the tasks of homemaking arranged?...

...The issue of women in society is complex.

First it concerns women's rights — recognition of women as full persons.

This also is an issue about roles and responsibilities in the workplace or at home or in public life.

And the issue is about the vocation of Christians in the world — about the ways women use the gifts they possess from God. Pope John Paul II spoke about this during his visit this fall to Canada.

Urging women to bring their gifts to bear at home and in society, "according to your vocation in the plan of God," the pope said: "The Lord counts on you so that human relations may be permeated with the love that God desires."...

What young girls today expect from the future may differ from what their parents and grandparents expected years ago. As a result, some people are more optimistic about society's direction, others are more apprehensive, worried.

If people tend to feel strongly about this social change, it is probably because somehow it influences them directly. Perhaps they wonder how best to relate past values to present realities and future possibilities.

### ...for discussion

#### SECOND HELPINGS

An easy-to-read book that might be called a spirituality for times of social change is "Coping With a Gentle God," by Father John Powers, CP. The author explores many of the feelings people experience and proposes goals they might pursue in coping with the stresses, pressures, opposites and conflicts of everyday life. The recognition of human dignity and the expression of it on the part of both women and men is discussed by the author who writes: "There is, then, a basic dignity in being human, in being created 'little less than angels' (Ps. 8:5-6). It is a dignity we all too often forget or allow to be overpowered by unrealistic negativity about ourselves and the human family." (Michael Glazier Inc., 1723 Delaware Ave., Wilmington, Del. 19806. Paperback, \$5.95.)

1. How would you speak with a child or teen-ager about the roles of women in society?

2. Has your life been affected by social changes in the roles of women or men? How?

3. After reading Cindy Liebhart's article about television and its images of women, what are your comments on some of your favorite TV characters? Are they interesting characterizations of real women? Does it matter? Why?

4. What about women who choose to remain at home today as full-time homemakers? Do you think society demeans their role? What value do you find in their decision?

young woman as a student. Yet here was Jesus engaged in a serious dialogue with Mary.

—That they were discussing more than the weather is suggested by her posture, the conventional posture of a student at the feet of a teacher.

—That the conversation was conducted on a high level is indicated by Luke's telling us, that she sat at the "Lord's" feet (Luke 10:39) — the one Luke now recognizes as the risen Lord.

The scene clearly enunciates the principle that women, as authentic human persons, have many options open to them.

In exercising the options available to them, I believe women betray neither their womanhood nor their femininity — unless they mistakenly feel they can succeed only by imitating the less attractive characteristics of male counterparts.

(Father Castelot teaches at St. John's Seminary, Plymouth, Mich.)

on

# CHILDREN'S STORY HOUR

## The road to Emmitsburg

By Janaan Manternach  
NC News Service

Elizabeth Ann was a charming girl. She had brown eyes and milk-white skin. She was bright and beautiful.

But she knew pain and sorrow very early. Her mother died when Elizabeth was just 3.

Elizabeth loved her father very much. He was a doctor. She liked to watch for him through the window and then run out to give him a big hug and kiss.

As she grew to be a young woman, Elizabeth learned to ride horses and play musical instruments. Almost everyone liked her.

Then she met William. He fell in love with her and she with him. They married and settled down in New York. William was a successful businessman. They were very happy. Their five children added to their joy.

But their life was to change. William's business failed. They lost everything.

Then Elizabeth's father died of

yellow fever. Her sadness led her to read the Bible and to pray to God for strength.

When William became ill, Elizabeth had to sell the last of her possessions to care for him. But he died. She was now alone with her children to raise.

Only faith helped her continue. Elizabeth decided to become a Catholic.

She worked hard to support herself and her children. She was poor, but she trusted even more in God.

A priest invited her to Baltimore to teach children. He provided a place for her and her children to live. After a while the bishop of Baltimore invited Elizabeth to go to Emmitsburg, Md. Besides her three daughters she took along four young women who wanted to live and work with her.

Elizabeth and the four women called themselves Sisters of Charity. Elizabeth came to be known as Mother Seton.

At Emmitsburg Elizabeth and her sisters started a school for girls. People who could afford it paid



to have their daughters in Mother Seton's school. Poor children were allowed into the school free. Elizabeth was happy working hard for people and for God.

But two of her daughters died during the next few years. So did her two sisters-in-law. Elizabeth's heart was full of sorrow, but also full of trust in God.

People loved Mother Seton. She always was reaching out to others. She started more schools. More and more young women were attracted to her and her work. The community of the Sisters of Charity

kept growing.

There were problems for Mother Seton, but she trusted more and more in God. She seemed to grow stronger as the years went on, discovering strength she never suspected she had.

But then, far from being old, she became very sick and died Jan. 4, 1821. Today the church honors her as St. Elizabeth Seton.

(Ms. Manternach is the author of catechetical works, scripture stories and original stories for children.)

### Hidden Words

Find the words hidden in the puzzle below. They can be vertical, horizontal or diagonal. All the words are in this week's children's story.

A	F	K	M	D	E	C	Q	J	C
G	C	U	Y	E	M	P	V	S	E
B	A	L	T	I	M	O	R	E	O
L	T	N	F	L	I	Q	I	T	I
R	H	Z	N	K	T	R	J	O	F
H	O	R	S	E	S	U	V	N	E
E	L	I	Z	A	B	E	T	H	V
H	I	A	G	N	U	O	W	X	E
S	C	H	A	R	I	T	Y	R	
B	N	T	B	H	G	M	W	R	D

CHARITY ANN HORSES EMMITSBURG BALTIMORE  
SETON ELIZABETH CATHOLIC FEVER



### Love

Making the warmth of God's love manifest to terminally ill patients is important to the ministry of Sister Rosella Molitor, D.C. With funding from the Catholic Church Extension Society she serves the spiritual needs of those living in eastern Oklahoma's home mission territory.

Sister Molitor is one of a team of home missionaries who, in partnership with Extension, pursue the vital and urgent task of evangelization here in the United States. But the team is too small to do its job without help. It

needs new members. It needs you.

Join us. Become a member of the Extension team. Although you won't be present in the home missions personally, your impact will be felt in this holy effort. Together we will bring Christ to those living in the home missions.

Write for a free subscription to Extension magazine today and discover the difference you can make. Together, and with God's grace, we can achieve His missionary goals here in our own beloved country.

### HOW ABOUT YOU?

Do you think Mother Seton was courageous? Why?

#### Children's Reading Corner

"Call Me Ruth" is a story by Marilyn Sachs. It tells of Rifka, a young Jewish girl, who comes to America with her mother. A new language, unfamiliar customs and long hours working in a garment factory are depressing and exhausting for the girl's mother. Then the mother finds a new source of pride by joining and becoming active in a clothing workers' union. This is a powerful story of the struggle of a child and her mother. (Doubleday and Co. Inc., 245 Park Ave., New York, N.Y. 10017. Hardback, \$11.95)



The Catholic Church  
**EXTENSION** Society  
35 East Wacker Drive • Chicago, Illinois 60601



# George finds Judgment Day to be not quite what he expected

by Fr. John Buckel

"Oh God, I'm next!" It's Judgment Day and George is next in line. "I knew this would happen some day, but I never dreamed it would be so soon." George is waiting in an incredibly large room with thousands of people, all pacing back and forth.

"Number 1,827," a voice thunders from the loudspeaker. "Oh, God, that's me." George walks down a long hallway and takes a deep breath as he opens a large creaky door.

"Come in," God says as he stands up to shake hands with George.

"Excuse me for saying this," George responds, "but you look just like my dad."

God smiles. "Everyone tells me that. Are you surprised, George?"

George thinks for a moment before he speaks. "I expected you to be an old man with a long beard, with thunder and lightning coming out of your head."

God laughs again. "That's typical." God then walks over to the intercom. "Hold my calls for a while," God tells his secretary, Gabriel.

"You look nervous, George; have a seat and relax. Can I get you something to drink? A soft drink or perhaps something stronger?"

"I'll have a Scotch and water, and make it strong—I need it," George says.

"I'll have one, too," God replies. "I hate to see any one drink alone."



God stands up and begins to walk back and forth. "This has been a crazy day. The last person I had in my office said he was disappointed. He expected to walk toward a 'bright light' after he died. I didn't have the slightest idea what he was talking about, but he said he once read a book about people who were clinically dead and lived to talk about it.

"A woman came in and said she wanted to go back as a movie star. She kept mumbling about reincarnation. I told her that life was a one shot deal. You should have seen the look on her face then.

"A certain college professor walked in and said he felt very confident. He read his horoscope this morning which stated that 'things would be looking up.' 'Do you believe in such things?' I asked him. 'I don't take it too seriously, although I never do anything important on Friday the 13th,' he answered. Talk about weird. Where do these people get such strange ideas?"

"It happened that two people in the waiting room were talking and came to discover they were related, even though they had never met on the other side of life. They were mother and daughter... but the mother had had an abortion. 'I had to do it; there was no other way,' the mother said. 'I loved you, Mom, even from the inside,' the daughter responded. 'What was it like to live outside the womb? I wanted so much to keep on living. Life stopped for me before I really had a chance to live.' The mother interrupted, 'Try to understand: I did what I thought was best.' The daughter continued, 'I don't understand, Mom, but I forgive you.' Finally the mother came into my office crying and saying that she was sorry. Even the daughter was in tears, and

she begged me to let her mother into heaven. What could I do? One woman crying is bad enough, but two women crying is more than I can handle. I started crying! 'Go to heaven,' I told them, 'but please stop crying.'

"The highlight of my day occurred when an atheist walked into my office. He came in and demanded to see some identification to prove that I was God! So I asked him for his identification. Wouldn't you know it—he left his driver's license and charge cards at home. 'I don't have any identification,' he retorted. 'Well, I'm not going to show you any identification either,' I told him. The poor guy was so stupid that I felt sorry for him and let him go to heaven.

"One minister came in shouting about hell fire and damnation. He was really coming on strong. He spoke of the end of the world and Armageddon and the Book of Revelation. Then he started quoting chapter and verse from the Bible. Imagine someone quoting Scripture to me!"

"What did you do?" George asks. "I thought he needed some time to cool off, so I sent him for a long walk through the woods. I hope that will help.

"I had a hippie who came in smoking marijuana. I think he was high because he asked me if I ever meditated. One lady came in and gave me a holy card. Another woman came in with seven children; they were so noisy that they gave me a headache. I sent them all straight to heaven just so I could have some peace and quiet. I've had several mothers this morning. They are easy appointments that don't take very much time. I send them straight to heaven. The only trouble with mothers is that they insist on showing me lots of pictures of their children.

"Now, how about you, George? What should I do with you: heaven or hell?"

"Well, God," George answers, somewhat relaxed after two drinks, "thanks for my life on earth. I had some good times and some bad times. It was good to be alive. I must admit, I probably deserve to be sent downstairs, yet your son Jesus died for me and I would hate to think that His great sacrifice was in vain."

"Well put, George. I couldn't have said it better myself. You are heaven bound. If more people responded like that my job would be a lot easier. Go now; your faith has saved you."

**A**  
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TO THE  
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If You Want  
Peace

Work For  
Justice

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

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

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

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

—Comments of Judges  
Poster Contest

1984 Campaign for  
Human Development  
Collection Sunday  
November 18

1st Place Winner — 1983 Poster Contest  
Stacey Arbogast  
Seccona High School

# The ACTIVE LIST



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

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

## November 9

The Indianapolis Cursillo Center will hold a city-wide Ultreya at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St.

## November 9-10-11

Benedictine Father Gerard Ellsperrmann will conduct a Women's Weekend Retreat on the theme "Growth in Holiness" at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

A Men's Retreat on "Jesus/Prayer" will be led by Franciscan Father John Ostidick at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

The Fourth Annual Christmas Bazaar at St. Joan of Arc Church, 42nd and Central, will be held in the Social Hall behind the church. Open Saturday 10 a.m.-5 p.m., Sunday 9 a.m.-1 p.m. Handcrafted items, Christmas decorations. Sale to benefit St. Joan of Arc School.

## November 10

Thomas J. Tyrrell of the House of Affirmation will conduct a workshop on "Intimacy and the Spiritual Journey" at Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove. Call 789-7581 for information.

A training session for adults on the junior high program "Growing Up Sexual" will be held at the Terre Haute Deanery Center from 9 a.m. to 4:30 p.m.

Fee \$10. Call 812-232-8400 for information.

The St. James Altar Society will sponsor a Christmas Bazaar, 9 a.m.-4 p.m. in the cafeteria at St. James Church, 1156 E. Cameron St.

The Catholic Widowed Organization (CWO) will enjoy a pitch-in dinner at the home of Esther Held. Bring \$3 and a covered dish.

Separated, Divorced and Remarried Catholics (SDRC) will hold a Taco and Chili Party at 4 p.m. at the Bay Head Village Apartments Clubhouse. \$4 per person, BYOB, RSVP by Nov. 8. SDRC now meets every Monday at 7:30 p.m. in the Catholic Center. For more information or reservations for party, call Fran Latacka, 898-8003, or Sara Walker, 259-8140.

St. Ann's Society of St. Andrew Church, Richmond, will hold a Bazaar from 9 p.m. to 12 midnight and serve a Chicken Noodle Supper from 7 to 9 p.m. \$2.50 adults, \$1.50 for children.

A course on Music in Catholic Worship will be conducted by Charles Gardner from 10 a.m. to 3

p.m. at the Catholic Center, 1400 N. Meridian St.

A Chili Supper (5-7:30 p.m.) and Monte Carlo Nite (7:30 p.m.-12 midnight) will be held at Nativity Parish, 7200 Southeastern Ave., Indianapolis. Drawing at 11 p.m. for prizes.

## November 10-11

The annual Country Holiday Bazaar, sponsored by the St. Rose Society, will be held at St. Rose Church, Knightstown. Open 8:30 a.m.-3 p.m. Saturday and 11 a.m.-3 p.m. Sunday. Handcrafted items, baked goods. Snack bar Saturday, turkey or ham dinner Sunday. Adults, \$4; children 12 and under, \$2.

A Christmas Boutique will be held in the Little Flower School cafeteria, 1401 N. Bosart Ave., 10 a.m.-7 p.m. Saturday and 8 a.m.-1 p.m. Sunday.

The Altar Society of Holy Trinity Church, 922 N. Holmes Ave., will hold a Holiday Bazaar, with doors opening at 10 a.m. both days. Saturday serving homemade vegetable soup and sandwiches. Sunday smorgasbord noon-5 p.m. Adults \$5; children 6-12, 30 cents per year of age; children 1-5 free. Craft and handmade items, baked goods and plants sold.

## November 11

Holy Cross Central Alumni Association will sponsor a Mass and breakfast beginning at 9:30 a.m. Breakfast in Holy Cross Hall. For more information call Kathryn Monaghan, 359-0632, or Pauline Graf, 359-7696.

A Fall Bazaar will be held from 9 a.m. to 5 p.m. at St. Joseph Church, 1375 S. Mickley Ave. Handmade crafts, Christmas gifts, chicken and noodle dinner served beginning at noon.

A Sign Mass for the Deaf is celebrated every Sunday at 10:30 a.m. in St. Joan of Arc Church, 42nd and Central Ave.

Chatard High School, 5885 N. Crittenden Ave., will hold its annual Open House for current eighth graders and their parents, 1-3:30 p.m. Agenda includes registration in lobby, tours, orientation program and refreshments.

A Card Party will be held at 2 p.m. at Sacred Heart Parish Hall, 1500 Union St., sponsored by the Ladies Guild.

The Indianapolis Chapter of the United Ostomy Association will meet at 3 p.m. at Winona Memorial Hospital, 3232 N. Meridian St., Conference Room E. Father James Wilmoth will speak on "Where Does Medicine End and Prayer Begin?"



"Our carillon is on the fritz."

The Bacchic Trio opens St. John's Festival of the Arts at 4:30 p.m. in St. John Church, 126 W. Georgia St.

## November 12

St. Pius X Knights of Columbus will hold a stag Men's Night Out, 5 p.m.-midnight at 2100 E. 71st St. Admission includes roast beef buffet, 6-7:30 p.m., and free beer. Tickets \$4 in advance from council officers; \$4.50 at door.

The South Group of Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Benedictine Center, 1402 E. Southern Ave., Beech Grove. Program features a discussion on "Coping With the Holidays" led by Linda Kirk. For more information call Ray (784-9045) or Vicki (882-4271).

## November 13

The Ave Maria Guild's regular business meeting will be held at 12:30 p.m., after dessert and coffee at noon. Board members and officers will be elected.

## November 14

A Luncheon and Card Party will begin at 11:30 a.m. in St. Mark's Parish Hall, Edgewood and U.S. 31 South. Men are welcome.

## November 15

Fairbanks Training Institute of Fairbanks Hospital, Inc., will sponsor a workshop on "The Impaired Nurse" 8 a.m.-4 p.m. at the hospital, 8102 Clearvista Parkway. Health care professionals who deal with chemically dependent individuals are invited. For further information call Debbie Coyle, 849-8222.

## November 16

The Ave Maria Guild will hold a Rummage Sale starting at 9 a.m. It will be in the basement of St. Paul's Hermitage, 1402 Southern Ave., Beech Grove.

## November 17

St. Malachy, Brownsburg, will hold its annual Christmas Bazaar, 8 a.m.-5 p.m. Free admission; lunch served. Auction, boutique, Christmas booth, candy, country store, more. Call 852-8324 for information.

A Las Vegas Night, sponsored by the St. Simon Parish Athletic Booster Club, will be held 8 p.m.-2 a.m. at the parish, 8400 Roy Rd. Adults only; admission \$1. Door prizes, games, food, refreshments, free draft beer.

(Continued on next page)

## LITTLE FLOWER CHRISTMAS BOUTIQUE

Saturday, November 10th

10:00 AM to 7:00 PM

Sunday, November 11th

8:00 AM to 1:00 PM

— 2 BIG DRAWINGS —

1401 N. Bosart Avenue • Indianapolis  
In School Cafeteria

A cordial invitation to:

# MONTE CARLO NIGHT and CHILI SUPPER

Sacred Heart Parish  
1530 Union Street, Indianapolis

Saturday, November 17th

Immediately following 5:00 PM Mass until ???

Admission Free to Monte Carlo

Chili Served at 6:00 PM

ALSO: Hot Dogs, Ham Sandwiches, Brownies and Refreshments which you may purchase

Everyone Welcome

Proceeds to be Used to Enhance the Lighting in the Church and Chapel

## Fourth Annual Christmas Bazaar

St. Joan of Arc Church Social Hall  
42nd & Central • Indianapolis

Nov. 9 & 10  
10 AM to 5 PM

Nov. 11  
9 AM to 1 PM

✓ Hand-Made Crafts ✓ Baked Goods  
✓ Plants ✓ Old Books

"Adorable Collectibles" "Silent Auction"

### SPECIAL DRAWING

1. Hand-Stitched Quilt
2. Dinner with Reid Duffy
3. Victorian Doll House
4. Rick of Wood
5. Stained Glass Window
6. "Holiday Spirits" Basket
7. Customized Vinyl Luggage

SALE TO BENEFIT ST. JOAN OF ARC SCHOOL

## MEN'S NIGHT OUT

St. Pius X — K of C Stag

MONDAY, NOVEMBER 12

6:00 PM 'til Midnight

FUN — FOOD — GAMES

Admission at door \$4.50 — Advance Tickets \$4.00

Price Includes

Roast Beef Buffet 6:00-7:30 PM

Free Suds 'til Midnight

Join the Fun

2100 East 71st Street • Indianapolis

Advance Tickets Available from Council Officers

# Races to save Catholic school

By Cori Fugere

MILTON, Vt. (NC)—Although Steve Poulin finished only 25th in a field of 30 in a New England stock car race Sept. 30, his mileage paid off for two Catholic schools in Newport, Vt.

Each lap he completed in the NASCAR Stroh's Tour New England 300, a late model stock car race, translated into dollars for his alma mater, Sacred Heart High School, and its sister school, Sacred Heart Elementary.

Poulin, 35, raised more than \$2,200 by soliciting pledges for each lap he raced

at the Catamount Stadium in Milton.

Driving his No. 34 red 1984 Pontiac Grand Prix with "Sacred Heart Schools"

emblazoned in yellow and black on the right rear quarter panel, Poulin completed 220 laps before leaving the race because of an ac-

cident. Parents and other concerned citizens are trying to raise \$400,000 to keep the schools open.

He explained that he decided on the fund-raiser about two weeks before the race.

## A handbook for young peacemakers

"Youth for Peace: A Handbook for Young Christian Peacemakers," by Father Vincent J. Giese, editor-in-chief of Our Sunday Visitor, has just been published by Our Sunday Visitor.

Designed for youth ministers interested in forming Youth for Peace groups at the parish, high school, or

campus ministry level, the book includes 32 formats for meetings with small leadership groups.

"It is not a catechetical text, but a leadership formation program," Father Giese states, "that is designed for beginning groups interested in engaging in peace and justice activities involving young people."

The meeting formats provide social inquiries into specific areas: Peace Within, Peace With Others, Peace Through Justice, Peace Among Nations, and Peace Through Development. The meetings are based on "The Challenge of Peace: God's Promise and Our Response," of the National Conference of Catholic Bishops.

## The Active List

(Continued from page 18)

Sacred Heart parish, 1530 Union St., will hold a Monte Carlo Night and Chili Supper after the 5 p.m. Mass. Other refreshments and sandwiches available; admission to the Monte Carlo Night is free. Proceeds will be used to enhance lighting in church and chapel.

### November 17-18

A pre-Christmas sale of Earthen Vessel Pottery will be held 1 p.m.-6 p.m. at the Potter's House, 5106 E. Pleasant Run Pkwy., North Drive. All proceeds support the ministry of the Potter's House. For information, call 357-3642.

### November 18

Our Lady of Fatima K. of C.,

1313 S. Post Rd., is planning a full day of activities: the Colts/New England game on TV, 1 p.m.; Steak Dinner with all the trimmings, 2-4 p.m., \$4/person; and Armchair Races, 4 p.m. For information, call 897-1577.

\*\*\*

The Altar Society of Holy Name parish, 89 N. 17th St., Beech Grove, will sponsor a Christmas Bazaar and Chili Supper, 1-5 p.m. Admission: adults, \$2.50; children, \$1.50. Santa will arrive at 3 p.m. Door prizes, handmade items, country kitchen, games, children's booth.

### Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m.; St.

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

## Top world cyclists at Marian Nov. 12

An Olympic gold medalist and the current women's world champion in cycling both will be at Marian College Monday, Nov. 12, for a program on competitive cycling.

Mark Gorsky, gold medal winner in match sprints, will join with Connie Paraskevina, women's champion, to discuss training and winning in competitive cycling.

The hour-long program will begin at 7:30 p.m. in the Marian library auditorium. It will include films as well as talks by the two competitors.

## CARD PARTY

NOVEMBER 11  
2:00 PM

at Sacred Heart Parish Hall  
1500 Union Street, Indianapolis

For More Information: 317-636-1858  
Sponsored by Sacred Heart Ladies Guild



## COUNTRY BAZAAR

St. Rose Church • Knightstown

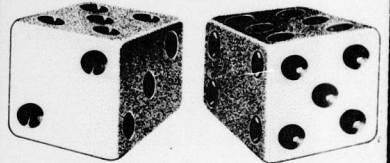
Sat., Nov. 10 Sun., Nov. 11  
8:30 AM-3:00 PM 11:00 AM-3:00 PM

✓ Handcrafted Items ✓ Baked Goods ✓ Drawing

Snack Bar on Saturday  
Turkey or Ham Dinner on Sunday  
Adults — \$4.00 Children 12 & under — \$2.00

## St. Simon Parish Athletic Booster Club

presents



## Las Vegas Night

Saturday, November 17

8 PM to 2 AM

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✓ Free Draft Beer (8-11 PM)

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Ham

Vegetables

Salads

Desserts

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CHILDREN (6 thru 12) — 30¢/yr.

(1 thru 5) — FREE

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## CHILI SUPPER

(5:00 PM to 7:30 PM)

## &

## MONTE CARLO

(7:30 PM to Midnight)

Saturday, November 10th

DRAWING  
11:00 PM

- 1st — 19" Color TV
- 2nd — \$100 Grocery Certificate
- 3rd — 20 lb. Turkey

# Breaking down barriers

by Tom Lennon

**Question:** I need help in dealing with my dad. I have not talked to him for about seven or eight weeks. I don't seem to care about him, and I don't think he cares about me, but this doesn't seem right.

**Answer:** The fact that you think this situation "doesn't seem right" suggests that you do care for your dad, despite surface feelings that trouble you and lead you to think that you "don't seem to care about him."

It is possible that exactly the same thoughts you are expressing also are going through your dad's mind at this time.

It may be also that your dad is experiencing some rough weather right now.

Maybe his boss is climbing all over him at work. Maybe the monotony of the daily grind is wearing him down. Maybe his job is in danger. Maybe he's physically tired to an extraordinary degree. Maybe all these things are happening to him.

You probably cannot change the situation in one day with one conversation.

But maybe over a period of weeks or even months you can wear away some barriers and build a bridge to your father's heart. It seems likely the change can only happen gradually.

Some suggestions: Show your interest in him by asking from time to time questions about his present and his past, questions similar to these:

"Dad, what's your work like?"

"What sports did you like best in high school?"

"How did you and mom meet? How old were you when you got married?"

"What did kids do for fun when you were in your teens?"

"Do you ever think you'd like to do some other kind of work?"

Try to ask questions about his experiences and his ideas, questions that will show you are interested in him and that will encourage him to talk about his life.

It may be that such questions will lead him to ask about your life and interests and hopes for the future, and

through such conversations you may come closer together.

Try also to show that you care about him by doing some chores without being asked, by helping out when he seems especially tired.

And don't be discouraged if change comes slowly. The present situation may have come about very gradually and may take considerable time and effort to resolve.

One other possibility, a painful one, must be considered. It could happen that you will never be able to break down the present barrier.

If that happens, try as best you can to keep on loving and helping your father, without whom you could never have come into existence.

(Send questions to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.)  
1984 by NC News Service

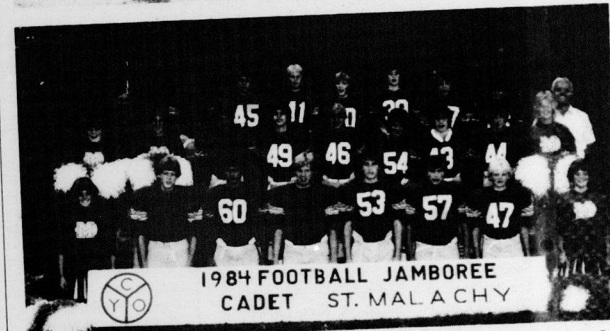
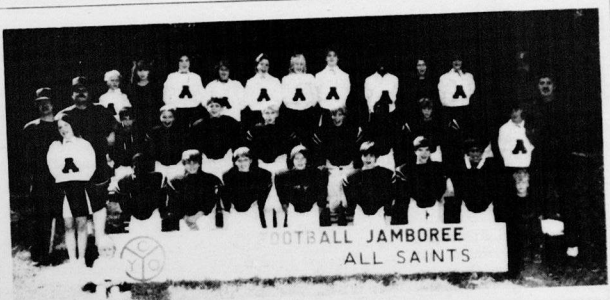
## Connersville retreats

The Connersville Deanery Youth Ministry Commission is continuing its series of retreats for high school youth. A retreat for juniors will be held Nov. 30-Dec. 2 at St. Andrew's in Richmond.

Like the Christian Awakening Retreat which preceded it in October, this retreat involves several days in which participants can put

together some of their feelings about their faith in Christ.

Leading the retreat will be a team of youth and adults from the Connersville Deanery. Juniors interested in this retreat may contact their parishes for information. Or they may write to Father Steven Schafflein, 240 South 6th St., Richmond,



**CYO CHAMPS**—Winners of the CYO Football Playoffs last Sunday were All Saints, Indianapolis (upper photo), and St. Malachy, Brownsburg (lower photo). All Saints overwhelmed St. Andrew 38-6 to retain its title in the 56 league. St. Malachy topped Central Catholic 14-0 in the Cadet league. The 56 league is composed of 24 football teams made up of fifth and sixth graders. The Cadet league is made up of 25 teams of seventh and eighth graders. (Photos courtesy of CYO)

## Cathedral girls' cross country ninth in state

by Kevin C. McDowell

Cathedral High School's girls' cross country team finished their season Saturday with a ninth place finish in the state meet. It was Cathedral's first appearance in the state meet, the first time a city girls' team had qualified for the finals.

The Irish, who have dominated city races the past three years, won their sectional and placed second in the regional to eventual state champion Carmel before placing ninth in the state

meet. Sophomore Cathy Bradshaw, senior Hilary Snyder, freshman Sheila McDermott and sophomore Cindy Troy ran in a pack, leading their team to their ninth place finish.

In the boys' race, Scott Williams of St. Christopher parish, running for Ben Davis High School, won the 5,000 meter individual trophy with a 15:02.6 clocking. Williams, a senior, had placed eighth and second the previous two years. Chatard senior Kirby Kinghorn, who qualified individually, placed 58th.

## CYO institute builds leadership among adult volunteers

by Richard Cain

One hundred and thirty adult volunteers from the archdiocese attended the CYO Leadership and Service Institute at Secunia Memorial High School Sunday, Nov. 4.

The institute is an ongoing training certification program for youth work volunteers. It is designed to "provide a means where they receive valuable information to understand and motivate the young people they work so closely with," according to Jerry Ross, administrator of volunteer services for the CYO. The CYO requires that all its adult volunteers attend an institute once every two years.

developmental psychologist at Butler University, gave the keynote address. He spoke on the psychology of working closely with young people.

In addition, participants could choose two of seven workshops offered. Among the workshop topics were: substance abuse, injury prevention, communicating effectively with youth, building self-esteem in youth, motivating youth and coping with socialization differences and behavioral disorders.

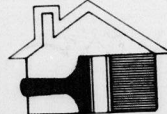
The institute was started in 1980. "(Since then,) we've seen a marked improvement in how the adults work with the kids," said Ross. "The adults are becoming more aware that the kids see them as role models."

Dr. Jack Fadely, a

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Book review

# In defense of nuclear deterrence

THE BISHOPS AND NUCLEAR WEAPONS, by James D. Dougherty. Archon Books (Hamden, Conn., 1984). 255 pp., \$22.50.

THE ULTIMATE WEAPON. By Philip F. Lawler. Regnery Gateway (Chicago, 1984). 126 pages., \$8.95 (paper).

Reviewed by Joseph R. Thomas  
NC News Service

There are a number of similarities between these two books, the main one being that both authors take conservative views on nuclear deterrence (although I'm not certain that it makes much sense to label a willingness to use nuclear weapons as conservative) in responding to the U.S. bishops' pastoral letter on war and peace.

However, Dougherty is of the opinion that the bishops

have attempted to jettison traditional just-war doctrine while trying to move Catholics toward a policy of non-violence, whereas Lawler says he is writing not so much to refute the bishops as to challenge what he sees as erroneous interpretations of what the bishops had to say.

Lawler has chosen the more difficult course. For one thing, the bishops have not been complaining about the

treatment of their pastoral in the press. Both authors, of course, hold that the just-war doctrine is still viable despite the drastic change in the potentiality of warfare owing to the development of nuclear weaponry.

Dougherty makes a stronger case, possibly because he has more room to develop his arguments. His presentation is first-rate, and his theology is traditional although his penchant for

relying on extreme examples when offering a rebuttal tends to weaken some of his argumentation. Still, there is an aura of fairness here and in Lawler's contribution to the dialogue, a fairness that has been missing in a few other commentaries.

Lawler argues for development of a limited and tactical nuclear response capability, placing the development of such a capability in the just-war tradition. He also suggests recourse to the "ultimate weapon"—prayer—and recalls the message of Fatima.

Dougherty places development of the pastoral in the context of new

theological trends, including the theology of liberation. I had the feeling here that I was in the presence of a red herring.

Both authors make a strong case for nuclear deterrence. Lawler puts the argument in an interesting way when he writes, "For 38 years nuclear weapons have been used everyday, always successfully." It all seems quite rational. There's the rub. Nuclear war, even one that is "defensive" in nature, takes us out of the realm of the rational. Or is that a misreading of what the bishops had to say?

(Thomas is editor-in-chief of The Criterion.)

## Check it out

(Continued from page 7)

the foundation. There is no charge for these presentations. For further information, call Loretta Madura at the Arthritis Foundation, Indiana Chapter, at 844-3341 or 800-382-4536.

✓ Catholic Social Services is sponsoring a **Women's Group** to emphasize the positives in a woman's life. Meetings are planned for 9:30-11:30 a.m. on Thursdays, Nov. 15-Dec. 20. Charges will be assessed on a sliding scale based on need, with a maximum charge of \$40, or a maximum of \$35 for those who bring a guest. Discussion topics include assertiveness, communication and relaxation. For further information call 236-1500.

✓ For National Hospice Month, the St. Vincent Hospice invites all the clergy to an **Open House**. Tours of the hospice unit in the St. Vincent Stress Center will be given on Nov. 14, 9-11 a.m. Located at 8401 Harcourt Road adjacent to the hospital, the hospice provides home care and inpatient care to incurable patients and their families.

✓ The fifth annual **St. John's Festival of the Arts**, a season of cultural events sponsored by St. John parish in Indianapolis, opens Nov. 11 and continues through March. The series opens with "The **Bacchic Trio**," including Lori Ann Wolner on the flute, Dorothy L. Williams on the recorder and Amy Sharp on the harpsichord. Other programs in 1984 include Marilyn Martin, mezzo-soprano, and Catherine Bringerud, piano, on Dec. 2; Herbert Harris, organist, on Dec. 16; and the St. John's Choir on Dec. 23. The public is invited and admission is free. A free-will offering will be taken. All programs begin at 4:30 p.m. in St. John's Church and will be followed by the regular 5:30 Mass.

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O Holy St. Jude, Apostle and martyr, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return I promise to make your name known and cause you to be invoked.

Say 3 Our Father's, 3 Hail Mary's and 3 Glory's. Publication must be promised St. Jude. Pray for us all who invoke your aid. Amen. Novena prayers are answered in some way. — V.E.; M.R.; M.R.

### PRE-CHRISTMAS SALE

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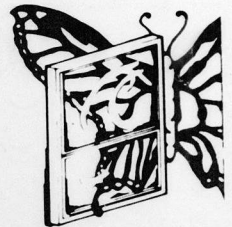
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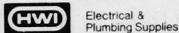
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# MAY THEY REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication.)

- † **BAUER, Frances Laux**, 83, St. Augustine, Jeffersonville, Oct. 23. Mother of Louise Lyerly; sister of Agnes Smith; grandmother of two; great-grandmother of four.
- † **BROWN, Marie P.**, 88, St. Michael, Brookville, Oct. 19. Mother of Marge Barrett, Katherine Lambdin and James.
- † **COTTINGHAM, George P., Jr.**, 59, St. Augustine, Jeffersonville, Oct. 27. Son of Lillian Cot-

- tingham; brother of Marie Turner, Catherine Pinto, Jo Ann Leuthart, Patricia Bauerla, Mildred Leezer and Dan.
- † **DAMM, Gally**, 83, St. John, Osgood, Oct. 3. Mother of Joan Michael; grandmother of three; great-grandmother of two.
- † **DOUD, Mildred**, 82, Christ the King, Indianapolis, Oct. 26. Mother of Mrs. Pat Rau.
- † **DUNN, George E.**, Holy Name, Beech Grove, Oct. 25. Son of Ernest L. Sr. and Sylvia; brother of Frances Corsaro, Sylvia Speer and Ernest L. Jr.
- † **GENSHEIMER, Julius**, 82, St.

- Lawrence, Lawrenceburg, Oct. 28. Father of Ethel, Virginia, Frances and Arthur Harold; brother of Helen and Leo; grandfather of seven; great-grandfather of four.
- † **GILMAN, Jim**, 41, Assumption, Indianapolis, Oct. 27. Husband of Rhonda G.; father of Linda G., James E. and Tony; stepfather of Charity Olinger; son of Mary Ann; brother of Louise Krotoska, Sherry Erwin, Jean Morgan, Harry Suck and Bob.
- † **GOLDSCHMIDT, Lillie**, 91, St. Mary, Greensburg, Oct. 23. Mother of Edna Fightmaster and Arthur.

- † **HAGAN, Daniel F.**, 75, St. Philip Neri, Indianapolis, Oct. 26. Husband of Dorothy; father of Katie Wright, Daniel J. and John M.; grandfather of 10; great-grandfather of one.
- † **JARRELL, Joseph**, 65, Our Lady of Perpetual Help, New Albany, Oct. 26. Husband of Joan Stout Jarrell; father of Sister Lynn Jarrell, Jean Hardy, Sister Rita Joseph, Ruth Hammond and Joan Gold; stepfather of Thomas and Richard Albright; grandfather of eight.
- † **KURASZ, Josephine**, Christ the King, Indianapolis, Oct. 29. Wife of Charles; mother of Ronald J. and Alan D.; sister of Mildred Gadomski.
- † **LAFFEY, Joseph P.**, 56, St. Augustine, Jeffersonville, Oct. 27.

- Brother of Catherine Seifried and John LaFever.
- † **LLOYD, Marguerite**, Our Lady of Lourdes, Indianapolis, Oct. 30. Mother of Jack Miller.
- † **LOGAN, Colleen Kay**, 20, Nativity, Indianapolis, Sep. 23. Daughter of Sandra; sister of Christopher.
- † **McANDREWS, Sophia C.**, 87, Assumption, Indianapolis, Nov. 1. Mother of Rosanna Crumbo, Sophia Joyce Whalen, Josefa M. Beaudreault, Joseph E., Anthony J. and Jeremiah P.; sister of Louie Crass and Rose Brown; grandmother of 48; great-grandmother of several.
- † **MILLER, Charles R.**, 65, St. John, Osgood, Oct. 24. Husband of Ann; father of Bonita Schmidt and Sherron Bultman; grandfather of three.
- † **MOSTER, Loretta**, 87, St. Michael, Brookville, Oct. 9. Mother of Marie Kunkel and Louis; sister of Margaret Borgmann and Doris Welage.
- † **MUSSELMAN, George Alan**, 52, St. Anthony, Clarksville, Oct. 26. Brother of Richard.
- † **OLIGER, Ann L.** (Leinen-

- weber), Holy Name, Beech Grove, Oct. 27. Sister of Mary Weber, Elsie Wetrick, Margaret Farrell, Helen Keller and George Leinenweber.
- † **SCHAD, Mary Lucille Hickey**, 67, St. Anthony, Clarksville, Oct. 29. Mother of Barbara Zimmerman, Roy Jr. and William C.; grandmother of five.
- † **SCHMIDT, Anna S.**, 81, Our Lady of Lourdes, Indianapolis, Oct. 25. Mother of Marilyn Englerth, Sue Ann Greiner and Donald L.
- † **STEIN, Charles R.**, 68, St. Mary, New Albany, Oct. 24. Husband of Valada; father of Kay Ramer and Charles L.; brother of Dewey.
- † **WEBB, Lentrice M.**, 61, St. Bridget, Indianapolis, Oct. 21. Wife of Thomas; daughter of William Henry Brown; step-daughter of Lula Brown.
- † **WERNER, John L.**, 80, St. Joseph, St. Leon, Oct. 21. Husband of Marie M.; father of Virginia Eckstein, Virgil, Alvin, Leon, Don and Bill; brother of Helen Kenecht, Marie Beneker and George; grandfather of 34; great-grandfather of 20.

## The Great Frozen Pipe Puzzle.



**Find Five Things Wrong with this Picture and Win a Prize\***

1. How shattering. Broken glass in the basement window. Come winter, cold air will rush right in and freeze the water in the pipes.
2. The crawl space vent is open. It's enough to give water pipes goose pimples, but instead they'll freeze up.
3. No winter coats on the pipes in the crawl space. Some insulating tape would keep them warm and cozy all winter long.
4. Uh oh. You should always disconnect your hose. If you have a freeze-proof silcock, that's all you need to do. Many homes have a shut-off valve in the basement, crawl space or utility room. Make sure it is turned off during the winter and the outside hose connection or silcock is left open. Otherwise, water in the pipe will freeze, and the pipe will burst and you could wind up with an indoor swimming pool.
5. See the water meter shiver? It can't survive winter in an unheated part of the house. Don't buy it a blanket, build it a box, for the days when the mercury takes a dive.

5 correct. You win the prize: "A problem-free winter with running water and no water damage. Your pipes are lucky to have you for an owner."  
 4 correct. Not bad, not bad at all. You're so close to being perfect, you're a Pipe Dream.  
 3 correct. You're living dangerously. Mend your ways or meet your fate. A frozen pipe that will burst and thaw and cause water damage.  
 2 correct. You owe your pipes an apology. Rush right down to your basement or crawl space and tell them you've learned your lesson.  
 1 correct. Cheer up. You can always sail toy boats in your basement after your frozen pipes burst.  
 0 correct. Perhaps you're better suited to life in a warmer climate. Quick. Retire to Florida before the freeze.



## Sr. Geiser buried Oct. 29

**OLDENBURG**—The Mass of Christian Burial for Franciscan Sister Margaret Geiser was celebrated Oct. 29 at the Sisters of St. Francis motherhouse chapel here.

Sister Geiser, 63, died Oct. 26 at Christ Hospital in Cincinnati. She is the former Sister Philip Marie.

Born Dec. 5, 1920, she was a native of Cincinnati. She entered the convent in 1938 and professed final vows in 1944. She received a bachelor's degree from Marian College, Indianapolis, in 1951 and a master's degree from Xavier University, Cincinnati, in 1959.

From 1941-81, Sister Geiser's ministry was in the field of elementary education, first as a teacher and then as a principal. She taught in Missouri, Ohio and

Indiana, including in the Indianapolis archdiocese, St. Michael, Brookville; St. Vincent de Paul, Bedford; and St. Michael and St. Lawrence, Indianapolis.

She was principal in schools in Cincinnati, at St. Michael and St. Lawrence in Indianapolis, and at St. Vincent de Paul, Bedford.

Changing careers in 1982, Sister Geiser was director of religious education for two years at St. Joseph Parish at St. Joseph Hill, near Sellersburg.

She is survived by three sisters, Rose Koch, Ruth Shira and Dorothy Martin, all of Cincinnati, and one brother, Leonard, of St. Louis.

Burial was in the motherhouse cemetery.

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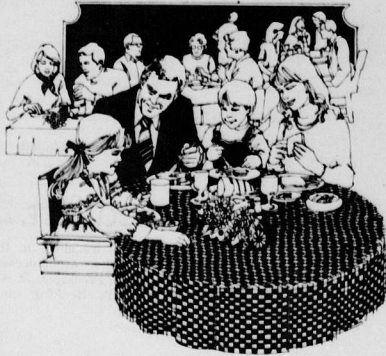
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# Local customs, lay role issues at liturgy congress

by Sr. Mary Ann Walsh

**VATICAN CITY (NC)**—Twenty years of liturgical renewal have seen the increasing use of non-European customs in the Mass, a growing role for the laity, and a developing concern for the position of women in the liturgy, said liturgists at a Vatican-sponsored international congress.

"There's an understanding of the question of inculturation and adaptation to the needs of the local church," said Benedictine Father Cuthbert Johnson, an official of the Vatican Congregation for Divine Worship. He said local culture in the liturgy was the most significant issue discussed at the Congress of Presidents and Secretaries of National Liturgical Commissions, held Oct. 23-28.

Bishops' conferences from around the world reported that the role of culture has moved far beyond simply translating the Roman Missal into the vernacular. Their

reports revealed efforts to prepare liturgies in which local customs predominate over the church's Western European influence.

**IN SEVERAL** African countries Catholics "use their own cultural expressions for various parts of the Eucharistic celebrations such as the entrance procession, the penitential rite, the offertory, the acclamation and responses, the sign of peace, and the reception of Holy Communion," the Southern Africa Catholic Bishops' Conference reported.

In Zimbabwe, customs such as "ululating on joyful occasions, clapping of hands, shuffling of feet and swaying in rhythm to music," the report said, "have entered spontaneously into the liturgy."

"Restrained dancing by members of the offertory procession is everywhere accepted," the report added.

In India, removing footwear for Mass, profound

bowing in place of the genuflection, exchanging the sign of peace by placing one's hands between the hands of another, use of oil lamps in place of candles and substitution of a metal tray for a corporal are examples of bringing the local culture into the liturgy.

At the same time, however, the Indian bishops complained that Vatican prohibitions on experimentation in the liturgy have hampered efforts towards merging liturgy and custom.

**THE JAPAN** Catholic Bishops' Conference suggested bringing religious holidays into line with local cultural celebrations.

"Aug. 15, the most important day of the dead in Japan, is the most appropriate day for the church to commemorate the dead," the Japanese bishops said, in one example.

Many participants in the congress reported that lay people commonly preside over weekly liturgical services where there are not enough priests.

The bishops' conferences of Indonesia, Malaysia and Singapore, for example, said that "when there is no priest available, laymen will lead the Sunday liturgy, burials, even—in cases of emergency—conferring baptism and assisting at marriages."

But they said that because of the priest shortage "it is necessary to rethink the possibility of ordaining married men and permitting lay ministers to administer certain sacraments, e.g., the anointing of the sick."

Father Johnson said that concern for inculturation is strongest "among the non-Anglo-Saxon, non-European cultures."

But he said that it is becoming an issue in the Western world, for example in the United States, where the cultural question focuses on the role of women.

Father John Gurrieri, director of the National Conference of Catholic Bishops' liturgy secretariat, argued for preparation of liturgical texts which use non-sexist language. "Exclusive or sexist language," he said, is one of the problems of "translating the culture of the Roman rite in the vernacular."

**MANY BISHOPS'** conferences criticized the church's refusal to permit women to be officially installed as acolytes and lay ministers of the Eucharist,

although they perform these roles regularly without the official stamp.

Bishop John Cummins of Oakland, Calif., chairman of the National Conference of Catholic Bishops Liturgy Committee, said that the ban "obscures the proper participation of the laity."

The bishops' conferences of England, Wales, Ireland and Scotland made similar arguments, saying the ban on official installation "has led to a sense of impermanence in women's ministry. It also preserves the unfortunate impression that the church regards women as second-class citizens."

The New Zealand bishops said they "resolved not to use the liturgical rites for the installation of acolytes and readers precisely because of the pastoral harm which would be caused by a discrimination which (we)

are unable to defend theologically."

The U.S. bishops also questioned the Vatican's position on altar girls.

"Many American Catholics perceive the prohibition symbolically exhibits a discriminatory dichotomy between laymen and laywomen, rather than a theologically based discipline," the report said. The liturgical committee from Oslo, Norway, called for "the re-consideration of the ordination of women to the priesthood."

Reports from throughout the world indicate widespread acceptance of participation of men and women as ministers of the Eucharist.

But the Liturgical Commissions of Eastern Europe noted in their report that "some Polish bishops do not sense the need to have lay ministers of the Eucharist."

## Bishops have full agenda

(Continued from page 1)

who follow" for "the man who follows."

► Approval of the Final Report of the first Anglican-Roman Catholic International Commission (ARCIC I), which includes major agreed statements on the Eucharist, ministry and authority in the church.

► New guidelines for the formation and ministry of permanent deacons in the United States. If approved, the new guidelines would update those established 1971, when the permanent diaconate was still in its infancy.

► New guidelines for the continuing formation of priests. Updating 1972 guidelines, the proposed new ones incorporate the results of a tremendous expansion since that time in virtually every area of ongoing priestly formation.

► A new policy statement on the

American Board of Catholic Missions. Formed in 1920, the ABCM delivers 60 percent of the annual Mission Sunday collection to the Holy See for worldwide use and governs the use of the other 40 percent for needy U.S. dioceses and other home mission projects. The new policy statement seeks to move the ABCM's home mission program away from funding national projects that are not specifically missionary in character and back into a more clearly missionary role.

► A decision whether to establish the period between eighth and 11th grades as the normal age of confirmation for Latin-Rite Catholics in the United States, unless a local bishop should decide otherwise. Current practice varies widely around the country, and there are sharp, unresolved theological disputes over what is the proper or best age for confirmation.

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