

NEW MUSEUM—Construction will begin soon for the new \$2-million Snite Museum of Art at Notre Dame University. Containing more than 40,000 square feet of exhibition space, three times as much as the present gallery in

O'Shaughnessy Hall, the addition will include a 350-seat auditorium, a sunken garden, a two-story atrium and a cloistered courtyard. Completion is expected in the spring of 1979. (NC photo)

SURVEY INDICATES SMOOTH TRANSITION

Communion-in-the-hand option raising no fuss in U.S. dioceses

BY NANCY FRAZIER

There has been little fuss about the new option of Communion in the hand anywhere with older people leading the way in usage in some places, a telephone survey has shown.

Conversations with the staff of diocesan liturgy offices showed that the option has been generally well accepted, with few if any protests, and that older Catholics have more readily chosen Communion in the hand than their younger counterparts.

Auxiliary Bishop Stanley J. Ott of

New Orleans, chairman of the Archdiocesan Liturgical Commission, said that he has celebrated Mass in a number of parishes since Communion in the hand began being permitted, and has found "a very fine response" and "no commotion."

The bishop said that in New Orleans, older Catholics are receiving Communion in the hand more often than younger ones. But he said he was not surprised by that phenomenon, since he's always found that "older people have been more responsive to the various changes in the Church."

SISTER JANET Baxendale, secretary of the Liturgical Commission in the archdiocese of New York, said implementation of the new option has been "very well received" in that archdiocese.

"It's been surprising," she said. "Some children have been receiving on the tongue, some adults in the hand, and some families have been split, with some members using one method and others another."

"That means that people see it as an individual decision of each person," said Sister Baxendale, "and that makes us very happy."

The New York nun said she thought the implementation of the Communion in the hand option "is actually a rather minor change in Church practice. In two or three years, people will be wondering what the fuss was all about."

On the average 50 to 60% of all Dubuque diocese Catholics receiving Communion on the first week-end that

the new option was permitted took it in the hand, the survey showed. The number choosing Communion in the hand ranged from 10-15% in one Dubuque parish to 95% in several others.

IN LANSING, MICH., a survey of parish priests showed that the practice—introduced in late September after two Sundays of instruction—has been well received. Father Francis Murray, pastor of St. Therese Church in Lansing, said about 75% of his parishioners used the option "and those who did seemed to exhibit a great awareness of what they were doing."

"Catholics of all ages chose to receive the Host in this manner," said Father Douglas Osborn, co-rector of St. Mary Cathedral in Lansing, "and there were many, many positive comments on the practice."

A draft statement on the subject of Communion in the hand prepared by the Office for Divine Worship in the Chicago archdiocese said that the program to prepare for the option "in a very smooth and peaceful manner was most effective." The new practice created "no significant turmoil" in the archdiocese and "is being well accepted with intelligent understanding and renewed Eucharistic devotion by many," the statement said.

FATHER THOMAS FAUCHER of Boise, Idaho, chairman of the National Federation of Diocesan Liturgical

(Continued on Page 7)

Poll bishops on 1980 synod

WASHINGTON—The U.S. bishops have been asked to suggest topics for the next world synod of bishops in 1980.

In a letter to his colleagues, Bishop Thomas Kelly, general secretary of the National Conference of Catholic Bishops-U.S. Catholic Conference (NCCB-USCC), said the Council of the General Secretariat of the Synod has invited the U.S. hierarchy to submit suggestions.

"Among topics suggested in the

past have been family, faith and magisterium, and objective principles of morality," Bishop Kelly said. "These topics are indicated only as suggestions to stimulate your own thought in making proposals."

The bishops were asked to submit their topics by Feb. 15.

The synod of bishops, which generally meets every three years, is an international advisory body to the Pope. The last synod discussed catechesis and was held last fall.

Dole (R-Kan.) and several congressmen. Justice White, in effect, supported an earlier court ruling that President Carter had the authority to return the crown without congressional ratification.

Earlier the Hungarian bishops had expressed their approval of the President's move, and Pope Paul VI was reported to have supported the action when consulted by U.S. officials.

Plans set to transfer crown

At Criterion press time Wednesday, plans had been completed for the return of St. Stephen's Crown to Hungary, and delivery was scheduled to be made this week-end by a special U.S. delegation.

Last minute legal efforts to stop the return of the crown, which has been in American custody since the end of World War II, were thwarted when U.S. Supreme Court Justice Byron White refused to issue a temporary injunction requested by Sen. Robert

Long-range educational planning in Third Phase

During January local and district Boards of Education will begin a year-long process to determine the long-range future of total Catholic education in the Archdiocese.

The Archdiocesan Educational Planning Commission, appointed by Archbishop George J. Blakup 12 months ago, will host a series of workshops in 11 sites to initiate the Third Phase of the long-range planning process.

Representatives of the 143 parishes and 12 educational districts in the Archdiocese, and their Boards of Education will take part in the workshops which will provide the direction for total Catholic education. The workshops are designed to help the local and district boards establish the process which will aid them in shaping the educational future of the Archdiocese.

THIS LOCALIZED approach to long-range comprehensive planning is one of the few taking place in the United States today. It stems from the Vatican II concept of all Catholics sharing in the responsibility of the Bishops for the future development of total Catholic education.

The Archdiocesan Educational Planning Process began with the appointment of the 24-member Planning Commission in January, 1977. The first phase of the planning process was the development of an educational mission statement for the Archdiocese and the identification of major issues in need of research.

During the second phase, seven task forces of the Commission researched the broad issues isolated by the local Boards of Education.

Each parish and district in the Archdiocese is now taking part in a consultation process on each of 27 proposals resulting from the research.

DURING 1978 Catholics will develop their own parish mission statement, assess the present state of their educational programs on the local level, and then determine where they want to be by 1982. Finally, the parish and district Boards of Education will develop long-range educational plans that will help them reach their goals.

The planning will conclude in December with a three-year local plan that will provide the direction for the future of parish Catholic education for the years from 1979 through 1982. District and Archdiocesan plans will be completed by June, 1979. The planning cycle will then be replaced at three-year intervals.

Following is the complete schedule of workshops to be held during 1978.

EAST DISTRICT

Secene High School, 7 to 10 p.m.
Workshop I, Jan. 8 and 22;
Workshop II, March 12; Workshop III, Aug. 20.

NORTH DISTRICT

Chatard High School, 7 to 10 p.m.
Workshop I, Jan. 9 and 23;
Workshop II, March 13; Workshop III, Aug. 21.

SOUTH DISTRICT

Roncalli High School, 7 to 10 p.m.
Workshop I, Jan. 11 and 25;
Workshop II, March 15; Workshop III, Aug. 23.

WEST DISTRICT

Ritter High School, 9 a.m. to 12 noon.
Workshop I, Jan. 14 and 28;
Workshop II, March 18; Workshop III, Aug. 26.

BEDFORD DISTRICT

St. John, Bloomington, 7 to 10 p.m.
Workshop I, Jan. 9 and 23;
Workshop II, March 13; Workshop III, Aug. 21.

LAWRENCEBURG DISTRICT

St. Louis, Batesville, 7 to 10 p.m.
Workshop I, Jan. 10 and 24;
Workshop II, March 14; Workshop III, Aug. 22.

NEW ALBANY DISTRICT

Our Lady of Providence High School, Clarksville, 9 a.m. to 12 noon.
Workshop I, Jan. 14 and 28;
Workshop II, March 18; Workshop III, Aug. 26.

NORTH VERNON DISTRICT

St. Mary, North Vernon, 7 to 10 p.m.
Workshop I, Jan. 10 and 24;
Workshop II, March 14; Workshop III, Aug. 22.

RICHMOND DISTRICT

St. Gabriel, Connersville, 7 to 10 p.m.
Workshop I, Jan. 11 and 25;
(Continued on Page 7)

A Word from the Archbishop

My dear Family in Christ:

In January, 1977, we here in the Archdiocese began a two- and one-half year long-range educational planning process. I have ratified the educational mission statement which was a result of Phase I. Currently, there is consultation underway in each parish and district on 27 proposals which, when finalized and ratified by me, will guide the planning for Total Catholic Education in each parish and district in the Archdiocese.

I wish to take this opportunity to express my deep gratitude to the task force members who spent untold hours in research and discussion to develop the report from which these proposals are drawn.

The real work of planning our Catholic educational future will soon begin. The heart of the process is parish planning. This begins this January. I am asking each one of our 143 parishes to plan for its long-range future for Total Catholic Education. The Educational Planning Commission will guide and help with the process, but the parish will develop its own plan. Eleven educational districts will be doing the same. By June, 1979, with your cooperation and God's blessings, we will have our educational plan for 1979-1982 complete.

In order for your parish to learn the techniques and skills of educational planning, your pastor, educational administrators and your board of education will attend four workshops scheduled for this purpose. There are two in January and one each in March and August.

The responsibility of effecting Total Catholic Education is a grave one. I share this responsibility with priests and parish leadership of the Archdiocese. I ask you, first of all, to pray for the success of the planning efforts. Your prayers are vitally important. Secondly, I ask you to encourage your priest or priests and the parish leadership to take an active part in the consultation process as well as in the workshops and the planning efforts which will flow from the workshops.

Devotedly yours in Christ,

George J. Blakup

Most Rev. George J. Blakup
Archbishop of Indianapolis

December 28, 1977

FOR THE ARCHDIOCESE

Teen-age marriage policy now in effect

Following two years of preparation, the Archdiocese has implemented a new teen-age marriage policy effective January 1, 1978. The policy, which is mandatory for all teen-agers who seek to be married in the Church, may also be applied, at the discretion of the pastor, to older couples, where there is evidence of immaturity.

The procedure, which was approved last February by Archbishop George J. Blakup following a resolution passed by the Priests' Senate, calls for a lengthy evaluation and preparation of the engaged couple before the marriage is solemnized. The policy has been used effectively in a number of other dioceses throughout the country in curtailing the number of hasty marriages among teen-agers.

The procedure, which could require as long as six months to complete, includes several interviews by the pastor with the couple, designed to explore their relationship and to determine their readiness for marriage.

THE PRIESTS of the Archdiocese have been trained in preparation for the implementation of the new policy in a series of special workshops and seminars conducted over the past eight months.

The pastors will be able to call on the assistance of professional counselors and specially trained lay couples to help in the evaluation and

preparation of the engaged couples. A further aspect of the marriage policy is the existence of an Appeal Board which will be available for review in the case of initial evaluations which indicate that a couple is not sufficiently prepared for marriage in the opinion of the pastor.

THE INTENTION of the new policy, according to a Chancery spokesman, is to foster good marriages; that is, marriages that are stable, permanent, faithful and fruitful . . . marriages that are clearly sacramental in nature and committed to Jesus Christ and his Church.

The policy, the spokesman continued, is designed to educate couples, particularly the young, that they are undertaking a serious commitment; that marriage is not something to be entered into nor gotten out of easily; and, that marriage is not only a private matter, but also one in which the entire community has a stake.

According to Father Robert Klein, chairman of the Archdiocesan Marriage Policy Commission, "It will be some time before we can actually evaluate the effectiveness of the new marriage policy procedures; however, the pastors, parents and professional counselors who have been involved in its trial use have widely acclaimed its benefit."

news in brief

Lauds college role

WASHINGTON—President Jimmy Carter praised the contributions of church-related colleges at a recent meeting with 20 representatives of Catholic and Protestant-related colleges and universities. Carter told the group: "It is important that you use me and my name as an endorsement from the people of our country for the contribution that has been made, is being made and will be made to our nation (by church-related colleges)."



Urges public debate

ANN ARBOR, Mich.—Arguing that "science has become too important to be left to scientists, and government has always been too important to be left to the governors," Secretary of Health, Education and Welfare Joseph Califano has urged increased public debate on moral and ethical issues in public policy. He also offered guidelines for such debates. Califano made his comments in a commencement address at the University of Michigan at Ann Arbor.

'Wrong' solution

WASHINGTON — Thirty-three clergymen, professors and Church officials calling themselves American Christians for Peace in the Middle East have signed a statement critical of attempts to use the Bible to impose solutions on the Middle East. The statement, which appeared as a full page advertisement in the Dec. 29 Washington Post, called it "presumptuous for some Western Christians to seek solutions for the Middle East with a claim to divine insight, while disregarding the solutions that millions of Christians in the Middle East are themselves seeking."

'Pray for peace'

SAN FRANCISCO—Everyone has "a responsibility to work and pray for peace," said Archbishop John R. Quinn of San Francisco, president of the National Conference of Catholic Bishops, at St. Mary's Cathedral on World Day of Peace, Jan. 1. There are many things which oppose peace but "three which call for our special prayer and concern are: terrorism and violence, the arms race and the relentless attacks on unborn human life."

Political blueprint

SALISBURY, Rhodesia—The Rhodesian Catholic bishops have issued a blueprint for Christian political action, detailing social, political and economic values they say Christians should weigh in making judgments. The bishops said Christians should reject Marxist and liberal ideologies along with all religious intolerance and social injustice.

Devotion to Mary

VATICAN CITY—Pope Paul VI said Dec. 21 that critics of Catholic devotion to Mary commit an "irreverence" against the great mystery of Christ's incarnation.

On family planning

WASHINGTON—In a report released Dec. 30, Msgr. James T. McHugh, director of the U.S. Bishops' Committee for Pro-Life Activities, called for increased monitoring of state family planning programs, since Planned Parenthood is intensifying its efforts "to be actively involved in sex education programs and other similar programs in public high schools." Msgr. McHugh's report was based on responses to a questionnaire distributed to state Catholic conference directors, and charges that Planned Parenthood's "approach to teen-age sexual behavior is neither based on nor supportive of chastity and self-restraint among the young."

Ruling backs paper

ST. PAUL, Minn.—Ramsey County District Judge E. Thomas Brennan has ruled in favor of the Catholic Bulletin and refused to block the release of state government information on abortion stored in computers.

Legalizes divorce

BRASILIA, Brazil—Despite strong Church opposition, President Ernesto Geisel of Brazil signed a bill legalizing divorce for persons separated from three to five years. Bishop Ivo Lorscheiter of Santa Maria said Catholics will receive Church directives on the subject when the Brazilian Bishops' Conference meets in April. The bishop, who is general secretary of the conference, called the move "regrettable."

Role of the laity

WASHINGTON—The National Conference of Catholic Bishops' newly established Secretariat for the Laity has asked the country's bishops about local lay programs. Dolores Lecky, executive director of the secretariat, said the project is "informal research into lay activity at the local level." It is being conducted at the request of the Bishops' Committee on the Laity.

'Protect, preserve'

WASHINGTON—Sen. James Abourezk (D-S.D.) and eight cosponsors have introduced a resolution which would make it a matter of U.S. policy to "protect and preserve" the religions of American Indians, native Hawaiians, Eskimos and Aleuts. The resolution seeks to guarantee these people access to religious sites and objects and freedom to carry out their religious ceremonies. Some of these activities are now prohibited by law.

Join clergy body

CHICAGO—The Priests' Senate of the Chicago archdiocese has joined the National Federation of Priests' Councils, despite the opposition of Cardinal John Cody. The cardinal said the benefits of membership are not worth the cost. The yearly dues of \$5,000 were raised from among Chicago priests.

More fire victims

PROVIDENCE, R.I.—Two more Providence College students have died of injuries received in a Dec. 13 dormitory fire, bringing the death toll in the blaze to nine. Dorothy W. Widman of Chesire, Conn., died Dec. 26 and Sallyann Garvey of Enfield, Conn., died a day later. Both were 18.

U.S. seeks rebate

WASHINGTON—The U.S. Health Care Financing Administration is seeking to recover some Medicare funds paid to Catholic hospitals for the "imputed" costs of the services of nuns working at the motherhouses of religious orders operating a chain of hospitals.

Seek halt to neutron bomb

WASHINGTON—In separate statements released by the Soviet embassy in Washington, two Soviet religious leaders have again called for a halt to the development of the neutron bomb by the United States.

Russian Orthodox Patriarch Pimen of Moscow was reported as having said in an interview with the Soviet Union's Novosti Press Agency that followers of all religions can do a good deal to curb the arms race, halting the development of new types of weapons, including neutron ones, and ridding mankind of the danger of a new war.

He was also quoted as denying reports in the Western press that the church in the Soviet Union is persecuted.

In a separate statement, also released by the embassy from Novosti Press Agency, Pastor Alexei Bychkov, general secretary of the All-Union Council of Evangelical Christian Baptists, delivered a Christmas message of peace and good will to American believers but called the neutron bomb "an ominous cloud that is threatening peace."

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NUN BECOMES LAWYER—Sister Mary Stephen Manuszak, president of Villa Julie College near Baltimore, looks at her law certificate with Chief Judge of the Maryland District Court Robert Sweeney, who is also a trustee on the college board. Sister Manuszak was sworn in as an attorney at the Maryland Court in Annapolis.

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Sister Eugene Therese,
Providence nun, dies

ST. MARY-OF-THE-WOODS, Ind.—The funeral Mass for Sister Eugene Therese Gartland, S.P., 49, was held in the Church of the Immaculate Conception here on Friday, Dec. 23. Sister Eugene Therese died in Chicago on December 19. Survivors include her father, Eugene S. Gartland of Oak Park, Ill., four sisters, Sister Dorothy Gartland, S.P., Margaret and Jennie Gartland, all of Oak Park; Mrs. Mary Ann Kunkle of Dayton; three brothers, Eugene of Chicago, William of Los Angeles and John of San Francisco.

Sister Eugene Therese entered the novitiate of the Sisters of Providence in 1948 and pronounced her first vows in 1949. Her teaching assignments in Indiana included St. Philip Neri School, Indianapolis, and St. John High School, Logansport. She also taught in Maryland and Chicago. Since 1972 she had been serving as a counselor and director of student services at Mother Theodore Guerin High School in River Grove, Ill.

Rename church

COLUMBIA, S.C.—A new parish in Columbia has been named for St. John Neumann, recently canonized as the United States' first male saint.

The parish, previously known as the Northeast Catholic Community, is headed by Jesuit Father Thomas M. Gillin.

Indianapolis Service Directory

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Miscellaneous

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Behind the Postmark

BY FRED W. FRIES

St. Meinrad is undoubtedly one of the world's best known seminaries. In its more than 100-year history articles singling its praises have appeared in a wide variety of publications, ranging from scholarly journals to slick magazines and metropolitan dailies.

Some kind of precedent was set this month, however, when an article about St. Meinrad was featured in, of all places, Linn's Stamp News, a world-wide publication for the stamp collecting fraternity.

Published in Sidney, Ohio, it reputedly enjoys the widest circulation in its field, reaching more than 100,000 readers.

THE PROFILE of our Archdiocesan seminary and its Archabbey and the town of St. Meinrad appeared in the magazine's Behind the Postmark column, written by Stan Durnin.

The well-written article, aptly illustrated with the St. Meinrad postmark, covers such highlights as the purchase of the original land by the Swiss Benedictines from the Henry Denning family, the incorporation of the town of St. Meinrad in 1883, the great fire of 1887, which all but leveled the monastery, and the routing of the state highway system through the town in the 1920's.

INCIDENTALLY, the article points out that the present postmaster, Hilbert Graman, is the great-grandson of Henry Denning, who owned the land later purchased by the Benedictine Order.

In his column Durnin mentions postmarks of other communities in the area such as Jasper and Ferdinand and one that was in the limelight a couple of weeks ago—Santa Claus, Ind.

AROUND AND ABOUT—Margaret McKenzie, a member of St. Joseph parish, Terre Haute, was recently elected secretary of the Greater Terre Haute Church Federation. Sister Martina Williams, O.S.F., an art student residing in St. Rita's Convent, Indianapolis, won second place for her canvas "Butterfly Caught in the Sun" in the Indiana Art Guild Show held at the Eastgate Shopping Center.

DOUBLE THREAT—Mary Vonderhaar, Ritter High School junior, won first prize in the annual Art Exhibit sponsored recently by Marian College, for her pastel rendition of a lion called "Survivor." During the same week the talented Miss Vonderhaar won first place for Advanced Layout Design in Journalism at the Quill and Scroll Press Day at Marshall High School.

LONG-TIME ORGANIST HONORED—

Mary Margaret Popp, a church organist in Tell City Deanery parishes for 52 years, was honored recently at a testimonial dinner in Tell City sponsored by the Nativity Circle, Daughters of Isabella. The occasion also marked the 32nd year of the D of I Circle of which Miss Popp is now serving her third term as Regent. To commemorate her long tenure as parish organist (principally at St. Paul's, Tell City, and St. Michael, Canby, where she now serves) she was presented a miniature jeweled piano fabricated by Louise Becker.



NATIONAL RECOGNITION—St. Mary's Church, Indianapolis, is now listed in the National Register of Historic Places. The 65-year-old Gothic masterpiece at New Jersey and Vernon Sts. is included among the exclusive group of sites "with national, state or local significance in the development of the nation's historic and cultural heritage." According to the pastor, Father Stephen R. Hay, the listing "provides the building with a measure of protection and qualifies the parish for matching funds from the government for any future exterior renovation." We congratulate Father Hay and his parishioners on the honor conferred on the church where Tacker was baptized, made his First Communion and served as an altar boy during his boyhood years.

ND CHOIR COMING TO INDIANAPOLIS—The 48-voice mixed Notre Dame University Chapel Choir has scheduled three appearances at parishes in the Indianapolis area on Sunday, Jan. 14. The choral group will sing for the 10:30 a.m. liturgy at Holy Spirit Church and at 12:15 p.m. at St. Andrew Church. A liturgical workshop is scheduled at 3 p.m. at St. Lawrence parish (those interested in attending are asked to make a reservation by calling 546-4065), followed by the liturgy at 5:30 p.m. and a special Vespers service at 8 p.m.

UNIQUE UNITY WEEK OBSERVANCE—The Connersville community will employ the Focus of Faith television program format in a special Christian Unity Week observance to be held on Thursday evening, Jan. 19, at the Central Christian Church. Instead of the usual homily, the service will be built around an interfaith panel consisting of a Catholic, Protestant and a Jewish clergyman discussing their "common theological roots." Father Harold Kruever, pastor of St. Gabriel Church, reports that all members of the Ministerial Association are planning to participate in the unique program "designed to stress what the major faiths have in common, rather than their differences."

JANUARY 7

The monthly Charismatic Mass will be held at Marian College, Indianapolis, at 7:30 p.m. Interested persons are invited to attend.

JANUARY 9

The Simeon group of St. Patrick parish, Terre Haute, under the sponsorship of Archdiocesan Social Ministries, will meet at 7:30 p.m.

JANUARY 10

Indianapolis Birthline volunteers will hold a meeting at the office of Archdiocesan Social Ministries, 915 N. Holmes, at 9:30 a.m.

ACTIVITIES CALENDAR

The Criterion welcomes announcements of parish activities. Keep them brief listing event, sponsor, date, time and location. Announcements must be in our office by 10 a.m. on Monday of the week of publication.

JANUARY 11

The fourth in a series of programs designed to strengthen and develop the family will be held at St. Thomas Aquinas parish, Indianapolis, at 8 p.m. Father Clem Davis of the Office of Catholic Education will discuss the topic,

"Marriage—Mom, Dad—The Kids."

A luncheon-card party will be held at St. Mark parish, Edgewood and U.S. 31S, Indianapolis. This monthly event will begin with luncheon at 11:30 a.m. followed by the card games at 12:30 p.m.

JANUARY 12

The Adult Education Committee at St. Barnabas parish, Indianapolis, is sponsoring the Genesis II program for 12 consecutive Thursdays. Father John Sclarra, pastor, will facilitate the adult spirituality program. For information call Helen Whitcomb, 888-8257, or Sister Anita Eberle, O.S.B., 881-0631.

JANUARY 13-15

A retreat for married couples will be held at the Franciscan Retreat Center at Mt. St. Francis, Ind., beginning with registration on Friday evening. The retreat program closes Sunday afternoon.

A special week-end retreat for mothers of young and teen-age children is scheduled at Felma Retreat House, 5353 E. 56 St., Indianapolis. For reservations and information, contact the Retreat House, (317) 545-7681.

The vocations office of the Sisters of St. Francis, Oldenburg, will sponsor a retreat for women from 7:30 p.m. on Friday until 2 p.m. on Sunday. The retreat—open to women from 18 to 30 years of age—will be limited to 25 persons. Reservations must be made by Monday, Jan. 9. Further information is available from Sister Nancy Meyer, O.S.F., at Oldenburg, (812) 934-2474.

SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C, Council #437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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MASS FOR THE MAYOR—The new mayor of Louisville, Ky., William Stansbury, drinks from the chalice at Communion during a special Mass at the Cathedral of the Assumption. The Mass, celebrated by Archbishop Thomas J. McDonough, second from left, was part of the mayor's inaugural ceremonies. (NC photo by Joseph Duerr)

Pro-abortionists deface churches

DUNEDIN, New Zealand—Pro-abortionists have defaced Catholic churches and interrupted Masses to protest new restrictions on abortion recently passed by New Zealand's parliament.

The new legislation passed after a marathon debate in which Prime Minister Robert Muldoon strongly opposed abortion on demand in the country.

THE NEW LAW restricts the criteria governing abortions, especially cutting back in the area of abortion for social or economic reasons and rejecting abnormality of the fetus as a reason for abortion. It also sets up a supervisory authority to see that the law is observed.

The light for the stricter legislation was spearheaded by the Society for the Protection of the Unborn Child (SPUC), which lists nearly 50,000 members in New Zealand.

Shortly after the new law was passed, painted protest slogans began to appear on the houses of leading politicians who supported the law and on the outside walls of Catholic churches.

SEVERAL OF THE slogans painted on churches

Parley focus

CHICAGO — Continuing its focus on ministry, the National Federation of Priests' Councils (NFPC) will look at priests' councils as catalysts for ministry during its 1978 House of Delegates convocation, to be held in Seattle in March.

The NFPC executive board met in Chicago in September to plan the convocation. Another major topic at the meeting will be a review of the past 10 years of the NFPC's existence and a look at its present and future.

said, "If priests became pregnant, this would be an abortion shrine." A number of churches have organized special vigils to prevent further defacements.

At the Cathedral of the Blessed Sacrament in Christ church, a group of women dressed in black conducted a protest march down the aisles during Mass.

Opponents of the new law have said they will fight it in the courts.

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MONSIGNOR NOLAN WRITES ABOUT INDIA

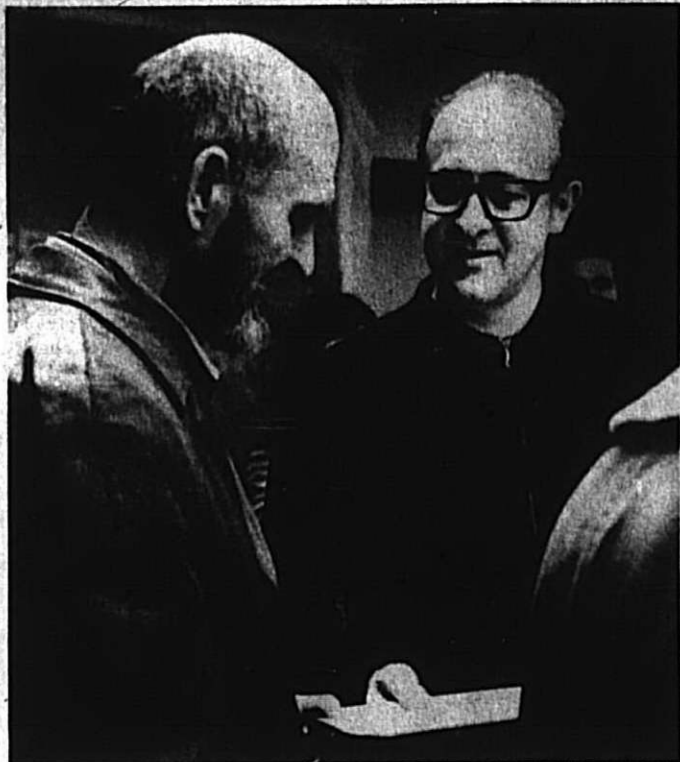
ROOF OVER THEIR HEADS For only \$200 in India you can build a decent house for a family that now sleeps on the sidewalks. Simply send your check to us. The Bishop will write you, send you a photo.

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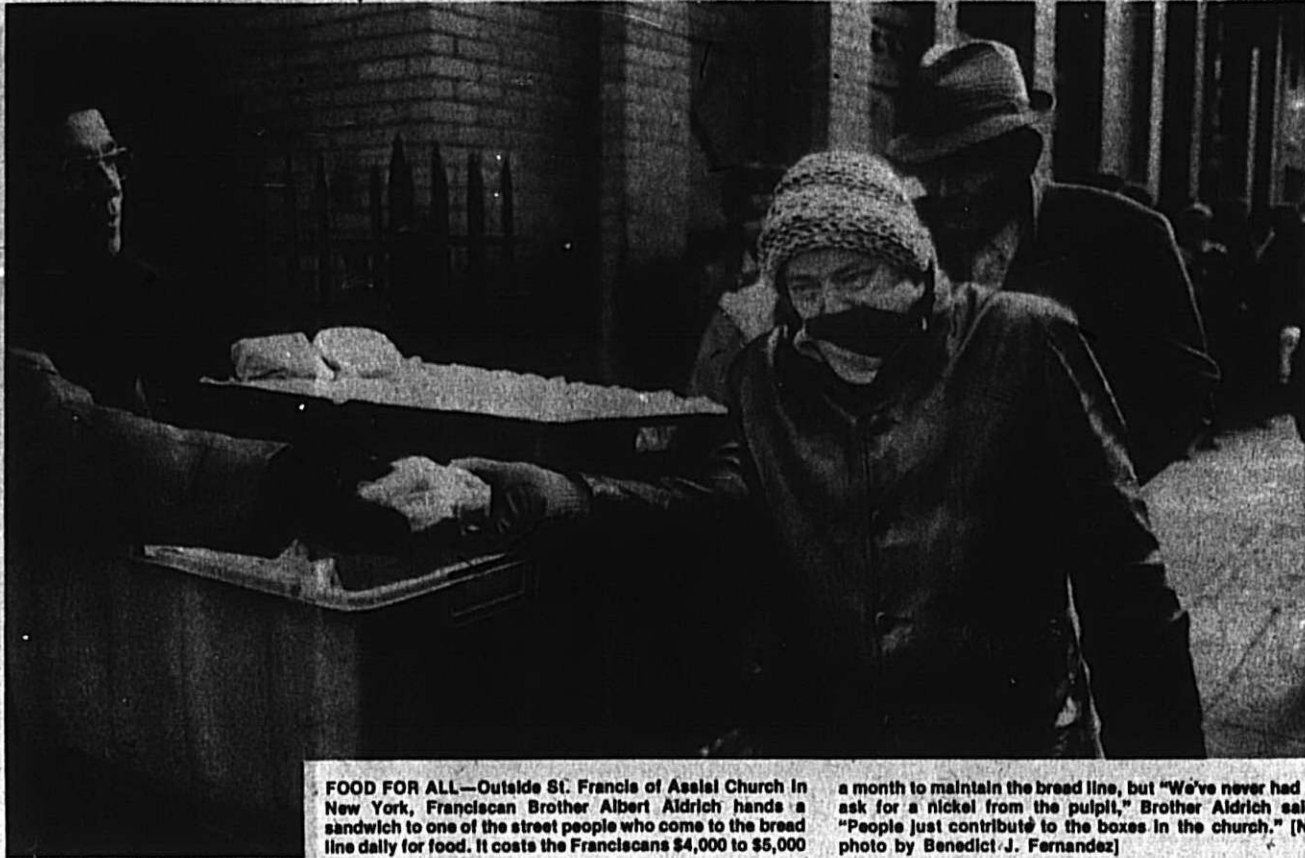
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CHRISTMAS WITH POOR—The recently installed archbishop of Milwaukee, Rembert Weakland, hands out plates on Christmas eve to diners at St. Benedict the Moor parish. The parish feeds between 250 and 300 poor and hungry people daily with food donated by volunteers. [NC photo by James Pearson]



FOOD FOR ALL—Outside St. Francis of Assisi Church in New York, Franciscan Brother Albert Aldrich hands a sandwich to one of the street people who come to the bread line daily for food. It costs the Franciscans \$4,000 to \$5,000

a month to maintain the bread line, but "We've never had to ask for a nickel from the pulpit," Brother Aldrich said. "People just contribute to the boxes in the church." [NC photo by Benedict J. Fernandez]

washington newsletter

Welfare reform plan facing major political fight

BY JIM CASTELLI

WASHINGTON—Church agencies are reluctant to accept the conventional political wisdom that Congress won't act on a comprehensive welfare reform plan until late 1979, if then. But those agencies are aware of the tough political fight ahead before any welfare reform plan can be passed.

A reading of testimony from the U.S. Catholic Conference, the National Conference of Catholic Charities and other religious groups indicates that they agree with the administration's intent to bring about comprehensive reform and the general structure of the proposal, but have specific criticisms of parts of the proposal.

The problem, then, is to challenge the administration on specifics where necessary, but to do so in a friendly enough manner that the entire effort isn't killed.

ONE MAJOR CRITICISM, offered by Catholic Charities and Sen. Daniel Patrick Moynihan (D-N.Y.), is that the bill is not structured to attract the

broad coalition needed to push it through Congress.

The need for such a coalition is clear, especially in light of the tortuous route the proposals must take through the legislative process.

Initial action is being taken by a special subcommittee, headed by Rep. James Corman (D-Calif.), composed of members of the three House committees which have jurisdiction over the bill—Ways and Means, which handles tax matters; Agriculture, which deals with food stamps; and Education and Labor, which deals with public service jobs.

The chairmen of these committees all oppose part of the administration proposal. In particular, Al Ullman (D-Ore.), Ways and Means chairman, believes a comprehensive reform is impossible. He wants to change existing programs.

If House Speaker Tip O'Neill can steer a welfare reform bill through the House—and many people think he can—the most serious problems are in the Senate, which killed President

Nixon's Family Assistance Plan in the early '70s.

THE KEY FIGURE in the Senate is Russell Long (D-La.), chairman of the Senate Finance Committee. Long has consistently killed welfare reform proposals in the past and has insisted on strict work requirements for welfare recipients, including mothers of young children. Welfare reform supporters, including religious agency officials, say privately that Long is the biggest obstacle to comprehensive reform.

But the elements of a coalition within Congress and among lobbying groups are beginning to emerge; indications are that forming such a coalition would require raising benefit levels, retaining the food stamp program in some form and upgrading the minimum wage public service jobs proposed by the administration.

The House subcommittee accepted Carter's proposal of a \$4,200 a year income for a family of four with a second "tier" support of \$2,300 a year for the same family when one member is expected to work. Without a guarantee of state supplementation,

many welfare recipients, particularly in the Northeast and Midwest, could be worse off under a new program than they are now.

The administration proposes to replace the food stamp program with cash benefits. Most Church groups agree with this in theory, but there seems to be growing support for a program that would keep food stamps in some fashion. There are several reasons for this. First, there is a certain security in food stamps, especially if overall benefits are not raised significantly.

Mary Cooper, a member of the Washington staff of the National Council of Churches, said the Council took a survey of various groups and found that while most groups of elderly persons (except the Grey Panthers) favor replacing food stamps with cash because many elderly persons are embarrassed to use them, groups representing welfare mothers and younger people prefer to keep food stamps.

Food stamps are also important in the politics of congressional committees. On one level, groups concerned with human needs issues believe Congress is more willing to increase food stamp benefits than to increase the amount of cash in the hands of the poor.

In addition, keeping food stamps as part of the welfare program would allow the Senate Agriculture Committee to have a greater say in the bill's future, decreasing Long's influence to some degree.

REP. AUGUSTUS HAWKINS (D-Calif.), chairman of a House subcommittee dealing with public service jobs and cosponsor of the Humphrey-Hawkins full employment bill, wants to separate the jobs package and upgrade the proposed jobs to pay higher wages and offer benefits such as health insurance and unemployment coverage.

Church, labor and civil rights groups want to see the jobs upgraded, but are uncertain about whether the jobs section should be split from the rest of the bill. If it is, one official notes, the Senate Human Resources Committee won't have jurisdiction

over the bill, leaving more influence to Long.

Again, no one can predict with confidence just what Congress will do with welfare reform or how flexible the

administration will be during the process; it is clear that welfare reform is once again a highly visible national issue and a high priority for American religious agencies in social issues.

question box

Is there still a need for missionaries?

BY MSGR. R. T. BOSLER

Q. If, as the Catholic Church now teaches, the members of other religions can be saved, even the Buddhist and Hindu religions have many good things in them that help their people reach God, why should we any longer send missionaries into other lands?

A. Because as Christians we have been chosen by God to spread the Gospel, the good news of the Resurrection. Because we believe that in Jesus we have knowledge of God and humanity that others need to know to be fully human and fully happy. Because we believe the purpose of the Christian Church is to bring about with the help of the Holy Spirit the unity of all mankind through the Kingdom of God that Jesus wants established. The moment we stop being mission-minded, we demonstrate that we have lost our purpose.

Q. My husband is retired and he does all the shopping. I feel like I am doing everything else, which seems unfair. It has me depressed, and I can't carry on. From past analysis, my doctor said that I was a bossy and demanding person and likened me to a slave driver. I am also a perfectionist. I must have perfect order, speech, manners, etc. I know that I have impossible standards, but how am I to get over all this? What traits and attitudes should I try to develop in order to be a better person?

A. You are honestly and humbly looking at yourself, and that is the first encouraging step to recovery. I use the word recovery with a purpose, for you do seem to suffer from a mental condition that can be as destructive to yourself and those around you as other more recognizable emotional and mental problems.

You are lucky you still have a husband willing to buy the groceries. You are a compulsive perfectionist. You want your own way, not only from your fellow human beings but also even from the inanimate objects that surround you; you probably get mad at an autumn leaf that floats on to your

front porch.

It is doubtful that you will succeed by directly attacking your problem with efforts to ignore disorder. You must find ways to give of yourself, get yourself involved in the lives of others. Volunteer for work in a hospital or at church, for example. Look for ways to make your husband happy, plan lots of things to do together, places to visit. Get yourself so busy you haven't time to attain perfection with everything in your home. Attend Mass often with the intention of promising God so many actions for others each day.

Q. Why bring children into the world when they might not go to heaven?

A. Why send a child off to school when he or she may fail? Why invest money in a business when it may fail? Life is a gamble. Or as the old saying put it: Nothing ventured, nothing gained. If there is a heaven, we should be foolish not to risk all to gain it. If we believe there is a heaven, then we must want children to have the same opportunity we have, whatever the risk.

Actually, the odds are all in our favor, aren't they, if we believe that God sent His Son to save us and wants all men to be saved?

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the word this sunday

By Father Donn Reabe

SOLEMNITY OF THE EPIPHANY

"The Source"

Isaiah 60:1-6
Psalm 72:1-2, 7-13
Ephesians 3:2-6
Matthew 2:1-12

The story of the three kings presages the coming of the whole world to believe that Jesus is the Son of God, born for our salvation. All the wisdom of the world bows before its source. All the riches of the world merely reflect its source. That source is Christ, whom the Prophet Isaiah foretold would be the presence of God who would light the way and illumine our hearts and draw us to the source of all life that is lasting. The Psalmist proclaims that God is the source of all goodness and justice, and, if only God would let it rub off on human leaders, so they could lead us in the way of peace. Finally, St. Paul tells the Ephesians God's secret plan: To bring all to the source of life through Jesus Christ His Son regardless of any barriers which we humans might erect. We are irresistibly drawn to the source of our lives, Christ Jesus. It is that which we celebrate today.

living the questions

Vienna press meeting mixed bag

BY REV. THOMAS C. WIDNER

I had the privilege in October of attending the triennial meeting of the International Catholic Press Union (ICPU) in Vienna, Austria. The experience broadened my insights into both the Catholic press and Catholicism itself.

In one sense the meeting was a disappointment. Much fanfare attended the advance planning. The meeting accompanied by a request for funds from Western nations so that Third World press men and women could attend. The Third World people who attended were eager to discuss issues and tackle problems. Unfortunately, the Europeans who dominate the organization like to deliver papers and give lectures, and there was actually not much planning toward tackling problems.

THE MEETING, held entirely at the Hofburg Palace, consisted principally of a succession of papers on the history of the Catholic Press Union, its founders, and a study of trends in the Catholic press in Europe. We heard messages from Pope Paul and sent messages back to him. We thanked heads of state and saw many

of them bow. We sent messages of support to two journalists from Poland who had been denied visas in order to attend the meeting. But we didn't hear much about what the Catholic press wasn't doing or what it ought to be doing.

Twice we met in small group sessions broken down into language groups. I was involved in two sessions of a working group under the title: "The Rights and Duties of Readers." My English language group was small and besides myself included a native priest from Malaysia, a native priest of Hong Kong, a woman from Bolivia, a white man from South Africa, and a Protestant clergyman (an American) now living in England.

The priests from Malaysia and Hong Kong work for their own diocesan press, the woman from Bolivia edits a Catholic paper there, the man from South Africa works exclusively with blacks in the Catholic press, and the Protestant clergyman edits a monthly newsletter sent worldwide.

It was no good trying to discuss problems of the American Catholic press because our problems are really non-problems. In comparison to those with whom I worked in the group, our problems are even perhaps insignificant. The white man from South Africa, for example, was out of jail on bail in order to attend this meeting. His crime in South Africa, of course, was that he worked with blacks there. He told of a meeting with the Roman Catholic hierarchy and the Catholic press (both groups all-white) in which the topic was greater readership. A black clergyman in attendance reminded the hierarchy and the press that their white readership was at a saturation point. If they wanted to expand their readership, they would have to look to the more than two million black majority population who are not being served at all by the Catholic press. That would, of course, mean radical changes since the Catholic press in South Africa apparently directs itself pretty much to white interests.

OUR FIRST WORKING session was spent exchanging stories of problems in reporting information, in receiving

information—examples of censorship, sometimes by government, sometimes by the Church. Indeed, some of the problems faced by the Catholic press in some of these countries come not so much from the government as it does from the Church. Very often the hierarchy does not understand either the power or the potential of the press, much less the electronic media, and very often tries to ignore or even suppress it.

The ultimate goal, by the way, of our working group was to write a paper. Needless to say, the interest we had in putting together a paper was less than enthusiastic. We would have preferred tackling some issues.

[To be continued]



the criterion

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CADET FOOTBALL CHAMPS—Pictured above is the team from St. Michael parish, Indianapolis, which captured the championship trophy in the 1977 CYO Cadet Football race.

As champions they won possession of the Leo S. Evans Memorial traveling trophy for the coming year. Coaches were Dave Hart and Nick Purichla.



TOUCH FOOTBALL LEAGUE WINNERS—This squad from St. Mark parish walked off with top honors in the Indianapolis Dealers' Touch Football League. At the far right in the back row is Coach Jeff Townsend.

Champions repeat in Quiz event

Our Lady of Lourdes, Indianapolis, won its second Criterion Quiz contest in a row by taking the measure of St. Catherine, 90-80, in the final round held at Lourdes on Wednesday evening, Dec. 28. This marks one of the few times in the 24-year history of the event that a team has successfully defended its title.

Members of the winning team were Katie Crump, John Crump, Colleen McNulty and Maureen Rodden. They were coached by Joseph Bozzelli.

On the runner-up St. Catherine squad were Jeffery Berry, Robert Noe, Mike Brewer and Marge McHugh. Handling the coaching chores were Karen Noe and Angie McHugh.

Nineteen teams participated in the contest.

STANDINGS

BOYS' BASKETBALL

(Through Dec. 31)

Junior-Senior

DIVISION I—St. Ann 5-0; St. Luke 4-1; Mount Carmel "A" 4-1; St. Christopher 3-2; St. Malachi 2-3; St. Gabriel 1-4; St. Susanna 1-4; St. Joan of Arc "B" 0-5.

DIVISION II—St. Joan of Arc "A" 5-0; St. Matthew 4-1; St. Andrew 2-3; St. Plus X 2-2; Immaculate Heart 1-3; Mount Carmel "B" 1-3; St. Lawrence 0-4.

DIVISION III—Holy Spirit 4-1; Little Flower 4-1; Holy Name 3-2; Our Lady of Lourdes 3-2; St. Philip Neri 3-2; St. Rita 2-3; Nativity 1-4; Sacred Heart.

DIVISION IV—St. James 4-1; St. Jude 3-2; St. Mark 3-2; St. Barnabas 2-2; St. Catherine 3-3; St. Thomas More 2-3; St. Roch 1-4; Our Lady of Greenwood 0-5.

Freshman-Sophomore

DIVISION I—Mount Carmel "A" 4-0; St. Luke 3-1; St. Plus X 3-1; Miramar Club "A" 2-3; St. Malachi 2-2; St. Matthew 1-3; St. Andrew 0-4.

DIVISION II—St. Philip Neri 4-1; Holy Spirit 3-1; St. Lawrence 3-1; Our Lady of Lourdes 2-2; Mount Carmel "B" 2-2; Miramar Club "B" 1-3; St. Simon 0-4.

CADET 'A'

DIVISION I—St. Andrew 4-1; Holy Spirit 4-1; Little Flower 4-1;

St. Michael 2-2; St. Plus X 2-3; Holy Name 1-3; St. Simon 1-3; St. Rita 1-3; St. Jude 1-4.

DIVISION II—Central Catholic 4-0; St. Barnabas 4-0; Immaculate Heart 2-2; St. Philip Neri 2-2; Mount Carmel 2-2; Our Lady of Lourdes 1-3; St. Lawrence 1-3.

DIVISION III—St. Christopher 4-0; St. Thomas 4-0; St. Joan of Arc 4-1; St. Luke 2-2; St. Mark 1-3; All Saints 1-4; St. Roch 1-4; St. Malachi 0-5.

DIVISION IV—St. Ann 4-0; St. Gabriel 4-0; Holy Angels 3-1; Nativity 2-2; St. Bernadette 2-2; St. Monica 1-3; Holy Cross 0-4; Our Lady of Greenwood 0-4.

CADET 'B'

DIVISION I—St. Luke "B" 4-0; Immaculate Heart (Blue) 3-1; St. Christopher 3-1; St. Michael "B" 3-1; St. Thomas 2-2; St. Malachi 2-2; St. Gabriel 1-3; St. Monica 0-4; St. Joan of Arc 0-4.

DIVISION II—St. Philip Neri 4-0; Central Catholic 3-1; St. Ann 3-1; Our Lady of Lourdes 2-2; Holy Name 1-3; St. Mark 1-3; St. Jude 0-4; St. Rita 0-4.

DIVISION III—Holy Spirit 4-0; Little Flower (Blue) 3-0; St. Simon "B" 3-0; Mount Carmel 3-1; St. Andrew 2-1; St. Matthew 1-3; St. Plus X (Gold) 1-3; St. Lawrence "B" 0-3; Christ the King 0-4.

DIVISION IV—Little Flower (Gold) 3-0; St. Michael "C" 3-0; Immaculate Heart (White) 2-1; St. Simon "C" 2-1; Central Catholic 1-1.

2; St. Lawrence "C" 1-2; St. Luke "C" 0-3; Our Lady of Greenwood 0-3.

56 'A'

(Through Dec. 24)

DIVISION I—Central Catholic 4-0; Holy Name 3-1; St. Lawrence 3-1; St. Luke 3-1; St. Jude 2-2; Holy Spirit 1-4; St. Simon 0-4.

DIVISION II—St. Plus X 4-0; St. Michael 3-1; St. Philip Neri 3-1; St. Rita 2-2; St. Matthew 1-3; Mount Carmel 1-3; St. Malachi 0-4.

DIVISION III—St. Christopher 3-0; Christ the King 3-1; St. Andrew 2-1; St. Monica 2-1; St. Gabriel 2-1; Holy Cross 1-2; Nativity 0-3; St. Joan of Arc 0-3.

DIVISION IV—St. Thomas 4-0; St. Ann 3-0; Holy Angels 3-1; St. Mark 3-1; St. Roch 2-1; Our Lady of Greenwood 1-2; St. Susanna 0-3; All Saints 0-4; St. Bernadette 0-4.

CADET 'B'

(Through Dec. 24)

DIVISION I—St. Luke 3-0; St. Thomas 3-0; St. Christopher 2-1; Mount Carmel 2-1; St. Gabriel 1-2; St. Malachi 1-2; St. Michael 0-3; St. Monica 0-3.

DIVISION II—Holy Spirit 4-0; Little Flower (Blue) 3-0; St. Simon "B" 3-0; Mount Carmel 3-1; St. Andrew 2-1; St. Matthew 1-3; St. Plus X (Gold) 1-3; St. Lawrence "B" 0-3; Christ the King 0-4.

DIVISION III—Holy Spirit 4-0; St. Barnabas 4-0; St. Jude 3-1; St. Rita 3-1; Central Catholic 2-2; St. Roch 2-2; Our Lady of Lourdes 1-3; Our Lady of Greenwood 1-3; Holy Name 0-4; St. Mark 0-4.

DIVISION IV—St. Luke "D" 4-0; Central Catholic "C" 3-1; St. Lawrence "C" 3-1; St. Thomas "C" 3-1; Little Flower (Blue) 2-2; St. Barnabas "C" 2-2; St. Plus X (White) 2-2; St. Lawrence "D" 1-3; St. Michael "C" 1-3; St. Roch "C" 0-4.

Seminary cook tells how Irish beat Texas

BY STEVE LANDREGAN

DALLAS—Why did the top-ranked University of Texas Longhorn football team crumble before the Fighting Irish of Notre Dame in the Cotton Bowl Jan. 2? Fred Bell says he knows.

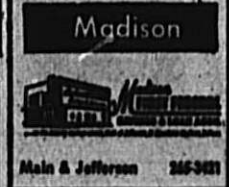
Bell is the cook at Holy Trinity Seminary in Irving, Tex., where the Notre Dame players, coaches and managers stayed the night before the game in which Notre Dame handed Texas an unexpected 38 to 10 loss. The team had been lodged at a Dallas hotel since Dec. 23.

THE PLAYERS—whom 5-foot 8-inch seminary rector Father Michael Sheehan called "gentle giants," spent a quiet evening before the game. Father Sheehan said some of them prayed in the chapel, while others played in the recreation room or telephoned friends and family.

At 11 p.m., when the lights went out, "the players were completely quiet, more quiet than the seminarians when they are here," Father Sheehan reported.

On the morning before the game the entire team attended Mass. The Catholic players received Communion, and everyone recited the litany of the Blessed Virgin.

Holy Cross Father James L. Riehl celebrated the Mass and gave each team member a medal with a likeness of Christ on one side and of Mary on the other.



Main & Jefferson 245-3031

Fifty years ago Mike Frances Glen was elected president of the Alumni Association at St. Mary Academy, Indianapolis.

† ANDERSON, Bernard J., 59, St. Philip Neri, Indianapolis, Dec. 28.

† BAIRD, William Perry, 70, Sacred Heart, Indianapolis, Dec. 31.

† BICKETT, Marguerite Cecil, 79, Holy Family, New Albany, Dec. 28.

† BOLDT, Mary Elizabeth, 87, Holy Cross, Indianapolis, Dec. 30.

† BRAUGHTON, Marie F., 85, St. Mark, Indianapolis, Dec. 28.

† BUECHLER, Ludwina T., 76, St. Meinrad Church, St. Meinrad, Dec. 27.

† BURKE, Edward J., 89, St. Paul, Tell City, Dec. 23.

† DEVER, Mary E., 85, St. Christopher, Indianapolis, Dec. 24.

† DEVILLEZ, Floyd, 63, St. Paul, Tell City, Dec. 21.

† DUNN, Mable, 70, SS. Peter and Paul, Indianapolis, Dec. 24.

† FAUST, William B., 68, St. Catherine of Siena, Indianapolis, Dec. 24.

† FEIST, E. Evangelina, St. Joan of Arc, Indianapolis, Dec. 31.

† FERRE, Helena, 76, St. John the Apostle, Bloomington, Dec. 24.

† HANKA, Anna Thien, 83, St. Mary-of-the-Knobs, Floyd's Knobs, Dec. 24.

† HOLLANDER, Gertrude, 77, St. Paul, Tell City, Dec. 19.

remember them

† HOLIBAUGH, Hayes A., Immaculate Heart, Indianapolis, Dec. 21.

† HUNT, Joseph L., 63, St. Joan of Arc, Indianapolis, Dec. 21.

† JACKSON, Betty Ann, 53, St. Patrick, Terre Haute, Jan. 3.

† KNIGHT, Esther C., 81, St. Catherine, Indianapolis, Jan. 3.

† LAUCK, Elizabeth, 85, St. Catherine of Siena, Indianapolis, Dec. 28.

† LITKENHOUS, Minnie A., 88, St. Augustine, Jeffersonville, Dec. 19.

† LEE, Marie J., 58, Sacred Heart, Clinton, Dec. 23.

† LEIDINGER, Maude, 89, St. Benedict, Terre Haute, Dec. 23.

† LeMASTERS, Loren R., 58, St. Bernadette, Indianapolis, Dec. 31.

† LENZ, Bernard E., 68, St. John, Indianapolis, Dec. 28.

† MARTIN, Carl W., St. Barnabas, Indianapolis, Dec. 22.

† MARTIN, Erin K., 7, Holy Spirit, Indianapolis, Dec. 31.

† McKHANN, Sade T., 77, St. Patrick, Indianapolis, Jan. 3.

† MILLER, Ollie Duke, 82, St. Paul, Tell City, Dec. 23.

† MILLER, Steve, 20, victim of plane crash of University of Evansville basketball team, Our Lady of Perpetual Help, New Albany, Dec. 17.

† MUKTEPAVELF, Emilia, 81, St. Mary, Indianapolis, Dec. 27.

† NASH, Emily, 74, Holy Spirit, Indianapolis, Jan. 2.

† NEAL, George W., 59, St. Bernadette, Indianapolis, Jan. 3.

† NIEHOFF, Marie M., 82, Sacred Heart, Indianapolis, Dec. 21.

† O'CONNOR, Everett T., 60, St. Mary, Indianapolis, Jan. 4.

† O'DONNELL, J. Hugh, St. Joan of Arc, Indianapolis, Jan. 3.

† O'GARA, Bridget, 98, Little Flower, Indianapolis, Dec. 23.

† OWENS, Louis A., 59, St. James, Indianapolis, Dec. 27.

† POND, Joseph, 17, St. Mary-of-the-Woods Village Church, Dec. 30.

† ROUCK, Hilbert M., 76, St. Mary, New Albany, Dec. 20.

† RUTHERFORD, Mary, 83, St. John the Apostle, Bloomington, Dec. 27.

† SCHIFANO, Joan C., 44, St. Margaret Mary, Terre Haute, Dec. 22.

† SETTLES, Ida M., 78, Sacred Heart, Indianapolis, Dec. 28.

† SHEDD, Gordon S., Sr., 69, Our Lady of the Greenwood, Dec. 30.

† SHEEHAN, Margaret M., 75, St. Gabriel, Indianapolis, Dec. 28.

† SPARKS, Viola W., St. Andrew, Indianapolis, Dec. 29.

† STEFFEN, Raymond J., 79, St. James, Indianapolis, Dec. 28.

† SWEENEY, Edward H., 72, St. Mary, New Albany, Dec. 30.

† TULLY, John Thomas, 81, St. Joseph, St. Joseph Hill, Dec. 31.

† WALTER, Jack L., St. Christopher, Indianapolis, Dec. 28.

† WEIMER, Richard G., 75, Little Flower, Indianapolis, Jan. 4.

† WILLIAMS, Mary Hale, 76, Annunciation, Brazil, Dec. 30.

† WRIN, Humphrey J., 67, St. Mary Village Church, Terre Haute, Dec. 28.

Communion-in-the-hand option

(Continued from Page 1)

Commissions, said that he had found in conversations with liturgists across the country that reaction to Communion in the hand has been "mostly very, very positive."

In Boston, Father Dozie Wilson, pastor of St. Joseph parish in Roxbury and a member of the archdiocesan Liturgical Commission, reported that "older people are more responsive to receiving Communion in the hand, while young people still open their mouths."

The priest said that in his parish about 70% receive Communion in the hand.

There was less acceptance of the new optional practice in the St. Paul-Minneapolis archdiocese, according to a survey by

The Catholic Bulletin, archdiocesan newspaper.

The survey of 15 urban, suburban and rural parishes showed that between one-third and one-half of area Catholics were receiving in the hand.

One rural pastor said he was surprised by his parishioners' reaction to the option. "Many older parishioners I thought were conservative are receiving in the hand," he said. "It is very touching to see the farmers extend their big calloused hands to receive the Eucharist," he said.

A survey of pastors in the Cincinnati archdiocese showed a wide range of reactions to the new option. While most reported that 70 to 75% of their people chose to receive Communion in the hand, one pastor said only

about 3% of his parishioners chose the new option.

Long-range

(Continued from Page 1)

Workshop II, March 15; Workshop III, Aug. 23.

TELL CITY DISTRICT

St. Paul, Tell City, 7 to 10 p.m. Workshop I, Jan. 12 and 26; Workshop II, March 16; Workshop III, Aug. 24.

TERRE HAUTE DISTRICT

Religious Education Center, Terre Haute, 7 to 10 p.m. Workshop I, Jan. 12 and 26; Workshop II, March 16; Workshop III, Aug. 24.

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Today's Music

by Charlie Martin

YOUR LOVE HAS LIFTED ME HIGHER

Your love has lifted me higher,
Than I've ever been lifted before

Your love has lifted me higher,
Than I've ever been lifted before.
So keep it up, quench my desire
And I'll be at your side forevermore.

Now once I was down-hearted,
Disappointment was my closest friend.
But you came, he soon departed
And he never showed his face again.

So late I've finally found you.
You're the one in a million man.
When you wrap your loving arms around me,
I can stand up and face the world again.

Your love has lifted me higher,
Than I've ever been lifted before,
So keep it up, quench my desire
And I'll be at your side forevermore.

Written by P. Smith, G. Jackson, R. Miner, B. Dives
Sung by Rita Coolidge
AM Records, Inc.

Some songs possess a certain sound or message that creates an immediate impact. And such it was for me with this latest hit by Rita Coolidge. The first time I heard it, I liked it, and knew that I would buy a copy. It is simple in its form and musical structure, but powerful in its message.

The message of this song speaks of the reality of love in our lives, of how necessary it is for meaning in our lives. It speaks of the tremendous difference being loved makes for our whole being. The opening line speaks well of love's effect. The relationships, the people who love us, do "lift us up." Being loved helps us look beyond ourselves, our fears, our worries. Being loved gives us a new confidence. How many times have you accomplished a new achievement because of the support and love a friend gave you?

The song speaks realistically about the risks in loving: "Once I was down-hearted, disappointment was my closest friend." Not every relationship turns out the way we hope, and when a relationship does break up, there is "down-heartedness," and "disappointment." When this happens, we have to face these questions: Will we be open to other relationships? Will we be open to be loved and to give love again? Can we risk opening ourselves up to new friendships and relationships?

THE SONG AFFIRMS the possibility for new meaning, for real healing of past pain. New people do come into our lives if we remain open to relationships. We can be lifted out of the pain and brokenness we feel. If we diminish some of our defenses or the mask of "playing it cool" towards others, this love can build a new self within us. We can "stand up and face the world again."

So the song speaks of openness to love, but also gives us an important challenge. Not only can we "be lifted" by another's love, but we too can "do the lifting." Each of us really possesses a beautiful power to make the difference in someone else's life. Our love is a real key that unlocks new lives for other people. Just as it is a risk to be loved, so also it is to give our love. Indeed, it can be rejected, misunderstood, or used. But the potential far outweighs the risk.

When we support another with the gift of our love and caring, we create "chain reactions." We give a real freedom, for the person we have loved can, in turn, be more free to share his/her own love. Love becomes not an idea or feeling, but real actions that do make a difference in people's lives.

THE SONG HELPS US reflect on the relationships in our lives which "lift us higher," and creates new meanings for us. These relationships are like a valuable treasure, a treasure that is meant to be shared. Perhaps all of us need to be more aware and appreciative of these people: parents, family, friends, and those who take extra time and effort to care about us. Surely too, we should be aware of the gift of love from God Himself—always available, ever giving us new meaning to our lives, and lifting us above the hurts and pains of disappointments.

Yes, I really like the song—it is rich in content and challenge.

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Mike Feeney

BY JAMES W. ARNOLD

"The Goodbye Girl" is a movie you not only want to see "Hello" to, but something like, "Haven't we met somewhere before?"

"Goodbye" actually is a brighter-than-ordinary reading of your typical Neil Simon comedy; i.e., a situation involving slightly older people trying to survive and even find romance amid the changing mores of the wicked city—New York—that Simon love-hates with ever-increasing emphasis on the last syllable.

Simon's real-life spouse Marsha Mason is cast in a Shirley MacLaine role as an aging (33) Broadway chorus dancer who has given her heart to two actors without much success—once in marriage and once in a live-in relationship. The second turkey has not only split, but she left the apartment to still another thespian (Richard Dreyfuss) incoming from Chicago, leaving Marsha and her precocious 10-year-old daughter (Quinn Cummings) not only loveless but homeless.

GIVEN THAT basic plot, any decent student of the late show could describe the rest, which works with the predictable perfection of an expensive alarm clock. After a lot of comic infighting, Mason and Dreyfuss agree to share the apartment, sacrificing latent hostility to economic convenience and necessity.

media notebook

A sponsor's responsibility

BY T. FABRE

Commercial television is a medium of advertising in search of an audience of potential consumers. Its business is entertainment because that is what most people will watch and that is what advertisers will pay for.

TV is a part of Big Business. Last year the business community paid out some \$6 billion to have products and services advertised on commercial television. The net profit to the television industry, after all of its broadcast expenses, was more than \$1 billion.

Because advertising expenditures are not absorbed by the profit from sales, but are built into the price the consumer pays for the advertised product or service, it is ultimately the consumer who picks up the tab for what is broadcast over the airways.

It has been estimated that the approximate cost last year to the average American family for what broadcasters like to call "free" television was more than \$100—a kick in the pocketbook even with today's inflated funny money.

FOR MANY, the core problem with television advertising is that it has resulted in the complete domination of American broadcasting by commercial interests. Traditionally programming decisions have been based on the alleged lowest common denominator of audience interest, resulting in an abysmal flow of mindless entertainment. Sponsors, however, are obviously reassessing old assumptions about the viewing public's taste as the result of the high ratings for "Roots," "Jesus of Nazareth," "The Miracle Months," and other recent quality specials. By contrast, this year's new series have not found favor with the public.

Another area of concern is the sheer volume of commercial messages that are thrown at us by the TV set. An individual watching television at the national average would view some 200 hours of advertising during the course of a year. The cumulative effect of this can only reinforce the sense of materialism that pervades our society.

The public has at long last begun to question the acceptability of commercials on children's programming. One of the first groups to exert leadership in this area

(This part includes gag situations left unused in "The Odd Couple"; e.g., Dreyfuss sleeps in the raw, plays himself to sleep with a guitar, and begins the day at 6 a.m. with meditation chants and incense and natural food for breakfast). When affection inevitably blossoms, mother and child resist, afraid they will be hurt again. But they succumb anyway.

When the final test arrives (Dreyfuss is offered a big chance in a movie), the suspense is milked shamelessly, but in the end of "Rocky," rest assured that the outcome is upbeat.

With Simon, it's never the pattern but the embroidery work that counts, and "Goodbye" has a lot of three-character interplay in the tight quarters of the Manhattan flat that will remind even the mentally numb of good movie bits done in the Golden Age by Grant, Katie Hepburn and a long line of moppets from Shirley Temple to Tatum O'Neal. They alternately wisecrack, yell and scream, sentimentalize, have failings-out, misunderstandings and reconciliations. Unfortunately, most of the action is verbal, and not always up to Simon's best in that regard. When there is an effort to reach for something more, there is a feeling we've done it or seen it before: a chase

of some typically brazen New York muggers, a sentimental dinner party for two on the townhouse roof, Dreyfuss' effort to woo young Ms. Cummings on a ride in a flower-filled horse-drawn cab.

IN A DESPERATE attempt to add fresh interest, Simon has Dreyfuss rehearsing in an off-off-Broadway production of "Richard III," in which the somewhat precious director (Paul Benedict) interprets Shakespeare's anti-hero as a cross between Bettie Davis and Mae West.

The idea allows Simon to spoof the artsy homosexual influence in theater broadly and endlessly, while at the same time appealing Gay Lib because Dreyfuss keeps fighting the wishy interpretation through a disastrously burlesque opening night. The situation also finally allows Dreyfuss a roaring drunk scene in which he reads his predictably terrible reviews. But even the pans aren't very funny, and only Dreyfuss saves this tasteless nonsense from the level of Mel Brooks at his worst.

Director Herbert Ross throws in some dance background scenes recalling his recent "Turning Point," and squeezes the best performance from the energetic Dreyfuss since "Daddy Kravitz." He seems to need a larger-than-life role, and his natural kooky flamboyance gave an un-

wanted nutty flavor to "Close Encounters." Here he does everything including (literally) climbing the wall, and he's delightful. Ms. Mason is, in contrast, overwhelmed by him; she is also too mature and sensible for the victim-with-the-heart-of-gold part, though likeable enough. The child, Ms. Cummings, registers adequately in the wise but vulnerable wall role that has become as stereotyped in its way as Aunt Jemima.

A FINAL NOTE on morality: It's true that the principals do get together without benefit of wedlock, and perhaps that can be defended on grounds of being true to the contemporary Show Biz

characters being represented. But one shouldn't always take these matters on the obvious level. If "Goodbye" makes any moral point at all, it's that the easy liaison lifestyle is not only ridiculous and cruel but ultimately sterile, a cause of genuine (not just humorous) heartbreak.

In the end, "The Goodbye Girl" knows she'll never be left behind again, and she is happy, and so is her child, and her future husband, and the audience.

Neil Simon isn't always superb (here he is about 7 on a scale of 10), but he is definitely not nibbling at the foundations of Western Civilization. [Rating: B—objectionable in part for all]



CHAPLIN TRIBUTE—This is Charlie Chaplin, with his familiar mustache and derby, in a scene from one of his classic comedies. The comic actor died in his sleep Christmas morning at age 88 in Switzerland. Joining tributes from all over the world, Vatican Radio said Chaplin had "attained unsurpassable heights as an artist, creator and director." [NC photo]

Rare Soviet play on PBS slate

"The Ascent of Mt. Fuji," PBS, Jan. 10

The few films and plays from the Soviet Union that we are able to see in this country are either non-political or else follow the party line rather rigidly. An unusual exception to this, upholding the right of personal dissent from the Soviet system, is this American TV production of the Russian play "The Ascent of Mt. Fuji," airing Tuesday, Jan. 10 at 8-10 p.m. on PBS.

The play is set in Kazakhstan, one of the remote republics of the Soviet Union, whose people are Moslems of Asiatic origin. Four school comrades who had volunteered for service together during the Great Patriotic War (World War II) have a reunion with their wives on an overnight camping trip at the top of a local mountain reputed to be sacred. As they talk about old times, the story of a fifth comrade, Sabur, begins to emerge to mock their attainments.

They had looked up to Sabur as their leader in school and in battle. He was a brilliant young writer who towards the end of the war began to question in a poem why he was fighting. One of the group betrayed his confidence; he was arrested and sent to a prison camp. Not one of them had the courage to speak out in his defense and their mutual recriminations and feelings of guilt form the basis of the play.

The play is not an attack on the Soviet system, but it does question some of its chief tenets, in particular, the subordination of the

individual to the power of the State. The play is an indication that cultural dissent is possible in Russia as long as it attacks the "im-perfections" of Soviet life, but not the system itself.

One does not have to be interested in politics to find the work dramatically compelling. The characters and their soul-searching about sins of omission (although the play is about professed atheists, their language is strikingly religious) are universal enough for any audience. The American production by the Hollywood Television Theatre is first-rate and the ensemble playing of the cast is a joy to watch.

TV Programs of Note

Tuesday, Jan. 10, 10-11 p.m. (NBC) "Land of Hope and Glory." Edwin Newman reports on the multi-billion-dollar business of promoting the sale of books, movies and rock music.

Wednesday, Jan. 11, 4:30-5:30 p.m. (ABC) "Very Good Friends." A youngster learns to accept the death of her sister in this well-deserved

repeat of an "ABC Afternoon Special."

Friday, Jan. 13, 9-11 p.m. (PBS) "Firing Line." This live broadcast of a debate between William F. Buckley and Ronald Reagan on the proposed Panama Canal treaties promises to be a classic conservative confrontation over national priorities.

Saturday, Jan. 14, noon-12:00 p.m. (ABC) "The Escape of a One-Ton Pet." A young girl has to find a way to save her prize-winning bull from the butcher shop (the second of a three-part series).

Trivia winner

Of four correct entries in the Trivia contest, John Christie of Terre Haute was drawn as winner this past week. He identified Vanessa Redgrave in the small bit part of Anne Boleyn in the film A Man for All Seasons. A check in the amount of \$5 has been sent to Christie. A new contest will be announced in next week's Criterion.

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Social structures: a threat to well being?

By Antoinette Bosco

Maria and her husband are old and poor. They subsist on the meager income provided by Supplemental Security Income (SSI). Recently, the computer went awry and they received no checks.

They went to the Social Welfare agency administering SSI, but found their lot there to be excessive waiting, always a dehumanizing experience. Finally they were told to fill out forms and wait some more. When they eventually saw a real, live person, the worker was cold, and somewhat rudely berated them for not having filled out the forms properly.

Maria and her husband were first generation children of immigrants, had little education, and both now have poor eyesight. When they told me about this

incident, Maria made a comment I'll never forget. She said, "At the end of that day, I wished I were dead."

WHAT HAVE WE accomplished if our social institutions are so impersonal that they cause people to feel this demeaned and alienated?

In another incident, a 16-year old girl, desperately confused and afraid, went to the social services agency in her county to inquire whether she could get financial help to have the baby. Instead of getting an affirmative answer, her right by law, or being told that a home for unwed mothers run by Catholic Charities was located nearby, the worker gave her an abortion pitch. Before she finally got help, the young woman nearly had a nervous breakdown.

A 48-year-old father of six became unemployed when the company he had worked for for 20 years folded. He learned that he had suddenly become obsolete in the job market. Employment had become an infertile field for someone his age, with his "dated" education. Life and work experience didn't matter. Prospective employers were more concerned with qualifications that read better on paper. The man developed an ulcer from the stress of seeing his family suffer economically and from feeling personally cast on the ash heap.

If we define social structures as the institutions and factors that determine both how we live and what the quality of that life is, I'm afraid we'd have to conclude that right now, in America, our social structures are threatening our well

being. Certainly the three true cases I've described, each the result of social structures, are personally destructive to the people involved.

I THINK these negatives are being experienced by too many because we are losing the crucial, basic values essential for a healthy society — the preservation of family; work styles which elevate, not dehumanize; honesty in government; humanness in our social services agencies, with help given to people with discretion, love and an aura of dignity; the sense of community, not isolation; an environment of peace, not conflict.

We've become a society where all is well so long as you have a good supply of money and health. Thus, the quest to maintain these two keys to the good life becomes the prime value, with predictable results — anxiety, resentments, stress, competition, the desire for power, fear of failure, and above all, fear of poverty.

Psychoanalysts are still saying that the major problem they encounter is alienation: People are like enclosed molecules, separate entities, unable to find unities with others, in spite of apparent interrelationships.

PHYSICIANS ARE even more concerned with how the way we live and interrelate — without connection — is threatening health. They see an escalation in stress-related illness, such as heart attacks, strokes, ulcers and certain cancers.

As one physician-pathologist told me, "Modern disease is characterized by a hyphen. I see more illness brought on by disease than any other cause. Viruses are not the biggest threat today. It's life styles. People today are pressured, unhappy and full of discord. It's so widespread, we have to question the extent to which our social structures themselves are to blame," he said.

We need social structures which start from a whole new value base — where people, not money and power, are primary; where the elderly, the weak and the disabled are recognized and given assistance without stigma; where all relationships radiate an aura of mutual dignity; where family life becomes the nation's priority once again; where an individual is esteemed for what he is, not for what he owns; where government leaders are honest; where ethics are considered sacred; where "In God We Trust" is not just a curious saying stamped on our currency, but is an act of faith rooted securely in the hearts of people.

IF SOCIAL structures were such, then they would be the guardian of — and not a threat to — our well being.

I suppose I'm asking again for the city that never yet was — Utopia. But maybe there's hope so long as some of us, at least, continue to ask that our world become such a place.

1978 NC News Service



'We need social structures which start from a whole new value base...'

St. Catherine:

extraordinary woman

in an

extraordinary time

By Father John J. Castellet

Never underestimate the power of a woman. The wisdom of this admonition is illustrated in an extraordinary way in the life of St. Catherine of Siena, although her power was of a kind probably not envisioned by whoever framed the saying.

She was born on March 25, 1347, the youngest of 24 or 25 children (a twin sister died shortly after birth). Her father, Giacompo Benincasa, a comfortably fixed dyer, had a roomy house and a big heart, the latter enabling him eventually to understand his unusual child. Her mother, Lapa, was not as perceptive and made things difficult for her. Catherine was a cheerful little girl, prayerful in a child-like way, but not overly pensive and certainly not morbid.

THEN, AT THE age of six, she had a religious experience which determined the future course of her life. It was a vision of the glorious Christ, who smiled at her and raised his hand in blessing. She put behind her the usual childhood pursuits and gave herself to the Lord in prayer and solitude in spite of her mother's constant nagging.

But when she was 12, both parents became concerned about her lack of attention to her physical appearance. Yielding to pressure, she had her beautiful hair done and began to dress fashionably. However, she questioned where this was leading and resolved never to marry. When the pressure increased she cut off her rich golden tresses, a gesture which brought down upon her the indignation and fury of the family.

They harassed her constantly, giving her all the worst household chores and denying her the privacy even of her bedroom. She endured this with remarkable patience, finding her beloved solitude in the quiet of her heart.

FINALLY HER father called a halt to the petty persecution. Catherine was allowed to have her little room and here she led a life of prayer and mortification. Eventually she was enrolled as a Dominican Tertiary and took the severe rule of that lay organization as her way of life. Not all her hardships were self-imposed.

Almost overpowering temptations assailed her vivid imagination and she lived through depressing periods of

seeming abandonment by God. Still she persevered, and the Lord rewarded her. He appeared to her in company with his Mother, who took the girl's hand and presented it to her Son, who placed a ring on her finger, espousing her to himself forever.

This marked the end of her difficult period of probation and now she was bidden to go out and minister to people. She began with a rather thankless service to some wretched patients in the hospital, but gradually her extraordinary holiness attracted a following of friends and disciples from all walks of life. The measure of their reverence and affection for her is indicated by the name they all bestowed on her: Mamma, even though she was still a young woman.

AT FIRST the people of Siena reacted in various ways. Many labeled her a fanatic, a "religious nut," a hypocrite, so much so that she was summoned before a general chapter of Dominicans to explain herself. She was vindicated and given a wise, learned spiritual director, Raymond of Capua, who later wrote her biography.

Upon returning to Siena she found a pestilential plague raging. She and her followers, at great personal risk, cared for the stricken, with remarkable results. Another ministry was to prisoners awaiting execution. Here, too, she met with notable success.

By now her reputation in Siena was established, and people flocked to her for counsel. Her aid was sought in settling feuds which had led to much bloodshed. And now her own interests widened. She lent her support to Pope Gregory XI's call for a Crusade. This endeavor led to prolonged, serious correspondence with him.

THE PEOPLE of Pisa asked her to visit them. There she had another profound religious experience. Praying after Communion, she saw five rays come from the crucifix; they pierced her hands, feet, and side, causing wounds which only she could see until they became generally visible after her death. This was a sort of prelude to even greater responsibilities in the world.

She was able to restrain Pisa and Siena from joining Florence and other cities in a league against the Holy See. When the Pope put Florence under interdict, the Florentines asked Catherine to mediate



their dispute with the Pope. She went to Avignon to see Gregory, but the Florentines doublecrossed her and her trip was a failure from this point of view.

From another angle, however, it was eminently successful. The popes had been living at Avignon, in southern France, for 74 years, and the result of their absence from Rome was chaos and violence in Italy. Catherine had written Gregory several uncompromising letters practically ordering him to return. And now that she was in his presence, she reminded him of a secret vow he had

made to leave Avignon. This convinced him, and he set out for the Holy City.

AFTER HIS death and the election of Urban VI, a rival pope was chosen in Avignon, and the Church was split. Catherine worked tirelessly to heal the schism, moving to Rome to work more directly and effectively.

The effort proved too much. In 1380 she had a stroke from which she never recovered, and on April 29, at the age of 33, she went to meet her Spouse.

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Values proclaimed:

'To live in Christ Jesus'

QUOTATION FROM *To Live in Christ Jesus: A Pastoral Reflection on the Moral Life*, National Conference of Catholic Bishops, published by the United States Catholic Conference, Washington, D.C. 1976.

"The values proclaimed by Jesus Christ are not expressed by structures and institutions if they are not lived by men and women.

"Jesus is not the way, the truth, and the life for corporate abstractions like 'government,' 'business,' and 'religious groups' but for human beings. Yet people live in and depend upon communities and social structures of many kinds; and so the reason for cherishing moral values in families, nations, and the community of nations, and the test of

how well they are fostered there, are individual human lives lived according to God's will for us made manifest in Jesus Christ. For Christians the goal is holiness.

"The cross of Jesus Christ shows us the deficiency of other value systems. Jesus yielded up His life for us in perfect loving union with the Father's will, and this is the meaning of His life which also gives meaning to our lives as His followers.

If we can acknowledge selfishness as folly and self-sacrifice as victory, if we can love enemies, be vulnerable to injustice and, in being so, still say that we have triumphed, then we shall have learned to live in Christ Jesus."

Leger: a cardinal who became a missionary

By William Ryan

On an October day in 1969 Cardinal Paul Emile Leger returned to Montreal from his African mission post to accept a \$50,000 award for his life of humanitarianism and to take part in a banquet featuring roast squab and vintage wine.

When the dinner was over, the Cardinal told the guests that more than 150,000,000 people have worms in their intestines.

He spoke about the millions of persons with hollow eyes and swollen bellies who peer at the North American banquet table.

TO LEAVE these people "in a state of frustration during the next 30 years is sure to provoke a catastrophe on a global scale," Cardinal Leger warned.

He added that he was happy to accept the \$50,000 award, which he would turn over to development efforts in the Third World, and to keep the medal which went with it for himself.

It was an extraordinary scene, but then, Cardinal Leger is an extraordinary man. Two years earlier he had given up leading one of the most important dioceses in the world to become, as he put it, "a simple priest, ministering in the leper colonies of Cameroon in West Central Africa."

WHY DID HE undertake this African journey? "Because," he said "having reached the limit of my existence and having exercised my priesthood in almost all parts of the world, I

have had the opportunity to meet misery close at hand. I believe that it is a proof of sincerity to put oneself at the service of unfortunates, of whom the lepers are perhaps among the least favored."

"The Church has the duty to remind all men that the gigantic enterprise of developing the Third World will never get off the ground if selfishness continues to build walls between peoples. It is within

this context that my vocation to life in the Third World must be understood."

Paul Emile Leger was born in Valleyfield, Quebec province, on April 26, 1904, the son of Ernest and Alda (Beauvais) Leger. He was brought up in the predominantly French village of St. Anicet on Lake St. Francis where his father operated a general store. He enjoyed swimming, skating and sailing as a boy.



Cardinal Leger visits lepers of Kitaga:

'I have not only thought of Africa...'

Social breakdown:

The black death

By Father Alfred McBride, O.Praem

*"Day of wrath! O day of mourning
See fulfilled the prophet's warning
Heaven and earth in ashes burning."
Dies Irae*

Most often it is the kings, saints, generals, popes and bishops who are credited with making history. But for 50 years, roughly from 1350 to 1400, it was a germ that made history. It was nature's neutron bomb. It left the building intact, but killed well over two million people, at least one-third of Europe's population.

Originating in China, the plague germ traveled to the Middle East. During a battle in the Crimea, the Asiatic troops catapulted plague infected corpses into the camps of the Genoese colonists. They unwittingly brought the explosive plague to mainland Europe. Within a year, 100,000 people died in Venice, 80,000 in Paris and 57,000 in Marseilles.

THE BACILLUS was no respecter of social rank. It struck down two archbishops of Canterbury. Princess Joan, daughter of Edward III, died on the way to her own wedding. The plague ravaged businessmen, farmers, monks, peasants, bishops, administrators of all kinds, whether in palaces or hovels.

Dozens of villages, hundreds of monasteries, uncounted numbers of farms, inns, town halls, hospices became instant ghost towns. No war, persecution or massacre ever had depleted the

population of Europe so extensively, and none had ever been so instantly devastating to the social order.

The sudden loss of food supplies, farm workers, managers, teachers, bankers, clergy, politicians and soldiers generated predictable and untold havoc across the continent. Doctors tried everything, but to no avail.

THE CHURCH urged fasting, penance and prayer. Nothing worked. The economy suffered the equivalent of a worldwide depression. Spirituality, seeing nothing of the dawn and triumph of Easter, grew morose with thoughts of the end of the world and the Last Judgment.

Religious people turned to that mysterious book, entitled Revelation, to interpret the signs of the times. Chapter 6, with its description of the Four Horsemen of the Apocalypse (White Horse of Conquest, Red Horse of War, Black Horse of Starvation, Green Horse of Death) vividly appealed to their religious imagination.

Film maker, Ingmar Bergman, had dramatized their ominous mood and feeling in his "Seventh Seal." When the Lamb broke open the seventh seal, there was silence in heaven for about half an hour" (Rev. 8.1). It must have seemed that way to a Europe, threatened and desperate. God seemed silent. Man is left in fearful isolation. Death is the only reality to speak. Where is the hint of hope in the fact of heaven's silence?

RELIGIOUS devotion responded with penance processions that included self flagellators, monks preaching fire and brimstone sermons and musicians pounding out the terrifying strains of "Dies Irae" (Day of Wrath), a hymn that became the common staple of funeral liturgies until the recent reform.

Artists painted and sculpted "plague crosses," which were crucifixes illustrating Jesus dying as if in the throes of the plague Himself. It would take centuries to shed the impact of this emphasis on penance, sin and judgment, without the balancing force of virtue, grace and divine love.

Neither Church nor State could hope to bounce back quickly from so huge a depletion of talent. Nature's "dissolution of the monasteries" boded ill for the education of the clergy. Not until Trent's institution of the seminaries two centuries later would this defect be remedied.

Nature's "stock market crash" would set back social and economic growth for almost a century. Fifty years of religious, political and civic chaos loosed crazed preachers and speakers whose ill-informed opinion making simply added to the awesome mischief.

Yet, all's well that ends well. The germ warfare abated. People picked themselves up and put the continent together again. Out of this holocaust was born the Renaissance.

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IN 1916, when he was 12, he entered the preparatory seminary at Ste. Therese, Quebec. He was ordained on May 25, 1929, and was sent to France to continue his studies and to teach. The young Father Leger joined the Sulpician Fathers in 1930 and subsequently taught at the Sulpician Seminary at Issy-les-Moulineaux near Paris.

Sent to Fukuoka, Japan, in 1933 to found a Sulpician seminary, Father Leger learned to speak Japanese in six months and was able to give spiritual retreats in that language.

He returned to Canada in 1939 to teach at the Montreal philosophical seminary. The next year he was named Vicar General of the Diocese of Valleyfield and rector of St. Cecilia's Cathedral there. In 1947 he was appointed rector of the Pontifical Canadian College in Rome. While there he served as a member of the Council for the Propagation of the Faith, and was active in obtaining food, clothing and medicine from Canadian parishes for the needy of Rome, Europe and the Near East.

ON MARCH 25, 1950, he was named Archbishop of Montreal, the post which he held for 17 years as one of the most beloved prelates in Canadian history. In December, 1952, Pope Pius XII named him a Cardinal — Montreal's first. When elevated to the Sacred College at a consistory in Rome on January 12, 1953, he was, at 48, the second youngest cardinal in the Church.

Cardinal Leger was a member of the central preparatory commission for the Second Vatican Council. During an adjournment of the Council in 1963, he fulfilled a lifelong ambition when he visited the leper colonies in Africa.

"It was at the (1967) synod of bishops during the discussions on faith and atheism that my future became a question of conscience for me," he explained. "It became clear to me that Our Lord was asking me for deed as well as words."

"On the last day of the Synod, the Holy Father accepted my resignation and acceded to my request..."

"IN MAKING my decision, I have not thought only of Africa. It is for the greater good of the Church of Montreal that I have become a simple missionary in the midst of the poorest of the citizens of the Third World."

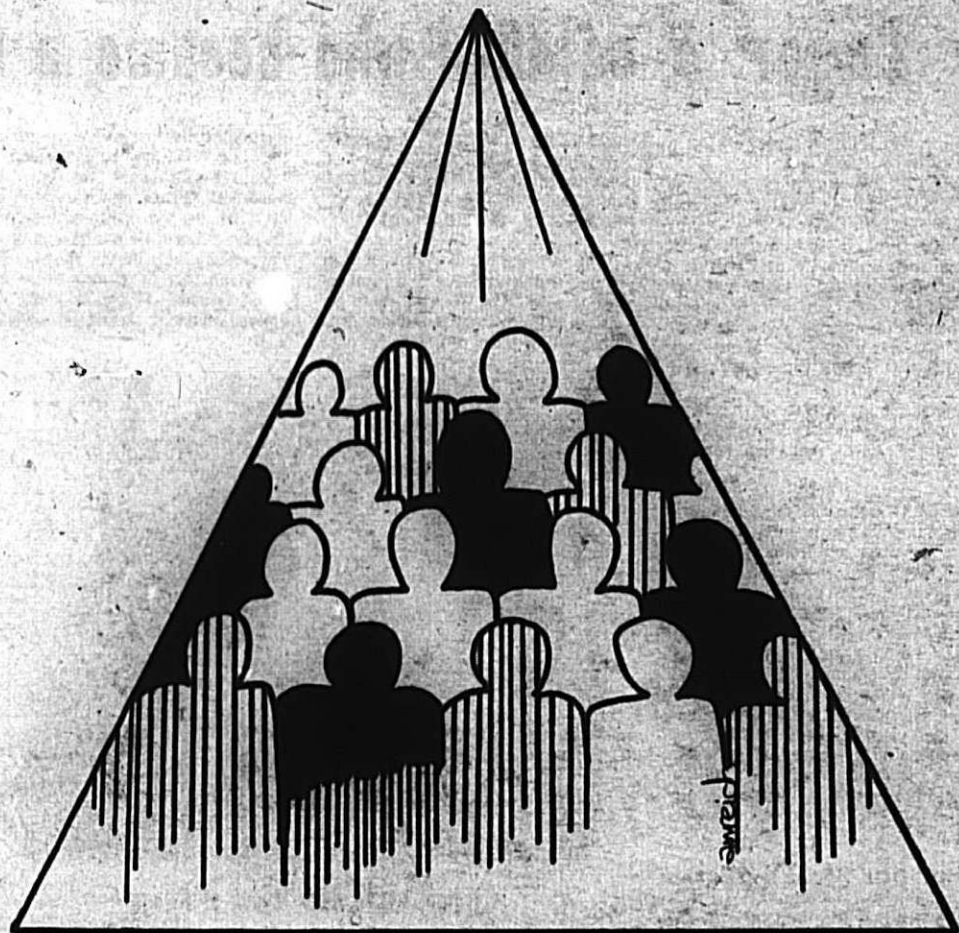
He left for Africa December 11. For eight years, he initiated projects — building of schools, equipping hospitals and dispensaries, ministered to his beloved lepers. Finally his strength was spent.

Two years ago, past 70, physically drained but at peace, he returned to Montreal and now conducts international campaigns to raise funds for mission work.

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A united approach to the Word and the world



By Father Joseph M. Champlin

"Do you think the AA people meeting in your church have a tendency to withdraw and not reach out to others beyond their own group?"

"The drug problem among our teenagers seems to be on the increase." "I would like to have results of the UNICEF collection in by next week."

"WE REALLY need to get together on this hospital chaplaincy business."

"The Parents Anonymous program for those troubled by child abuse appears to be moving along nicely."

"Do you refer many to the county mental health clinic?"

"What has been your people's reaction to last week's murder?"

THOSE QUESTIONS and comments came from a cluster of clergypersons (eight men, one woman) gathered for the monthly luncheon of our Fulton Ministerial Association. A different church hosts the group each month. On this occasion, two ladies from the Mt. Pleasant Methodist Parish, a small, rural congregation several miles from the city, prepared the soup, sandwiches and homemade apple pie. Their pastor led us in a 15-minute prayer service prior to that excellent noon meal.

These regular get-togethers have been a tradition in our little city for over six years and usually attract about the same number of people. The group's makeup varies from month to month, however, and at this particular session there were two Catholics, three Methodists, a Baptist, Lutheran, Presbyterian and Episcopalian.

The luncheons enable us to pray together for a few moments and to chat informally about our lives or ministries. These aspects alone more than justify their continuance.

OLDER INHABITANTS of Fulton recall days in the not too distant past when priests and ministers were known to cross the street rather than speak to one another. Thus this type of friendly, concerned socializing represents a welcome advance toward Christian unity.

Our hour together, nevertheless, normally involves a serious, even if disconnected discussion of current issues. The social structures and social ills of today's world, exemplified by those questions and comments noted at the start of this column, often form the center of conversation.

Moreover, as could be expected, ecumenical events like church unity octave programs, a Thanksgiving service, and joint Lenten devotions also form a standard part of the agenda.

AT A RECENT luncheon we accidentally discovered through our visit that several of us follow the same cycle of scriptural readings for Sunday worship. The suggestion to meet during the forepart of each week and reflect prayerfully over these common biblical texts as a preparation for the next weekend's preaching met with encouraging approval.

For five or six weeks since that discovery five of us have met at the rectory on Tuesday mornings from 8:00-8:45 for this purpose. The sessions have suffered the pains of all new beginnings, but still have borne much fruit.

We entered the process at perhaps an awkward period — the last Sundays after Pentecost — in which there was some agreement of readings, but also several differences. The whys and wherefores of those discrepancies puzzled us a bit and slowed down our discussion. Nevertheless, even the recognition of such parallels and divergences helped us grow in knowledge and understanding of one another's traditions.

ADVENT PROVED a much easier path with the scriptural passages nearly identical.

In many ways I feel these Tuesday morning sessions are the most significant ecumenical steps we have taken in the community.

We have for several years considered together the social needs of our city.

Moreover, we have for nearly a decade planned and celebrated together worship services. Now we have begun on a weekly basis to read and pray over God's Word together.

Our oneness in the Word should lead us to a closer oneness in other areas as well.

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Discussion questions

1. What are social structures?
2. Are social structures in this country destructive? Discuss.
3. Discuss this statement: "We are losing the crucial, basic values essential for a healthy society — the preservation of family; work styles which elevate, not dehumanize; honesty in government; humanness in our social services agencies, with help given to people with discretion, love and an aura of dignity; the sense of community, not isolation; an environment of peace, not conflict."
4. Do you agree with this statement: "We need social structures which start from a whole new value base — where people, not money and power, are primary . . . ?" In a group setting, discuss how steps might be taken that would lead

- to a better social structure system.
5. How did the Black Death affect 14th-century Europe? How did recovery come about?
6. What determined the course of St. Catherine of Siena's life?
7. What can we learn from the hardships of St. Catherine?
8. What were some of the effects St. Catherine had upon the Church?
9. In what ways have you observed are people working for better social structures?
10. Cardinal Paul Emile Leger chose to work among some of the most unfortunate people in the world, the lepers. Do you feel the commitment of one man has had much of an impact on the Christian world? Discuss.

KNOW YOUR FAITH